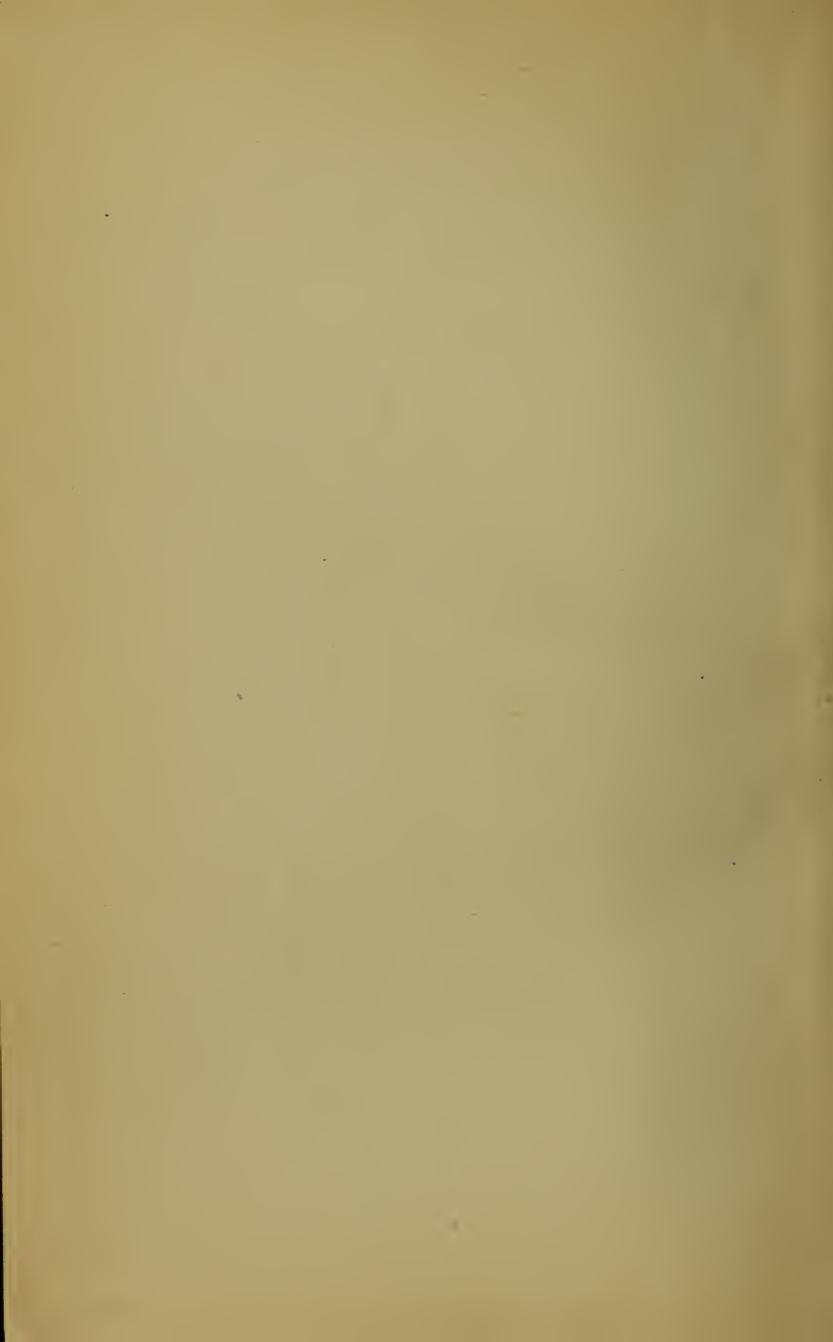


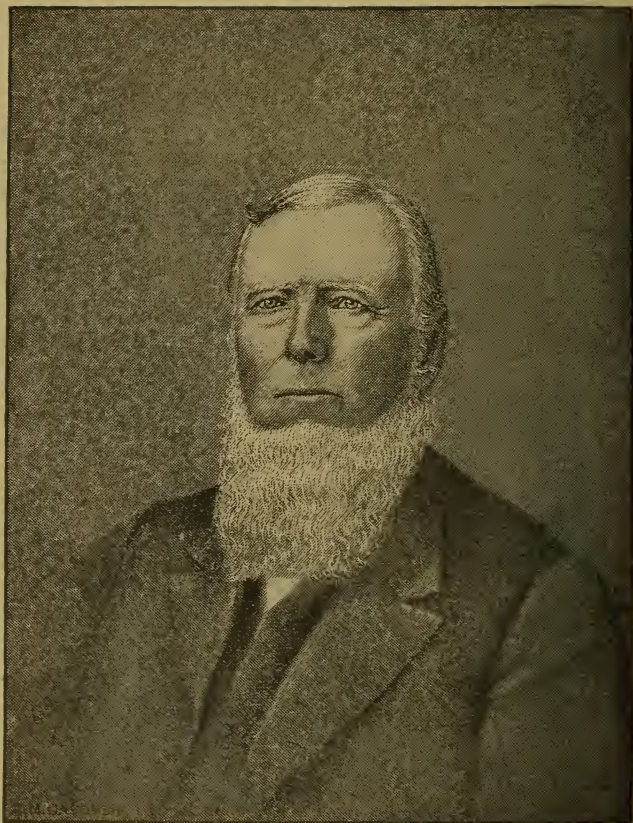
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JESSE L. SEWELL.

LIFE AND SERMONS

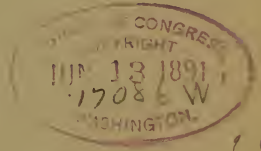
OF

Londerman
JESSE L. SEWELL.

AN ACCOUNT OF HIS LIFE, LABORS
AND CHARACTER,

BY

avid
D. LIPSCOMB,



TOGETHER WITH SIXTEEN OF HIS BEST SERMONS ON
CONDITIONS OF FORGIVENESS.

NASHVILLE, TENN.:
GOSPEL ADVOCATE PUBLISHING Co.
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INTRODUCTION.

IT is well that a remembrance of those who have labored for the good of others, have benefited their fellowmen and have left the world better for having lived in it, should be cherished. It is good to show an appreciation of those who have unselfishly devoted their lives to the salvation of men, and to the service of God, and to hold them up as examples worthy of the admiration of the aged, and the emulation and imitation of the young. In this utilitarian age, and age of material development, we are liable to overlook the religious and the moral good, and to forget those who labor to spread the religious principles which lie at the foundation of all intellectual advancement and material prosperity.

The young are especially liable to be fascinated by the openings for worldly success, for gaining wealth, honor and power, through the development of trade, manufactures, mining and politics, to the neglect of those callings and principles which deal with the higher and better elements of our being, the moral and religious element of man's nature. The religious element in man lies at the foundation of all good, and all success, intellectual, moral or material. It is the conservative, and only safe guide of all the forces, intellectual, physical and moral in man. Without a healthy development and activity of the religious element in a people, there has never been, and cannot be a permanent growth in moral or intellectual attainments; nor in the accomplishment of great results in the material world. A healthy and well developed religious char-

acter alone restrains the appetites and lusts, that unrestrained would destroy all the powers and faculties of man for attaining success in any department of life. And it alone can inspire and direct the will, the energy, the actions of the body in that course of self-denial and persistent labor that is essential to produce the highest results in attaining material ends.

Hence no general and permanent intellectual or material prosperity, has ever been attained, no overcoming and controlling the forces of the material world, so as to make them subservient to the will of man and promotive of his comfort, has ever come to a people, that did not have an earnest religious sentiment. The world's history shows too that this religious development to be effective in results, must be put in motion and guided by the word of God. The word of God has been the only power exerted in the world that has lifted man up from a state of fleshly rule and dominion, and that has so inspired his will, restrained the rule of lust and passion, and so directed his capacities and energies, as to enable him to so overcome and conquer the forces of the natural world as to make them minister to his desires and work his aims and ends. Primarily then all material prosperity among a people depends upon an active religious life inspired and guided by the word of God.

It is true, increase of wealth, in the luxurious habits that it breeds, and the spirit of pride and worldiness it excites, is inimical to the spirit of the Christian religion, and counteracts the influence to which it owes existence. In doing so, it puts in operation influences that would uproot in their workings, the very foundations in society, which produced wealth and by which it maintains its tenure. In other words, the development of a true religious character in a people, makes the attainment of wealth possible. The influence of wealth has a tendency to destroy that which makes it possible.

The history of the world, in all ages, among all peoples, of every kindred, color and tongue shows that the Christian religion, is the only power that leads to success and excellence in the mechanical arts, in agricultural progress, political enlightenment, and in the intellectual and moral growth of a people.

A people then that neglects the cultivation of the religious character in its mad rage and rush for material success, undermines the foundation of the fabric it builds, and in the end ensures the defeat of its own aims and efforts.

Besides, true happiness is found alone in the practice of the religion of Jesus Christ. The happiest being that ever lived on earth was Jesus, the man of sorrows, and acquainted with grief, who gave his life a ransom for others. He attained the highest degree of happiness, because he practiced his religion most perfectly. "For the joy that was set before him he endured the cross, despising the shame and is set down at the right hand of the throne of God." When he reached the point that the sufferings and shame of the cross could not shut the fulness of joy out of his heart, nothing could deprive him of "the joy that is unspeakable and full of glory." The joy of helping others more than compensated for the sorrow for his own suffering, and in his teaching, he pointed man to the only path-way to true happiness, to wit, denying self to do good to others, in the name of the Lord. He who in the Master's name most unselfishly devotes himself to the good of others, follows the example of Jesus, and in life and after death will share most freely his joy and happiness.

The brotherhood of man, the interest in man, as man, for man's own sake, because he is our brother man, had its origin in the mission and teachings of the Lord Jesus Christ. All the efforts to ameliorate human suffering, to lighten the burdens

of humanity, to lift man himself up from a state of degradation and depravity, had their inspiration in the gospel of the Son of God. Human ambition, greed of gain and lust of power have often opened the way into the heathen nations. But no influence has ever sent men and women on a self denying mission of mercy to lift the degraded victims of their own lusts, up, and to save them from sin and degradation here, and from ruin eternal in the world to come, save the religion of Jesus Christ.

From this spirit implanted in human hearts by the mission of the Son of God into earth, have sprung all the orders, associations and brotherhoods of laboring men and others, for their mutual benefit, and to help one another in the struggles of life. Often times these institutions ignore and antagonize the power that enabled them to be, and do violence to the principles that begat them. This only shows the blindness of man and the inherent evil in his heart that often leads him to strike down the friend that would lift him up, and to stab the bosom that nursed him.

The man of wealth, of power, that succeeds best in accomplishing worldly ends, and is most honored of his fellows, is not the most useful man, is not the most influential man, in moulding the world's destiny, nor is he the most happy man. True, permanent usefulness and lasting happiness are inseparably linked together. He only is truly useful who, with self-denial, devotes himself to teaching others the way of truth and righteousness, who seeks to make the world better, who cultivates and directs man's religious character in harmony with the laws of God. He who does this, is most useful to his fellowmen and alone enjoys true happiness here or can enjoy it in the world to come. Judged by these truisms, we know few men who have been according to their opportunities, more useful

to their fellowmen than Jesse L. Sewell. But few, then, secured greater happiness, for themselves or bestowed more on others. There was nothing striking or sensational about him that in any way was calculated to attract the attention of the world. His life was a quiet, persistent, unpretentious and unostentatious, but earnest effort to benefit his fellowman. It was a life of unobtrusive self consecration to the good of his fellowman, and the service of God. Its very unobtrusive and quiet manner renders it difficult to write a biography that will attract the attention of an age that loves to be amused, entertained and aroused by sensationalism. But as a tribute to his worth, his unobtrusive devotion to truth, and the good he effected in life, and with the hope that others especially the young may be attracted to walk in the same paths of usefulness and true happiness, the following sketch of his life and work and character is penned.





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LIFE OF JESSE L. SEWELL.

CHAPTER I.

THE COUNTRY AND STATE OF SOCIETY.

OVERTON county is one of the northerly counties of what is known as the Mountain bench of Tennessee. It lies partly on the Mountain, but chiefly on the tablelands at the foot of the Mountain, including the fertile Mountain coves, then a level plain of thin, barren lands reaching out to the steep but productive hills, and valleys of the creeks and rivers. The Sewells settled in the hills of Wolf River, in Overton county.

Overton county is situated away from the highway of travel and trade. Even now there are no means of travel or transport to the county save by private conveyance or the mail hack, over hilly, rough and muddy roads. From fifty to seventy years ago, the facilities for communicating with the outside world were meagre and crude. So the people learned to live almost wholly within themselves and on their own productions. All the merchandise, dry goods, hardware and groceries, were hauled in wagons, long distances and over rough roads. They were necessarily costly, while money, owing to the difficulty of reaching market with their produce, was correspondingly scarce. The country was new. Men of small means generally settled this section of country. But few slaves were ever carried there; all, men and women, labored with their own hands for a livelihood. Labor was honorable, skill in the performance of the various kinds of labor needed in the community, was the badge of honor. A

remarkable degree of simplicity in the style of living, and of equality among the people, resulted.

The facilities for acquiring wealth, in this country were few. Facility for acquiring wealth excites the desire, and is the strongest incentive to its acquisition. Lack of opportunity restrains the desire. So too, means and opportunity for obtaining luxuries, cultivate the taste and excite the desire for them, while the absence of the facility cultivates a taste for, and contentment with, simplicity of life. So these people were happy and contented to live in plain houses of their own build, to dress in goods manufactured, cut and made at home, and to live upon a plain substantial diet, without much variety or many delicacies.

There were no manufactories, and not even saw mills to cut planks. Whatever was done of this kind must be done chiefly by hand. The houses were built of logs, many of them of round logs, floored with puncheons, split out of the log, the splinters and rougher places smoothed with an axe. The cracks were chinked and daubed, though some of the less provident left large cracks that were not closed, summer or winter. Nails were high, and the roofs of the common houses were weighted down with poles.

The chimneys were of wood, lined with stone and mortar, with large deep fire places. Wood was convenient and they wished the land cleared, so large fires off-set the open houses. The walls of some of the houses were scalped down with an axe after they were built, to improve their looks. The more pretentious houses were built of logs hewed on both sides, and nicely notched at the corners, so that, when chinked and daubed, they were very warm and comfortable. A shingle roof was rare, the roofs were of common rived boards. Glass windows were unknown. The windows were openings with board shut-

ters. For the sake of light, the doors and windows stood open winter and summer. Few of even the better houses had floors of dressed or jointed planks. So the houses were open and thoroughly ventilated with fresh air at all times.

The houses were small, the families usually large in this country. Many houses had but one room, that was used for all purposes, cooking, eating, working, sleeping. Others were a story and a half high, giving a bed-room upstairs. The better ones were double houses, two rooms a story and a half high, with hall between. One room served as a kitchen, dining and work room in this, loom, spinning wheels and other implements of household labor were kept, as well as beds for some of the family. The other end was the family living room, in which the parents and the younger children slept. In this room also the spare bed for company frequently was kept. No house was too small or family too large or poor to extend an open-house hospitality to all comers. The furniture was plain, strong, scant in quantity and made by unskilled hands, with few tools, and these ill-adapted to nicety of finish or polish.

The cloth for family use was manufactured at home. Every farmer had a small flock of sheep to furnish wool for family use, and a small patch of cotton and of flax was cultivated for the same purpose. The cotton was raised, gathered, the seed picked out, carded, spun, woven dyed, cut and made into clothing at home for the family. The bedclothing, sheets, blankets, counterpanes, coverlets and quilts were all of home manufacture. The dying and coloring were chiefly from the native barks, roots and herbs of the forest. Skill in the manufacture, coloring, cutting and fitting of clothes for both women and men's

wear, was the ambition of the wives and daughters of that time and country.

Many of the young ladies picked the cotton, spun, dyed, wove, cut and made their wedding dresses. To spin it so fine that after it was warped, the whole chain could be passed through the wedding ring, was the proof of skill, and the dress woven from this, the pride of the bride's heart. The bridal ring worn upon fingers accustomed from childhood to work as these were, was larger than those now worn upon the tapering fingers of the delicate hands of our society girls.

There was in the preparation and fitting of these dresses more opportunity for the exhibition of good taste and skill than is now offered in the selection, and having made the elaborate toilets of the women of fashion.

In the spinning, dyeing, weaving, fitting and making of both women and men's wear, opportunities were offered for the exhibition of taste and skill. To spin smoothly, to dye in clean and comely tints, to arrange these colors in tasteful and harmonious combinations, to weave the cloth evenly, to weave into the cloth handsome figures, to cut, fit and make the clothes well, called out the highest order of taste and skill. The women dressed in cotton cloth in summer and linsey in winter. Many of the dresses would now be admired as models of good taste and beauty. The men wore goods made of cotton and flax in summer, and in winter brown jeans dyed with walnut bark, and the more tasteful and dressy had a suit of blue mixed for Sunday. This latter when well dyed was regarded as handsome. And the woman, who could make her blue dye "set" well, was the envy of her neighbors. Was frequently called on to go over and help her less skillful friend.

They not only made the cloth for the family, but made cloth to barter for store cloth for a Sunday suit, (ready made clothing was unheard of) for the sons or daughters. They also paid for the sugar, coffee and other necessaries from the store with jeans or other cloth, or barter. The men had their lands to pay for, to clear up and improve. With all this extra labor, the women and men found more time for social visiting and intercourse, than they do now.

The food used was plain and substantial without much variety. But little wheat was made and it of inferior quality. The mills were small, imperfect in grinding and bolting arrangements. So the flour was small in quantity, dark and inferior in quality. The biscuits were dark, tough, and often from lack of practice, badly cooked. Yet flour bread was used only as a luxury. When the wheat crop failed flour bread was not seen for months. Corn bread was universally used as the staple food. The meal was coarse, yet a sweet and wholesome bread was made, that to the sharp appetite of hunger, was most enjoyable. Coffee was a luxury for the sick, for company and extra occasions, and the rule was, when times were prosperous, biscuits and coffee on Sunday morning. It was used regularly in but few families. I have heard men and women, in well-to-do circumstances, state that they had nursed an ache or pain as an excuse for a cup of coffee in their own houses. They did not like to break the rule.

The sweets, sugar and molasses were made from the maple. Honey was much used for sweetening. The preserves and sweet-meats were made with honey or molasses, or what would now be regarded the commonest brown sugar. The sugar bleaching process was almost unknown. Yet inferior as these were I remember well, that not the least pleasure from the prospect of company for dinner or

supper to the boys, was the anticipation of "biscuit and preserves." And the free hospitality of the old folks was made more cheerful, by the prospect of coffee. Only a few of the more common vegetables were raised. So the housekeepers of that day had no trouble in choosing what they would have for dinner. But strong appetites made sharp by hard, active outdoor labor with an abundance of pure air, for both men and women, gave a keen relish; and made this food more delicious than the greatest delicacies of the present day.

As indicative of how taste is matter of cultivation, we give this: A widowed mother in one of our progressive towns, noted for the delicacy of her confections, had a son begin the practice of medicine in one of the rural districts of North Alabama. He fell in with a kind hearted old couple, who clung to the old ways. They showed kindness to the young man in many ways. The old gentleman went, on business, to the town and called to see the mother of his doctor. At dinner as an appreciation of the kindness shown her boy—she set before the old gentleman a variety of her delicacies, jellies, preserves, citrons, and kindly pressed him to try one after another, which he did, then said to her, "they are nice, but not so good as my old 'oman makes. They have too faint a taste." How does your wife make hers, queried the lady. He replied, "I don't know just how she makes them, but she just biles them up with the molasses and they have a strong, solid taste." Strength rather than delicacy of flavor suited his taste.

The leather was tanned at home, and the shoes made of coarse undressed, unstained red leather. They were coarse and strong. A pair of these shoes with coarse woolen socks, jeans pants and coat, was given to the boys on

Christmas morning—these with a change of underclothes, and a summer suit of cotton or flax, were expected to last them until the next Christmas.

The boys as they grew up were allowed patches of their own with time to cultivate them. They raised corn and perchance a few hogs which they traded for goods for Sunday clothes.

The country was new. Houses were to be built, and the trees to be cut down, logs cut up, rolled together and burned, rails made, the lands fenced, brush burned and the grounds grubbed, ploughed and prepared for planting, then cultivating and harvesting were done by the families themselves. This required hard and constant labor. The heavy labor to be done and the lack of means to hire help, and scarcity of help to be hired, made the neighbors dependent upon and ready to help each other. When a house was to be raised, the logs to be rolled, the corn to be shucked the neighbors assembled and helped each other in the work. No accounts of this labor were kept, nor pay expected other than to help others as needed. A man who had no need of help, would have been regarded a selfish churl had he refused to help others on these occasions.

Poor men whose families were dependent upon their own labor, sometimes gave a full month of time in the spring, attending the working bees to help their neighbors clear up land. These bees were seasons of social intercourse, as well as times of feasting. On such occasions all the news from home and abroad were exchanged and the table furnished with the best the larder afforded. Whiskey was free on all such occasions, as it was of universal use, and added to the hilarity of the occasion, but frequently excited quarrels and strife. On all such occasions, while drunkenness was not common a few would be found to

drink to excess. The moral and religious sentiment of that period justified all in making, using, selling whiskey, and the customs of the time demanded it should be offered at all social gatherings, and it would have been a violation of common hospitality not to set out the bottle when a friend called. Preachers themselves frequently made, sold and used whiskey without reproach to their calling. Stephen Sewell the father of Jesse had a distillery. The boys all learned to distil. He continued it until Jesse and Isaac became members of the Church of Christ, and persuaded him it was wrong. They also were instrumental in stopping the use of it at the neighborhood gatherings

The amusements and recreations of the people were simple, generally partook of active out-door sports. The men hunted squirrels, turkey, deer, coons and foxes. The boys played base and bull-pen, hunted rabbits, opossums, trapped birds, and all rode horse back. Toys for children were unknown, save as those made at home, by parents or older brothers and sisters. They grew up, not seeking to be amused or expecting to be entertained. Yet, I am sure found more real enjoyment than children now do who are surfeited with amusement and over-loaded with toys. The women had quiltings, discussed the latest figures in cloth, told how much cloth they had made, how the blue dye did, how many chickens and turkeys they had set, how they hatched out, the ailments of the children and all neighborhood gossip.

The social amusements of the young people were combined either with labor or religious service. They had quiltings, cotton pickings, that is, when the cotton was to be seeded, they would invite all the young people of the neighborhood to meet at one house on a winter evening,

and have a general race in seeding the cotton, then at another and another. The boys and girls would mate out in the work according to their likes, and much enjoyment, and not a little wooing was mingled with and sweetened the work. Then they would meet on Sunday or in the long winter evenings to practice singing. Singing then was good, and no instrument was needed to support or guide the voice. The Sewells all had good musical talents, and Jesse was a leader in all these enjoyments, in his neighborhood. There were no buggies or carriages in that country, all rode horseback or walked to church and elsewhere. It was common for women, especially the girls and boys to walk two or three miles to church. These rides and walks, especially during the protracted meetings were occasions for social enjoyment for all, especially the young. The boys had to gallant the girls on such occasions. The girls became expert and fearless horseback riders, self-reliant, and self-helpful. They went errands, frequently carried the grain to mill, and helped in the lighter out-door work, in busy seasons, especially in planting and harvesting. The morality of the country was such that no woman was afraid to go from home even long distances alone. Drunkenness was not common, thieving rare, and a murder in that country was never heard of.

The condition of the people created a kindly interest in each other and the constant interchange of helpful acts kept alive a true social feeling. There were few papers published then, very few went to these rural districts. The people were dependent upon social intercourse for news, and a traveler from a distant county, especially from a point in communication with the outside world, was sure of a hospitable welcome for a nights lodging, for the news he would impart. The desire to see others and learn what

was going on in the world, was one incentive to attend the religious monthly meetings. They would meet and talk over the floating news of the neighborhood and their crop prospects, till time for services to begin.

The educational facilities were very meagre. A few months schooling in winter or autumn, when the demand for labor relaxed, with an unskilled and often, uneducated teacher, were the best that were afforded. To read, write and cypher a little was all the parent was able, or thought necessary, to give the child—all the teachers could impart.

These conditions had a tendency to produce certain characteristics. To wit, patient labor, few artificial wants, a kindly interest in our fellowmen, simplicity of life, regularity of habits, with good physical powers and a contented spirit. These are qualities that bring competency with contentment to those who remain in that country, and bring success to those who with an enterprising spirit, migrate to more business communities. Hence no section of country has contributed a greater number of successful merchants, manufacturers, mechanics, lawyers, bankers and business men generally to the cities and growing towns, than this Mountain District of Tennessee. A full proportion of the Bankers, Merchants, Lawyers, Preachers and business men generally, of Nashville, came from Overton, Jackson and adjoining counties.

Under these surroundings and influences Bro. Jesse Sewell grew from childhood to manhood. They left their impress upon his character and life work.





CHAPTER II.

THE RELIGIOUS CONDITION OF THE COUNTRY—PREACHERS AND PREACHING.

THIS country was under the influence of the Baptists chiefly. There were a few Methodists. The people generally were so far religious as to attend monthly meetings. These were well attended, perhaps as much to gratify the social feeling and a desire of hearing and telling the news, as from a religious feeling. Newspapers were few and did not circulate in that country, and men and women learned what was going on in their own and other neighborhoods and distant places only by private correspondence and social intercourse. All gatherings together of the people were highly appreciated and well attended from social feelings. They afforded occasions and opportunity for hearing and telling news. The preacher, traveling from neighborhood to neighborhood, was a news-gatherer and distributor. His importance was magnified and appreciated with many, as much from this office, as from his being a preacher of the gospel. These meetings, in certain prominent neighborhoods, were attended from surrounding neighborhoods in every direction from ten to twenty miles. They would meet on Saturday, interchange general and neighborhood news until preaching began, and many, more interested in the news, than the sermon, would not go in at all. Saturday afternoon and night the visitors from other neighborhoods

would distribute themselves through the neighborhood, all cordially welcoming them for the sake of the news they would bring.

On Sunday the same course would be repeated. The preaching was neither very interesting nor instructive. It was not unfrequently the case that several preachers were present on these occasions. It was the custom with the Baptists of that day, in this part of the country, that each preacher should have his say, and as all spoke as the Spirit moved them, the time when the services would close, was uncertain. I have known them to last from eleven o'clock to three or four. Even the old members of the church, the deacons and the mothers in Israel, would listen for a time, tire of sitting, walk out to the spring, sit for half hour or more in social chat, with each other, and return for another hearing. Nor was this considered as the least breach of good order, or as showing any disrespect to the services. With this example from the elders, the young people of course were more frequently thirsty and restless, and improved this example, to spend more time in a shade or at the spring, to do a share of their gallanting and courting. Meetings that at once administered to the religious, social and news-loving element, were popular. How far each element entered into their popularity, we cannot make a guess. As the Baptists held almost complete possession of this country, their preachers of course give a fair index of their religious development.

Mr. Jeter, a prominent Baptist preacher, of Richmond, Va., gives this description of many with whom he came in contact:

"Some of them were ignorant, conceited and vain; others were proud, haughty and imperious; others still, were hypo-

critical, mercenary and base, and not a few were worldly, selfish and sycophantic."

As a rule the clergy of this country were well-meaning and honest, at least when they started out. The adulation and adoration paid them by many, the claims of standing as the mouth-piece of God, and of receiving direct communications from him, to deliver to the people, which they assumed and some tolerated and many heartily believed, were well calculated to develop the worse elements of their nature and to make them at least ignorant, bigoted and supercilious. Still, as far as my knowledge and recollection go, many of them, the majority, were good, well-meaning, but ignorant and misguided, and somewhat bigoted men. They believed in the call to preach. That is, they believed that God specifically designated which one should preach, and so impressed it upon his mind and heart, that contrary to his own inclination and desire, he must preach. This call was often impressed in a dream, an impression on the mind, that it was his duty to preach. Often it would come simply as a feeling of un-rest and doubt. Distress and forebodings would oppress the mind. The person would not understand the meaning of it. Often this feeling of distress and depression would so fill the heart, that the subject was unable to sleep. He would lose his appetite, and go into a general bodily decline, all the time not knowing what was the cause, or that he was "laboring under a call to preach." Often when he understood he was "called" the flesh was weak and he would draw back. If any sickness, mishap or misfortune came upon him or his family in this state, he would accept it as a punishment, inflicted by the Lord, for refusing to respond to the call. One after he had felt the call, but before he began to preach, cut his

foot with an axe, and said: "The first thought that came into my mind, after doing it, was, this is the first judgment visited upon me for not preaching the gospel." He never ceased to believe and preach this so long as he lived. To tell this, was an important item of his preaching.

Another, much above the average, in intelligence and sound judgment, had several children born to him, who heard and talked, then three or four in succession that were deaf and dumb. I have often heard that he regarded the affliction of the children, as a punishment from the Lord, for his refusing to preach, when the Lord called him.

They believed when the Lord called, it was irresistible. That is, he would afflict until the call was obeyed. Sooner or later the man must preach. They claimed not only a special, direct call from the Lord, they quoted the Scripture, Hebrew v: 4, applied to the Son of God, and appropriated it to themselves. "No man taketh this honor unto himself, but he that is called of God as was Aaron." I do not think they understood this Scripture as applying to Christ. They had not the most distant dream of a proper division and application of Scripture. The Bible, to them, was a book of maxims and disconnected truisms, that afforded a text, to be interpreted, not by the study of the context or the meaning of the words, the circumstances in which and characters to whom, it was spoken, but by the direct illumination of the Holy Ghost sent down from heaven, while they were speaking. They did not study the Bible further than to get a text. They claimed the Lord directed their minds to the text. If he did, he frequently failed to tell them where to find it, and often left them to quote it wrong, or even give some familiar adage, not in the Bible, as Scripture. They

would frequently quote the text they claimed the Spirit had given them, and say: "It can be found somewhere between the lids of this book," with a thump upon the Bible, but to save their lives they could not have told where.

They generally prefaced their sermons with about these remarks: "I do not know what I shall be able to say to you to-day. I can not say anything, save as the Lord gives it to me. I stand simply as his mouth-piece; what he gives to me I will give out to you." They would frequently connect with this an affected humility, in self-deprecatory tones, and one would say, I often wonder why the Lord chose such a weak vessel, such a poor, unworthy creature, as your speaker is, as his mouth-piece, then would refer to Moses as of stammering tongue, yet the Lord had said, "I will be with thy mouth" in the presence of Pharaoh, and "I will teach you what ye shall do," and apply it all to himself. The claim was that of direct inspiration. God would put into their mouths whatsoever they would say. They made no study of the Bible, gave no forethought or premeditation of what they should say, but waited on the Lord to give to them.

Sometimes one would get under a cloud, stand awhile, the imagination would refuse to work, and he would sit down, saying, "The Lord is not with me and I can not preach for you to-day." Often the expositions of their text were most whimsical, far-fetched and often ludicrous, owing to the cast of mind of the preacher. Yet they would conclude with a prayer that "God would pardon error and bless the truth spoken."

Of course only crude, half-formed, ill-digested thoughts could under these conditions be spoken, that could profit no one, and the more hurtful because this was put off as

the direct revelations of God. Many men of thought and common sense, rejected for themselves, the claims of these men as speaking for God, and their speeches as revelations of God's will. Yet they tolerated them, and the less thoughtful of both men and women, accepted both the speaker and his message as from God. The only good was the keeping alive the religious sentiment, by the regular services.

While many men of sound and discriminating judgment, and good well-balanced minds were preachers, often the worst cranks and most ill-balanced minds in the country would desire the notoriety and the importance, that a mouth-piece of God to the people must possess. This desire would be interpreted as a call from God and they would labor and travail under the pressure of the call, "rastle," as did Jacob with the angel, and who could say nay, to the anointed of the Lord?

These Baptist preachers all fell into most offensive mannerisms. A kind of sing-song in speaking was almost universal with them. They seemed to regard it as a kind of holy tone, to be adopted in delivering the Lord's messages, and the impressible portion of the people so accepted it. The song or tone often had full as much to do with the effect as the words spoken. They would continue it even when they ceased to speak words. They would linger on the tone while waiting for the Lord to suggest the next sentence. A more disgusting habit that was universal, was, that of spitting while speaking. It was not done from excess in secretions of saliva. It was a habit of spitting a little frothy spittle on the floor and rubbing it with one foot, all the while continuing the sing-song tone. Why or whence this habit, I know not, but it was almost universal. It seemed a means of whiling

away a moment waiting ideas, or as they called it, suggestions from the Spirit.

Many of these preachers could with difficulty read plain print in simple words. They knew nothing of the structure of a sentence, of analyzing it, or of studying the connection of sentences to determine their meaning. They made but little effort to teach or expound the Scripture, and did not rely upon their knowledge of the Bible to enable them to preach. A sermon learned from the Book, or a book sermon, was enough to stamp it as contraband. They wanted something fresh from God.

They told their experiences and the experiences of others,—the work of grace in the heart, it was called—told death-bed scenes and graveyard stories, and depended upon these to arouse and frighten the people. Some could tell these things with great force, and possessed great exhorting power, delivered in the sing-song tone, with fervor, often had a weird and wonderful effect, so they could get up great revival and mourning-bench excitements. These revival meetings would frequently last long into the night. After midnight they would sometimes be found, some praying, some exhorting, some singing, some shouting, all at the same time and in the same room. "Much speaking, babbling repetitions, and boisterous passion," in the language of Dr. Broadus, characterized these prayers. This was all attributed to the direct influence of the Spirit working in the heart. When one was aroused or excited, he was converted.

In doctrine, these teachers were Calvinistic in varying degrees. Some believed in the eternal decrees of God, fixing that everything should come to pass just as it has done, and could not have occurred otherwise. That the destiny of each individual was fixed before the foundation

of the world, and by the eternal counsel of God, so that he could do nothing to possibly change his character, or the destiny for which he was created. All believed in total hereditary depravity, and of course the direct, abstract, immediate, irresistible operation of the Spirit on the heart, constituting the effectual call of God's elect.

They taught that the sinner in a state of nature was so utterly dead, so devoid of all spiritual life, that he could not perform a single good act, think a good thought, or even desire to do or be good or to be saved, save by the Spirit operating in him, and working the desire into the heart.

Much of the preaching was upon these doctrinal points. They taught that the word of God is a dead letter to man in a state of nature, and could be of no service, in helping the sinner, until the Spirit of God prepared the heart for the reception of the word. They said, "The Spirit convicts, the Spirit converts," and all by an influence or power sent direct from heaven, and it required as mighty an act of the Spirit to change the heart as it did to raise Jesus from the dead. They maintained a man could not possibly obey the word of God, and thereby become a Christian. If he could obey its teachings, it would be a book or a do religion in contrast with the heart religion—a religion of the head, and not of the heart. They believed the Bible is a mystery, so the unregenerate could not understand it. It had a spiritual meaning discernible only by spiritual men, distinct from the meaning it might convey to the unregenerate or natural man. The meaning the latter drew from it was misleading and dangerous. Hence it was dangerous for one to study the Bible without a called and sent preacher to give its spiritual meaning hidden from the natural man. The called and

sent preachers alone could understand and expound the Scriptures aright.

The father of the writer of these lines, was clerk of one of the largest country churches in the mountain district of Tennessee. He and two of his brothers were excluded from this church, on the charge of presuming to understand the Bible for themselves, without consulting the preacher sent of God. They did not believe the knowledge of the Scripture necessary to either conversion or the Christian life. They would often say that a sinner might obey every command in the New Testament, and yet could not be a Christian. The Holy Spirit by a direct operation, works faith in the heart, and that faith wrought in the heart, is conversion to God, without any act of the creature.





CHAPTER III.

RELIGIOUS CONDITION OF THE PEOPLE.

UNDER this teaching men felt unaccountable, irresponsible, unable to understand or obey the Scriptures, and of course did not try to study them. Mr. Jeter, of Richmond, Va., said of the churches of that period:

“They were then, as now, far too worldly, formal and inefficient; Among the Baptist churches there were some sad evils. In parts of the country, the churches were infected with an antinomian spirit, and blighted by a heartless, speculative, hair-splitting orthodoxy. These churches were mostly penurious, opposed to Christian missions, and all enlarged plans, and self-denying efforts for promoting the cause of Christ. In general the careful study of the Scriptures, the religious education of children, the proper observance of the Lord’s day, a wholesome, scriptural discipline, the reasonable support of preachers, and, in fine, devotion to the Redeemer’s cause were too much neglected.”

Orchard, in history of English Baptists, described the baleful effects of the same doctrines in England about the middle of the last century. (Page 341.)

“In 1725, a society was organized of Calvinistic Baptist ministers to meet for consultation on the affairs of our churches.”

On same page:

“A jealousy for the divine sovereignty and doctrine, as advocated by Crips, had agitated and divided the churches, while the doctrine of grace subdivided it.”

Page 342:

“A different course is now pursued by these ministers, since

sinner had nothing to do, the gospel was to be addressed only to believers."

Wesley, Whitfield and others had begun their revival work, and had aroused an interest throughout England. (Page 344.)

"The open manner of these revivalist's address to the ungodly, led to the inquiry how far it was the duty of ministers to press home on their hearers *the duty* of repentance and faith. The ascendancy of Crip's views occasioned all injunction to the ungodly to be altogether laid aside, from the persuasion that they could not spiritually comply with the exercise of spiritual requirements."

On page 345:

"This discourse (by Joseph Stennett) illustrates the fallen state of our churches from their puritanical station. This is not surprising when we consider the zeal manifested for the peculiar doctrine of Calvin, *that salvation is of the Lord*, was so tenaciously held, that the means of grace became indifferent to society. This solidian and limited way of preaching, was advocated by Skipp, Brine and Gill, whose sentiments were considered standards of orthodoxy by the middle of this century.* Their attention to the *divine decrees* as forming a *rule* for the Redeemer's servants, narrowed all their spirits and efforts in their public and private discourses. Its influence was very apparent in their congregations, and their worship was a confined gratitude to the Redeemer for the spiritual current of his love. Their doctrines had shriveled up the soul to the dimensions of *self*. Apathy as a languid sickness pervaded the dissenting body. Indifference to the welfare of sinners, whether domestic or foreign, marked all their conduct and devotion. Their learned and doctrinal disquisitions gave a clear view of the exact dimensions of the divine beneficence, with the teacher's apprehensive danger of exceeding in acts of mercy or grace the final purpose of God, according to his elect-

* Gill is still a standard of orthodoxy by our Baptist brethren.—D. L.

ing love. Their views, doctrines, and examples being kept prominent, operated on the auditory as a spiritual laudanum—lulled all into a spiritual slumber—contracted the capacities of the mind—teddered the hands, lips and heart to the household of faith—froze up the affections—made religious duties a mechanical employment, and placed the whole class of men's feelings under a divine quarantine, until relieved by special warrant and auspicious breezes direct from the king of Zion."

Such were the consequences of this religious teaching, both in England and America, as presented by Mr. Orchard and Dr. Jeter, both eminent Baptists. On page 347, Mr. Orchard says:

"The quintessence of the debate may be stated in this proposition, whether it was the duty of all men to whom the gospel was preached to repent and believe in Christ." "In 1775 Mr. Fuller visited London. He had been for some time perplexed on the subject of *inviting sinners to believe.*"

Page 348:

"This narrow way of preaching of our brethren, conveys a confined view of the person and work of our Redeemer—destroys every feature of divine benevolence toward sinners, (Luke xix: 41, 42)—obscures the medium of temporal favors, (Matt. v: 45)—dries up every tear of sympathy—steels the heart to the miseries and groans of perishing myriads—contracts every operation in the divine service—withholds, so far as in them lies, the reviving and salutary waters of salvation from expiring mortals—alienates from the bosom, the travailing pains of the true disciple of Jesus, (Gal. iv: 19)—supplants the legitimate desire for every man's happiness in the Beloved, (Col. i: 28), and leaves the professor without any exalted claims to discipleship or distinction." (Matt. v: 47.

Such is the terrible picture these eminent Baptists draw of the effects of this doctrine, left to work its own legitimate influences and results. The influence of the preaching of Wesley and Whitfield in England, and of the Methodists and Mr. Campbell and his brethren in the

United States counteracted the natural and logical results of this teaching and inspired these churches to activity, life and zeal. The influence of the principles and the people they opposed, saved them from the ruinous results of their own teaching.

The religious condition of the people very greatly corresponded to the teaching of these preachers. The native common sense of some told them, that if God gave a revelation to man, it certainly was one that man can understand. That it was no revelation unless it was in language that common men, to whom it was addressed, could understand. That it was unreasonable God should give a revelation of his will, and then need an interpreter of it to the very men, for and to whom he gave it, so they studied it for themselves, and learned many of its truths. These quietly rejected the extravagancies and extremes of these preachers, both as to their claims of direct help from God, and of the exposition of doctrine given. These both read the Scriptures themselves and encouraged their children to read them. This class usually went along taking no part in the extravagances or excitements but still maintaining their positions in the churches that practiced these things.

But the masses of the people did not study the Bible, made no effort to learn what God had revealed in this Book to men, looked at it as a sealed Book to them, made no effort to a religious life further than to live a respectably moral life, obey the laws of the land, and maintain a reputable character among their fellowmen. They thought they could do nothing to secure the favor of God, or promote their salvation. If God chose to call and convert them, he would do it in some mysterious, wonderful way, through a dream, a vision, or by a manifestation in some

unexpected and unusual way, and "in his own good time." Hence all were required to tell the "experience," "the travail of the soul," or "the work of grace in the heart," as it was variously called. These experiences consisted chiefly in dreams, visions, sounds, voices, imaginations, spectres or ghosts appearing to them. They were told to the congregation, the convert sometimes occupying a half hour or more in relating his trials and travails of soul, covering often a period of several years. Sometimes the preacher or a prominent member would ask a suggestive question to help him out in his narrative. It usually ended in his feeling that a burden was lifted from his soul, he found relief from his trouble, and he enjoyed peace and quiet of mind, and this, under the teaching of the day, was interpreted to mean, that God had forgiven his sins and had spoken peace to his soul.

The religious life was one of impulse and feelings, days of sunshine and cloud, moments of joy and hope, succeeded by long periods of doubt and despair. They had no thought of regular, faithful, self-denying obedience to God bearing the fruit of joy and peace in the Holy Ghost. They expressed it thus :

"The sinner is so dead in a state of nature that he can do nothing towards his salvation, until the Spirit enters his heart and quickens his dead faculties and teaches him what he is by nature and what he must be by grace, and thus works into his heart repentance, and then gives him saving faith, in the remission of sins."

He then, and only then, was soundly converted according to this theory, and fitted for baptism, to which he was admitted after telling an experience of grace, which must be approved by the vote of the men, women and children composing the church.

These experiences consisted in dreams or visions, and mental struggles, and spectres, the working of the imagination. The following is above an average of the experiences :

A fair, honest, working countryman, of Cannon county, fell in with Brother J. J. Trott. Trott saw the man was laboring under great excitement and asked him what was the trouble ?

“ Oh,” said he, “ it is not trouble ; there is a glorious revival going on just over the way.”

He had been converted, had just told his experience of grace, had been received by a vote of the church, and was to be baptized next day. Brother Trott asked him to tell him his experience of grace. He told him that he had had a vision, he was taken up and carried by a great bird to the top of a high mountain ; the bird held him over a precipice and let him go, he felt himself falling down the abyss, expecting to be dashed to pieces on the large and rugged rocks of which the bottom was composed, when, all at once, he found himself upon a bed of downy softness, and his sins were forgiven and his soul saved.

Brother Trott asked : “ Do you mean a large bird really took you up ? ”

“ Oh, no, sir, it was imagination.”

Trott. “ Imagination of something that was not true, was it not ? ”

Convert. “ Yes, sir.”

T. “ Were you really carried to the top of a high mountain ? ”

C. Oh, no, sir ; I only imagined I was.”

T. “ You imagined what was not true, did you ? ”

C. “ Yes, sir.”

T. "Were you dropped over the precipice?"

C. "Oh, no, sir; I only imagined I was."

T. "You imagined what was not true, did you?"

C. "Yes, sir."

T. "Did you really find yourself on a bed of downy softness?"

C. "Oh, no, sir; I only imagined I was."

T. "You again imagined what was not true?"

C. "Yes, sir."

T. "Then your experience consists of imagining four things you know to be falsehoods. How do you know but the fifth item, that is, that your sins were forgiven, is not also a mere false imagination?"

The young man, confused and disconcerted, could make no reply, and Brother Trott improved the opportunity to try to teach him the true idea concerning conversion, and the only true evidence of it based on the promise of God. Whether it had any effect, I know not. But the above experience is above, rather than below the average of the experiences of grace, on which they were voted as acceptable candidates for baptism. Some of them were long rigamaroles of imaginations and dreams, or trials, reaching through years. Some claimed to have received the ground of hope ten or twenty years before; the interim having been spent in a life of sin and outbreking wickedness. Yet he was adjudged to have been saved eternally at this conversion, and that had he died during these years of sin and wickedness, he would have been saved by virtue of the work of grace on the heart. In all voting by men, the vote sooner or later comes to depend on the fleshly partialities of those voting. In these elections in the church, an influential man's experience was never rejected, only those of the poor and disreputable. The

vote turned more on the character and position of the man than of the experience. We never knew of but one or two rejections of experiences. No objection was made to the experience. They were of that class of women to whom the Savior said, go sin no more, with words of encouragement.

The church-members did not study the Bible themselves. A "book religion" and a "do religion" were in their esteem hardly surpassed in iniquity by open infidelity. They did not teach the Bible to their children, nor to their neighbors; family worship was unknown; a Sunday-school or Bible class on Sunday was unthought of. The Lord's day, except the one monthly meeting, was a day of visiting, talking over business affairs and social intercourse, and feasting and doing the lighter and irregular chores about the farm for all classes. They opposed helping the preacher save to give him a little clothing or provisions, if he was in need. They opposed all missionary work abroad and engaged in only spasmodic efforts when the feelings were aroused to convert sinners at home. Religion with them was not a faithful, self-denying, daily service to God and doing good to man. But it was a matter of impulse and emotion.

Within surroundings, material, moral and religious, such as these, Jesse Sewell was born and raised to manhood.





CHAPTER IV.

THE SEWELL FAMILY—CHILDHOOD AND YOUTH OF JESSE.

JESSE LONDERMAN SEWELL was born on Wolf River, Overton County, Tennessee, 25th day of May, 1818. His parents were Stephen and Annie Sewell. The Sewell's were of English descent. They had settled in North Carolina on Clear River. When Stephen was about twelve years of age his parents moved to Carter County, East Tennessee, where he grew up and married Annie Brown, of German descent, on her mother's side. Her grandmother was a Mrs. Londerman, who came to America from Germany, at such advanced age that she never learned to speak English, so as to be understood. From his German great grandparents, Jesse got his middle name. Annie Brown was raised in Carter, now Johnson County, East Tennessee. Soon after marriage, they crossed the Cumberland Mountain and secured a home on the waters of Wolf River, Overton County, Tennessee.

They possessed but little means, but were industrious and frugal, careful and saving of what they had. They were above the average in intelligence and in thrift in providing the comforts of life in the country in which they lived. They never amassed much property, but lived comfortably and contentedly.

The Sewells were a prolific family. Stephen Sewell had seven brothers and one sister, making a family of nine children. There were fourteen children born to Stephen

and Annie Sewell. Twelve of these, seven sons and five daughters, lived to be grown. Two, one son and one daughter, died in infancy and childhood. With this large family to be fed, clothed, cared for, and educated, by their own labor from a hilly farm, of necessity, industry, economy and a careful husbanding of all resources must be practiced. The children were trained from infancy to be careful and self-helpful. Children so trained, very early in life, became a help instead of a burden. Children so trained will often take care of themselves and assist in caring for still younger ones, and help in many ways, at an age, when children not so raised and trained, will still need the care of a nurse. God intended children to be a blessing and not a burden to the parents, and when properly trained they will be such, especially in a new or thinly settled country. Children impressed from the beginning with the idea that they are here to be useful, trained to wait upon themselves and to help others, soon find themselves able to do so, and find pleasure in helping in whatever is to be done. They are much happier through childhood when thus trained, because employment is what brings contentment and happiness, alike to childhood and to age. Then, too, children thus trained have much better chances for success in life. A parent in failing to train a child to be useful and self-helpful, and to be a helper in the family affairs, greatly diminishes that child's chances for success and happiness in life. A child that is always humored and petted and taught to expect to be coddled and amused will be an unhappy child. The Sewell children were trained, and early learned each to bear its part in the family labors, so soon grew into helpers in making a living for the family, and in this were greatly prepared for making a living for

themselves and for the usefulness they attained in after life.

The family government was strict, yet kind, and all were trained to careful, frugal and industrious habits, and from an early age were kept at regular employment, in such work as they were capable of performing.

No element of training is more essential to success in any department of life than steady, self-helpful habits of industry and application. They are of much greater importance than the acquisition of any amount or kind of learning. Without this, all learning is useless and vain; with it, no learning or success that the person sets his heart upon, is out of his reach. This training for usefulness and to habits of industry and perseverance cannot begin too young. A badly trained child is a curse to itself and to the human family, and a perpetual sorrow and shame to its parents. A good, moral, industrious, well-trained child is a constant joy to parents, a blessing to the human family, a pleasure to itself as well as an honor to God. This is equally true, whether it attains to wealth or spends its days in poverty. How careful parents should be in training them aright. How indifferent the great majority of them seem to be. Many a child is hopelessly ruined for time and for eternity, before parents think training time has come.

Some one asked a wise man, How early should the education and training of a child begin? He answered, A hundred years before it is born; meaning by this, that parents transmit their tempers and appetites and habits to their children, as well as teach them by example, and so a proper training of at least three generations of parents would be necessary to transmit to the child those qualities, and secure to it the example to which every being ush-

ered into existence, for eternity, is entitled. While parents cannot remedy their own bad inheritances, they ought to strive to hold in check and restrain all of their own improper appetites and tempers and to try from the earliest dawn of infancy to set good examples as well as to watch over and restrain ill tempers and improper appetites in children, and so from earliest infancy guide them in the right way. Especially children ought to be taught early that they are not to live to enjoy themselves, to have every wish gratified, and they ought to be taught to respect authority and to submit to rule, to reverence right. Not to so train them, is to start them in a pathway that must bring sorrow and disappointment here, often degradation and ruin in this world and then a final and fearful ruin for eternity. Many fathers and mothers, who, in their selfish pride, now imagine they so love their children that they cannot deny them any gratification, will find that what they regard as love, is real hatred, that they have been their own children's most cruel enemies, and have sent their own children down to hopeless and eternal ruin. No more sacred trust, no more important work was ever committed to a human being, than that of bringing into being and training for eternity, human souls. The bent that is given to the infant in the first five years of its being, generally decides its destiny both for time and eternity. If in after life a child badly trained should repent and try to live a useful, godly life, this bad training of childhood, and the evil habits consequent upon it, are a source of continual hindrance and sorrow to the man. No more cruel wrong can be inflicted on a child, than to fail to train it aright.

Children ought to be trained to wait upon themselves, to help others, to seek to be useful, to deny themselves,

and to do what is right and proper, not what they desire. They ought to be trained to simplicity in diet and in dress, and to restrain their appetites and govern their tempers and passions, and to respect authority, to be useful and follow the right. And this training, to be effective, ought to be under good headway before the child is three months old. A parent that awaits longer than this, loses the best training period of a child, and will find much evil already done, to be undone. The first requisite to governing the child, is, the parent must learn to govern self, to walk in the way the child should go. A good deal of wholesome neglect is good for the child. I mean by this, that a child should be left to help itself, to learn to depend on its own resources, and amuse itself, and not be continually nursed and coddled and petted and amused by others. As a rule working people's children enjoy an immense advantage over those of the wealthy, in this respect. Not able to employ nurses, the mothers in their household duties, are compelled to leave them much to themselves and their own resources.

In a family in which fourteen children are born and twelve raised to be grown, and the family living to be made by the family labor, necessity becomes a co-operant with parental care in instilling true principles of morality industry, and self-reliance. Surroundings will do much to enforce a healthy training for usefulness.

The Sewell family lived as the greater number of families, in moderate circumstances. They lived in a hewed log, double house, two rooms with a hall between, a half story up-stairs, with a chimney at each end. One of the lower rooms was used for a kitchen and dining room, the other the main family room. The upper story was used for bed rooms. There were no glass windows, the house

was covered with rived boards, the lower floor was of jointed, the upper of undressed and unjointed plank. The clothing was all home-made, as described heretofore, until as the boys and girls grew up the mother traded home-made cloth, and other home-raised barter, for a little store cloth for a Sunday suit. Then in the cultivation of the farm, a patch was set aside for each boy, and time given to work it; he sold or traded the crop for such clothing as he desired, advised by the parents. Children then did not pass from under parental advice until grown. On Christmas morning the customary suit of jeans and a pair of shoes of undressed red leather, home-made, rough and strong, were given to each one.

Their amusements were few and simple, but enjoyed with zest as a relaxation from labor. Hunting was a common sport as at once a relaxation from labor and a means of securing variety for the table, in a squirrel or turkey. Some of the boys, especially Jesse and Isaac, became expert shots with the rifle, and killed much game.

The schools were inferior, and only a few months in the year, when the boys were not busy in the crop, could be spared for schooling. The attainments were very limited. Jesse obtained but little education at school. He learned to read and write and a little arithmetic. His younger brothers—Isaac, Caleb and Elisha—after they were grown up and had begun to preach, attended schools and enlarged their sphere of learning. But Jesse had only what he got at the country school. His parents appreciated learning and intelligence above many of their neighbors and encouraged their children to read at home. But books were few. Jesse read, when a child, the Bible and such historical works as fell in his way. He had a large and active brain, and well-balanced mind, a good memory, so

he recollected what he read, was fond of talking of it, in the family and among his acquaintances, yet was remarkable as a modest, diffident youth.

The Sewells were a constitutionally moral, religious and contented people. A brother of Stephen Sewell and uncle of Jesse, W. B. Sewell, was a Baptist preacher. Stephen Sewell was a member of the Baptist church, but rose above the average teaching of the country, read the Bible himself and taught his children to read it. The New Testament, in the absence of other books, was much used as a school book. Many children learned to read in the Testament. Stephen Sewell was a member of the Baptist church for many years. The state of religion at this church was much the same as through the country generally. Monthly meetings through the year, a careless indifferent religious life, and then a protracted meeting for a week in the autumn. Full preparations were made for this meeting as one of the marked events of the year. Business was laid aside, farm work came to a stand-still, a supply of flour, coffee and sugar, always including a good supply of whisky or brandy, was laid in, the fatted calf or mutton was killed and the week given up to the meeting by all, church and non-church members. Although the old people found time to talk of the news and crops, and the young ones improved the occasion for gallanting and courting, yet the week was devoted to arousing an excitement of religion, as presented heretofore; sometimes it succeeded, and it was then called a great outpouring of the Holy Ghost. When it failed, the Lord withheld the gracious outpouring of the Spirit.

Jesse by nature, religiously inclined, and in intelligence and thoughtfulness above those of his years, professed religion, obtained a hope, experienced a work of grace,

told an experience which was voted as genuine by the church, and he was baptized into the fellowship of the Wolf River Baptist church, on the third Sunday in December, 1827, about five months before he was ten years of age.

Many think this young to join the church. And many who come into the church so young, through evil surroundings forget the obligations they take upon themselves, turn back and walk with God no more. But after giving special attention to the subject for years, I think not so large a proportion of those who start when young, fall away, as of those who await a more mature age. And after considerable inquiry among those devoting themselves to the service of God, I am sure a larger proportion of those who begin early, are apt to make faithful, consecrated Christians than of those who start later in life. Of course children need to be kept under good influences, and to be encouraged in the right way. Without these, but few will grow up to morality and righteousness. But with proper parental care, children that start early in the Christian life make the most earnest, faithful, devoted Christians—they are kept back from evil habits—make the most successful and moral men here, and are better fitted in character for the eternal home with God.

I do not believe that all children are fitted for church membership at so early an age. A sense of personal responsibility develops in some children at a much earlier age, than in others. Until this is developed the child is not fitted for church membership. It develops earlier in those that are thrown on their own resources and are left to provide their own amusements and to think and act for themselves. As a rule, it is developed much earlier in the children of laboring people, and children left to

depend on themselves and who are early trained to do their part in life, than among the wealthy. Then much depends upon their religious training, mental development, and their ability to apprehend the simple facts of the gospel.

Mistaken ideas largely prevail in reference to the characters who make the most faithful Christians. Those who hesitate and wait and deliberate and ponder the subject long and coolly, who count the cost, as it is called, well, before acting, we generally think will be most faithful and attentive as Christians and will be most likely to persevere unto the end. I used to think so. A study of these matters for forty years has wholly changed my mind on the subject. The man who is slow to move in becoming a Christian, as a rule, will be slow to move in the performance of duties after he has become a Christian. A man that hesitates and doubts and finds it difficult to gain his consent to become a Christian, as a rule, will find the same doubt and hesitancy and trouble in obeying the requirements of the Master, after he becomes a Christian. The Lord's time for obedience is, the first time a man hears, understands and believes the truth; he should then without hesitancy obey the truth. The man who obeys promptly and earnestly when the truth is first presented to him, as a rule, is the man that will promptly discharge every Christian duty through life. A child ought never to be discouraged from obedience, when it feels the obligation resting on it to obey. It ought to be instructed, and care should be taken, that it is acting from faith in Christ, that it feels a sense of responsibility, arising from a clear apprehension that man is a sinner, in need of a Savior, and that Jesus Christ as the Son of God died to redeem and save sinners. But it is a most dangerous state when

a person sees the right, yet refuses to do it. To discourage children from obedience when they see the truth and feel the obligation to obey, is to school them to do violence to their own consciences. Man cannot fall into a more dangerous and fatal habit than that of living in violation of his conscience. Jesse Sewell's prompt obedience, when a mere child, was the indication and promise of his readiness to act on his faith and of his fidelity to all the demands of truth as he learned them through life.

His life from his baptism, was that of an obedient and dutiful child, working upon the farm, attending to the church duties, as he was taught, and they were practiced in the community, reading his Bible and such books as fell in his hand until he was twenty-one years of age.

Jesse, when young, was small of stature and slender. He became fleshy as he grew older, but his bones and feet and hands were always small. His head was large, well balanced and full; his arms were awkwardly hung upon his body, he never learned what to do with his hands while preaching. Those who knew him as a meek and self-controlled man, never thrown off his guard or excited to speak hastily or rashly, would not suppose he had naturally a quick or high temper, yet he says in his young days a quick and irritable temper was a great trouble to him. If this was not severe judgment on himself, to which men of tender and active consciences are liable, he stands as an example of what a man can accomplish in overcoming and bringing under control such a temper. For all who knew him in later years, regarded him as a model of meekness, equanimity and self-control. When young he was full of life, fond of company and entered into the amusements and recreations of the young people with zest and ardor.



CHAPTER V.

MARRIES AND BEGINS TO PREACH.

JESSE SEWELL was married July 21st, 1839, being twenty-one years and two months old, to Elizabeth A. Speer, two years younger. This was young. But early marriages promote morality and virtue and lead to thrift and contentment. People raised to help themselves, and to frugal habits, as were the young people of that country and time, are never deterred from marriage from fear of inability to support a family. Accustomed to simplicity of life, and trained to useful labor, man and wife were helps to each other in making a living, and children brought additional help. The extravagant style and expensive habits, and the lack of training to self-helpfulness in which the young are now raised, and their inability and unwillingness to accommodate themselves to the conditions under which the young must begin life, deter many from matrimony and promote impurity and licentiousness in society. Because children are so raised as to be a burden and a trouble, an antipathy to raising children prevails.

Woman never brought a richer or more precious dowry to the marriage altar than when trained to industry and economy, with no thought of worldly position or wealth, she comes in the freshness and purity of her early love, and bestows on that husband the faith and fervor of an artless and trusting heart, with the single desire of being a true helper to, and sharer with him in the struggles, the

joys and sorrows of life. Nor can man bring to that union a truer pledge of life-long happiness and joy than in the buoyancy and strength of an early and undefiled manhood, to bring to the woman of his love, an untarnished virtue and manly honor, depending upon his own right arm and brave heart under God's blessings to provide for his family. Such marriages, if not made, are yet blessed in heaven. It is a sad and depraved condition of social life, when the great mass of women in a community, do not look forward to marriage and motherhood as the fulfilling of their mission on earth, and as the crown of their womanly joy and happiness.

Our young couple married with but little display or expense, and quickly settled down in a house with a single room, on his father's land, to the labors and joys of wedded life. To this room with their own hands, (Sister Sewell helped in all these labors) they added a shed for a cook-room, and began housekeeping with household and kitchen furniture, and tableware of the plainest kind and only in quantity sufficient for the simplest living. They were both young and healthy, had few wants, with habits of industry and economy and contented spirits.

Sister Sewell was a tall, well developed woman of great bodily strength and endurance, and a will and determination that hesitated at no difficulties. She was of an eminently self-possessed and practical turn of mind, accommodated herself to her surroundings, was self-reliant and self-helpful, ready to meet any difficulties that lay in her way, and cultivated a contempt for the effeminacies and timidities so generally characteristic of women. Yet, withal, she was a truly modest and womanly woman. Her self-reliant character was a great help to her and to her husband in his life work.

About two years after their marriage Jesse Sewell made his beginning as a preacher. He had studied his Bible carefully from the standpoint of the Baptist teaching of that day, and had adopted their theories in the milder and more reasonable type. He was impressed with the obligation to preach. He never received or believed in the "call" in the extravagant form in which it was usually claimed in those days. He believed he could resist the impression; but was not inclined so to do. So long as he lived, he believed a man ought to feel under a solemn obligation to preach, to devote his time to it, and to be willing to sacrifice worldly good, honor and enjoyment, in order to preach the gospel, before he was fitted to do it effectively to man, or acceptably to God. There are two extremes on the subject. The extravagant idea of the irresistible call and the direct spiritual illumination qualifying the called to preach, is one extreme, that tends to a disregard of the Bible, and a neglect of its study, and a substitution of the dreams, fancies and experiences of ill-balanced minds for the preaching of the word of God. The other extreme is, that it is the duty of every man who possesses the intellectual and speaking abilities, regardless of the sense of obligation pressing him to it, to become a preacher. It is the duty of every Christian to teach the Christian religion in his association with the world. But for a man to undertake to devote himself to the work of a teacher of the Christian religion without feeling to some extent with Paul, "Woe is me if I preach not the gospel," is to introduce a secularizing, mercenary spirit into the church, that preaches when convenient, and turns to other callings as best suits the fancy or interest of the individual. It lightly regards the work, and brings religion itself into

disrepute, and will spread an indifferent and uncertain spirit of devotion in the church.

This sense of obligation does not arise from a direct and personal call from God, but the influences and teachings of the Scriptures, on minds of certain constitutions produce this feeling of obligation. Unless a man, under the teachings of the Bible, feels the desire for a work, he is not fitted for the work. A man's duty is to study the word of God, faithfully, drink into its spirit, and then follow that work, that his inclinations under these Divine influences, impress upon him. A preacher who turns to or from the work, as his convenience or interests would dictate, as he would from a secular calling, will never benefit or build up the church. The chiefest objection to taking youths and educating them for the ministry, arises just here, they make the choice before they know their true inclinations, as tested by the influences of the world, and once trained for the work, they feel they must follow it for a living, even if the inclinations lead to other callings, or to a desire for wealth and honor, and a professional preacher is the result; this is always a curse to the church. He preaches for a living for himself, not to save souls. He preaches what will please men—those who pay well—not what will please God. Such men are corrupters of the truth of God and perverters of his service. They cannot be otherwise. No man is fitted to be a teacher of the religion of Christ, unless he feels "woe is me, if I preach not the gospel of Christ," with the emphasis upon the gospel of Christ. And no man who feels that wealth or worldly honor or popularity is essential to his happiness, should ever devote himself to preaching.

Brother Sewell made his first talk, as a preacher, at his

father's house, one night during the week. He had diligently studied his Bible for some years, he had said nothing to his wife of his purpose. She went with him to meeting and learned it first when he arose to speak. She was "cut up" that he had said nothing to her about it. They walked home without speaking a word. Awhile after reaching home, she said, "Well, there is no use to be silly about it, I suppose from to-night's work you intend to preach." He responded, "Yes; do you object to it?" She had made up her mind at once never to be a hinderance to him, and said, "No, if you will make a preacher and not be a mere gouger. We have plenty of gougers already."

He, more closely than ever, studied the Bible, began to preach around in other neighborhoods and went with his uncle, Wm. B. Sewell, the pastor of the Wolf River church. His disposition to study thoroughly and closely whatever he attempted, and his critical mind and well balanced judgment, led him to a different style of preaching from the Baptist preachers generally of that country. He preached what he learned from the Bible. This was new to the people and interested them, and they soon set him down as destined to be one of the foremost preachers of the age. They could not see how one so young could know so much about the Bible; they thought it the gift of God; the preachers, however, feeling reproved by his knowledge of the Bible, as compared with their own ignorance of it, or envious of the favor he gained with the people, or really alarmed lest vital, heartfelt religion should be sacrificed or suffer from this book preaching, soon began to complain that he preached too much about and from the Bible, and not enough about the work of the grace of God in the

heart, and the converting power of the Holy Ghost. They were afraid he would sacrifice heart experience for a book religion. While he was yet regarded a sound Baptist preacher, he and a brother preacher were from home preaching together. Sunday morning when they started for the meeting, his companion observed Jesse had his Bible. He turned and very seriously said to him :

“Brother Sewell, I am sorry to see you carry that book with you, to church.”

“Why so?” asked Brother Sewell.

He replied, “I am afraid the people will think we learned our sermons out of it.”

This was the very thing Brother Sewell was, even then, trying to do. The other was ashamed of it. With him to learn from the Bible what to preach, was to ignore and deny the presence and power of the Holy Spirit, was to surrender and trample under foot, the claim that he was a chosen mouth-piece of the Almighty, and it was to disrobe his preaching of its divine authority and make it the imagination of a poor human being.

But here the divergence between Jesse Sewell and his Baptist brethren began. He believed the Bible was the revelation of God to man. The Bible was revealed by the Holy Spirit, and to find the will of God or the teaching and direction of the Spirit, man must go to the Bible, study it, learn of it, take it into the heart, drink into the Spirit pervading it; and the preacher's business was to preach this word of God to the world. He believed the will of God was given in language that the honest and true hearted of the common people can understand. It was especially adapted to them and given to teach and guide them in the way of life eternal. This, whose influence was hardly perceived at first, was the fundamental

principle that separated Jesse Sewell from his Baptist brethren. *As yet he had no thought that the positions and doctrines of the Baptists were wrong, nor did he have the most remote idea of separating from them or even of introducing new topics of thought or questions of discussions among them.

When a man conscientiously and above all things else, seeks to know, that he may do the will of God, I believe God will bring him to the knowledge of that will. He so treated Saul. He is no respecter of persons. What he did for Saul, under similar conditions he will do for all others. Saul lived in the days of miracles and we do not. But God is as able to effect his ends through law as through miracle. But discrimination must be used in accepting this truth, caution must be had lest we be misled. Many construe it, if a man is true to his own conscience, he will be brought to the truth and will be safe. This is to make conscience the standard and the Savior. A man must be conscientious; the conscience must be clean, void of offence, or man cannot be saved. But a good conscience alone cannot save. The will of God must be the standard, and the saving efficacy is through it. A man may so exalt and honor his conscience, as to place it in the stead of God. It then becomes a rival of God, dethrones God and conscience becomes the deity and Savior. This is to deify humanity. It may be lived up to faithfully in all things and yet be indifferent to God and his honor. Such a conscience is a hindrance, and not a helper, to salvation. But when a man makes God the object of his honor and his devotion, and seeks above all else to know his will, and keeps his own conscience pure and clean, that he may bring a good conscience to the service of God, God will bring that man to the knowledge of the truth.

“The end of the commandment is love out of a pure heart and a good conscience and of faith unfeigned.” And the Savior said: “If any man wills to do his will, he shall know of the teaching, whether it be of God, or whether I speak for myself.”

Jesse Sewell did not simply seek a good and true conscience as a sufficient and safe guide and guarantee of salvation, but to know the will of God that from a pure heart with a good conscience and in unfeigned faith, he might do that will. God responds to such seeking as fully now as he did in the days of Saul. He does it often in simple and unexpected ways.

An older brother, W. B. Sewell, in the year 1840, married a member of the church of Christ. This threw him with the disciples, carried him to their meetings and caused him to hear their preaching. He was attracted by their plea, to lay aside all opinions and inventions of men as having no place in the service of God, and to adopt the word of God, as the only and sufficient rule of faith. The simplicity of the Lord's day worship and their study of, and readiness to follow the word of God, commended them to his better judgment and he partook of the Lord's supper with these people. This gave great umbrage to his Baptist brethren, and they speedily arraigned him before the Wolf River church, of which he was clerk, and his father and almost the whole Sewell family were members. On the day of trial his uncle, W. D. Sewell, was moderator. William being clerk of the church, had the Articles of Faith and Rules of Decorum; holding this in one hand and the New Testament in the other, he asked by which of the books, would they try him? insisting he must be tried by one or the other of them. While he was up, an old member, Jesse Hull, moved his exclusion, another member

seconded it, and it was at once put to the vote, and the majority voted to exclude him, without a trial. Another uncle, J. A. Sewell, said to him as the vote was being put, "We will try you by a rule we have among us, that we think we got from the Bible." But no trial or rule was given except to vote him excluded.

In the exclusion of William from the church, Jesse took no part and said nothing. But after it was over, Jesse said to William, "I think you made a mistake in communing with those people, and I think I can show you so from the Bible." William replied, "If you can show me by the Bible, I did wrong, I will gladly retract and confess my wrong." From this an earnest Bible investigation began, continued from time to time as they would meet, through several weeks, and embracing all the points of difference between the Baptists and disciples. Jesse would read and study and think he had his proof irresistible. They would meet and discuss matters, Jesse would retire feeling himself worsted. He would again prepare himself, feeling sure, now, to retire again feeling he had failed. These discussions embraced the power and sufficiency of the word of God, in converting the sinner, and guiding the Christian, and as a rule of faith for the church of God, the doctrine of total hereditary depravity and the direct operation of the Spirit.

His diligent and close study of the Bible, and these discussions with his brother William, gradually brought him to see the errors of these Baptists and the simple truth, that the word of God is the seed of the kingdom, that it, believed and received into the heart, converts and changes the heart, and obeyed brings a man into Christ, perfects him as a Christian, and fits him as a child of God to dwell with his Father forever.

The striking characteristic of Jesse Sewell at this time, was a determination to be with a true heart and a good conscience, loyal to God, and a determination to be true to his word. As he learned these truths, they showed themselves in his preaching, which excited the fears of his Baptist brethren.

A word as to Wm. B. Sewell and his wife. They were the instruments through which the Sewell family were brought to the truth. We know nothing of her, save that through her conversation her husband was won, and many years ago, she departed to be with Christ. He was never a preacher, but he studied the Bible, talked of it to those who were near to him, and led them to see the truth. He not only was instrumental in bringing Jesse, but his younger brothers also. He lived some distance from the family, but usually visited them at the time of the monthly preaching, and would talk with them of the matter preached and test it by the word of God. Isaac says, he led him to see much of the truth by starting him to find in the Scriptures, evidence of the direct influence of the Spirit in conversion, and pointed out to him that the Epistles were all written to Christians and not to sinners. This led to the study of the proper division of the Scripture, and investigation of these subjects led him to see many scriptural truths that he had not seen before.

The influence exerted through these two persons, in their quiet way and in the private walks of life, shows how God uses simple, unthought-of, and, as they appear to us, fortuitous circumstances to effect his ends. It teaches the lesson, that fidelity to God and man in the relations we are in, is what God requires at our hands, then he will overrule for good, and out of what seems to us small matters of life, bring the greatest results.

He with a second wife has lived a quiet and retired life, and now aged awaits in Clay County, Tennessee, the call of the Master. For their part in bringing Jesse Sewell and his brothers to see the truth, many Christian hearts will hold them in kindly remembrance.





CHAPTER VI.

HIS TRIAL AND EXCLUSION FROM THE BAPTIST CHURCH.

THE Wolf River Church, of which Jesse Sewell was a member, belonged to the Stockton's Valley Association of United Baptists. This association was composed of twelve churches, which had rejected the hyper Calvinism of the Primitive Baptists, but held nearly with the Missionary Baptists of the present day, save they did not believe in missionary work, or perhaps it would more fairly represent them, to say, they did not believe in societies and organizations for this work, especially those resting on a money basis membership. The question did not seem to be fully settled among them. They made efforts for converting sinners among themselves. This implies that effort should be made to teach those in darkness the way of life. If it is right to teach our children and neighbors, then every being in darkness and sin becomes our neighbor, to whom we should carry the word of life. Still they opposed even the support of preachers, and did nothing to aid them in spreading the truth. In the year 1836, the Stockton Valley Association had declared by special resolution—Article 6 of minutes—non-fellowship with the Baptist State Convention, on the ground they had formed an association for missionary work, and especially that a money basis membership had been adopted. The question had excited controversy within the churches

composing this association. Efforts were being made to secure the repeal of this resolution that the churches might co-operate with the State Convention. The association met with the Wolf River Church including the fourth Lord's day in September, 1842.

Jesse Sewell, although his preaching had been objected to by some of his brethren, was elected delegate to the association from his church. The discussion concerning the repeal of the resolution declaring non-fellowship with the State Convention, was earnest, and excited much and deep interest. The vote was not taken until Monday afternoon. The churches were equally divided—six for, and six against repeal. Jesse Sewell voted against the repeal. He did not do this as opposing carrying the gospel to those destitute of it. But as opposed to any new and human additions to the church, or organizations within it. Especially was he opposed to all associations in religion with a membership based on the payment of money, as originating a distinction in the church, at war with the spirit of the gospel.

In this work, as in the whole plan of salvation, there are two extremes equally obnoxious to the truth of God. One is, that man can do nothing to help his own or the salvation of his fellowmen. That God must do all. All efforts on the part of men; all use of his faculties to understand and know and do the will of God, is derogatory to the Divine Sovereignty. As though God would be less a sovereign, less supreme in his majesty, might and glory, were he to save man through the use of, and in harmony with the will and faculties with which he had endowed man, than he would be to ignore these, and save him as being without will or capacities to hear, understand and obey the will of God. This extreme denies to man

all capacity to use the faculties God has given him, to desire, understand and know the will of God, and makes him an irresponsible machine, moved only as he is moved upon, without will or choice in the matter. This makes God, not men, responsible alike for the salvation and damnation of every soul.

The other extreme claims man has the power by his own wisdom to devise ways for saving men and honoring God. This deifies man, and leads him to exercise the prerogatives that God has reserved to himself, that is, to legislate for and direct the service of man. One system would have made David fold his arms and sit still on the field of battle waiting for God without any will or act of the creature to slay the giant and deliver his people. The other system would have sent him forth, clothed in Saul's armor, to fight God's battles. Either course would have brought destruction to David. David refused to follow either of these courses. He put Saul's armor off of him, and said, I cannot fight in these. They are not proved. But he chose the approved weapons of God, and went forth in the faithful and diligent use of God's chosen weapons, foolish and unfitted, in man's wisdom, and through God's guiding hand, slew the enemy of God, saved God's people, exalted the name of God and secured to himself the blessing of a faithful servant of God, and yet there was no weapon, of human wisdom, in the hand of David.

Both extremes are ruinous. There is a medium ground of safety to man and honor to God, David understood and followed. The lesson taught, was:

1. Man must fight God's battles, if he would share God's blessing.
2. He cannot fight them without God's help.

3. God's help cannot be had when man seeks to fight God's battles with weapons of human wisdom.

4. He can only do it in using faithfully, diligently and courageously the appointments of God, even though they seem to human wisdom wholly inadequate to the end proposed. In using them in God's name, for God's honor, God himself fights with and through man. When man displaces the weakest of God's appointments with the wisest and greatest of man's inventions, he substitutes human weakness for Divine power and drives God out of the conflict.

These are illustrations in carnal warfare, given by God to teach the principles involved in spiritual warfare, and all these points were in controversy among the religious people fifty to sixty years ago.

The revulsion from the idea, that man can do nothing, ran to the extreme of claiming he can form and frame institutions and form churches, not after the Divine order, but as seems to human wisdom best fitted for effectiveness and power in reaching and guiding men.

Men, in their proneness to extremes, have usually adopted one or the other of these errors, to wit: do nothing and leave God to save without care or effort on man's part; or on the other hand, to displace the order of God by an order resting on the wisdom of men.

The clearness with which Brother Sewell thus early saw the truth of Scripture, is remarkable, and shows the singleness of heart he brought to the study of the Scriptures, as well as the diligence with which he studied the word of God, and the freedom from prejudices and theories of his own that enabled him to grasp the great foundation principle of the Christian religion.

The greatest hindrance to man's seeing the truth is

given by Paul, (Romans x): "For being ignorant of God's righteousness, (plan of making men righteous) and seeking to establish their own righteousness, (plan of making men righteous) they have not submitted themselves to the righteousness of God." God's righteousness is something to be submitted to. And men are hindered from seeing and walking in the way of saving men ordained by God, by, in their wisdom and strength, having ways of their own in which to walk, and to build up, so do not seek with an humble and meek spirit to learn the will of God.

There is a wide difference between using our faculties and abilities to learn and understand the will of God, the ways he has ordained that we may walk in them and be blessed, and using them to invent ways of our own through which we will save ourselves and our fellowmen and honor God. The one is a trusting faith that leads to God, the other is a presumptuous spirit that sets aside the Divine will, dethrones God and sets man in the place of God. All learning, all wisdom, all mental training, all earthly possessions brought in child-like faith and trust, and laid at the feet of Jesus, used to learn and know and do his will, are acceptable to God and helpful to man. But wisdom and learning used to invent new ways for serving God, or to add to the ways and appointments of God, are hurtful to man and offensive to God. The institutions and inventions of man embody the wisdom and strength of man. Those given by God are the means through which God exerts his power to bless those who in faith and love walk in them. The spirit that leads to devise or to walk in the inventions and ways of man, instead of in those of God, is a presumptuous and sinful spirit. The service rendered through this, is a will service, is our own

work, is a work resting on the precepts or commandments of men. Stands in the wisdom of men and not in the wisdom and power of God, allows boasting, and always leads and weans him who walks in it, away from God. The righteousness attained through service in these ways of man, is a human righteousness, is our own righteousness, which is but filthy rags, and unfits to dwell with God.

Jesse Sewell saw clearly this distinction from the beginning and voted against the repeal of Article 6, because to repeal it was to adopt the wisdom of man and the institutions devised by man's wisdom, in lieu of the wisdom of God, and the order given by him, and in which, alone, God's help and power can be found.

Brother Sewell believed God had revealed his will to man in language that common men in their lost and ruined estate would understand, accept and obey. That it is the privilege of everyone, who wills, to accept the terms of mercy offered through Christ the Redeemer, and that it is not only the duty, but should be esteemed a high and exalted privilege, for the children of God to carry the glad news of salvation through Christ to those who are in darkness. His whole life was an affirmation of his living faith in this as a precious privilege of every child of God. But he believed the church of God and the provisions made by God and revealed in the Scriptures to man, are the perfections of Divine wisdom for the conversion and salvation of the whole world.

That there was nothing of the antinomian spirit in this vote against the repeal of the sixth article of the association, is made very clear by the fact, that on the very next Lord's day in that church, he preached a discourse from Romans i: 16: "For I am not ashamed of the gospel of

Christ, for it is the power of God to salvation to everyone that believeth, to the Jew first, and also to the Greek," and illustrated the meaning of this with Peter's discourse on Pentecost, (Acts ii). In which he showed that Peter under the guidance of the Holy Spirit, presented Christ as the Son of God, gave the testimonies on which faith in him must rest, men were required to hear this message, weigh the testimonies, and when convinced of the truth that Jesus is the Son of God, they asked, what shall we do? and the Spirit told them, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit, * * * and as many as gladly received his word were baptized, and there were added unto them the same day about three thousand souls." This discourse, coming so immediately following the vote on the association, leaves no doubt as to the motive that led in that. Accountability to hear and receive the gospel on the part of the sinner, and the corresponding responsibility on the part of the Christian to carry it to "all that are afar off" is clearly asserted and maintained.

This sermon aroused quite an excitement in the church at Wolf River. Jenkins Tompkins, a Baptist preacher who began to preach at the same time with Jesse, one night during the week following, replied to this sermon, to which Jesse replied. This was kept up one night of each week through the month until the next monthly meeting of the Wolf River Church. At this meeting of the church, first Saturday in November, 1842, this difference in teaching was reported to the church, and the charge was made against both preachers, that they were preaching contradictory doctrines. The trial was postponed to the first Saturday in December, both preachers

being permitted to continue to preach until that time.

In this discussion, this argument is distinctly remembered and reported by Isaac C. Sewell. Tompkins took the building of Solomon's Temple as illustrative of the building of the spiritual temple of God. For this temple every stone was prepared and made ready, completely fitted for the place it was to occupy in the Temple, so that the sound of hammer or tool was not heard in the building of that Temple. So the Holy Spirit prepares the sinner, fits and makes him ready for the church or spiritual temple of God, without human agency or instrumentality. He held that "the Spirit of God convicts of sins, gives repentance and faith in the remission of sins, and that completed the conversion of the individual and made him a Christian before and without baptism."

To this Jesse replied, "The material was prepared for the Temple, but that did not make the Temple, there was no Temple until the material was brought together and laid up or put in place. So the sinner is prepared by faith and repentance, to be laid in the spiritual temple, but that does not constitute him a part of the temple until he is laid or placed in the temple of God, which is done in baptism. And in the New Testament there is not a promise to an individual outside of Christ. And they put on Christ by being baptized into Christ. (Gal. iii: 27.) We then are delivered from the powers of darkness, and are translated into the kingdom of God's dear Son, in whom we have redemption through his blood, even the forgiveness of sins." (Col. i: 13, 14; Eph. i: 7).

From which he argued as there is no remission out of Christ, and there is but one way to get into Christ, that is, we are baptized into Christ, there can be no assurance or ground of pardon without baptism. Also John x: "I

am the door, by me if any man enter in he shall be saved." So we enter into Christ, and inherit the blessings in Christ through baptism. This continued one night each week for two months with similar arguments.

On the first Sunday in December the church met for the trial, with Elder Wm. D. Sewell, uncle of Jesse, as the chairman and moderator of the church meeting. The case was immediately called. They first took up the case of Tompkins. He arose and stated, that if he had preached anything contrary to Baptist doctrine he wished to be curtailed, upon which the question was put, to know if the church still held any charges against him. The vote was taken and he was declared innocent of antagonizing any Baptist doctrine, by a unanimous vote. The case against Jesse Sewell was then taken up. Stephen Sewell, his father, insisted they must specify the charges they had against him plainly, and then try him by the Scriptures, which was seconded by Joseph Sewell, his nephew, and by Richard Raburn, another member. Immediately the Moderator arose, and made a speech against it, and gave as a reason, it would run into an endless debate. Tompkins stated that he (Jesse) had run fully into Campbellism, if there was any point of Campbellism into which he had not gone, he did not know what it was. Then Peter Ragan, a visiting old preacher, stated what Campbellism is, to-wit: "It denied faith, repentance and the influence of the Spirit, and made a God of the water. And if I am rightly informed, that is the doctrine that has been preached here by Jesse Sewell." To which Jesse replied: If Campbell lived eighteen hundred years ago, and was the author of the New Testament, he had gotten his doctrine from Campbell, but not, unless this is true. As he did not remember ever to have read a page

of Campbell's writings in his life. He got his doctrine exclusively from the New Testament. The trial lasted three hours. Hardy Hopkins, a member, asked him if he was willing to remain in the church and not preach that doctrine any more. To which Jesse replied, he could not see why they should be willing to retain him in the church, knowing that he believed these things, and if he preached at all, he must preach just what he did believe the Bible taught. It seems from Brother Hopkins' question, that he is willing to retain even the devil in the church, if he will not show his cloven foot, and he was not willing to accede to the proposition. After which the question was put as to whether they would retain him in the church. About one half dozen out of forty members present voted to exclude him, the others not voting. So soon as the vote was taken, without a record of the vote, or announcement of the decision, the assembly arose and left the house, in confusion.

The next monthly meeting was disappointed by high water. The case laid over until the first Saturday in February, when the church again met, and W. D. Sewell, the moderator, being absent, John Garrett, a visiting preacher present, was chosen moderator for the day. The case was called and the moderator announced that Jesse L. Sewell was excluded from their fellowship, and that the church was no more responsible for his teaching or conduct. Upon which four other members, I. C. Sewell, his brother, Elizabeth A. Sewell, his wife, and Lucretia Sewell, his sister, and another, asked that their names be taken off the church list, upon which they were all excluded by a vote of the church. Then the clerk asked how to make the record? To which John Garrett responded, make it "for teaching heresy." To which Jesse

replied, "That would be recording a falsehood, and that they could not make a true record in any other way, than by stating that he was excluded for preaching 'faith, repentance and baptism, for the remission of sins.'" After some discussion it was agreed the record should be so made, which was done.





CHAPTER VII.

THE TEACHING OF THE BIBLE.

JESSE SEWELL was excluded from the Baptist Church on the charge of heresy, vulgarly by its enemies, called "Campbellism," and as he found himself in complete harmony and lived and labored through life for the advocacy of these truths, it is well that we distinctly understand the faith and leading principles of the disciples. In the reformation that broke off from Romanism, led by Luther and others, each party had formulated a creed containing what it regarded the fundamental teaching of the Bible, this involved more the theories as to God and his purposes and methods of work, than concerning the faith and life essential to the Christian character. Each party made its theory a standard of faith. Every new theory on questions purely speculative created a new party, with a new creed. Every varying shade of Calvinism called for a new party and a new creed. These parties were more tenacious of their creeds, more zealous of the growth of these parties than of the honor of God and the salvation of man. This evil of party division and party strife had reached such a degree that moderate men who read the Bible deplored it, and earnestly desired to cure the evil. Thomas Campbell was a member of the Seceder church of Scotland, a branch of the Presbyterian or Calvinistic church. He came to America and in this newly settled country, with no by-law established religion,

he saw the evil of every little village and sparse settlement, being afflicted with two or three contending and striving sects, each more anxious to outstrip its rivals than to convert sinners. He saw the evil of arraying against each other talent that ought to be united against the common enemy of God and man. He saw the evil of sustaining two or three religious establishments where they were not able to maintain one, but above all, he saw that these divisions directly antagonized the teaching of the Savior, derogated from the honor of God, divided and drew into strife those God intended should be one with him and with one another, and that they stood as the chief hindrance in the way of the salvation of the human family. He wrote an address to the religious public to arouse their minds to the enormity of the evil and to God's remedy for this evil. His address began thus:

“Dearly Beloved Brethren:—That it is the grand design and native tendency of our holy religion to reconcile and unite men to God and to each other, in truth and in love, to the glory of God, and their own present and eternal good, will not, we presume, be denied by any of the genuine subjects of Christianity. * * In so far as this holy unity and unanimity in faith and love is attained, just in the same degree is the glory of God and the happiness of men promoted and secured. Impressed with these sentiments, and, at the same time, grievously affected with those sad divisions which have so awfully interfered with the benign and gracious intention of our holy religion, by exciting its professed subjects to bite and devour one another, we cannot suppose ourselves justifiable in withholding the mite of our sincere and humble endeavors to heal and remove them. ●

“What awful and distressing effects have those sad divisions produced! What aversions, what reproaches, what backbiting, what evil surmisings, what angry contentions, what enmities, what excommunications, and even persecutions!!!

And, indeed, this must, in some measure, continue to be the case so long as schisms exist; for, saith the apostle, where envying and strife is, there is confusion and every evil work. What dreary effects of those accursed divisions are to be seen in even this highly favored country, where the sword of the civil magistrate has not as yet learned to minister at the altar. Have we not seen congregations broken to pieces, neighborhoods of professing Christians thrown into confusion by party strifes, and in the end entirely deprived of gospel ordinances, while in the meantime, large settlements and tracts of country remain to this day entirely destitute of a gospel ministry, the churches being so weakened with division that they cannot send them ministers, or the people so divided among themselves that they will not receive them.

“Thus while professed Christians bite and devour one another, they are consumed one of another, or fall a prey to the righteous judgments of God; meantime, the truly religious of all parties are grieved, the weak stumbled, the graceless and profane hardened, the mouths of the infidels opened to blaspheme religion, and thus the only thing under heaven divinely efficacious to promote and secure the present spiritual and eternal good of men, even the gospel of the blessed Jesus, is reduced to contempt, while the multitudes, deprived of a gospel ministry, fall an easy prey to seducers and thus become dupes of almost unheard-of delusions.”

This is the sad picture of the divisions and strifes as he saw it at that day. He proposed this remedy :

“To restore unity, peace and purity to the whole church of God. This desirable rest, however, we utterly despair either to find ourselves, or to be able to recommend to our brethren, by continuing amid the diversity and rancor of party contentions, the veering uncertainty and clashings of human opinions, nor, indeed, can we reasonably expect to find it anywhere, but in Christ, and his simple word, which is the same yesterday, to-day and forever. Our desire, therefore, for our brethren and ourselves, would be, that rejecting human opinions and the inventions of men as of any authority, or as having any place

in the church of God, we might forever cease from further contentions about such things, returning to and holding fast by the original standard, taking the Divine word alone for our rule; the Holy Spirit for our teacher and guide, to lead us into all truth * * that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord.

“We form ourselves into a religious association * * * for the sole purpose of promoting simple, evangelical Christianity, free from all mixture of human opinions and inventions of men.

“This society shall, to the utmost of its power, countenance and support such ministers, and such only, as exhibit a manifest conformity to the original standard in conversation and doctrine, in zeal and diligence, * * * without attempting to inculcate anything of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith or worship of the Christian church, or anything as matter of Christian faith or duty, for which there cannot be expressly produced, a ‘Thus saith the Lord, either in express terms, or by approved precedents.’

“Our differences at most are about things in which the kingdom of God does not consist, that is, about matters of private opinion and human invention. What a pity that the kingdom of God should be divided about such! Who then would not be the first among us to give up human invention in the worship of God, and to cease from imposing his private opinions upon his brethren, that our breaches might be thus healed?

“There is nothing we have hitherto received as matter of faith or practice, which is not expressly taught and enjoined in the word of God, either in express terms or approved precedent, that we would not readily relinquish, that so we might return to the original constitutional unity of the Christian church, and in this happy unity, enjoy full communion with all our brethren, in peace and charity. * * * To this we call, we invite our brethren of all denominations, by all the sacred motives which we have avouched as the impulsive reasons for our thus addressing them.

“To you, therefore, it peculiarly belongs, as the professed and acknowledged leaders of the people, to go before them in this good work, to remove human opinions and inventions of men out of the way, by carefully separating this chaff, from the pure wheat of primary and authentic revelation, casting out that assumed authority, that enacting and decreeing power by which these things have been imposed and established. To the ministerial department, then, do we look with anxiety. * * * His dying commands, his last and ardent prayers for the visible unity of his professing people, will not suffer you to be indifferent in this matter.

“Nothing ought to be received into the faith or worship of the church, or be made a term of communion among Christians, that is not as old as the New Testament.

“A partial neglect in some instances of the expressed will of God, and in others an assumed authority for making the approbation of human opinions and human inventions a term of communion, by introducing them into the constitution, faith or worship of the church, are, and have been, the immediate, obvious and universally acknowledged causes of all the corruptions that have taken place in the church of God.

“That in all their administrations they keep close by the observance of the Divine ordinances, after the example of the primitive church, exhibited in the New Testament without any additions whatsoever of human opinions or inventions of men.”

Alexander Campbell, a young man, on coming to America, found his father having printed the Declaration and Address, heartily approved its principles, entered into its advocacy, and being more earnest and aggressive in his advocacy than his father, soon became the recognized leader in the movement to restore the New Testament as the only creed and rule of faith for the churches of God, and the Christian religion in faith and practice, in organization, work and worship to the original form and order given it by God. We give the following extracts from

his writings to show the original end and purpose of the movement at reform and restoration :

“To bring the Christianity and the church of the present day up to the New Testament. This is in substance what we contend for. To bring the societies of Christianity to the New Testament, is just to bring the disciples individually and collectively, to walk in the faith, and in the commands of the Lord and Savior, as presented in that blessed volume; and this is to restore the ancient order of things.

“The conversion of the world is an object of the dearest magnitude in the estimation of the heavens. All the attributes of Deity require that this grand object be achieved in a certain way or not at all. The way or plan the Savior has unfolded in his address from earth to heaven. * * Israel failed in his own way. In God’s way he was successful. We have failed in our own way, to convince the world, but in God’s way we would be victorious. Wisdom and benevolence combined constitute his plan, and although his ways may appear weak and incomprehensible, they are in their moral grandeur of wisdom and benevolence, as much higher than ours, as the heavens are higher than the earth.

“The constitution of the kingdom of the Savior is the New Testament, and this alone is adapted to the existence of his kingdom in the world. *To restore the ancient order of things*, this must be recognized as the only constitution of this kingdom. And in receiving citizens they must be received into the kingdom just as they were received by the apostles into it, when they were setting it up.

“When any act of devotion or item of religious practice presented itself to my view, of which I could learn nothing from my Master’s last will and testament, I simply gave it up, and if I found anything there not exhibited by my fellow Christians, I went into the practice of it, if it was the practice of an individual; and if it was a social act, I attempted to invite others to unite with me on it. Thus I went on correcting my views, and returning to his institutes until I became so speckled a bird that scarce one of my species would cordially consociate with me.

“Suppose all would abandon every word and sentence not found in the Bible on the subject, and quote with equal readiness every word and sentence found in the volume, how long would divisions on this subject exist? It would be impossible to perpetuate them on this plan. * * * And as to any injury a private opinion may do the possessor, it could on this principle do none to society.

“There is a growing taste for *opinionism* in the ranks of the reformation. This must be quashed out or there is an end to all moral and religious improvement. It has ever been the harbinger of schism, the forerunner of all discord, and vain jangling. It has indeed been the plague of Christendom. * * What is an opinion? Persuasion without proof, say some of our lexicographers. It is a speculation built on probable evidence. It is neither knowledge nor faith; but in the absence of these, it is an inference, a conclusion to which the mind assents according to its information or mode of reasoning.

“An *opinionist* is one fond of opinions, especially of his own. Opinionism then is fondness of opinions. But that I may meet the exigency of the crisis and give a proper latitude to this term, I hereby define *opinionism* to be *the liberty of propagating one's own opinions*.

“Some of our correspondents suppose *opinionism*, as thus defined, to be an essential part of Christian liberty, then if any restrictions should be imposed on their benevolent efforts to propagate their opinions, they complain of an infringement of their rights.

“We do not admit the right; for if this be the right of a Christian, then every man, woman and child in Christ's church has a right to propagate his or her opinions, and to complain if that right be not respected by all the Christian community. And as there is no restriction as to the number or magnitude of subjects on which opinions may be formed, there can be no limitation of the number of opinions that may be offered, adopted or propagated; and thus the whole earthly pilgrimage of the church may be occupied in the discussion of opinions.

“We are therefore rationally and religiously compelled to

deny any such right. *It is not the right of any one citizen of Christ's kingdom to propagate any opinion whatever, either in public assembly or private, consequently it is not the duty of all nor of any one, to listen to an opinionist in his efforts to establish his opinions. This is an important point, and we state it boldly and confidently. * * * To walk by opinions rather than faith, is effectually to make the book of God of no authority. Moreover, in the decisions of that volume, he that propagates an opinion or seeks to attach persons to it, or to himself on account of it, is a factionist in embryo, in infancy or in manhood.*

"I have no doubt but all partyism now in protestant Christendom, and most of the errors too, grew out of the neglect of the Scriptures quoted from Paul, and a misunderstanding of the faith and of untaught questions.

"All the contentions and divisions, all the sects and parties in Christendom are as certainly and indisputably the effects of *opinionism* in religion as the love of money is the root of all evil.

"There is one very material injury which the advocate of his own or another's opinion, inflicts upon society, even when he fails to make a party; he alienates man's ears from the voice of God, and turns them to himself. This is an exceeding great evil.

"Zeal for an opinion, then, when brought to the touchstone of truth and the Bible, is mere self-love, operating in the form of pride. It may be yet made evident that this peculiar pride of opinion or understanding, enters into the essence of all partyism amongst men, nay that itself is the very spirit of discord, the soul of the sectary, and the demon of religious persecution. Its name is legion, the first-born of Satan, and its brood are emulation, strife, wrath, sedition, treason, heresy. All the contentions and divisions, all the sects and parties in Christendom, are as certainly and indisputably the effects of *opinionism* as the love of money is the root of all evil."

The purpose and aim were to eliminate everything resting on human authority, all human opinions from the realm of religion and restore the authority of God as the

only rightful ruler in the spiritual kingdom of God, and to bring about the union of all sincere worshipers of God, in harmony and love, by rejecting everything resting upon the opinions and wisdom of man from the service of God, observing only what is commanded by Christ and the inspired apostles.

This was the very rule Christ and the Holy Spirit gave to make and keep them one. Jesus prayed, that all who believed on him should be one and should be sanctified by the truth. (John xvii.) He told them that "in vain do ye worship me, teaching for doctrine the commandments of men." And "every plant not planted by my Father shall be rooted up." "Ye make void the commandments of God by your tradition." (Matt. xv: 9, 13, 15.) "Wherefore, if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances after the commandments and doctrines of men, which things have indeed a show of wisdom and will-worship, and humility and neglecting the body." And then, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." (Col. ii: 17.) Then the closing warning of Revelation, "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 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." It seems strange that such a proposition, so honoring to God, so full of promise to the church and to humanity, should not have been gladly accepted by every believer in the Lord Jesus Christ. Especially when it was God's own rule for the union of his people, his honor and the salvation of the world. It is especially strange that the Bap-

tists who have always claimed to stick close to the word of God and to keep the ordinances as first delivered, should have refused such a proposition.

While A. Campbell, by virtue of his superior talent and force of character, became a leader in the work, almost simultaneously with this movement and independent of it, efforts to the same end began in other places. It seems frequently to work this way. When Luther started the reformation in Germany it simultaneously sprang up in different countries of Europe. Each independent of the movements in other countries. Under the workings of providence, when a church becomes corrupt and dead, forces work to bring about a revulsion and reformation, and when the people are ripe for a reformation God provides the men to lead it. So in various parts of this country it was now. Others saw the same evils and adopted the same means to cure the evils, by turning to the word of God and excluding all the opinions and inventions of men, practicing only what is plainly required in the Scriptures of truth.

A movement of this kind began in Kentucky under the lead of Barton W. Stone, assisted by the Rogers, Johnson, Morton, the Creaths and others. Starting from different standpoints the rule laid down brought them to see alike and made them one people. Those connected with the Stone movement first came into the mountain districts of Kentucky and Tennessee. Among these were Dr. W. D. Jordan, who only recently died at an advanced age in Missouri. Isaac T. Reneau, the Mulkey's, J. C. Smith, Alvin Hovey, John Emerson. These started a good distance apart, but following the same rule, they came together as one brotherhood in Christ. Jesse Sewell became familiar with the plea for this return to the Bible

and for union on the Bible, through his brother William and his wife, as heretofore presented.

So soon as he understood it, Jesse adopted the rule, readily and heartily; for he had revered the Bible as the word of God from his childhood. The adoption of the rule at once stopped everyone, who in truth accepted it, from all human reasoning and philosophising, cut them off from all human creeds, confessions and systems of theology, and brought them down to the one single question, What does God teach in the Bible? It led to the study of that book as the only guide to salvation from sin here, and from eternal destruction in the world to come. It exalted the teaching of the book as the only revelation of the will of God, and yet it brought it, and through it, God down to man to be studied and understood by the simple hearted. It is the only direction given by God to lead men to salvation. It is open to the comprehension of all who with honest hearts, will come and study it to be led by it.

If it is a revelation to man as he is, a sinner, to be understood by the proper use of his faculties, it is subject to the same rules of interpretation as other compositions addressed to the human understanding. Its proper connections and divisions are to be observed. The person who speaks, the persons to whom a message is spoken. The idea rooted up every claim of the called and sent preacher. It destroyed his office as special messenger and mouth-piece for God and interpreter of his word. It also substituted an intelligent faith in Christ, based on the testimonies given in the Bible, concerning him, and a self-denying obedience to the word of God, for the dreams, imaginations and experiences of men as the essential elements of true religion. These two points were especially

resented as denying the claims of God's called and sent preachers, and the work of the Holy Spirit, or heartfelt religion, as was commonly charged. While quite a number of all religious parties of the country accepted it, yet no movement in the churches in this country, since its settlement, has met with a more determined opposition or was more bitterly denounced and condemned.

The mass of the clergy resented the attack on their claims, involved in the proposition that the Bible was addressed to the understanding of the common people, and that everyone by the diligent and faithful use of the faculties God has given him, may for himself understand the Bible in all of its practical and essential teachings.

But this rule is the only one in accordance with which God can be acceptably served. When the Campbells adopted the rule, they believed in affusion for baptism and in infant church membership. Young Alexander suggested to his father, it would involve the giving up of infant baptism. His father doubted, but said, to the law and the testimony. They had started out in earnest to follow the word of God. They first gave up infant affusion, then affusion itself, and were baptized by a Baptist preacher, Matthias Luce. They refused to tell an experience other than a confession of faith in Christ. In the study of the Bible they saw faith itself was based on the word of God and not imparted by a mysterious operation of the Spirit. It came through hearing the word of God. That repentance springing from faith in Christ Jesus, is the turning of the sinner in affections, purposes and life from a course of rebellion against God to one of love and service to him. And that God requires that faith and repentance must perfect or embody themselves in an act of bodily obedience or turning to God before he promised

forgiveness. That act ordained by God was baptism, a burial—a burial out of self into Christ. This last position was especially offensive to the religious denominations.

In connection with the study of these questions was that of spiritual influence. It was seen that the Spirit of God is the author of the Bible. He could not make one revelation in the Bible, a different one out of it. That the Bible is the whole and complete revelation of God to men. It is the engrafted word that is able to save the souls of those who meekly receive it. It is full and complete in its instructions, and is sufficient to make the man of God perfect, and to thoroughly furnish him unto all good works—that when a man accepts the word of God into his heart, and moulds his feelings, thoughts and life by that word, he is led by the Spirit of God. That the dreams, visions and experiences usually attributed to the Spirit are only the imaginations of the deceitful heart of man, and not the influences of the Spirit of God. That after they become Christians the word of God must be studied to learn how the Christian character must be perfected—that a life of daily study of the Divine will, earnest, faithful prayers, praise and thanksgiving to God, with the meeting on the first day of the week, to steadfastly continue in the apostolic doctrine, the fellowship, prayer, breaking of bread, and mutual exhortation to the Christian life, were universally accepted by the disciples as essential Christian service, and constituted what may be considered the distinctive features of this movement to restore Scripture order. It was an effort to restore in spirit, form and practice, the service of God, as ordained by Jesus Christ and the inspired apostles.

Brother Sewell, with a heart loyal and true to God, fully adopted this as the end and aim of his life, and

henceforward gave his whole heart, soul, mind and body to the work.

On the second Sunday in March, 1843, those mentioned heretofore as excluded from the Baptist church, with some other families and individuals in the neighborhood, met together as a church of Christ, taking the word of God as their only rule of faith and practice, excluding all opinions and inventions of men from the faith and service of God. There were present at this meeting, preachers in the church of Christ, Isaac T. Reneau, John C. Smith and Alvin Hovey. At this time Jesse Sewell was set apart to the work of evangelist, by fasting, prayer and laying on of hands. Elders and deacons for the church were set apart in the same manner, at the same time.

On the second Sunday in April, 1843, Brother Sewell began preaching in his new relation, and from that time forward, to the day of his death, to preach the gospel of Christ, and present the Scriptures of sacred truth just as God had given them, to his fellowmen, was the chiefest desire of his heart, and the end of all his labors and toils here. The one purpose of his life was to learn the will of God, that he might obey it himself and teach it to others, that by it they might be saved. Henceforward all other labor, purposes and ends with him were subservient to this the chief end of his life.

Brother Sewell's characteristics were, a quiet, meek and gentle manner, great equanimity and control of temper, with a quick and comprehensive yet fair and just judgment. He was modest and unassuming in manner, unaggressive in spirit, and yet decided in his convictions, firm and immovable in his aims and purposes. He made many friends and no enemies.

His leading characteristic, as a preacher, was the thor-

oughness with which he studied his subject. He first of all was familiar with the whole Bible. He seemed to have studied his subject carefully from every standpoint, to have viewed the bearing of every passage of Scripture and Scripture teaching on it and to have pondered its relation to every other Scripture truth. And while his reading was not extensive, he made himself familiar with all the current systems of religious teaching. He studied these with the same thoroughness and fairness that he did the Bible. He looked at them from every standpoint, and when he spoke of them, he always presented them from the standpoint of their own advocates, hence was never accused of misrepresenting them. His habits of thought were critical and analytical as well as comprehensive in their grasp. For ability to look on all sides of a question, and for clearness of perception, and to form just and sound conclusions, then to state them with clearness and critical correctness, he had few superiors. He had a soft and pleasant voice, a ready use of language and great ease in speaking, so, while nothing of an orator, he was a pleasant speaker, instructive teacher, and when warmed to his subject spoke with pathos and power. In his younger days, he acquired the Baptist intonations which, in his exhortations, he never freed himself from. But they were not sufficiently marked to be offensive.

He had a good and ready memory that enabled him to call up and use his knowledge whenever it was needed. His presentation of truth was so simple and clear that all could understand. He presented the most aggressive truths in a gentle and meek manner, so that he did not give offence often. Those who listened to him were well taught, and those brought into the church by him, were instructed into the kingdom of God.



CHAPTER VIII.

A LIFE OF LABOR AND SELF-DENIAL.

BROTHER SEWELL was now twenty-five years old, poor in this world's goods, with a young and rapidly increasing family, excluded as a heretic from an old and popular communion, from the church of his father and mother and of his own early love, and found himself in sympathy and union with a people, poor and despised, and everywhere spoken against. Yet he did not stop to count the costs or hesitate for a moment as to his course.

No trait of Jesse Sewell was more striking even down to old age, than his reverence for the word of God, his quiet, yet unyielding determination to be true and faithful to that word, to believe and teach just what it taught and to follow just where it led, and to bear with cheerfulness whatever lot fidelity to that truth imposed upon him.

Eight children in rapid succession were born to them. They were to be nursed, cared for, fed, clothed, educated. The food and clothing were all raised and made upon the small and poor farm. Brother Sewell labored during the week in the spring and early summer with his own hands, planting, plowing, cultivating, reaping his grain, and on Saturday and Sunday went miles away to preach, often preaching at night in the week at some school or neighbor's house. The late summer and fall were given to holding protracted meetings.

His wife cared for the little children, cooked, milked, washed and ironed, carded, spun, wove, cut and made the family clothing. She helped work the farm at times and in Brother Sewell's absence, looked after and fed the stock, protected from depredation the growing crop and saved from waste the harvested stuff.

The earlier years of his labors as a preacher were years of toil and self-denial. He preached for ten years among the Baptists and disciples for which he received not a cent in money. For many years afterward the contributions were very meagre. The people were all poor, with plain, simple habits, with few wants, requiring but little to make them comfortable, and had been taught not to aid the preacher. They had but little money themselves and less to give, sometimes a little provisions, a pair of socks, cloth for coat or pants, the handy work of some good sister's cards, wheel and loom, were the extent of the preacher's support. With or without this he was satisfied.

Money did not enter into Jesse Sewell's calculation in preaching. No one ever heard him complain of a lack of support. He preached what he could. If he received money, he was thankful for it, because it provided for the few wants of the family at home, without detaining him from his work, to provide for them. I remember on a certain occasion when other preachers with much of this world's goods, were complaining of lack of support, some one asked Brother Sewell how he had fared? With the air of serenity and contentment that never forsook him, he gave the account of his earlier experiences as above, but said, "With what I could do during the week, the help of my wife and the children as they began to grow up, we got along very comfortably. The care of the family, her labors in the house, the help she gave in out-

of-doors labor, and the responsibility of looking after and taking care of the little farm and our stuff, in my absence, was a heavy burden on her, that troubled me much, but she bore it cheerfully, never complained of her lot, never once asked me to stay at home, but always when the time came, said cheerfully, 'Go.'” In later years, he said, he had been well sustained. Sometimes he went and labored among brethren and in communities that contributed nothing, but other communities gave liberally, so he was perfectly satisfied with the support given him. He possessed in an eminent degree the best guarantees of a sufficiency and protection against want—industry, economy, simple habits, few wants and a contented spirit. A man, especially a preacher, that will diligently cultivate these qualities will have a sure protection against want.

He lived almost wholly without money in these days, yet preaching on an average four to five discourses per week, the year round. The Bible with the family record was obtained thus. A book peddler brought a lot of Bibles, school books and writing paper to the mouth of Wolf River. Brother Sewell heard of it, took a canoe-load of corn down Wolf River and traded it for a family Bible.

We do not propose to follow Brother Sewell's course step by step, but to give clear ideas of his life and work. So we give here some circumstances showing his life and the work of self-denial and hardships of his wife.

When he was preaching she was left much alone with her little children, and was compelled to rely upon herself. She tells, when Brother Sewell first went off to preach, she felt very lonely at night, the crickets chirped unusually loud, she felt something of a sense of fear creep over her. But she thought it would not do to yield to this

feeling, as she had married him to help him in whatever he undertook, and although she did not then expect him to preach and leave her alone, still she had determined that she would be no hindrance to that work, so she resolutely threw off the feeling and never afterward felt any sense of fear. When she heard, at night, any unusual noise or disturbance about the yard or stable, she did not hesitate to go out and see what was the trouble. 'Once late in the night she heard an unusual noise at the stable; she knew something was wrong; got up, went to the stable and found a young mare had lain down, got her feet under the trough and through the cracks of the stable. She knew if she was left till day she would be crippled. She had raised her from a colt. She had petted her, talked to her, until she was gentle, seemed to understand what was said to her. She told her to be still, and would first pull at her hips then her head until she was free. She then told her to get up, which she did unharmed.

When Brother Sewell was in a debate at Sparta, a storm came and blew down every shock of their wheat save five. With her own hands she set the bundles up two and two, until it dried out, then she shocked them up and saved them all in good condition.

In the year 1854 Brother Sewell made a trip to West Tennessee. He left home first of December, returning the last of March. During the trip Sister Sewell failed to hear from him, and suffered great uneasiness and distress, lest he had been lost on a boat that was sunk. But as the season approached for farming to begin, knowing if he was dead there would be the greater necessity for the work to go forward, to support herself and the children, she with her accustomed energy and determination to meet life as it came, repaired the fences, threshed with her own

hands thirty bushels of oats, with a flail, and had sowed over half of them before he reached home.

In the Spring of 1855, Martin's Creek, on which they lived, overflowed and washed their fences away, so that their wheat, oats and all their fields were exposed to the depredation of their own and their neighbors' stock. Brother Sewell was from home. Sister Sewell took her little boys—the oldest of which was ten years of age—gathered the rails out of the drifts into which they had been washed, carried them to the places and rebuilt the fences so as to protect the crops.

While living on Martin's Creek they had a little mill. Sister Sewell while a girl had learned to ride horseback, go errands, help in farm work, and often went to mill. Of an observing and inquisitive mind, she learned something about running a mill. In Brother Sewell's absence this knowledge served her a good purpose. She attended the mill and became a more expert miller than Brother Sewell was. The neighbors preferred to bring their wheat to mill when she was miller. She says there is no kind of out-door work that she has not done. She has plowed, worked with the hoe, reaped with the reap-hook and cradle, sowed and threshed the grain, chopped with the axe, made rails with the maul and wedges, and built the fences. This was not done as a momentary frolic but actual labor, day after day, to meet the necessities of their growing family, greatly left to her to maintain. Yet she never murmured or complained at her lot. Never objected to Brother Sewell's going. On the other hand encouraged him to go, and took at all times a great interest in his labors and their results in converting men and women to Christ. She could remember more distinctly and accurately his different meetings and results than he could.

She strengthened and helped him much in his labors by her cheerful self-denial and personal interest in his labors. She, now in her seventieth year, is still a cheerful, energetic, self-reliant woman, does her own cooking and washing, sews, makes quilts and whatever she finds to be done. The hardest work she yet finds to do, is to sit still and hold her hands with nothing to do.

Brother Sewell's private life came as near corresponding to his public profession as often happens with men in the flesh. Any man can preach better than he can practice. He preaches the teaching and practice of Christ. His practice at best, is the effort of weak humanity to practice these same teachings. With the best efforts men make there is an immeasurable distance between them. But Brother Sewell tried to make these principles the rule of his life at home. Such an effort faithfully made bears its fruits. His father, mother, brothers and sisters all (save a sister who had left the community, she some years afterward did also,) soon came into the church of Christ with him. His three younger brothers—Isaac C., Caleb W., and Elisha G.—all became preachers, useful and well known. Isaac did much preaching through the mountain counties, then in Wilson and Rutherford Counties, Tennessee. He was instrumental in planting the church in Lebanon, as well as some others in these and adjoining counties. He never married. For fifteen years past has lived in Lake County, West Tennessee. He has done much preaching through West Tennessee. He has never been regarded a very good speaker, but has made himself thoroughly familiar with the Bible and is a good teacher of the Christian religion. Caleb went to Bethany College, and after graduating, located in Louisville, Kentucky, there married and has made it headquarters. He

has preached at a number of points, but has divided his time between teaching and preaching. Elisha G., the youngest, took a course at Burritt and Franklin Colleges, and has been one of the most successful preachers of the gospel, in Middle Tennessee and southern Kentucky, planting a number of churches, building up and strengthening others, and bringing many souls into the church of Christ. He has for twenty-one years been well known as editor of the *Gospel Advocate*. Jesse Sewell's influence showed itself also upon his immediate family. Of the eight children, one died young. My first visit to the family was at the death of the little boy. The others all in early life became members of the church. The four sons all became preachers. There is no truer index to the real home religion of the parents, than the course of the children. Children as a rule are good judges of character. They catch quickly what really lies nearest the parents' heart, and as a rule are easily led by it. If the profession of religion is but a profession, while the heart is really set upon worldly affairs and worldly success, as a rule; the children will catch the spirit and be irreligious and will follow after worldly ends. If parents in heart and life are truly devoted Christians it will tell in the lives of the children. Sometimes there will be an exception, but this is the rule. And it always speaks well for the home piety of a preacher to see his children following in his footsteps, honoring the father's calling, and devoting themselves to the service of the God of their parents. Preachers who are always complaining at the hardships of the work, fault-finding and murmuring at the self-denial they undergo, show a lack of appreciation of the exalted calling, make wrong impressions on their children as to the honor of the calling and deter them from the service

and make them seek worldly callings. Brother Sewell loved the service, rejoiced in the self-denial, and considered it the highest honor of his life to serve God and to bring his fellowman to the service of his Master. His devotion showed itself in that all his children became Christians, and his sons, as they grew up, all became ministers of the Gospel. Joseph was a useful preacher and died a few months after the death of his father, in Missouri. William, his second son, lives in the village of Viola, near his mother, and preaches through the country around. L. R. resides in Nashville, has preached much through Sumner, Wilson, Smith and DeKalb counties, as well as in West Tennessee, but has been preaching chiefly for the last year or two in North Alabama. Caleb, the youngest son, has for a number of years lived in Falls County, Texas, where he has done much preaching. A sister's son, Otis Riall, is also a successful preacher in Texas. Brother Sewell's whole heart was set on serving the Lord and his home influence was even better, at least stronger, than that exerted abroad. He gave his life to preaching.

After Brother Sewell had committed himself to the Bible as the only rule of faith and guide for the Christian, he gave himself to the advocacy and defense of the Christian religion as herein presented. He labored upon his little farm, but preached wherever opportunity presented itself in the surrounding country. At Cross Plains in Overton County was his first protracted meeting, resulting in twenty confessions and baptisms. His next meeting was in White County, with about the same number. He spent the year 44 laboring chiefly in White County.

The year 45 he continued in this county, baptizing about two hundred persons. He continued his labors in this county, also the next year, preaching at Sparta,

Bethel, Bethlehem, and Plain Creek. During these years he baptized quite a number, and the cause of truth was pretty firmly established at these points and several others in the county.

The year 47 he labored chiefly in Jackson, Smith and Putnam counties, preaching at Martin's Creek and Bagdad in Jackson county, Defeated Creek and Montrose in Smith, and Smyrna in Jackson, now Putnam. He continued in this field for about four years. During this time he baptized six hundred persons at the different points and preached in many new neighborhoods. In 51 he labored with Bethel and Bethlehem congregations in Wilson County, Alexandria in DeKalb County, and at Martin's Creek, his home congregation, in Jackson County. This year he baptized over two hundred persons.

The next year he continued with these, but labored also at Mount View in Wilson County. There were about three hundred additions to the churches during this year under his labors.

While Brother Sewell preached at these specified points at regular and stated times and they contributed to his support, his labor was by no means confined to these points. But while preaching at these points he preached at every school-house, private house, and in warm weather under the shade trees wherever the people would hear. There was nothing of the professional preacher about him. The professional preacher preaches only where and when he is paid so to do. Many preachers of ability are sustained by congregations to preach, who never think of preaching elsewhere than where they are employed and paid to preach. Such preachers make merchandise of the Gospel. They sell their time and talents in preaching the Gospel for so much money, just as a lawyer or mechanic sells his

time and skill in doing the work he is employed to do. This shows a lack of the vital spirit of Christ. A man who only preaches as and where he is paid, or makes his preaching depend on his getting pay, no matter what his talent or ability, is unfit to preach. He corrupts the religion he presents at its vital point—its self-denying spirit. Most of the corruption in doctrine, and order, and organization of the Church is brought on as the result of a corrupted spirit. Men are unwilling to preach unless they are paid for their work. To secure this the teachings of the word of God are sacrificed, and an order and ways unknown to the Scriptures of truth are introduced. These all foster and strengthen the spirit that introduced them, and the Gospel is made more and more a matter of merchandise. The spirit of self-denying devotion that makes the Christian cheerfully and gladly give of his substance to the Lord is quenched, and to meet the demands of the preacher, fairs, frolics, excursions, and appeals to the flesh to raise money for the Lord are introduced. So worldliness and corruption are brought in. Excursions and entertainments that appeal to the gratification of the flesh to raise money are just as unscriptural, just as much substitute the flesh for the spirit as do the grosser forms of frolic—fleshly enticements; and so far as spiritual influence and scriptural authority, and the effect on the spirituality of the Church are concerned, we believe that a raffle or a bet on a horse-race would be no more hurtful than these. Any substitution of the flesh for the spirit is a perversion of the church and its work. These evils and many of the corruptions from the word of God grow out of the mercenary spirit in preaching the Gospel of Christ. It is the duty of the churches and of Christians to support those preaching the Gospel. The obligation is just as strong

on one member to sacrifice for Christ and humanity as for another. The preacher is under no higher or stronger obligations to sacrifice for the preaching of the Gospel than other members, and God will hold every professed Christian responsible for every sinner that goes down to ruin, without knowing the Gospel, who could have known it by the faithful use of means and opportunities that that Christian had, yet refused to use. Christians are shamefully derelict in their duty in helping those who preach to the lost. Jesse Sewell was often hindered from preaching as he might, while hundreds of members who heard his preaching had abundance but refused to aid him in this work. Property, talent, opportunities rightly used, consecrated to God and men, are means to raise us to heaven, but hoarded, misused, neglected, are weights around our neck to drag us down to hell.

The use of money committed to our keeping is a fearful responsibility. The responsibility is fearful, because it carries a strong temptation to use it to increase our earthly store and gratify the fleshy pride. A temptation, which few are able to resist. Hence it is hard for a rich man to enter the kingdom or heaven. It is plainly the duty of the preacher to do all he can in preaching the Gospel. It is equally plainly the duty of the Christian to use all the means he has in aiding to preach the Gospel. The failure of the one does not justify the refusal of the other to do what he can. We are not to measure ourselves by ourselves or by one another, but by Christ Jesus and his laws. And no preacher is justified in ceasing to preach what he can. He must be willing to suffer as much as Paul did, labor as Paul did for the privilege of preaching to the lost. Jesse Sewell never numbered his sermons by the pay he received, nor did his going to a place depend on

what he would receive. He rejoiced in the opportunity to preach, and when a few congregations contributed to his support in the section of country, he used it as a help not to preach to them alone, but to evangelize the whole country by preaching in all school-houses and private houses, and reaching out in any direction to teach the people. The Gospel was never made merchandise of with him. He gladly accepted what was given him, as enabling him to support his family without detaining him at home from this work of preaching. He loved preaching. He loved to preach the pure word of God. He loved it because he loved the Master, and he loved to do that which would please the Master. He loved it because the engrafted word is able to save the souls of those who receive it with meekness, and his chiefest joy was in turning sinners from the evil of their way. No calling of earth begins to approximate in its majesty and honor—in its elevating, ennobling influences upon him who follows it with an unselfish devotion, or in its purifying, refining and elevating influences, upon those who are reached by it, and in its elevating and uplifting influences upon the world, like the work of preaching the Gospel. A true man may well surrender earthly honor and greatness, wealth and pleasure, may well endure poverty and hardship for the sake of a work like this, and the crown of honor it brings.

Money never entered into Brother Sewell's calculation as a preacher. I do not believe he would have complained or abated one jot of his zeal or earnestness as a preacher, if he had never received a dollar. It would have hindered the amount of work he was able to do. This he would have regretted. But he had such an appreciation of the high privilege of preaching the gospel, that

he would have rejoiced in the privilege of laboring with his own hands, six days in the week, to be able to preach the seventh. He so rejoiced that he was able to teach God's message of love to his dying fellowmen, he could not complain. A preacher complaining at his lot, has failed to catch the true spirit of his Master. He should rejoice when he is counted worthy to suffer for his name.





CHAPTER IX.

HIS LABORS AND DEATH.

IN 1853, he preached on Caney Fork, Dekalb, Montrose, Bagdad and Flynn's Creek, in Jackson County, 150 additions. In the autumn of this year he made a trip to Union City and Montrose, Obion County, and Hickman in Kentucky with 125 additions. He continued in the same field in 1854 and 1855, sustained by the same churches, but doing every year more and more evangelistic labor in destitute places and holding protracted meetings at various other points.

In 1856 he preached chiefly in Wilson County, devoting much time to protracted meetings at various points. In 1857 he occupied much the same field, but devoting more and more time to evangelical work, laboring more and more in protracted meetings, and extending continually his field of labor. Of his work in this country, we give the following account by Brother J. M. Kidwill :

“The first preaching at Smithville, by Brother Sewell, was in 1853 or 1854. There was a little band of twelve, or fifteen, members in and around Smithville. There was much prejudice against our teaching. Brother Sewell preached in the court house. He usually had a good audience, and was recognized as a man of ability. I remember him, as a man, of perhaps a little more than thirty years of age, not eloquent, as the world measures eloquence, but an earnest, logical speaker, able to hold the undivided attention of an audience from one and a half to two hours. He was plainly dressed, usually in home-

made cloth. He appeared to my youthful, country eye, as being neatly dressed. I was not much used to "store clothes" at that time. I remember but one addition during the first one or two years preaching. Soon after Brother J. L. Sewell began preaching here, his brother, Caleb W., a graduate of Bethany College, came with Brother Jesse, and the two brothers continued to preach here occasionally till the beginning of the war troubles, in 1860. Much good seed was sown; people began to think better of us, and occasionally there would be one or two additions. Late in the fall of 1860, Brother C. W. Sewell held his last meeting in Smithville, and baptized twelve persons. The war soon broke out, and scattered the little flock. In 1867 I moved to Smithville, and found eight or ten members. In November, 1860, I joined the church under the preaching of Brother C. W. Sewell, at Alexandria. Brother Jesse Sewell insisted that I should preach, and encouraged me to make the effort. After moving to Smithville I began preaching in the court house. In two or three years, Brother J. L. Sewell came, and held us a meeting with good results. After this he held us several good meetings. His preaching did much to establish the cause in this town, and in the adjoining region.

Brother Sewell's preaching at Smithville opened the door to him for the grand work that he afterwards did at Alexandria and in Wilson County. I remember that about the year 1854, or 1855, the congregation at Alexandria, having heard of the fame of Brother Sewell, sent Brother Lewis Pendleton, one of their number, to invite Brother Sewell to hold them a meeting at Alexandria. Brother Pendleton entered the court house while the brethren were singing. Brother Dr. Jesse Barnes and Brother Sewell were sitting together, behind the Judge's desk. Brother Sewell was plainly dressed, in homespun, probably the handiwork of his good wife, while Brother Barnes had on a neat suit of black cloth. Brother Pendleton looked for a few minutes at the two brethren, and decided very promptly, that Brother Barnes was the preacher, and judging from his appearance, he decided that he was a big preacher. The song ended, Brother Sewell, in his quiet, unassuming manner, arose, opened his Bible, elevated his shoulders once or

twice, by a gentle shrug, ran his forefinger gently around his well developed forehead, placing his hair behind his ear, and began reading. After reading, he knelt down in the court room, and with simple reverence, led in an earnest, humble prayer. Brother Pendleton had no thought that he had heard Brother Sewell lead in prayer; he still had his eye on Brother Barnes, and now, as the "introductory services" were finished, decently, and in order, by one whom Brother Pendleton took to be some neighboring brother, of the *flatwoods* country, he felt gratified that the plain looking brother had gone through without a blunder, and had acquitted himself quite creditably. Judge of Brother Pendleton's surprise, when the same brother read a part of the second chapter of Daniel, and began his discourse, on the setting up of the kingdom. That was nearly forty years ago, but the scene is as fresh, and as vivid in my memory, as though it was but yesterday. Brother Pendleton felt disappointed; he had traveled twenty miles to hear Brother Sewell; he had measured up the one he took for Brother Sewell, and judging from appearances he felt sure that he was the equal of any man, as a preacher. He indulged in some reflections, on the folly of putting up a plain, cross roads, country preacher, and have such a man as Brother Sewell sit back, and take no part in the public worship. But the preacher, as was his custom, entered at once into his subject. In a very few minutes Brother Pendleton saw that he could preach; in less than half an hour, he decided that he had seldom heard his equal and long before the sermon was ended, he decided that Brother Sewell was preaching, and that he had never heard such a sermon before. After the sermon, Brother Pendleton was introduced to Brother Sewell, and got a promise from him to hold a meeting in Alexandria. Brother Sewell held the promised meeting, at Alexandria; the brethren were delighted with his profound knowledge of the Scriptures, and with his clear and lucid presentation of the truth. From Alexandria Brother Sewell was invited, perhaps during his first meeting, to Bethel, and to Bethlehem, in Wilson County, and soon to other points in Wilson County. Thus began the work of our dear brother at Smithville, Alexandria, and in Wilson County; for

more than thirty years he continued to preach at these places, and in the adjacent communities. New congregations were planted, and under his preaching hundreds were led to a knowledge of the truth, and into the obedience of faith.

Within two or three years after Brother Sewell began preaching at Alexandria he was called upon to defend his teaching in open discussion. He held two debates at Alexandria; first with a Methodist brother, Wainwright, and afterward with a Baptist brother, Hale. These were both men of talent, and the debates created a widespread interest. The brethren were delighted with Brother Sewell's work in both discussions.

Eternity will reveal the wonderful influence for good, his preaching and his life have had, and will continue to have for good.

Fraternally,

J. M. KIDWILL.

Smithville, Tenn., January 20, 1891.

In 1858 he moved to Warren County, near Viola. In 1859 he preached at Philadelphia in Warren County, and Woodbury, New Hope and Sugar Knob in Cannon County, continuing in the same field in 1860. During these years he was better sustained in the field, and devoted much time to preaching at school-houses, private houses and often in the woods. In 1860 he planted the church at Antioch in Rutherford County. He began preaching in the Presbyterian house. There were some additions, the further use of the house was refused. They went to the grove, the weather was cold, the women took up their carpets and hung them around to break the wind and shield from the cold and the meeting continued. There were about fifty-five additions. This shows how people can overcome difficulties and remove obstacles when in earnest. Worse than cold and bad weather are hearts cold and indifferent to the conversion of sinners and the advancement of the truth. When Christians are in earnest meetings can be held and sinners can be converted in the

woods, in barns, in cold weather or hot, and all obstacles vanish. More meetings fail from a lack of earnestness in Christians than from all other causes combined. Difficulties in the church, differences between brethren hinder the success of religious work, not so much because these things drive off sinners, but because Christians permit them to cool their ardor, destroy their zeal, and make them indifferent to the work of God and the salvation of sinners. David said: "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit away from me * * uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted to thee." Ps. lviii. When Christians keep right sinners can be converted.

In 1872 he held a meeting at New Albany, Indiana, of some weeks, with twenty-five additions to the church, building up and strengthening the cause greatly in that city. He preached at Burkesville and Albany, with other places in Kentucky.

In 1874 he preached a funeral discourse of Sister Bonner at Philadelphia, his home church, in Warren County, of remarkable force and appropriateness. After the discourse he went to his buggy to start to Woodbury, where he had an appointment, but a total loss of memory and consciousness of his surroundings came upon him, and he could not remember he had preached the funeral discourse or where he was going. He was taken home. After several hours he began to recover, but it was several months before a complete recovery—if it was ever complete. There were occasional recurrences of this attack in a milder form. But while he seemed at home in the

Scriptures and religious matters, his mind never was so active or so cognizant of the affairs around him as it had been before. He was never very social, nor did he seem much interested in the common affairs of life. This grew on him with increasing years, and his faculties were clearly failing in activity though he did much good preaching.

In 1886 he spent the greater part of the year in Texas, on a visit to his son, Caleb. He spent the time preaching—with acceptance and profit—with quite a number of additions to the churches. Brother Sewell preached over two years with the Baptists and forty-seven years in the church of Christ. The number added, as will be seen by the reports here given, ranged from one hundred and fifty to three hundred per year. He probably baptized six or eight thousand persons. In July, 1889, he celebrated his golden wedding. His memory had greatly failed, but he made a list of twenty-six persons baptized by him that had become preachers. The list was, I. C. Sewell, C. W. Sewell, E. G. Sewell, his brothers, H. N. Lovelady, of Jackson county, Brothers Huddleston, and Mears, of Overton county, Garland, and W. Y. Kuykendall, and James Kuykendall, of Putnam county, John W. Harris, and Braker, and Robertson, and Owen, of Cannon county, G. Lipscomb, E. C. Gillespie, and George Farris, of Franklin county, J. M. Smithson, and John Marcerum, and C. W. Sewell, Jr., of Warren county, J. S. Bryant, of Rutherford county, Jos. S. Sewell, of White county, J. P. Grigg, and J. T. Rogers, T. E. Tatum, of Wilson county, J. P. Whitefield, and Logan Goolsby, of Putnam county. He afterwards called up quite a number of others, but he never wrote them down. This does not embrace two of his own sons who were baptized by some one else. Brothers Floyd and Kidwill both say, he encouraged them

to preach. He counted up fifteen churches directly planted by him. But there were many others at which he aroused the interest and began the work. Still others that he found weak and built up to strength.

He was chiefly instrumental in planting the church in Sparta, Manchester, Winchester, Tullahoma, Fayetteville, Tracy, Cowan, Decherd and Granville. He greatly aided a number of country churches in various counties of Middle Tennessee. He did much in building up the churches in McMinnville, Woodbury, Murfreesboro, Lebanon, Salem and Gallatin. He also held meetings very successfully in Franklin, Columbia, East and South Nashville. He made two visits to Knoxville, Tennessee, and planted or built up a congregation a few miles out from the city.

In Woodbury he held quite a successful meeting. A number of Methodists united with the church. The Methodist preacher was absent at the beginning, he came home while it was continuing. He sent one of his most intelligent sisters to take notes for him, intending to review the discourses. The sister took notes for a time, but before the meeting was over she obeyed the Gospel. Nevertheless she delivered the notes, with the hope they would help him as much as they had her.

Notwithstanding his meek spirit and inoffensive manner, the bitter feelings toward the cause he maintained called forth bitter opposition, as the following incidents shows.

At Buchanan's school house, on Calf Killer River, he read the language of Ananias to Saul, "Now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." After he left, the Methodist and Baptist preachers, consulted, read the account of Saul's conversion, Acts ix, and did not find the

language. They thought they had him now. They let it be known they intended to meet him and expose him, for reading as scripture what was not in the scriptures. When he came, they, with all the country around, were present. The Baptist preacher arose, announced that he had a very unpleasant task to perform, but he felt it his duty to the community and the truth to expose a man who would read scripture and add to it language that was not there. He then read the account of the conversion given, Acts ix, and challenged him to show the language, he had read as there. Brother Sewell, in his meek and self-possessed manner asked the brother to let him see his Bible. He handed it to him. He turned to the account given, Acts xxii, returned the Bible to the preacher and asked him to read that. He looked at it, without a confession of mistake or an apology, withdrew and left the ground. Brother Sewell preached one of his most effective discourses.

On another occasion he quoted Peter's language, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." A woman in a high key, screamed, "Let me out, let me out, making a mockery of religion." Brother Sewell, without the least discomposure, asked gently, "In what way am I making a mockery of religion?" She replied, "Baptism for the remission of sins." Brother Sewell answered, "The apostle Peter said that." She responded, "He was the most *failable* of them all. Let me out, let me out." Brother Sewell, in his gentle and quiet manner, asked the audience to please make way and let the sister out. Then proceeded with his discourse as though nothing had happened.

Brother Sewell related this occurrence: A wealthy man, indifferent to religion, if not sceptical, near Sparta,

Tennessee, had an only daughter. She heard Brother Sewell preach, believed the Gospel and determined to obey. She made the confession, told her father of her purpose. He forbade her going forward in the obedience, she insisted, in this matter, she could not obey him, but must obey the Lord. He told her she should not go to the water, she should have no conveyance, that if she went she must walk and never return to his house again. He would disinherit her. In the face of all this opposition, she gathered her clothes in a bundle and started on foot to the place for baptism, two or three miles distant. The father looked after her for a while, studied the matter over, called to his servant to hitch up the carriage, and follow her, take her to the place for baptism, and then bring her back home. In a few months the father and mother were themselves in the church with their daughter. He had formed an idea of these people from the reports others made, and considered it would be a disgrace for his daughter to unite with them. Had the daughter yielded to the authority of the parents, when Jesus had said, "He that loveth father or mother more than me, is not worthy of me," she would have lost her interest in the truth, her parents would never have seen the truth, and all would have gone the way that leads to ruin. God demands fidelity to him, readiness to sacrifice every earthly tie, the tenderest and strongest relationships of life. When we thus forsake all to follow Christ, he frequently gives to us all these relations that we sacrifice for him, in a perfect and complete union in Christ Jesus forever. So he that is willing to lose father, mother, brother, sister, husband or wife for Christ's sake saves these relations forever, and whosoever saves them here or gives up Christ for them shall lose them forever. Just as he who will lose his life

for Christ's sake shall find it, but whosoever will save his life, shall lose it. What we sacrifice for Christ we gain. What we sacrifice Christ to gain, we lose forever.

Another case that fell within my own knowledge. An old man had ceased to attend church, had grown cynical on the subject of religion. He had hindered his children from attending church. A daughter, about eighteen, attended the preaching of Elder J. K. Speer, Sr. She became interested—her father forbade her attendance. She persisted, one morning ran away from home in her working clothes, with uncombed hair, when the invitation was given, she came forward and made the confession. When asked if she would be ready for baptism that afternoon, as others were to be baptized, she replied, "I will if I can, there are difficulties in the way." With the persuasion of friends the father yielded to her desire and finally went to see her baptized. Large audiences attended at the water, that did not the preaching in the house, so the opportunity was improved to preach the Gospel, the father heard, his heart was touched, he demanded and received baptism before leaving the water. Duty, true love to our dearest friends, who oppose us, demands that we should calmly, and kindly, but firmly obey God in spite of all opposition; that obedience is often the means of not only securing our own salvation, but of saving those very friends that oppose, with ourselves, in heaven forever.

The following case occurred with one of the most intimate associates of my boyhood. A neighbor boy was the son of very zealous Cumberland Presbyterians. The boy spent much of his spare time at my father's. My father read the Bible to his own children, talked with them about its teaching, and to others that were about.

The boy became convinced of the truth, often talked to me about it, and his purpose to obey that truth. He visited a relative, who was a member of the church of Christ. This relative gave him the unscriptural advice, that his father was old, could not live long, it would be best not to distress him by so displeasing a course, but to wait until after his death, then obey the truth. He undertook to follow this advice. Alas, he was taken with typhoid fever, he lingered, and saw he must die. He told his father, he desired to be baptized. His father replied, "You have been baptized, my son, I had you baptized in infancy." He said, "I know you call that baptism, but I do not believe it baptism. I wish to be baptized for myself—with a scriptural baptism." The father turned and said to those in the room, "he wanders in his mind." They knew he did not, but said nothing then. The young man died, troubled and distressed. The father could not have pleasant recollections of his son's death. Had the young man done his duty, the father, I think, hardly would have learned and accepted the truth. Yet we can not tell. The father, while the boy lived, was disturbed and troubled lest the boy should go into heresy. We reconcile ourselves to that which we can not help. Had the son done his duty, the father would have reconciled himself to this course. The boy would have died satisfied, instead of being filled with remorse for the past and dread for the future. The father would have had more pleasant memories of the death of his son than they could have been as it was. The lesson is, obey God first, forsake all to obey him, and all things will work together for good to them that love the Lord. Duty to ourselves, duty to our fellowmen, demands we should obey God, let the opposition be what and whence it may—and this course brings

the greatest happiness and good to every human being for time and for eternity. God's way is the only just and right way. To obey God will bring no real evil to any human being, but the highest good to ourselves and to every human being, and glory to God. It is distrust of God to think obedience to him works unkindness or evil to any being in the universe. It looks so to our short-sighted wisdom at times, but a trusting faith in God leads us to believe that God's way is the only way of true kindness and pure love to any and every being in the universe. When we follow God's way, when another way seems best to our wisdom, we walk by faith, not by sight. To follow God only when we see how it brings good or when it accords with our judgment, manifests a very weak faith. To follow our own wisdom rather than God's way, as kindness to parent, child, brother, sister, husband, or wife, is to refuse to walk by faith, is to displace God's wisdom with our own, is cruel to ourselves, to our friends, and to the world, and is to dishonor and reject God. Let us learn that "love is the fulfilling of the law." To fulfill the Divine requirements is to fulfill the highest and all the obligations of true love toward any and all beings.

Brother Sewell was mild in manner, inoffensive and deferential in bearing, just to all, yet firm in his own convictions and earnest and uncompromising in maintaining the truth of the Bible as he understood it. He stated the most aggressive truths in the meekest and most inoffensive manner. Yet the strange and unreasoning prejudice against the position often secured for him bitterness and opposition. Notwithstanding his meek and modest deportment, he had remarkable self-possession and self-control and could not be easily thrown off his guard or excited to speak unadvisedly. In the country in which he

labored, men spoke freely what they thought, and Brother Sewell frequently invited questions and objections to his teachings. He never sought or gave a challenge yet had nine discussions. The first one was with a Mormon, Mr. Vance; the second with Mr. Wainwright, a Methodist; two with Mr. Lee, one with Mr. Hale, one with S. L. Summer, one with Mr. Tipton, all Baptist; one with Mr. Strange, Methodist; one with Mr. Nichols, Methodist. He never lost his self-possession or equanimity of temper, or mildness and serenity of manner, although sometimes severely tried in discussion. He was ready in the use and application of scripture, quick to perceive the weak points or inconsistencies in the arguments or position of his opponents, so universally gave satisfaction to his brethren in the discussion. He had implicit faith in the word of God to sustain the truth against all persons and kinds of opposition. And he had full confidence in himself to present that Word. When Dr. Brents and Mr. Ditzler first met in debate at Flat Creek, Tennessee, Dr. Brents was sick the morning for the debate to begin. The question with him and his friends, was, whether it would do for him to enter the debate in his condition of health; and if not what should be done? It was known Mr. Ditzler had a whole library of lexicons and authorities in different languages and claimed to be at home in a dozen of the ancient languages. Brother Sewell, from habit and observation, used the English language with readiness and a fair degree of correctness in speaking. But he knew nothing of any other language, and could write his mother tongue very imperfectly, but was perfectly willing to meet Mr. Ditzler with his English Bible to discuss the issues. It was concluded safe for Dr. Brents to go into the debate, but there were those of us present who were perfectly

willing to see the unassuming man of one book, meet Mr. Ditzler with his much display of learning and many volumes in different languages. It would have been something like David and the Giant, but we were confident the result would also have been something like it was then. We mention it to show the confidence of Brother Sewell in the word of God, and his own unfaltering courage, in the use of that Word.

He carried his devotion to the word of God and its teachings into his whole life. He took no part or interest in the political questions and parties of the country. He had not studied out the question and decided it was wrong so to do, but he devoted his whole soul with such singleness of purpose to the Christian religion, that he found no taste or time for any of these questions. No man ever thought of Jesse Sewell as a whig or democrat, a union man or secessionist. He was simply and only a Christian. He preached as he could, during the years of conflict, to men, not as union men or secessionists, but as sinners needing a Savior. He preached to men in both armies as in no army. His sympathies were doubtless with his neighbors and friends, and he suffered in common with them from the general devastation and impoverishment of the country, but no one molested him personally or any thing belonging to him. Brother Floyd gives these recollections of him in response to a query regarding his work in his country:

FLAT CREEK, TENN., JAN. 9, 1891.

Bro. Sewell did his first preaching in this community, in the Separate Baptist church, the latter part of August, 1868, while we were building our house of worship. Began his regular labors with us the first of 1869 and continued every alternate month for about eight years. It was under the preaching of Bro. Sewell that our congregation was built up. His labors

here impressed all with his wonderful knowledge of the Bible, his power as a preacher and his humility and childlike simplicity as a man. I am sure that in all the elements that constitute a preacher of the Gospel, I have never seen his equal. One event that impressed me more than any thing else, as to his general knowledge of the Bible, I shall here relate. One of the leading citizens had gone to West Virginia and joined the Seventh Day Baptists. He began at once to inculcate his doctrine by distributing the literature of his church. Quite a number were being carried off by this teaching. In the meantime Elder Wardner, a man of age and experience and great power as a preacher, came and delivered quite a number of discourses, several on the Sabbath. He assumed the perpetuity of the fourth commandment, showed the seventh day was the Sabbath and that the Sabbath law was never changed to the first day of the week. The people, in general, conceded the truth of his premise and were forced to accept his conclusions. The excitement was intense. It seemed the whole community was going to embrace the Sabbath idea. Myself and Brother J. W. Reagor, together, had studied the question before, and saw something had to be done. So we wrote to Brother Sewell the state of affairs and requested him to preach on the subject at his next appointment, and had it announced without hearing from him. We sent him a copy of Elder Wardner's sermon on the Sabbath that he might see what he was expected to meet. It so happened that Elder Sewell was away from home when my letter and the pamphlet were received and did not return until a few days before he had to start for his appointment. I met him the night he reached the community and told him just what was expected of him. He replied that he had never come in contact with a Sabbatarian, had had no occasion to study the question with a view of preaching on it, and that he had only time before leaving home to glance hastily through the pamphlet I had sent him, but that he had been studying the Bible a long time, and he thought he knew what it taught on that subject as well as other things and would be able to show it to the people. When Brother Reagor learned that Brother Sewell had not

had time to prepare especially for the occasion, he suggested it would be prudent to put off the subject to another time. I told him I was willing to risk Brother Sewell on any subject he proposed to discuss. Lord's day came with a large crowd of eager listeners, and such a powerful array of scriptural testimonies as Brother Sewell presented on the subject I have never heard, showing the origin of the Sabbath law, to whom given, for what purpose, how observed, how long to continue, etc., meeting the arguments of the Sabbatarians so completely that the question has hardly been mentioned from that day to this.

Brother Sewell spent a great deal of his time with me. At first he talked but little, but afterwards grew more communicative. He related many incidents connected with his life. His preaching while a Baptist, his trial or exclusion for not preaching Baptist doctrine, his staying at home and studying that he might fully satisfy himself as to what the Bible taught, how he and a few others were constituted into a church of Christ, persecutions they had to endure for a time, etc. Brother Sewell desired to preach, but he said he soon found, if he was able to preach any thing worthy of attention he must study. This he began to do, and whatever he learned from the Bible he would preach. Going to an appointment he met up with Brother Mulky. Their roads led about ten miles the same way. Learning his companion was a Baptist preacher, Brother Mulky preached him a discourse on the proper division of the word. This, to Brother Sewell, was a revelation. At once he began to study the Bible, with this idea before him, and it became a new book. Things that before were dark, were now full of light, difficulties disappeared and the awakened young preacher was able to learn more in a day of the one book than before in a week. As he learned he preached, and soon the cry of heresy was raised and then began the trial that led to his exclusion from the Baptist church. After he, and a few others, had come together as a church of Christ they were very bitterly persecuted. All sorts of slanderous reports were circulated.

Brother Sewell preached for many years without remuneration, but I never heard him complain. Before the war he was invited to Columbus, Mississippi, to hold a meeting. The

church there was wealthy. So well pleased were they with Brother Sewell's preaching that they, in connection with a country church that was wealthy, invited him to come and labor for them. They proposed to furnish him a large fine residence, with thirty acres of ground free of rent. He would be accessible to a high school where tuition would be free, and then give him a salary of \$600.00, as I remember. At that time his remuneration was very little, but still he declined the flattering offer. He said he knew if he went among those wealthy people his family would have, in a certain degree, to conform to the prevailing style. That habits would be formed that they would not be able to maintain afterwards, even if it were desirable to do so. And he further felt assured he would lose his position any way if he was faithful as he should be in reproving them for their extravagance, follies, etc. Who will say he did not act wisely? It is a great misfortune for any family to acquire habits, or manner of living, etc., that it is not able to keep up.

It has just occurred to me that the course he pursued at the beginning and during the war ought to be a matter of record in the forthcoming book. You, no doubt, are familiar with that, and it is needless for me to repeat it here, but some things he told I will here relate. He believed it was unchristian and never allowed himself carried off by the war excitement. He preached his convictions on the subject at all his preaching places. On one occasion, before he left the pulpit, a prominent man came and told him he had committed treason and begged him to get up right there, take all he had said back, and warned him if he did not, he would be arrested for treason. In his quiet way he thanked him for his interest in his behalf, but told him he had preached what he believed and could not, for fear of arrest, renounce it. As for being guilty of treason, he knew better than that, that to be guilty of treason, he must be guilty of some act of resistance to the government, which he had not.

A committee, perhaps in Cannon county, waited on him to get him to make speeches through the county to enlist volunteers. They made the flattering statement that he had more

influence than any one else, and if he would make the canvass the people would be a unit for the war. His reply was in these words: "Gentlemen, when I get to believe that Jesus Christ is an impostor, the New Testament a fable, and the Christian Religion a fraud, then perhaps I might entertain your proposition; but as long as I believe Jesus Christ is divine, the New Testament, the word of God, and the Christian Religion of divine origin, I can not, for a moment, entertain it." Brave words, indeed, at that time. On one occasion a Christian preacher, who was serving as chaplain in the Federal Army, being camped near, went to see him. When he went into the house he laid his sword and pistol on the table. Sometime during the day Brother Sewell took them in his hands, quoting as he did so, Paul's language (slightly changed though), "The weapons of our warfare *are* carnal and mighty through General Grant to the pulling down of the strongholds of Jeff Davis and to the casting down of every high thing that exalteth itself against Abraham Lincoln," and then good humoredly asked if the quotation was correct. Passing through Tullahoma where Bragg's Army was camped, he was asked by some old acquaintances to preach to them, which he did. On telling me about it, I said to him, "Brother Sewell, I can not see how *you* could get along preaching to soldiers. What did you preach?" "Oh," he said, "I preached them the gospel." How characteristic of the man! While other preachers, who had made war speeches were compelled to leave home for protection, he traveled and preached unmolested. It mattered not which army occupied the country, he was not disturbed in his labors. While others were stripped of all their movable possessions he lost nothing. On one occasion some cavalry passed his house when he was not at home. Seeing Brother Sewell's buggy horse in the lot, a soldier went, and putting a bridle on him started off with him. The daughter of Brother Sewell went out and simply told the truth about her father's course. On hearing this the soldier led the horse back into the lot and went off without him. This was the nearest he ever came of losing any property by the war. When Bragg was retreating from Tullahoma Brother Sewell was returning from his ap-

pointment at Salem, East of Estill Springs. He encountered the army, and notwithstanding he was going towards the enemy, he was not interrupted. The roads, though, were so blockaded that he had to make his way as best he could through the woods. I saw him myself (but did not know who he was then) picking his way through the timber. Little did I then think that unpretending citizen would ever exert such an influence as he did over my course in life. He it was that led me to be a preacher.

J. D. FLOYD.

He carried the simplicity of the Christian religion into his practical life. He did not desire or seek wealth or position. He did not believe it would be for his good or the good of his family. Their spiritual and eternal well-being stood above every thing else with him.

As a preacher he was a man of one book, he preached the word of God in a meek, earnest, faithful manner and kind spirit. He spoke with ease to himself, and his style was pleasant to his hearers. His power was in an earnest and sincere presentation of the truth, remarkable for its simplicity, conciseness and clearness. He was familiar with the Bible as but few men are. His discourses did not cover a wide range of thought, but were finished and complete, eminently pointed and instructive. They showed he had viewed his subject from every standpoint and that the bearing of every passage of scripture on a position, taken, had been carefully considered. I have heard Alexander Campbell, with his clear thoughts, reverential manner, noble bearing, and profuseness of imagery, Tolbert Fanning with his Websterian clearness and force of statement, and majestic mien, and forceful manner, Moses E. Lard with his close and clear analysis and elucidation of his subject and his power to touch the sympathy and to stir the feelings with his tender pathos, I have heard Dr.

Brents with his well laid premises and strong and convincing logic, but for a well-rounded, finished, completed sermon, stating the full truth on his subject in manner so simple that the humblest could understand it, and guarding at every point, against possible misconception or objection, my conviction has been for years, that Jesse Sewell in his prime, was the superior of any man I ever heard. He lacked the aggressive force and self-asserting power that belonged to these other men. He was lacking in both the mental and physical activity and vigor that make a great leader, but for clearness of perception, the ability to look on all sides of a question, and to view it in all its lights and to form just and sound conclusions, then to state them with clearness and critical precision, he had few superiors. He was one of the safest and soundest scripture teachers to be found.

My conviction is, the hold the Christian religion has upon the people of Middle Tennessee, is due under God to Jesse Sewell, more than any other one man. His singleness of purpose and devotion to the work explains the reason. Brother Sewell's whole life was one of quiet, earnest simplicity, industry and genuine honesty. He had no taste for show or display of any kind. His dress in the early days of his preaching was made from the material at home, by his wife, it was always plain and simple, tending to carelessness. While never a stirring or active man he maintained his habits of industry to the end. When at home he worked regularly upon his farm, cultivated his farm, or his garden, or did whatever was needed to be done about the place. The day before his death, he spent a portion of the day working his potatoes and preparing to plant a roasting ear patch. His wife found him much affected by the heat and urged him to leave it and

come in and rest. He never completed the cleaning of the potatoes nor planting the corn.

He began his married life in a log house with one room, and a "lean to," as a cook room. After over fifty years of labor and toil, he closed that life in a cheaply built, frame house with two rooms and a "lean to," for a cook room. Yet he was comfortable and perfectly content with his outward surroundings. For months he had anticipated his end was near. A few months before his death, he told his wife, he was satisfied he would not remain with her long. Told her, while they had accumulated but little, there was enough to keep her in comfort as long as she might live, and he wished her to so use it. Advised her to remain at her own home. Her son, William, lives next door, and some of the grand-children are much with her. The day of his death, he attended church at Philadelphia Meeting House in the morning. A young brother preached a little lengthy, he kindly and meekly warned him against this habit, presided at the Lord's Table, making an unusually earnest and impressive exhortation to his brethren, took dinner with his daughter, attended the burial of a little child at three o'clock, where he made another short, but earnest and affecting discourse. He went home some three miles, unharnessed and fed his horse, did a few necessary chores, fixed the stovewood for his wife to get breakfast in the morning, and went and seated himself on the porch to rest. His wife, soon passing by, noticed his head dropped to one side. Went to him and found his body still warm, but he was dead. He never breathed again. He had died without a struggle. He was sitting in a common split bottom chair just on the edge of the porch. His legs were crossed, and his arms folded across his lap, his head leaning to one side on one shoulder.

Who doubts that he was carried by the angels to Abraham's bosom?

His life, uneventful and unambitious, yet full of the true and genuine virtues, was wholly given for the good of his fellowman, and to the service of his Maker and Redeemer. He rests from his labors, but the fruits remain to bless man and honor God.





SERMON NO. I.

THE BIBLE.

WHERE in the Bible is Christianity as an institution taught; or in other words, *where* in the Bible may we learn *how* sinful men and women who live on earth at this time may be saved? In what part may we learn what conditions are required to be complied with that we may be saved? This is an important question, and one that should be closely examined, as religious teachers do not agree on it. It has not been long since I heard a prominent man of his denomination say that the plan of salvation which he taught could be found in every book of the Bible, and in almost every chapter.

Now, if this be true, all ought to know it, and if not true all ought to know it. It seems that the people generally understand it that way; for when they take up the Bible to read, they let it fall open as it may chance to, and read a few chapters, thinking that they can find how they are to be saved by reading in that way, without any thought of the necessity of rightly dividing it, in order to understand it. They do not read other books in that way; for instance when they take up a book of universal history and desire to find the history of a particular nation, they do not expect to find the history of that nation scattered promiscuously over all the pages of that book, but they expect there is a certain chapter or division of that book that contains the history of that nation, and that they must find that chapter in order to get the history of that nation.

It is just so with the Bible. It gives the history of many important events, but there is a certain part of it that gives the history of each of these events. They are not scattered promiscuously over all its pages. It is gen-

erally understood that the plan of salvation may be found somewhere in the Bible, but where? is the question. Is it in the Book of Genesis? The Book of Genesis contains first the account of the creation, then the fall of man, and the murder of Abel. Then it gives the genealogy of Cain for several generations, then the genealogy of Seth to Noah, the account of the flood, the posterity of Noah, the genealogy of Shem to Abraham, the history of his posterity to the death of Joseph in Egypt, and many other events not necessary to mention here. But is Christianity taught in this book? The 15th verse of the 3rd chapter is thought to have reference to Christ where the Lord God speaking to the serpent, said, "I will put enmity between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Even if this is a promise of Christ, it does not tell us how he would conquer Satan or save the human family from under his power. This Book also contains the promise to Abraham that in his seed all the nations of the earth should be blessed, Gen. xxii: 18. This promise was renewed to Isaac and Jacob; Gen. xxvi: 4, 28, 14, and was unmistakably a promise of Christ; but we cannot learn from this short promise *how* all nations would be blessed through him, or what the people would be required to do in order to be blessed, or in what the blessing would consist. So we cannot learn from this how we are to be saved. There is a passage in Gen. xlix: 10, that is thought by many to refer to Christ and I think it does. It reads: "The sceptre shall not depart from Judah nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be."

But this does not explain how the people would be saved under Christianity, and these are all the promises concerning Christ in the Book of Genesis. Christianity is not taught in the Book of Genesis, it is only referred to in a few brief promises. Is the plan of salvation taught in the Book of Exodus? No, it takes up the history of the children of Israel where the Book of Genesis left off—gives the great increase of the people in Egypt, their becoming enslaved and the birth of Moses. God's message to him,

the plagues that were sent on the Egyptians, the deliverance of Israel, their crossing the Red Sea, their journey to Mount Sinai, the building of the tabernacle and all the vessels of the ministry; it contains many laws and ordinances, but there is not one direct prophecy or promise concerning Christ or Christianity in the entire Book.

Leviticus comes next containing the laws of the priesthood and the offerings under the law, the feasts and Sabbaths, treats of vows, and meats clean and unclean, and many other things, but has no promises of Christ.

The Book of Numbers is next. It gives the account of the numbering of the children of Israel, the order of their camps, their journey from Sinai to Jordan, and all incidents connected with that journey, and there is but one verse in the Book of Numbers that is claimed to have any direct reference to Christ or to Christianity, and that is the language of Baalam in the 24th chapter, and reads: "I shall see him, but not now: I shall behold him, but not nigh; there shall come a star out of Jacob and a sceptre shall rise out of Israel and shall smite the corners of Moab and shall destroy all the children of Sheth."

If this has reference to Christ there is nothing explanatory in it. We can understand nothing from it as to how the sceptre would be wielded or how sinners would be saved under that sceptre.

The Book of Deuteronomy is next, which is a repetition or second giving of the law and contains one unmistakable prophecy concerning Christ. There God said: "I will raise them up a prophet from among their brethren like unto thee, and I will put my word in his mouth and he shall speak unto them all that I will command him, and it shall come to pass that whosoever will not hearken to my words which he shall speak in my name, I will require it of him."

While this shows clearly that all must hear that prophet, it does not tell what he would speak, so that all would have to await his coming to learn what he would speak. I have now examined the five Books of Moses and have not found Christianity as a system of salvation taught in them. All the references to Christ in them could do no more than

to awake in the minds of the Jews an expectation of a Savior to come, but could not teach them how he would save them when he came.

The Book of Joshua takes up the history of Israel where the Book of Deuteronomy left off, and gives account of their crossing the river Jordan, their driving out the inhabitants of Canaan, and the division of the land among the twelve tribes. But it has nothing in it concerning Christ or Christianity.

The Book of Judges gives the history of Israel under the Judges, but it has nothing in it that points directly to Christianity.

The Book of Ruth has nothing concerning Christ only a few links of his genealogy.

Then come the Books of Samuel, the Books of the Kings, and the Books of Chronicles. These Books take up the history of Israel where the Book of Judges leaves off and give the origin of the kingdom of Israel, and trace that history until the kingdom is divided and then gives the history of both kingdoms until the kingdom of Israel was carried captive into Assyria and the kingdom of Judah into Babylon. These Books contain nothing that has direct reference to Christ, unless the promise of God to David, that there should not fail him a son to sit on his throne forever embraced Christ and his kingdom, which I think it does; but does not explain the nature of his reign.

Next we have the Books of Ezra and Nehemiah, which contain the history of the return of a portion of the Jews to Jerusalem, the rebuilding of the temple and of the city. But they say nothing about Christianity. Next is the Book of Esther, which gives the account of some important events that transpired with the Jews while scattered among the Medes and Persians; but it does not contain the name of the Supreme Being nor anything that relates to Christ.

The Book of Job is a very interesting Book, but contains no prophecy concerning Christ, unless a verse in the 19th chapter, where Job says: "I know that my Redeemer lives," has reference to Christ. The Book of Psalms is the

longest Book in the Bible, contains the longest chapter and the shortest in the Bible. It contains perhaps as many prophetic allusions to Christ and to Christianity as any other Book. It contains more earnest prayers and more expressions of praise; but with all its excellences it does not teach Christianity as an institution of salvation.

The Book of Proverbs, though it contains many important instructions has no direct reference to Christianity. The Book of Ecclesiastes contains much that is interesting, but has no direct allusions to Christianity. The song of Solomon puzzles me a little to understand its design. The name of the Supreme Being is not found in it, in any of its forms, and there are no expressions that can have any direct reference to Christianity. If it is not a kind of prospective and prophetic representation of the love of Christ to the church, and the love of the church to Christ, I know not its design.

We now come to the books of prophecy in the Bible, and for the sake of brevity I will group them. I will take Isaiah, Jeremiah and Ezekiel together and see if we can find in them how sinners can be saved in this age. In the second chapter of Isaiah we have a prophecy, that the house of the Lord was to be established upon the mountains, and the fact mentioned that the law was to go forth from Zion, and the word of the Lord from Jerusalem. But we can not learn from this what that law would require, or what that word of the Lord would teach. We learn from the seventh chapter that Christ would be born of a virgin. In the ninth chapter we have a prophecy of his birth and kingdom. In the eleventh chapter his peaceable reign is described, and in the fifty-third chapter his humble and submissive life, and how he was to be wounded for our transgressions and bruised for our iniquities, and that by his stripes we were to be healed, his humiliation and death for our sins, how he was numbered with the transgressors and buried by the rich, his resurrection and final triumph are beautifully set forth, and in other places in this Book Christ is spoken of. In the twenty-third chapter of Jeremiah Christ is promised to David as a righteous branch and that his name shall be called the Lord our

righteousness. In the 31st chapter the covenant is promised, and some of the differences between it and the old are pointed out. In the Book of Ezekiel there are but few, if any direct allusions to Christianity. There are some things in the 24th and 27th chapters that are thought to have reference to the church or kingdom of Christ, when God promises that his servant David shall be prince over them forever, and there shall be one flock and one shepherd. I have now examined the larger prophecies, and in all that is said of Christ and of Christianity there is nothing in them that so describes Christianity as an institution, as to enable us to understand it, or how sinners would be saved when it was established. So the plan of our salvation is not taught in them.

We now come to the shorter or minor prophets from Daniel to Malachi, and there are but few passages in these Books that have direct reference to the plan of salvation through Christ. In the 2nd chapter of Daniel we find a declaration concerning the kingdom of God, and also in the 7th chapter we find the promise that the kingdom and dominion were to be given to the Son of man and through him to the saints and they were to possess it forever and ever. In the 2nd chapter of Joel is found the promise that the Holy Spirit should be poured out on all flesh, which was fulfilled on the day of Pentecost. In the 4th chapter of Micah we find the promise, that the house of the Lord should be established on the top of the mountains, in the last days, and that the law should go forth of Zion, and the word of the Lord from Jerusalem. In the 15th chapter we have the only prophecy that tells plainly where Christ was to be born. In the 9th chapter of Zechariah Christ riding into Jerusalem is foretold. In the 3rd chapter of Malachi Christ's forerunner and Christ's coming is foretold. In the last chapter of Malachi, Elijah the prophet is promised. I have now examined, very briefly it is true, the entire Old Testament and it is truly a most wonderful Book, containing unmistakable evidence of its divine origin, that God is its real author. But it was not the design of the Old Testament to teach Christianity as an institution, but to prepare the way for it, by educating and preparing the

world for it, and it contains enough concerning Christ to enable all who were looking for him to identify him when he came; but it does not propose to tell us how he would save us when he came, nor what he would require the people to do in order that they might be saved. So we will have to leave the Old Testament and come to the New in order to find how we are to be saved.

And in coming to the New Testament, we confidently expect to find Christianity taught in all its fullness as an institution for salvation for all nations. Here we expect to find clearly laid down just what sinners who live on the earth now are required to do in order that they may be saved. But where in the New Testament are we taught what sinners must do to be saved? Is it scattered promiscuously over all its pages, or is there a certain part of it that treats of the salvation of sinners, and must we find that part before we can learn that fact? And if so, then the New Testament must be divided. Hence Paul says to Timothy, "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. This teaches that ministers must rightly divide the word, or they will not be approved by God. Let us now examine the New Testament and see what its proper divisions are.

First, we find the Books of Matthew, Mark, Luke and John. And when we examine them, we find each of them is a narrative or history of our Lord Jesus Christ, and from them we learn the circumstances of his birth, his baptism, his temptation, his teaching, his miracles, his crucifixion, resurrection and ascension to heaven. For what purpose were these books written? John says, "these are written that ye might believe that Jesus is the Christ the Son of God," and this evidently expresses the design of all of them. They are four Books of testimony concerning Christ, and they are intended to convince the reader that he is the Messiah, the Savior that the prophets foretold would come into the world; hence they quote many of the prophecies that have their fulfillment in him. They record many of his miracles, how he healed the sick, raised the dead, cast out devils, and calmed the raging

sea. These constitute powerful evidences that he is truly the Son of God. These Books constitute the first division of the new Testament and are in every way sufficient to accomplish the object for which they are written. But we do not find every thing that is necessary for us to know in regard to the salvation of sinners in these Books, and hence we must look for another division.

Acts of Apostles is next, and gives us the account of the preaching of the Apostles to the world under the last and final commission of the Savior, guided by the Holy Spirit. It tells what facts they presented to the people for them to believe, and the testimony by which they sustained them, and the commands they gave for those who believed the facts and obeyed the commands. This is emphatically the Book of conversions. It tells how Jews, Samaritans, and Gentiles were converted and constituted the disciples of Christ under the preaching of the Apostles of Jesus Christ.

We have now found where in the Bible, Christianity as an institution of salvation for the whole world is taught. We have now found where in the Bible to look to find how sinners who live on the earth now are to be saved from sin and Satan and become the children of God. But when persons have been convinced by the first division of the New Testament that Jesus is the Christ the Son of the living God, and have learned from the second how to become his disciples and have complied with its requisitions and become disciples, and they desire to know how to so live in this world that they may glorify him and advance the cause of Christianity in the earth, and exert a good influence over the world and that they may enjoy the spiritual blessings of Christianity in this life, and be prepared for everlasting life in the world to come, they need a third division of the New Testament.

It is at hand and comes in just at the right place; it is found in the letters of the apostles written to disciples beginning with the letter to the Romans, and ending with third chapter of Revelation. This division is full and complete, containing general letters addressed to all Christians, letters addressed to particular congregations, letters

addressed to young ministers, and letters addressed to private members. From these we can learn our whole duty to God as members of his church and our whole duty to each other in the several relations that we sustain in this life, as husbands and wives, parents and children, masters and servants, and our true relations to the world. But when we as disciples have learned all our duties in this life, we desire to know something about the future. So there is a fourth division of the New Testament beginning with the fourth chapter of the Book of Revelation and extending to the end of the Book. It gives a prophetic history of the church from the days of the apostles to the end of this world. It gives this history in the most sublime symbols ever presented to man; such as the opening of the seven seals, the sounding of the seven trumpets and the pouring out of the seven vials and the wonderful events that transpired in connection with them. It tells of the great judgment day and the passing away of the heavens and the earth. It tells of the wicked being cast into the lake of fire and brimstone which is the second death. It tells of the new heaven and new earth, and of the new Jerusalem which is to be the final home of all the righteous, where there is to be no more death, neither sorrow nor crying, neither will there be any more pain. The Bible is a wonderful Book. It is the Book of Books; it is of God and yet it is the Book for man. God gave it to man to guide him through this world to a home in heaven. It is the Book of time and gives its true history and its final end. It speaks of eternal things as readily as it gives the history of past events. It is the Book of life and of death; it marks out the straight and narrow way that leads to life, and invites the people to walk in it. It lifts the veil from the broad way that leads to death and warns the people not to walk in it.

Then reader let it be your way-bill through life, and it will conduct you safely through the dark valley of death and bring you at last to the throne of God, "in whose presence is fullness of joy, and at whose right hand are pleasures forever more. Amen."



SERMON NO. II.

IS THE BIBLE A MYSTERY?

CATHOLICISM answers, to the common people it is. Upon this idea as a pretense, they took it from the common people, saying that they could not understand it, and that there was danger that they might misinterpret it to their own destruction. What says Protestantism? Forty-five years ago almost if not all the ministers of the various denominations taught that the Scriptures are a profound mystery to the common people, and that none but those who were divinely called and qualified and sent to preach, could understand them.

They taught that the Scriptures had a literal and a spiritual meaning, and that the common people might understand something of their literal meaning, but that they could not understand the spiritual meaning, until the eyes of their understanding were opened by an immediate operation of the Spirit, or it was unfolded to them by a called and sent minister; and that even then the Spirit must accompany the word home to their hearts, or they could not understand it. The preachers would tell the people, that they were not permitted to choose their subject or text to preach from, but that the Lord impressed the text on their minds and that they must preach from that or they could not preach at all. And I have heard preachers say when they had been requested to preach on a certain subject, well, if the Lord impresses that on my mind, I can preach on it; but if he does not, I cannot. And it was not unfrequent in those days for a preacher to say to the congregation, I do not know what I am going to say to

you, but whatever the Lord puts in my mouth, that I will say. And it was not uncommon to hear them thank God that they had no learning, for they might err; but when the Lord gave it to them, they knew it was right.

I write these things that the young readers may know what their ancestors taught on this subject, and that they may be able to see what advancement has been made in religious teaching in the last forty-five years. But all this does not satisfactorily answer the question, is the Bible a mystery? Some may ask the question, were these preachers correct in their teaching? And this would make it necessary to investigate the matter; what then does the word mystery mean?

Webster says, mystery is a profound secret, something wholly unknown. Cruden in his concordance, unabridged, says the word mystery signifies a secret, something that is kept secret from our understanding until it is revealed to us. And if this definition be correct the Bible certainly is not a mystery, for it is a revelation, and not a secret: The word mystery is frequently found in the Bible, and we must go to the Bible and see how it is there used, and then I think we can determine whether it is a mystery or not. The first occurrence of the word mystery in the Bible, I believe, is in Matt. xiii: 11, where the disciples asked the Savior why he taught the people in parables? He said: "because it is given unto you to know the mysteries of the kingdom of heaven. But to them it is not given."

Here the word mystery refers to something that had been a secret, but was now given to them to know. Therefore it was to be no longer a secret to them. In Rom. xi: 25, it is said, "for I would not brethren that ye should be ignorant of this mystery." What mystery, what secret? Paul answers, "that blindness in part has happened to Israel, until the fullness of the Gentiles be come in." Here again the word mystery refers to something that had been secret, but which Paul here reveals; so it was no longer a secret. In Romans xvi: 25-27, Paul speaks of a mystery that had been kept secret since the foundation of the world, but which was now made known

to all nations for obedience to the faith. Here the apostle speaks of things that had been kept secret even from the foundation of the world but that are now made known. Therefore they are no longer a mystery.

In 1 Cor. ii: 7-11, we have an account of things ordained before the world, but which had been kept in such profound mystery that none, even of the princes of this world had known them; yes, things that eye had not seen, nor ear heard; even things which had not entered into the heart of man. Yet the apostle says God hath revealed them unto us by his Spirit. Then if God has revealed them, they are no longer a mystery. Again, Eph. iii: 3-6, "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."

From this we learn that the mysteries of God were not only revealed to the apostles and prophets by the Spirit, but that they made them known to us; to all nations. In all places in the Scriptures where anything is spoken of as having been a mystery, it is spoken of as now made known. There is nothing spoken of as being left a mystery now. We are led by this investigation to the conclusion that the Bible is not a mystery, but a *revelation* in which the will of God to man is revealed, and that every thing that is necessary to the salvation of sinful men and women is made just as plain as they can possibly be made.

But from what we have now said on this subject, some one will perhaps ask the question, do you claim to fully understand and comprehend everything that is in the Bible; to which I answer, no, emphatically no; and I believe it is a wise arrangement that I cannot. For if I could fully master it and learn everything in it, as the child can the spelling book, I would lose my interest in it as the child, when it has learned all that is in the spelling book, is no longer interested, or benefitted by it. It looks next for something higher. So I would leave the Bible and look for some higher source of knowledge, if I could

fully comprehend it all. But while I contend most earnestly that everything that is necessary to salvation is plain, and can be understood by all rational beings, I am free to admit there are many things in the prophecies and symbols of the Bible that we do not, and cannot, now fully understand, and I would further say that if any man could fully comprehend the Bible, he would be greater than the Bible; for it is a true maxim that he that comprehends, is greater than that which is comprehended.

We worship God because we believe that he is greater than we are. Human beings are naturally inclined to worship something. But they have no inclination to worship anything that they know to be inferior to themselves. Although under the various systems of idolatry men have worshiped things inferior to themselves, it is because they have been made to believe that there is something about them that constitutes them superior in some sense to themselves. But convince them that the objects of their worship are inferior to themselves, and they will cease to worship them. So if we were able to comprehend all the attributes of the great Jehovah, we would cease to worship him. And as we cannot fully comprehend the Bible, we are inclined to reverence it; and as we can never in this short life learn all that it contains, we are still encouraged to study it and not crave a higher source of knowledge. Indeed it is the only source of divine knowledge we have, and we should rejoice that we can learn enough from it and understand enough of its instructions, if we will believe and obey it, to guide us into the port of eternal felicity. But we desire to ask another question about the Bible. Is the word of God a dead letter? I am sure that this question has been for years past and is by many now, answered in the affirmative; that the word, unless accompanied by the Holy Spirit is dead, and therefore has no power to convert or turn sinners to God.

Let us examine and see if this answer is correct. First, God asks, Jer. xxiii: 29, "is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces." Now to understand this we must consider the custom from which the figure is drawn.

Before powder was invented, when men wanted to break rocks, for instance in making a road, they would first apply the hammer, and if it would not yield to that, they would build a large fire on it and let it burn down, and then the rock would readily yield to the hammer. And this passage shows that the word of God in accomplishing the purposes for which it was given combines both the fire and the hammer. And this is further shown by a declaration found in Isa. lv: 11, "So shall my word be, that goeth forth out of my 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 it."

This shows that the word of God has something to accomplish, and that it has all the power necessary to *accomplish* it, and that it will not return to him until it *does accomplish* it. God's word is intended to save men, or condemn them. If they hear and obey it, it will save them; but if they will not, it will condemn them. And the apostle says, 2 Cor. ii: 16, "For we are unto God a sweet savour of Christ, in them that are saved, and in them that are lost; to the one, we are the savour of death unto death, and to the other the savour of life unto life."

Now, this evidently, means that they would be the savour of life unto all that believed and obeyed the gospel, and a savour of death to all that rejected it. This shows that there is in or connected with the gospel a power that is sufficient to save or to condemn, and that it does one or the other. This is further shown by the apostle when 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."

This language is very plain. He declares that the gospel is *the power* of God; and the power of God is the greatest power known to man. And if that is not sufficient to save, there is nothing that is. The gospel is the means, and the only means that God has appointed by which to save sinners, as we may learn from 1 Cor. i: 18, "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of

God." And verses 21-25, "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. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

From this we see that the preaching that saved, was not a display of human wisdom and eloquence, but consisted in preaching the cross of Christ, in preaching Christ crucified. And this is the only kind of preaching that will save. Human wisdom and eloquence may excite, may fascinate, may tickle the ear, and please the fancy; but it cannot save. For the wisdom of this world is foolishness with God. And I fear that there is too much effort to make display by ministers in this age; that they often preach themselves to the people instead of Christ. But the apostles did not do this. 2 Cor. iv: 4, says, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves, your servants for Jesus' sake."

I think that the passages that I have quoted, are sufficient to show that the gospel is all that sinners need in order to their salvation. If they will believe and obey it, there will always be power enough to save them. For everything that religious people regard as necessary to true conversion is represented in the Bible as being accomplished by the word of God. Is light necessary to conversion? Yes, for the people are in darkness. Where then is the light? David says, "Thy word is a lamp unto my feet, and a light unto my path." Psa. cxv: 105. Again, "the entrance of thy word giveth light; it giveth understanding to the simple." Paul was sent to the Gentiles, "to turn them from darkness to light." Acts xxvi: 18. Are sinners going wrong, and need to be converted? "The law of the Lord is perfect, converting the soul." Psa. xix; 7. Do they need to be begotten of God? James i: 18, says, "Of his own will begat he us with the word of truth." Do sinners need to be born again, if so,

how? 1 Pet. i: 23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God; which liveth and abideth forever." If the sinner needs faith, (and most assuredly he does; for "he that believeth not shall be damned,") how does faith come?

In Rom. x: 17, Paul says, "So then faith cometh by hearing, and hearing by the word of God." Does he need repentance? Yes, for the Savior says, "except ye repent ye shall all likewise perish." Luke xiii: 3. It is commanded in the word of God. Acts xvii: 30, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Confession is also enjoined in the word of the Lord. Rom. x: 9, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Are penitent believers to be baptized, and where is the authority for that found? Answer, in the word of God. Acts ii: 38, "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."

From all the passages examined, and there are many others of a similar character, we think that it is clearly shown, that in the conversion of sinners the word of God is not a dead letter. But does the word of God contain all that is necessary to so guide and direct the disciples of Christ in this world that they may obtain eternal life in the world to come, or do they need human laws or creeds, or rules of decorum to govern the church, and direct the disciples in their work and in the discharge of their duties? I am aware that many religious teachers tell us that the Bible is not sufficient, and that the church needs creeds to govern it. Let us examine that subject in the light of the Bible. In 1 Cor. xii: 21, we find that God has set helps and government in the church. Then if God has given the church a government, that is sufficient. But again, the apostle says to Timothy, "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." 2 Tim. iii: 15-17. From this we see that if the man of God needs doctrine he has it in the Scriptures; if he needs reproof, it is there; if he needs correction, he gets it from the Scriptures. If he needs instruction, it is there; and this is all he needs. If he is perfect, and thoroughly furnished to all good works, he surely needs no more. But again, Peter says, "According as 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.

Now all the knowledge that we have of him that hath called us to glory and virtue, we get from the Scriptures. We therefore understand the apostle here to teach that all things that pertain to life and godliness are contained in the Holy Scriptures; and that being so we need nothing more. But again, 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.

Here we learn that the word of God is able to save, and will save the souls of all that are doers of it. And again, the apostle says to the Hebrews that, "The word of God is quick and powerful, sharper than any two-edged sword." Heb. iv: 12. What more power do we need than this? And lastly Paul says to the elders of the church at Ephesus, "And now brethren I commend you to God, and to the word of his grace; which is able to build you up, and to give you an inheritance among all them which are sanctified."

Now reader, we have shown in this sermon that the Bible is not a dead letter. Be encouraged then to read it in full confidence that you can understand all that pertains to your salvation. Read it then and believe its facts, and obey its commands, and trust its promises, and you will have all the assurance that the great Jehovah can give that you are saved from sin and Satan; and then if you

hold out faithful to the end you will have an abundant entrance into the everlasting kingdom, where sorrow, pain and death can never enter, and where peace and joy reign uninterruptedly for ever more. Amen.





SERMON NO. III.

WHEN WAS THE KINGDOM OR CHURCH OF GOD SET UP OR
ESTABLISHED ON EARTH.

THERE are various answers to this question given by religious teachers in this age. Some say it was complete in Christ with all its members before the foundation of the world; others say it was established in the days of Abraham; and others tell us that it was set up during the ministry of John the Baptist. And still others say that it was not set up until after the ascension of Christ, while some even tell us that it is not set up yet.

Now it is evident that all these dates can not be correct. The one kingdom could not have been set up at so many different times. And it is a very important matter that we should know just when it was set up, in order that we may know what the laws of induction into it are, for it is not reasonable to suppose that these laws would be enacted and made known before the kingdom was set up.

Let us therefore examine this subject carefully in the light of the Bible, and see if we can find just when it was established. The first Scripture we will call your attention to is the second chapter of the book of Daniel. In this chapter we have the account, by the king of Babylon, and interpreted by Daniel. In the dream a great image stood before the king composed of four different kinds of metal, and in describing the fourth or last of these kingdoms Daniel says, "In the days of these kings the God of heaven shall set up a kingdom."

And it is agreed by all parties so far as known to me that this is a prophecy or promise of the kingdom of God spoken of in the New Testament, and it is certain that the kingdom spoken of here was not set up before this dream

was had, and interpreted, for this prophecy unmistakably points to the future for its fulfillment. The prophet said in the days of these kings *shall* the God of heaven set up a kingdom; and near the close of the chapter Daniel says that the God of heaven hath made known to the king things that shall be hereafter. When then was this dream? If it was dreamed before the days of Abraham, it may have reference to the days of Abraham. But Daniel himself was of the seed of Abraham, and lived more than a thousand years after the death of Abraham. Therefore this prophecy could have had no reference to any thing done in his days.

This shows therefore that the kingdom spoken of here was not set up before the foundation of the world nor in the days of Abraham. And this forever settles that question, and so we will have to look to some other period to find the time that the kingdom was set up. This dream was before the day of John the Baptist, and therefore might have reference to his day; we must therefore come down to the account of his ministry and examine that, and see whether it was set up in his day or not.

The first account of John's preaching is in Matt. iii: 1-2, "In those days came John the Baptist preaching in the wilderness of Judea, and saying, repent ye for the kingdom of heaven is at hand." Yes, and sure enough, he is preaching about the kingdom, and says it is at hand. What then does "at hand" mean? if it means already come, already here, then the kingdom was set up at the very beginning of John's ministry. But if it only means near, close by, then the kingdom was not set up at the commencement of his ministry, but was only near. To illustrate; the officer says to his soldiers when they are sorely pressed by an enemy, be of good cheer, there is help at hand. Now what do they understand him to mean? evidently they understand him to mean that there is help near, but not already there. And this is evidently the meaning of the words "at hand." This is further sustained by what the Savior said when he required the seventy to testify to the people that "the kingdom is come nigh unto you." Luke tenth chapter,

So the kingdom was not set up at the beginning of John's ministry, but was only near.

In Matt. 4-17, we have the record of Christ's preaching, which says, "from that time Jesus began to preach and to say, repent, for the kingdom of heaven is at hand." The kingdom was not set up until Christ began to preach. The kingdom was also still future when Christ gave the first commission to the apostles; for he said to them, "as ye go preach, saying the kingdom of heaven is at hand." Matt. x: 7. The kingdom was still future after the disciples had fulfilled this commission. For it was after this that Christ said, "on this rock I will build my church, and the gates of hell shall not prevail against it." This teaches clearly that the church was not yet established; and the word church here evidently means the same as the word kingdom, for Christ immediately answered, "and I will give unto thee the keys of the kingdom of heaven," which shows clearly that the kingdom was not then set up. And this was after the death of John the Baptist. From this we learn that the kingdom was not set up during the personal ministry of John the Baptist. So we will look to the future, still, to find the time of its establishment.

After this the Savior says, "verily I say unto you, that there be some of them standing here which shall not taste of death till they have seen the kingdom of God come with power." This shows that the kingdom had not yet come, but that it would come before persons then standing around him would die. Mark ix: 1. And again the Savior said, "I will not drink of the fruit of the vine until the kingdom of God shall come." Luke xxviii: 18. This was the night in which he was betrayed, and the kingdom is not yet come. After he was crucified, and was dead on the cross, "Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came and went in boldly and begged the body of Jesus." Mark xv: 43. This was after the death of the Savior, and his disciples were still waiting for the kingdom to come, for "Joseph was Jesus' disciple." Matt. xxvii: 57. And again after he rose from the dead, and just before he ascended to

heaven, his disciples asked him, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts i: 6. Immediately after this conversation, we read of his ascension to heaven, and his disciples' return to Jerusalem where he had commanded them to tarry until they should be endued with power from on high. Luke xxiv: 49.

Now the Savior is gone to heaven, and the kingdom is not yet set up. Well, this agrees with his teaching. For he taught that he must go away in order to receive his kingdom. Luke xix: 12-19. Since Christ is gone to heaven, how are we to ascertain just when the kingdom was set up. Are all things now ready for it? There are several things that are absolutely necessary in order for a kingdom to begin: first there must be a king vested with the proper authority to reign. And in order to have that authority, he must conquer all opposing powers. There must be subjects that have covenanted for him to reign over them. Were all these things ready at that time? Let us see. We find from the history of the kingdoms of this world that no kingdom ever permitted a new one to be established within its own territory until its armies were first subdued. Was there an older kingdom or power that opposed the establishment of the kingdom of Jesus Christ, and if so, had he now conquered it? There *was* such a power, and he had now *conquered* it, but what was that power? It was the power of the devil. For the devil is spoken of as the prince of this world. John xii: 31. "The prince of this world shall be cast out. xiv: 30. For the prince of this world cometh and hath nothing in me, xvi: 11, Because the prince of this world is judged." Satan is represented as having a kingdom in Matt. xii: 26, "and if Satan cast out Satan he is divided against himself. How then shall this kingdom stand?" Satan said that all the kingdoms of this world had been delivered to him, Luke iv: 5, and offered them all to the Savior, if he would worship him. We see then that Satan has a kingdom and that it embraces all the kingdoms of this world, and with all this power he opposed the Savior.

When Christ was baptized and God had said, "This is

my beloved Son in whom I am well pleased," all the fears of Satan were at once aroused, and he made his first attack on the Savior by temptation, by which he had succeeded in leading our first parents away from God. But failing in that, he next called to his aid, the rulers of the Jews, who had departed from the law of God, and had become the children of the devil. For Christ said to them, "ye are of your father, the devil; and his work will ye do." John viii: 44. So we find them opposing and prosecuting him in all his labors of love during his life on earth; and finally they arrested him, and tried him before their court, and condemned him. But their power had been so far limited by the Romans, that they could not put him to death. And so he was carried before the Roman court, and condemned there to be crucified. And here the great battle between the prince of peace and the prince of darkness began in earnest. This was the greatest battle ever fought on this earth; a battle that involved the destiny of the world for vast eternity. If the prince of peace conquers, the human race has a chance of salvation from sin, salvation from the grave, and everlasting life and happiness. But if Satan conquers, the human race is lost forever. Thus the battle begins: Satan arrays the iron kingdom, and all the powers of darkness against the prince of peace. But the prince of peace was abandoned on this occasion by all on earth and in heaven, and left to battle against this fearful host alone.

In the temptation when Satan left him, angels came and ministered unto him. When he was struggling under that heavy weight of grief and sorrow in the garden of Gethsemane, angels appeared unto him strengthening him. But here he is left alone. But he maintained the conflict against this fearful host until it darkened the sun, shook the earth, rent the rocks, opened the graves and rent the vail of the temple in twain. But at last, being weakened by wounds and crushed by pain, and grief, he cried out with a loud voice, it is finished, and gave up the ghost.

Satan seems to have gained the victory, and the powers of darkness rejoice and his disciples, disappointed, and all

their hopes gone, retire from the scene in grief and sorrow. But the end is not yet. Satan up to this time had the power over death. Heb. ii: 14, And he being determined to hold the prince of peace under his power, had the grave sealed, and a watch set. But on the third morning an angel descended, at whose coming the earth quaked, and at whose presence the keepers quaked, and became as dead men. The Angel broke the seal, rolled the stone away, the Savior rose from the dead a triumphant conqueror over death, hades and the grave. Here the prince of peace triumphed; and the victory was complete when he ascended up on high, and led captivity captive. Thus the prince of peace had conquered all his enemies, and was now ready to take his seat on the throne as king. But were there any subjects that were willing that he should reign over them? Yes, there were his chosen ambassadors, waiting in Jerusalem in obedience to his command to receive power from on high. And there were many others in Jerusalem that were his disciples and ready to submit to him as their king.

Therefore when he ascended to heaven everything was ready for his kingdom to begin. And he being crowned king, sent down the Holy Spirit upon his apostles, endued them with power from on high, and thus qualified them to fulfill the commission he had given them. And having received the keys of the kingdom according to his promise, they opened the kingdom by making known the laws of induction into it, and about three thousand persons complied with the laws of induction and entered into the kingdom on that very day.

After this, we have no mention of the kingdom as being future. But it is spoken of as something that was present, and that the people were continually entering into it. And this day of Pentecost is afterwards referred to as the beginning. Acts xi: 15.

I think that I have now clearly shown that the kingdom or church of God began as a fully organized body or church on the day of Pentecost, and that it was not fully organized before that day. But I am aware that there

are many that believe that there are passages that prove that it was set up in the days of John the Baptist, and as it is right to do justice to all, we will examine these passages. Luke xvi: 15. "The law and the prophets were until John ; since that time the kingdom of God is preached, and every man presseth into it." Matt. xi: 12, "And from the days of John the Baptist until now the kingdom suffereth violence, and the violent take it by force." Matt. xviii: 17, "And if he neglect to hear them, tell it to the church."

Now, these passages and others of a similar character are relied on to prove that the kingdom or church was established in the days of John the Baptist. They ask, how could persons press into the kingdom if it did not exist? And then how could the violent take it by force, if it was not yet set up? Or how could they tell it to the church, if there was no church? Now we admit that there is some weight in these arguments, when these passages are taken by themselves, without taking into consideration all that is taught on this subject. But we should take into consideration that in establishing all new kingdoms or governments, there is always first a kind of provisional or preparatory department established, before there is a permanent kingdom or government set up. And it was just so in this case. John's work was a preparatory work, and not a permanent work, and came to an end when the way of the Lord was prepared. For we read, Matt. iii: 3, in speaking of John the Baptist, "For this he that was spoken of by the prophet Esaias saying, the voice of one crying in the wilderness, prepare the way of the Lord, make his way straight. And again Luke i: 16, "And thou shalt be called the prophet of the highest; for thou shalt go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people for the remission of their sins."

And this is precisely the work John did. He preached the baptism of repentance for the remission of sins, and the people baptized by him were prepared for the Lord, and this constituted the preparatory department of the

kingdom. But it did not become a permanent kingdom until the king was crowned in heaven, and the apostles were endued with power from on high. And it was into this preparatory department that the people were pressing; it was this preparatory department that the violent were taken by force, and not the permanent kingdom. Hence we read of two of his disciples asking that they might sit one on his right hand and the other on the left in his kingdom. Mark x: 37. Here is the pressing into it. And again the people were about to take him by force, to make him king. John vii: 15. Here are the violent taking it by force. And when Christ in the eighteenth of Mathew says tell it to the church, he was evidently speaking prospectively, and teaching what they should do when the church was established. For the church was not established until Christ ascended to heaven and was there made head over all things to the church. Eph. i: 22.

There is another class of religious teachers that are teaching the people that the kingdom is not yet set up; that Christ has not yet been made king, and that he has no kingdom yet. And I am satisfied that this is an error, and calculated to deceive the people. I therefore propose to examine it in the light of the Bible. And first, has Christ been made king. Now to the law and to the testimony. Peter says, "Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." And again Peter says, "He is on the right hand of God, angels and authorities and powers being made subject unto him." 1 Peter iii: 2. Paul says, "God set him on his own right hand in the heavenly places, far above all principality and power, and might, and dominion and every name that is named not only in this world, but also in that which is to come, and hath put all things under his feet." We say without fear of successful contradiction that these passages clearly teach that Christ is now king. But has he a kingdom? Paul says of God, "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

This shows that the Son of God has a kingdom, and that Paul and the Colossians were in it. And again "I John who also am your brother and companion in tribulation and in the kingdom and patience of Jesus Christ." This passage shows clearly that he had a kingdom and that John and the seven churches were in it. Again "for he must reign till he hath put all enemies under his feet; the last enemy that shall be destroyed is death." 1 Cor. xv: 25-6. This shows that he was reigning when this was written, and that he must reign until the resurrection; for the last enemy, which is death, will not be destroyed till the resurrection. This forever settles the question.

Now dear reader, we have shown that Christ the great prince, has conquered the powers of darkness and has established his kingdom on earth. Are you in the kingdom, and are you a loyal subject of the king? If so, you occupy the only absolutely safe ground in this world. Your king has all power in heaven and on earth, and is therefore able to protect you from the strongest enemy that can assault you. And if you continue faithful to him, he will ultimately bring you into his everlasting kingdom of glory. But if you are not in the kingdom of Jesus Christ, you are still under the power of darkness. For though Christ has conquered Satan, he has not yet destroyed his kingdom; but permits him still to reign over all that are willing to remain in his kingdom, and all who refuse to come into the kingdom of God's dear Son.

Now dear reader, as long as you remain in the kingdom of Satan, you stand on dangerous ground, "you are without hope and without God in the world." You are exposed to the wrath of God, and everlasting destruction from the presence of the Lord and from the glory of his power. We beseech you therefore to come out of the kingdom of Satan. For Satan has no power to forcibly detain you there; he is conquered; you can come out, if you will, and your salvation depends upon your coming out. Let me say to you that the Lord will not force you to come out. He has made it possible for you to come

out, and has invited you, and has placed motives high as heaven and vast as eternity, before you to influence you to come. He has taught you how to come; he requires you to believe on him with all your heart, and repent of all your sins, and confess him with the mouth before men, and to be baptized in his name. This will bring you into the kingdom of God's dear Son, where you will find redemption through his blood, even the forgiveness of sins.





SERMON No. IV.

WHAT MUST I DO TO BE SAVED?

ACTS xvi: 29, "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. And 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."

This we regard the most important question a sinful man or woman can ask. It is a question that involves their destinies for time and eternity. It is a question that applies to ones self, and to no one else. It is an inquiry what he or she, as an individual, must do—not what some one else must do to be saved. He does not ask what will the Lord do to save me, or how will the Lord save me? He does not ask how will the Holy Spirit convert or save me, nor does he ask the apostles how they are going to save him. But, *what must I do?* There is the divine and the human part in the plan of salvation, and neither of them alone will save the sinner. The most important thing for the sinner is to know his part; for if he knows his part and acts it out faithfully, he need have no trouble about the Lord's part: for that will be done right and at the right time.

But, says one, I think you are wrong here, for the sinner has no power to do any thing. He is totally depraved, and so dead that he can not think one good thought, nor

perform one good act, and all the faculties of his soul and body so perverted that he is evil, and wholly opposed to all that is good. If this is true, it is evident that none of the people nor the teachers so understood it in the days of Christ and the apostles. Similar questions were often asked and answered in their day. A rich young man came to our Savior and said unto him, "Good Master, what good thing shall I do that I may have eternal life?" Matt. xix: 16. The Savior surely knew whether he could do any thing or not, and if he knew that he could not, he surely would have told him so. But instead of that, he told him what to do, which shows clearly that he could do something, and that he must do something, or he would not be saved.

The people of Jerusalem said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" Acts ii: 37. This shows that the people understood that there was something for them to do, and that they believed that they had power to do it, if they knew what it was. This question was put to all the apostles when they were all speaking as the Holy Spirit gave them utterance, and surely if it had been so that the sinner could not do any thing, some of the apostles would have known it, and would have told them so. But instead of this, they told them what to do, which shows that they knew that they could do something. But if some of the learned divines of our day had been there, instead of these ignorant fishermen, they would have gravely told them that they could do nothing, and would have begun praying to the Lord to send down converting power and convert these sinners.

The Savior, after his resurrection and ascension to heaven, had not yet learned that sinners could not do any thing. For when Saul "trembling and astonished said, Lord, what wilt thou have me to do? He said unto him, arise and go into the city, and it shall be told thee what thou must do." Acts ix: 6. And he sent a man to tell him what to do. From all these passages we learn that all the people, and all the teachers, understood that there was something for sinners to do, and that they had power to do it; but a friend says, you will render yourself very un-

popular by using that word *do* so much, for it is a very unpopular word among many religious people of this age. But did not Christ and the apostles use it? Let us see: Matt. vii: 21, "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 is in heaven." Verse 24: "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man that built his house on a rock." Again in verse 26, "And every one that heareth these saying of mine and doeth them not, shall be likened to a foolish man, that built his house upon the sand."

Here, the man that *heareth* and *doeth*, is the wise man, and he that *heareth* and *doeth not*, is the foolish man. The man that *doeth*, builds his house on the rock; but the man that *doeth not*, builds his house on the sand. He that *doeth*, builds a house that will stand against the rains, the floods and winds; he that *doeth not*, his house will fall, and great will be the fall of it. Luke vi: 46, "And why call ye me Lord, Lord, and do not the things which I say?" And again, Luke viii: 21, And he answered and said unto them, my "mother and my brethren are those which hear the word of God and do it." James ii: 22, "But be ye doers of the word, and not hearers only, deceiving your own selves." Verse 25, "But who so looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Again, Rev. xxii: 14, "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." Christ and the apostles used the word *do*; and, while in their company, we are not ashamed to use it. We find by examining that the blessing of God to the people under every covenant was made to depend upon their doing the commandments of God required of them under the covenant under which they lived. The patriarch obtained the blessings of God by obedience to his commands. Abel offered his offering by faith, and that is offering in obedience to God, for if God had not spoken to him, he could have had no faith,

since faith comes by hearing the word of God. To do anything by faith is to do it according to the word on which faith rests. Enoch "walked with God three hundred years," and to walk with God is to walk in all his commandments and ordinances, as did Zacharias and Elizabeth. Luke i: 6. Noah obeyed all God's commands and was saved from the flood. Abraham not only believed all that God said to him, but obeyed his commandments, and there is as much importance attached to his obedience in the Scriptures as there is to faith. Paul said, "By faith, Abraham, when he was called to go out into a place which he should afterwards receive for an inheritance, obeyed; and he went out, not knowing whither he went." Heb. xi: 8. And when God commanded him to offer his son, Isaac, for a burnt offering to him, he obeyed. And when he had gone as far as God permitted him to go in the matter, he stayed his hand and said to him, "By myself have I sworn saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and multiplying I will multiply thy seed as the stars of heaven and as the sand which is on the sea shore, and thy seed shall possess the gate of his enemy. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Gen. xxii: 16-17. And again 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. And it would be very hard to find words that would set forth a more full and complete obedience than this.

James said, "Was not Abraham, our father, justified by works, when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" Jam. ii: 21-22. And notwithstanding, his faith would have been dead and imperfect without obedience; yet men will stand up and say that Abraham was justified by faith only, and that we are now justified by faith only, and pronounce obedience

to God's commands unnecessary. But that the patriarchs received the blessings of God in obedience to his commands, and that the people under the law of Moses received the blessings of God in obedience to that law, is shown almost throughout the entire Bible. We will give one instance: Duet. xxviii: 1, "And it shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out." A very long list of blessings is here promised to them on condition that they observe and do all the commandments of the law.

Then follows a long and fearful list of the curses that should come on them if they did not observe to do all the commandments of the law. We can further see the importance of the question that the jailer asked, from the fact that in all the places in the Bible where the judgment is spoken of, men will be judged according to that which they have done; a few examples of which we will give. Jer. xxv: 14, "And I will recompose them according to their deeds and according to the works of their own hands." Eze. xviii: 30, "Therefore I will judge you, O house of Israel, every one according to his ways." 2 Cor. v: 10, "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad." Rev. xxii: 22, "And behold I come quickly, and my reward is with me to give every man according as his work shall be."

We have no account of any being judged and rewarded according to what the Lord has done for them, or according

to what the Holy Spirit has done for them, nor according to what any man has done for them: but always according to what they, themselves, have done. Hence the importance of the question, what *must* I do? To this we will now turn our attention, and we wish to get the question fully before the mind of the reader. He asks, what *must* I do, not what *may* I do if I choose, but what *must* I do to be saved? This question required the apostles to tell all that was absolutely necessary to his salvation, and nothing more. Therefore, all that they told him to do was absolutely necessary to his salvation, and things without which he could not be saved. But what did they tell him to do? They told him to believe on the Lord Jesus Christ. But is this all they told him to do? I am aware that all who teach justification by faith only endeavor to make the impression that this is all that they told him to do. But if so, what does this mean? "And they spake unto him the word of the Lord, and to all that were in his house." This means something more, something added to what they had previously said. And I insist that we must know what is contained in the phrase, "the word of the Lord," before we can know all that the Apostles told him to do. But can we learn from the Scriptures just what is contained in this phrase, just what was preached, when it is said that the word was preached?

In order to learn this, we will have to learn when and where the word of the Lord under Christianity was first preached and by whom. We must also learn *what* was said. If we can learn all these, we will then certainly know just what Paul and Silas spake to the jailer, when they spake unto him the word of the Lord; we will then have the full answer to his question. The first thing, then, is to learn when and where the word was first preached. The word of the Lord was a subject of prophecy, and we must examine what they have said about it. In Isa. ii: 2, and Mic. iv: 1, we have the following: "And 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 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." The place where all these events were to transpire was *Jerusalem*; and the *time* is expressed in the phrase the *last days*. But certain questions may be asked about these prophecies, for there was a house built by King Solomon that was called the house of the Lord. Is it that house the prophet is here speaking of? We answer, no; for the following reasons—that house was built long before this prophet lived, and yet he points to the future—it *shall* come to pass.

And again, but one nation had any right to the house built by Solomon, and all nations were to flow unto this house. Yet it will be asked, if there is any house of God spoken of in the Scriptures that was established after the days of these prophets? We answer, there is; 1 Tim. iii: 14, "These things write I unto you, hoping to come unto you shortly. But if I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." This is evidently the house that these prophets here speak of. Similar questions may be asked in regard to the law that is to go forth out of Zion. Was it the law of Moses? We answer, no; for the law of Moses was given long before the prophets lived, and yet they point to future time—out of Zion *shall* go forth the law. The law of Moses did not go forth from Zion, but from Mount Sinai.

But is there any other law spoken of in the Scriptures that went forth from Zion after the days of the prophets? We answer, there is; which law James twice calls the law of liberty in the first chapter of his epistle, and which Paul calls the law of the Spirit. Rom. viii: 2, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." This is certainly the law that these prophets here speak of. But there is one prophecy that we wish to call attention to: Joel ii: 28–32, part

only of which we will here quote: "And it shall come to pass afterward that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit." Where is this prophecy to be fulfilled? Answer—in Jerusalem. For in the close, the prophet said, "For in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said."

We now call attention to some of the words of Christ on the same subject, and compare them with these prophecies. Luke xxiv: 44-49, "And he said unto them these are the words which I spake unto you while I was yet with you, that all things must be fulfilled which are written in the law of Moses and in the prophets and in the psalms concerning me. * * * And said unto them, thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you. But tarry ye in the city of Jerusalem until ye be endued with power from on high." The prophets and Christ both embraced all nations and made Jerusalem the beginning place, and the reader will remember that we are now endeavoring to find when and where the word of the Lord was first preached. The place is clearly expressed, both by the prophets, and the Savior—Jerusalem is the place. The prophets set down the time in the phrase the *last days*. The Savior fixes the time to be when his disciples are endued with power from on high. And if we find that the time that the apostles were endued with power from on high, is the same time that the prophets call the last days, that will settle the question as to the time. When, then, were the apostles endued with power from on high? The Lord said to them, "Ye shall receive power after that the Holy Ghost is come upon you." Acts i: 8. But when did the Holy Ghost come upon them? "And when the day of pente-

cost 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.

The apostles are now endued with power from on high, and are authorized to begin preaching repentance and remission of sins in the name of Christ. They are also at Jerusalem, where the Lord commanded them to begin. But is it the time that the prophets call the last days? We read in second of Acts that "when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.
* * * * * And they were all amazed and marveled.
* * * But others mocking said, these men are full of new wine. Then, 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 unto my words. For these are not drunken, as ye suppose, seeing this is 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." Then, the time that the prophets called the last days has come, and it is the very time that the apostles were endued with power from on high. It was the fulfillment of the prophecy of Joel that endued the apostles with power from on high. The last days having come, it is the time that the prophets said the house of the Lord should be established on the mountains, the time that they said, out of Zion shall go forth the law and the word of the Lord from Jerusalem; the time that the apostles are endued with power to begin preaching repentance and remission of sins in the name of Christ.

We have now found the time and place where "the word

of the Lord" was to begin, and we have found the right man at the right place. Peter then stood up, and is the man to whom the Lord said, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." Matt. xvi: 19. And we have a record of what he said in the second chapter of Acts. After he had shown that this miraculous occurrence was the fulfillment of the prophecy of Joel, and thus quelled all their amazement and wonder, and prepared them to hear, he called their attention, saying, "Ye men of Israel, hear these words." He now begins to preach the word of the Lord, but as the prophets said that the law should go forth out of Zion and the word of the Lord from Jerusalem, we wish to notice both, and draw the distinction between them. To preach the word of the Lord, is to present the things of the Lord, to tell what the Lord has done for us. To preach the word of the Lord, is to set forth the divine part in the plan of salvation. But to declare the law is to tell the people what they must do; to proclaim the law is to set forth the human part in the plan of salvation, and so the apostles preached the word of the Lord, first by presenting the things concerning the Lord; "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." Here his life and miracles are presented, and then he said, "him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified, and slain." Here his death for our sins is presented, and then he said,—“Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it.

Here his resurrection for our justification is proclaimed, and after giving the testimony to prove his resurrection, he said, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." Here his ascension to heaven is preached, and

after showing that David was not speaking here of his own resurrection and ascension, but of that of Christ, he then finished the word of the Lord by saying, "Let all of the house Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Here his coronation as Lord of all is proclaimed, and the people are solemnly called on to receive or believe it. And the next verse shows that many of them did it, for they said to Peter and the rest of the apostles, "men and brethren what shall we do?" And now that the word of the Lord is preached, and many of the people believed it and are pierced to the heart, and asked what must we do, are we not to expect the law to be proclaimed, and the people to know what they must do? Most assuredly; and so we have it: "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."

And did any of them comply with the terms? Yes; for after recording other instructions and admonitions, the writer says, "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." From this record we learn what is contained in the word of the Lord as it was preached at Jerusalem. And the same things that were preached there, were to be preached among all nations; and as Paul and Silas spake the word of the Lord to the jailer and his house, they spake to them all that is in this record. And, as the jailer's question required them to tell him all that was absolutely necessary to his salvation, and nothing more, it is evident that they regarded everything that is contained in the word of the Lord absolutely necessary to his salvation. And it is evident that he and all his house so regarded them, from the fact that they complied with them the same hour of the night. For after they spake the word of the Lord, "he took them the same hour of the night and washed their stripes, and was baptized, he and all his straightway." From all this we learn that the full answer to the jailer's question is this: that he must believe all the facts set forth in the word of the

Lord with all his heart, and repent of all his sins, and confess the Lord with his mouth before men, and be baptized in the name of Jesus Christ for the remission of sins. But I am aware that many do not understand why the answer to such questions is not always given in precisely the same words, if all these are necessary to the salvation of all sinners; for example, on the day of Pentecost, when they asked this question, the apostle did not say believe, but said, repent and be baptized.

When Saul asked the same question, and Ananias was sent to answer it, he did not tell him to believe nor repent, but said, "arise and be baptized and wash away thy sins." But when the jailer asked this question, the apostle said, believe on the Lord Jesus Christ, and did not say repent or be baptized. Many ask why this difference? The difference in the answers is found in the difference of the character of the persons when the answer was given. Faith, repentance and baptism are all required of each and every sinner, in order to salvation. But some of them had done some of these before the answer was given, and when that was so, then what they had previously done was not contained in the answer given to them. For example, the people in Jerusalem had believed before they asked the question; but they had not repented, nor been baptized. Hence the apostle did not say to them believe, but said repent and be baptized. But when Saul's question was answered, he had believed and repented. Hence neither of these is found in the answer. But he had not been baptized, and that is all that was contained in the answer; but when the jailer asked the question, what had he done? Just nothing at all; hence the apostles had to preach the word of the Lord to him, which contains them all, faith, repentance and baptism, in order to answer this question. They all complied with all these before they were saved, all that they had not done before was always embraced in the answer given; so we think this difficulty is in this way removed. But I am aware that those who practice sprinkling and pouring for baptism, resort to this conversion to find authority for it; and their arguments are these: that it is not reasonable to suppose that

the jailer would have enough water in his house at midnight to immerse him and all his family in, and they conclude from this that they were sprinkled or poured. But if they could prove that they were baptized in the house, still that they were baptized by affusion would be only conjecture, for it is known that many men in that country had pools in their houses, for bathing purposes, that were sufficiently large to immerse in. The question to be settled is, were they baptized in the house at all? To the law and to the testimony. Where were they at midnight? All will answer that they were in the inner prison. What did the jailer do with them first? Answer, "He came trembling and fell down before Paul and Silas and brought them out." But, says one, an inner prison implies an outer one, and he only brought them out of the inner prison into the outer. Well, that does not matter. Where was the preaching done? Answer, "And they spake unto him the word of the Lord, and to all that were in his house." The preaching was done in *his house*. Whether that was called the outer prison or not does not matter. But, were they baptized in his house? Answer, "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." We see clearly from this, that they were not baptized in the house at all, but when he took them, he took them out of his house; if he had not, he could not have brought them into his house after he was baptized. So, then, there is no authority in this conversion for sprinkling or pouring. But, I am aware that those who practice infant baptism go to this conversion to get authority for that. Their reasoning runs thus: that the whole family were baptized, and that it is reasonable to suppose that there were infants in the family, and, if so, that they were baptized. But, unfortunately for them, the record is against them, for all that were baptized, are represented as *believing* and *rejoicing*, which infants are incapable of doing. So, there is no authority in this conversion for infant baptism.

And now in conclusion, let me say, that if any are in-

quiring to know what to do to be saved, I hope they will find in this sermon a full and satisfactory answer to the question, and like the jailer, be led to comply with the terms, that like him and his house, they may be led to rejoice, believing in God.





SERMON NO. V.

THE GOSPEL.

“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.

In this sermon we propose to examine the gospel in its facts, commands and promises; and its effects on the hearts, lives, and state or relations of those who believe and obey it. And it is important in this investigation that we know what the word gospel means.

Cruden in his *Concordance*, unabridged, says that the original word from which the word gospel is taken means good news or glad tidings; and we are sure that this is the true meaning of the word; and therefore wherever the word occurs in the New Testament it means good news of some kind. But we must always determine from the connection what kind of good news it is intended to represent in any place that the word is found. For example, Matt. iv: 23, we read, “And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom.”

What is the good news represented by the word gospel here? It here stands connected with the word kingdom, and shows that the Savior was preaching about the kingdom. What was being preached concerning the kingdom at that time? We read in Matt. iii: 1, ‘In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand,’ and Matt. iv: 17, “From that time Jesus began to preach and to say repent, for the kingdom of heaven is at hand.” And when Jesus sent out his disciples to preach under their first commission he said to

them "as ye go preach, saying the kingdom of heaven is at hand." Matt. x: 7. And when he sent out seventy to preach he said, "Say unto them the kingdom of God is come nigh unto you." Luke x: 9. From these passages we see that all the ministers were at that time proclaiming that the kingdom of God is at hand, is come nigh unto you, and this was undoubtedly the good news of the gospel of the kingdom. It was good news to the Jews to hear that the kingdom promised by the prophets was about to be established; for they were expecting it, and looking for it and hence to them the proclamation that it was at hand was good news. But it would not have been such good news to the Gentiles who did not have the prophets and who were not looking for it, and so it was not preached to them; but was confined to the Jews.

The personal ministry of the Savior was to the Jews, and so was the preaching of John the Baptist. And when Christ sent out his apostles on their first mission he said to them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." Matt. x: 5. The mission of the seventy was to the Jews, for Christ "sent them two and two before his face into every city and place whither he himself would come." Luke x: 1. We have before seen that the personal mission of Christ was to the Jews; therefore he only required the seventy to go to the cities of the Jews. And from this we see that the gospel of the kingdom was not the gospel for all the world, and so we must look at the gospel of Christ and see if it is for all the world. Mark xvi: 15, he said unto them, "Go ye into all the world and preach the gospel to every creature."

This is evidently the gospel of Christ; for it is the gospel he commanded to be preached, and it is for all the world. And this is the gospel of which Paul says he is not ashamed and which he says is "the power of God unto salvation." What then is the good news of the gospel? The first item of good news is that Christ died for our sins according to the Scriptures; and in his death he shed his blood for the remission of our sins and made it possible

that our sins might be forgiven, and that we might be saved. And this is our only hope of salvation from sin, for under the gospel dispensation there is no other sacrifice for sin and no other blood that can cleanse from sin. The second item in the good news of the gospel of Christ, is that he was buried and that he rose again the third day according to the Scriptures. And in his resurrection he abolished death and brought life and immortality to light through the gospel. And the only hope that we have that we shall live again after we close our eyes in death, rests in the fact that Christ rose a mighty conqueror over death and the grave, and that he holds the keys of death, and of hades, and has power to open and no man can shut. The third item in the good news of the gospel of Christ is that he ascended up to heaven where he is gone to prepare a place for all that love and serve him here.

These three items contain the good news of the gospel of Christ; and surely this is good news to all sinful men and women, that are interested upon the subject of salvation, to see that all is not lost, that there is yet hope notwithstanding they have sinned and brought condemnation upon themselves, that they may obtain the forgiveness of their sins, though they are doomed to die and go down to the grave. Yes, there is hope that they will be raised to die no more. And although this world which is their home while they live in the flesh is under the curse of God and must come to an end, there still is hope; for God has promised a new heaven, and a new earth, so that in the good news of the gospel of Christ is found all that the heart of man can ask or desire. There is in it salvation from sin, salvation from the grave, and an everlasting salvation in an everlasting kingdom.

The gospel is the means that God has appointed, and we say, the only means through which to save sinners, as we read 1 Cor. i: 21, "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." It was the gospel which the Savior commanded to be preached and there is no account of any sinner being

saved without the gospel after Christianity was established. We therefore conclude that it is the only means appointed for the salvation of sinners. But some man will no doubt ask, is there power enough in the gospel to save sinners? Paul answers, it is the power of God; and surely the power of God can save. If it cannot there is no power that can. But it is asked how can there be so much power in words? we answer, because God has placed it there. He puts forth his power through the gospel in saving sinners, just as he put forth his power in words in creation. But the gospel must be believed before it will save, for it is the power of God unto salvation to every one that believeth; and it pleased God by the foolishness of preaching to save them that believe. The gospel has no power to save the unbeliever. So we see that sinners have an agency in their salvation. They are not, as many suppose, passive in their conversion while the Lord does all. But there is something for them to do. They must believe the gospel or they cannot be saved. But a man asks, is not faith a direct gift of God? and if so, how can men exercise it?

We ask, where in the word of God is faith in the gospel said to be a direct gift of God? the Savior prayed for all that should believe on him through the apostles' word. John xvii: 20. And John said these are written that ye might believe, xx: 31. Paul said, so then faith cometh by hearing and hearing by the word of God, Rom. x: 17. Luke says, howbeit many of them that heard the word believed, and the number of men was about five thousand. Acts iv: 4. So the facts to be believed are set forth in the word of God, and the people are required to believe them. But it will be asked, what do men and women believe, when they believe the gospel? we answer, they believe that "Jesus Christ is the Son of the living God." This is the first great fact to be believed. He is the only begotten Son of God; partakes of the nature of God, and is therefore divine; and this constitutes him greater than angels or men. And this gives power and importance to all his actions and all his words. It is this that gives power to his death, and efficacy to his blood to cleanse from sin. Rivers of human blood might be shed, but it

could not atone for one sin. And in connection with this great fact, sinners must believe that he died for our sins, and was buried and rose again the third day; that he ascended to heaven, and that God has made him both Lord and Christ. These are facts that sinners must believe in order to be saved. But some man will say that to believe all these facts does not constitute the faith of the gospel, the saving or justifying faith—that to believe all these facts is only to have a historic faith, and that it has nothing to do in salvation or justification.

I have been hearing this kind of teaching all along my life, and I am satisfied that it is calculated to do as much harm and prevent as many honest men and women from obeying the gospel and being saved as any other teaching I ever heard. It causes them to wait and expect some wonderful power to be exerted on them which the Lord has not promised, and which they can never obtain, and thus they are deceived and kept from obedience, and from being saved. But let us examine and see whether to believe that Jesus Christ is the Son of God is the faith of the gospel, the saving faith or not.

First, Jesus said, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John iii: 16-19. Here those who believe on the Son of God have the promise of everlasting life, and they that believe on the Son are not condemned; but they that believe not on the Son are condemned. This is certainly saving faith.

But again, John said, "he that believeth on the Son hath everlasting life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him." John iii: 36. And again, the apostle John said, "whosoever believeth that Jesus is the Christ is begotten of God." 1 John v: 1. "For whatsoever is begotten of God overcometh the world; and this is the victory that

overcometh the world, even our faith. And who is he that overcometh the world but he that believes that Jesus is the Son of God." Revised version, 4th and 5th verses.

Here we see he that believes that Jesus is the Christ, is begotten of God, and he that believes that Jesus is the Son of God overcomes the world and surely this is enough to convince any rational mind that to believe that Jesus Christ is the Son of God is the faith of the Gospel. But we promised to examine the facts, commands and promises of the gospel. We have already spoken of the facts in speaking of the good news of the gospel. And we are now ready to speak of the commands. And in the first place, how many commands of the gospel are there? We find in the commission faith, repentance, and baptism, plainly expressed. In the record of the commission given by Matt. the Savior said, "go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Matt. xxviii: 19. In the record given by Mark, the Savior said, 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." Mark xv: 15, 16. In the record of Luke, he said, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke xxiv: 47.

All these are required in the gospel, and are all presented as commands in the New Testament. John said, "this is his commandment, that we should believe on the name of his Son Jesus Christ." 1 John iii: 23. Hence Paul said, "and the times of this ignorance God winked at; but now commandeth all men every where to repent." Acts xvii: 30. So to repent is a command. Peter commanded the Gentiles to be baptized in the name of the Lord. Acts x: 45. So the commands of the gospel to sinners are three. And confession is also taught by the Savior and the apostles in such a way as to show that it is of vast importance; yes, so much so that the Savior said, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will

I also deny before my Father which is in heaven." Matt. x: 32. From this we see that unless we confess him he will not confess us, and if he does not confess us, surely we cannot be saved, for he is the only Savior. And Paul said, "that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. x: 9.

Here to confess with the mouth is just as much a condition of salvation as to believe with the heart. John said, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 1 John iv: 15. And now from these, and many other passages equally plain, it is clear that if sinners never confess the Savior they cannot be saved. But confession is no where set down as a positive command; yet it is an acknowledgment that they have obeyed one of the commands; for they are commanded to believe on the Son of God, and the confession is an acknowledgment they have done this. For they are to confess with the mouth the same that they believe with the heart. So the confession cannot be dispensed with.

But we promised to speak of the effects of the gospel on the heart, life and state of such as believe and obey it, and we are now ready for that. First, what does the sinner need, what preparation or what changes are necessary to constitute him the character that the Lord promises to save? All religious people known to me answer with one voice, that he must have a preparation or change of heart. This is certainly right, for God by the mouth of Jeremiah said, "The heart is deceitful above all things and desperately wicked; who can know it." Jer. xvii: 9. And the Savior said, "out of the heart proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark vii: 21.

This shows conclusively that with such a heart as is here described the sinner cannot be saved. And in order to know how the heart is to be prepared, we must know what the heart is, as it is spoken of in the Bible. It cannot be the heart of flesh, for it is said that Absalom stole the

hearts of the men of Israel. 2 Sam. xv: 6. And we know he could not steal their fleshly hearts. It only means that he stole their affections. It is with the heart that men understand. Matt. xiii: 15. It is with the heart that men believe. Rom. x: 10. It is from the heart that thoughts proceed. Mark vii: 21.

From these and many other places in the Scriptures we learn that the word heart is used so as to embrace all the faculties of the mind. It is therefore the affections and purposes and desires that are to be influenced or changed through the gospel in order that sinners may be saved. But how is the heart as described above to be reached and influenced? We answer, by faith, by believing the gospel; for it is with the heart that man believes.

We would therefore conclude that if believing produces any effect or makes any impression, it would be on the heart; and so we find it; for when the gospel was preached in Jerusalem and the people believed it, they were pierced to the heart, and said to Peter and the rest of the apostles, men and brethren what shall we do? there was a great change wrought in their hearts. Before they believed, they were the most inveterate enemies of Christ and his apostles. They had caused Christ to be crucified and after his resurrection we find the disciples in the house with the doors shut, for fear of them. But now they become their friends, and inquire of them what they must do to obtain the remission of their sins. Here was a true change of heart, and it was produced by believing the gospel. Their hearts were so humbled and subdued that they were willing to do anything that the apostles would tell them to do. And it was not only on this occasion that believing the gospel produced this effect, but everywhere, when the people believed the gospel, their hearts were so changed that they went and did what the apostles told them to do. So then the heart was changed and prepared for obedience by faith in the gospel. And when they believed the gospel, they believed that Jesus Christ is the Son of God, and that he died for our sins, and was buried, and that he arose the third day, and that he ascended to heaven, and that God has made him both Lord and

Christ. We have now found how the heart was influenced or prepared to receive the remission of sins. But is a change of heart, all the change that the sinner needs in order that he may receive the remission of sins?

I know that religious teachers do not generally urge the necessity of any change only of the heart. But the Scriptures speak of the life and actions of men as being wicked, as we read: Rom. iii: 7-19, "For we have before proved both Jews and Gentiles, that they are all under sin as it is written, there is none righteous, no not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre: with their tongues they have used deceit: the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways, and the way of peace have they not known. There is no fear of God before their eyes." And verse 23, "For all have sinned and come short of the glory of God."

Here is a divine description of the life of a sinner, and surely while living such a life, the sinner cannot be saved. We can therefore see the necessity of a change of life as well as a change of heart. But how is the life to be changed? we answer, by repentance, for it is for sin that we are required to repent; and sin is the transgression of the law. 1 John iii: 3. And again, "For godly sorrow worketh repentance to salvation not to be repented of." 2 Cor. vii: 10.

When sinners are made truly sorry for their sins it causes them to forsake or turn away from their sins. We have an example of repentance from the men of Nineveh. Christ said, "The men of Nineveh shall rise in judgment with this generation and shall condemn it, because they repented at the preaching of Jonah, and behold a greater than Jonah is here." Matt. xii: 41. And in the 3rd chapter of Jonah we find the account of their repentance. The record says that Jonah preached and said, "Yet forty days and Nineveh shall be overthrown. So the people of

Nineveh believed God and proclaimed a fast and put on sack cloth, from the greatest of them even to the least of them." When the people of Nineveh believed the preaching of Jonah, it humbled their hearts, called their affections away from their sins, and produced such a sorrow for their sins that it caused every man of them to turn from his evil way. And when God saw their works that they turned from their evil way, God repented of the evil that he said he would do to them, and he did it not."

The effect of their repentance was upon their lives. It caused them to turn from their evil way. Their faith changed their hearts from the love of sin, and their repentance changed their lives from the practice of sin, and thus prepared them in heart and life to receive the remission of their sins. And for this, God pardoned them, and spared the city. And no sinner can be pardoned without repentance, for Christ said, "except ye repent ye shall all likewise perish." Luke xiii: 3. We have now found the necessity of a change of heart and life and how they are produced; and now we ask, is any other change necessary in order to remission of sins? I am aware that the most of the religious teachers of this age will answer, no: that a change of heart and life is certainly all that is necessary to salvation. But the Scriptures speak of the people as being under the power of Satan.

Hence Paul was sent to the Gentiles to "turn them from darkness to light and from the power of Satan unto God." Acts xxvi: 18. The unconverted are represented as being taken captive by the devil at his will. 2 Tim. ii: 26. Satan is represented as having a kingdom. Matt. xii: 25. And certainly all that are under the power of Satan are in his kingdom. And we ask, will God save sinners while they remain in the kingdom of Satan? No; he has nowhere promised to do so. But he has established his kingdom on earth and requires that men and women shall come into it in order to be saved. And when sinners are "delivered from the power of darkness and translated into the kingdom of God's dear Son, they have redemption through his blood." This is a change of state or relationship. And they must have this change before they

have redemption through his blood, even the forgiveness of sins. But how is the change of state effected? we answer, by baptism; for Paul asks, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Rom. vi: 3. And again, "For as many of you as have been baptized into Christ have put on Christ." Gal. iii: 27. And to be in Christ is to be in the church, for the church is the body of Christ. Eph. i: 22. And to be in the kingdom is to be in the church, for the church and the kingdom are the same. See Matt. xvi: 18. So then the state is changed when the penitent believer is baptized into Christ; and remission of sins is found in Christ. For we read in Col. i: 13, "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."

The sinner cannot have remission of sins until baptized into Christ. Faith prepares them in heart to enter into Christ. But it does not introduce them there; and repentance prepares them in life or character to enter into Christ, but does not introduce them there. Therefore faith and repentance do not secure the remission of sins, for that is found in Christ, and baptism is the only thing that is said to bring us into Christ. Hence baptism is declared to be, for the remission of sins. Not that baptism has any particular virtue in it to cleanse from sin; but because it introduces into Christ where they have redemption through his blood, and his "blood cleanses from all sin." 1 John i: 7.

We also promised to speak of the promises of the gospel. All that believe and obey the gospel have three promises. (1) The remission of sins; (2) The gift of the Holy Spirit; (3) Eternal life, on the condition that they seek for it by a patient continuance in well doing. For Peter said to believers in Jerusalem, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." It was to such as obeyed these commands that eternal life was promised if they held out faithful to the end. And now of what we have said, this is the sum: There are

three facts that sinners are required to believe; (1) That Christ died for sins; (2) That he rose from the dead, and (3) that he ascended to heaven, and that by these three facts three salvations were provided. (1) Salvation from sin; (2) Salvation from the grave; and (3) an everlasting salvation. Also there are three commands that sinners must obey. (1) To believe; (2) To repent; (3) To be baptized. And that by obedience to these, three changes are produced: (1) A change of heart; (2) A change of life or action, and (3) A change of state. These introduce to three promises. (1) Remission of sins; (2) The Holy Spirit, and (3) Eternal life.

And more than this, in the Holy Scriptures we have revealed to us the three grand and awful names, of Father, Son, and Holy Spirit; all co-operating in the glorious scheme of man's redemption. And to prepare the world for the full development of the glorious scheme of redemption, we have three dispensations: (1) The patriarchal, which was a family government or order of worship; (2) The law or Jewish dispensation, was a national government or order of worship, and (3) The Christian dispensation, which is a great universal government in order of worship, embracing the three divisions of the human race, Jews, Samaritans and Gentiles. And in order that sinful men and women may pass through all the stages of development and purification of which they are capable, and that they may reach the highest state of glory and felicity, God has provided three kingdoms. (1) The kingdom of nature; (2) The kingdom of grace, and (3) The kingdom of glory, and has ordained three births by which to enter these three kingdoms, and without which they cannot enter them at all. (1) A birth of flesh by which they enter the kingdom of nature and into the enjoyment of all the temporal blessings of this life. (2) A birth of water and Spirit, by which they enter the kingdom of grace, and into the enjoyment of all the spiritual blessings of a new life. And (3) A birth from the grave, by which they obtain a spiritual body, and enter the kingdom of glory, and into the enjoyment of all the beatific and ecstatic blessings of eternal life.

And now kind reader, let me impress it upon your mind that in order to be saved from sin and Satan, that you must believe the facts of the gospel with the heart, and obey the commands from the heart, and trust the promises with a confiding faith. I am aware that religious teachers in this age, generally only urge the necessity of believing the gospel and not the importance of obeying it. But permit me to say that to fail to believe it will bring condemnation, or to fail to obey it will bring our damnation, for Christ said, "he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark xvi: 16. And Paul said the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and 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: 10. Oh then reader, believe and obey and be saved.





SERMON NO. VI.

THE HOLY SPIRIT.

THE work of the Holy Spirit is a very important subject, and one that is less understood by many in this age than almost any other subject connected with man's salvation, and one that needs much investigation in the light of the Bible. The first mention of the Spirit in the Bible is Gen. i: 2, "And the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the waters." From this we learn that the Spirit had something to do in the creation of the world. Indeed we learn from the Bible that God the Father, the Word or Son, and the Spirit all had something to do in creation. It was the part of the Father to originate, plan and direct all, and it was the part of the Word or Son, to execute all, and the part of the Spirit to give form, order and beauty to all.

We learn from the first words of the Bible that God created the heavens and the earth. But we cannot learn from this whether he did it directly, or whether he did it through an agent. But from Isa. xxxii: 6, we learn by the Word of the Lord, the heavens were made, and verse 9 that "he spake and it was done, he commanded, and it stood fast." And from John i: 1-15, we learn that the Word was with God in the beginning, and that all things were made by him; and from verse 14 that the same Word was made flesh and dwelt among us. And after he was made flesh he was declared to be the Son of God; and that God made the world by his Son. Heb. i: 2. And the Son is called Jesus Christ; and we learn from Eph. iii: 9, "That God created all things by Jesus Christ." So the Son was the agent in creation, but it was the part of the

Spirit to bring order out of confusion, give form to the earth which was without form, and beautify the heavens.

Hence in Job xxvi: 13, we read: "By his Spirit he hath garnished the heavens." And as the Father, Son and Spirit all had part in creation, so they all have part in the glorious scheme of redemption, and it is this that we are most deeply interested in. In this also it was the part of the Father to originate and direct all, and the part of the Son to execute all, and the part of the Holy Spirit to reveal and apply all. The first mention we have of the Spirit having anything to do with man is found in Gen. vi: 3, "And the Lord said my Spirit shall not always strive with man."

This was after man had become very wicked and the Spirit was doubtless striving with them through Noah, to turn them from their wicked ways, and bring them back to God; and this is the first example we have of the way that the Spirit influences the people. But in order that we may fully understand the work of the Spirit in all its bearings, we must examine the miraculous manifestations of it, and its moral work or influence in converting or turning sinners to God, and its dwelling in the church and in the disciple of the Lord.

The miraculous manifestations are first in order. By miraculous manifestations we mean such a measure of the Spirit as reveals the will of God to men, and imparts such power to them as enables them to show such signs, or perform such miracles as will convince the people that they were sent of God. It is said of Christ that "God giveth not the Spirit by measure unto him," and this strongly indicates that he gave it to others by measure. All the prophets, apostles and inspired men and sometimes wicked men were the subjects of the miraculous powers of the Spirit and in such manifestations they had no agency or choice. Their receiving or not receiving them depended alone upon the will of God; hence the blessing of God to them or their salvation did not depend on their receiving them. These miraculous powers were never given to men for their own personal benefit, but always for the benefit of others, and whenever God appeared to any

man for the purpose of appointing him to a certain work, that man could not resist it, even if he was not willing to do it. He never excused or let him off, but made him do the work. If he could have resisted it he would have been stronger than God. But these were things that did not involve their salvation. For example when God appeared to Moses to send him to Pharaoh, he made all the excuses that a man could make, but God did not accept them, but caused him to go. See Exodus third chapter. And when God commanded Jonah to go to Nineveh, he determined he would not go. But God made him willing to go and he did go. See Jonah first and second chapters. But when God sent his agents, his prophets or ministers to the people to tell them what they must do to obtain his blessings, or to obtain their salvation he always respected their agency, and did not propose to compel them; but gave them a choice, and thus threw the responsibility on them, and made his blessing or their salvation depend on themselves in their obedience to him. They could resist God's ministers, but they could not resist God himself. And it is just so with the Spirit of God when he sends his Spirit directly to persons to induce them to do a certain work or prevent them from doing a certain work, they could not resist it, though they were not willing to do it. It compelled them, they had no agency in the matter. For example, Baalam was called to curse Israel and he desired to do it, that he might get a reward out of Balak. But the Spirit of God came upon him and prevented him from cursing them, and compelled him to bless them and predict their success and happiness. See Numbers 24th chapter. And again, after David had been anointed by Samuel to be king of Israel after Saul; when Saul sought to slay him, and David fled, and went to Samuel, and Saul sent men to take him, when they saw the company of the prophets, the Spirit of God came on them and they prophesied, and were thus prevented from taking David. And when Saul heard it he sent another company and the Spirit came on them, and they prophesied and could not take him. And Saul sent a third company and they prophesied also and could not take David. Then Saul

went himself, thinking no doubt that he could take him. But before he reached Samuel, the Spirit came on him, and he prophesied all day and all night and could not take David.

Here the Spirit came on a number of wicked men and as it were forcibly prevented them from taking David. See 1 Sam. xix chapter. Here we see that the Spirit influenced and controlled these men, but it did not convert, or turn them to God. They continued in wickedness. Baalam, after this, taught Balak to cast a stumbling block before Israel and caused them to commit fornication, for which twenty-three thousand were slain in one day by a plague, and Saul continued his effort to destroy David as long as he lived. And in regard to what the Spirit caused these men to do or not to do, they had no agency or choice. Consequently their salvation or condemnation was not made to depend on that influence. But when God purposed to influence the people by his Spirit for their good, he always respected their agency. So when he sent Moses to deliver Israel he put an abundant measure of the Spirit upon him so as to qualify him to teach and govern the people and to perform miracles. Yet under his teaching the people had choice. He could only set life and death before them and call on them to choose. And this was always so when the Spirit entered into some man and influenced the people through him. But when the Spirit came directly upon or entered into a man for the accomplishment of any object he always accomplished it, and the man could not prevent it. Thus all the prophets and apostles were the subjects of the miraculous manifestations of the Spirit. The Spirit came directly upon them. But the people were the subjects of his moral influence through their words or teaching. With these preliminaries before us, we are prepared to enter upon the investigation of the work of the Spirit in the conversion of sinners, under the gospel dispensation.

In this age, there are two theories taught on this subject, that differ so widely from each other that they cannot be reconciled and made to harmonize with each other. If one is right, the other is wrong. One theory is, that

the Spirit must be sent from the Lord directly to the sinner in order to his conversion, and that it must either enter the heart and work silently there, by moving on the feelings, passions and emotions of the heart, without words or by accompanying the word of God home to the heart, and imparting life and power sufficient to convert them. And this theory teaches that the word of God is a dead letter only when thus accompanied. The other theory teaches that the Spirit puts his converting power forth in words addressed to the understanding of the sinner, pointing out his lost and ruined condition, and making known to him the glorious plan of salvation and telling him what he must do to be saved, and in this way convert or turn him from sin and Satan to God.

And now the question is, which of these theories is right, or is either of them right? This is the question that we propose now to investigate. If the first theory is true, that the Spirit is sent directly to the sinner for the purpose of converting him, it will most surely convert him, for we have before shown that when the Spirit is sent to a man for the purpose of influencing him in any way, that he has no power to prevent it. Then if the sinner is converted in this way he has no agency in it. If sinners are converted in this way, their conversion depends wholly on the will of God. If the Spirit converts a man in this way he is entitled to no credit for it, for he had nothing to do in the matter. And if he is not converted, he cannot be blamed or punished, for he cannot control the Spirit and therefore has no power to procure his own conversion. This theory entirely takes away the agency of man and his accountability. For man cannot be accountable for that over which he has no control. We see what the consequences of the first theory are, if true, and so let us look at the second theory and see what its consequences are. The second theory represents the Spirit as speaking to the people and putting forth his power through words. But how does the Spirit speak to the people, directly or through an agent? We have no record of the Spirit ever having spoken directly to the masses of the people at any time. But we have it on record in many places in the

Bible that he spoke by men. David said, "The Spirit of the Lord spake by me and his word was in my tongue," 2 Sam. xxiii: 2; and Peter said, "Holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i: 21. And it is said that the apostles "began to speak with other tongues as the Spirit gave them utterance." Acts ii: 4. So the Spirit always spoke to the people by men as his agents. We have already shown in this sermon that when the Spirit works through an agent he respects the agency of the people. But when he works directly he does not. So the second theory gives man an agency and makes him an accountable being. We see from what has now been said that both parties agree that the Spirit has something to do in the conversion of sinners, but disagree as to *how* he performs that work. In order to ascertain which of these theories is true, we will have to examine the actual record of conversion in the New Testament. In order to be fully prepared for this, we must have before our minds the promise the Savior made to his disciples, of the Spirit: John xiv: 15-18. The Lord said to his disciples, "If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive." Again, verse 27th, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." Also xvi: 26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me, and ye also shall bear witness because ye have been with me from the beginning." Also xvi: 7, "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you. But if I depart, I will send him unto you, and when he is come, he will reprove, (convince) the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me, of righteousness, because I go to my Father and you see me no more; of judgment, because the prince of this

world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will show you things to come."

In these promises there are some things that the Spirit was to do for the disciples, and some things that he was to do for the world. And it is very important that we should rightly distinguish between them. And I think any one who will look at them, can see at a glance that all here promised to be done by the Spirit was to be done for the disciples, only where the Savior said he shall convince the world of sin, and of righteousness, and of judgment. And he was to begin this work of convincing the world of sin when he was to come to the disciples, and not before. So we will go to the record of his coming to them in order to find how he convinced them. It is very important also that we keep before our minds just what he was to do for the world, that he was to give such testimony concerning Christ as would convince them that he is the Son of God, that they might believe on him, for the Savior clearly taught that none could be saved unless they believed on the Son of God. John iii: 18, "For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." The people would not believe until there was a sufficient amount of testimony presented to them to convince them that he is the Son of God, and this was precisely the thing that the Spirit was to do. We will now go to the record of his coming and see how he did it.

We have this record in Acts ii: 1-5, "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."

The apostles are at the right place, and endued with power from on high, fully authorized to commence preaching in the name of the Savior; and the Spirit is here and ready to commence his work. And when this was noised abroad the multitude came together; this multitude did not believe that Jesus Christ was the Son of God. Did the Spirit convince them? and if so, how? The record says that they were confounded, because they heard them speak every man in his own language, and that they were all amazed, and said, are not all these that speak Galileans, and how hear we every man in our own tongue wherein we were born? There were men there from every nation under heaven. And as they could not see how these men could speak in all languages of the earth, some of them concluded that they were drunk; so there was no one converted yet.

Then Peter stood up with the eleven and lifted up his voice and said, "you 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: * * * but this is that which was spoken by the prophet Joel; and it shall come to pass in the last days saith God that I will pour out of my Spirit upon all flesh."

Peter lets them know that this is not the effect of drunkenness, but that it is the fulfillment of the prophecy of Joel. But by what authority is Peter speaking? We read a little gone that they began to speak as the Spirit gave them utterance. Yes, the Spirit was here speaking by Peter, so the words that the people heard were the words of the Spirit, and all the influence exerted upon them by these words was the influence of the Spirit, and when Peter had quoted this prophecy and thus quelled the confusion among them, he called their attention to words again, saying, "ye men of Israel, hear these words;" and here the Spirit began to present the testimony that was intended to convince them that Jesus is the Son of God. He presented his life, and miracles, his crucifixion, his

resurrection and his ascension to heaven, and that God had made him both Lord and Christ, and presented testimony from David, and the united testimony of all the apostles to prove that these things were true.

There was evidence presented to the eyes and ears; they could see the tongues like as of fire sitting on the apostles, and they could hear them speaking in all languages of those present, and the apostles taught them that Christ had shed forth what they now saw and heard. For the apostle said, "this Jesus hath God raised up, whereof we all are witnesses: therefore being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." And the apostle closed the testimony by saying: "Let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ."

It was the object of the Spirit to convince the people that Jesus is the Son of God by proving that God had raised him from the dead and exalted him to his own right hand in heaven, and had made him both Lord and Christ. It was upon these that the whole matter turned, for the people knew that an impostor could not raise himself from the dead, and they knew that God would not raise an impostor, and therefore if Jesus rose from the dead, God raised him, and if God raised him, he was the Son of God.

We now have the facts and the testimony that the Spirit presented through the apostle before us. And did it convince any of that vast multitude that Jesus is the Son of God? Yes, it convinced many, for "when they heard this, they were pricked in their heart and said unto Peter and the rest of the apostles, men and brethren, what shall we do?" Here was evidence so full and thorough that they were now convinced that God had made that same Jesus whom they crucified both Lord and Christ, and we see clearly from the record that the Spirit convinced them by presenting the testimony to their minds in words which they could understand; for he spoke to them all in their own language, and there is no intimation in the record that there was any influence exerted upon them in any

other way or by anything else, only the words they heard. And if the Spirit did so present the testimony in words as to convince three thousand Jews in Jerusalem where our Savior was crucified, and only fifty days after he was crucified, is it not reasonable to conclude that he could present it anywhere else in the same way, so as to convince all who would hear and examine the testimony? And we find by examining the account of the many conversions under the preaching of the apostles and evangelists of Jesus Christ that they were all convinced by hearing the facts and the testimony presented to them in words; and when we remember that all the apostles and evangelists spoke as the Spirit gave them utterance, we readily see that it was the Spirit that convinced them; for he was the author of the words that were spoken, and indeed this is the only way that men and women can be made believers. "Faith comes by hearing, and hearing by the word of God." Rom. x: 17. And we read that when Peter preached at Solomon's porch that "many of them that heard the word believed and the number of the men was about five thousand." Acts iv: 4. Yes, many that *heard the word* believed, *but no others*.

When Phillip went to the city of Samaria and preached Christ to them, they believed and were baptised both men and women. Acts viii: 12. When Philip preached Jesus to the Ethiopian eunuch, he believed that Jesus Christ is the the Son of God, and was baptized and went on his way rejoicing. Acts viii: 37-39. Peter said it pleased God, that "the Gentiles by my mouth should hear the word of the gospel and believe." Acts xv: 7. And when Paul and Silas spake the word of the Lord to the jailer and his household, "he was baptized the same hour of the night, and rejoiced, believing in God with all his house." Acts xvi: 73, 74. And when Paul preached at Corinth many of the Corinthians, hearing, believed and were bagtized. Acts xviii: 8.

Thus we find many that believed when they heard the gospel; but we do not read in all the book of God of even one that was made a believer in Jesus Christ by a direct operation of the Spirit on the heart without the word.

And no one can ever be made a believer in that way as long as it is true that faith comes by hearing the word of God. We feel sure that the theory that the Spirit operates directly without the word of God in the conversion of sinners is not taught in the word of God and that therefore it must have originated in the theories of uninspired men and is well calculated to deceive the people.

Were it not for some other things that men have resorted to in order to sustain their theory of the direct operation of the Spirit, we might rest the matter here. But I remember when in discussion with a man on this subject, that after I had presented in substance the arguments that I have now presented, he said that he could admit all that I had said, and still believe that the Spirit operates directly in this age of the world. For, said he, I can very readily see how the Spirit could operate through the word in the days of miracles when all the ministers were speaking as the Spirit gave them utterance, but, said he, the days of miracles are gone, and there are no ministers now speaking as the Spirit gives them utterance; and I cannot see how the Spirit can operate in that way now. So he still maintained that the Spirit operated directly in this age, and challenged me to show how the Spirit could now operate through the word.

In answer to this argument, I showed that the Bible now stands in the place of all that these inspired men spoke to the people in the days of miracles; that it was the words that they spoke that influenced the people and not the miracles that they performed. The miracles only confirmed the word, and since the word has been confirmed and proved to be true, and the testimony has been recorded, we do not need miracles now. The word is all that we need, for it contains all things that pertain to life and godliness. The holy Scriptures are able to make us wise unto salvation.

The word of God is able to save our souls, and to make us perfect and thoroughly furnish us unto all good works. And the words of the Spirit when written in the Bible are no less the words of the Spirit than they were when spoken by the inspired apostles. The Spirit guided them just as

much in writing as in speaking, and so what they wrote is the inspiration of God; and the Spirit can put forth his converting power as easily through words when written in the Bible, as when spoken by inspired men. And when the word of God is preached in its purity by uninspired men, the Spirit can and does as certainly influence the people through it as it did when it was spoken by inspired men. For it is just as true that faith comes by hearing the word of God now, as it was then, and as no sinner was converted then until he heard the word of God, and believed and obeyed it, so no sinners can be converted and saved now until they hear the word of God and believe and obey it. But I am aware that there are many who claim that their experience proves to them that the Spirit did come directly to them at a certain time, and move upon their hearts silently, and awaken them to a sense of their lost and ruined condition, and produced a deep conviction of sorrow for sin. And they say they remember the very time and place that this occurred, and they as honestly believe that it was an immediate operation of the Spirit without and independent of the word of God, as they can possibly believe anything. And it is not strange that they should so believe, for they have been taught that the word of God is a dead letter and that they must have just such an operation as this before they can be converted. But some one will ask, can you account for such an experience in any way only that it was a direct operation of the Spirit? I think I can; for all persons having such an experience as that had previously learned from the Bible or had been taught by some one that there is a God, and that they have sinned against him, and are under condemnation, and have also been taught that unless they repent and turn to God they must be lost forever. All the preachers teach this; and when they have been taught this, the good seed which is the word of God has been sown in their hearts.

Then there are many things that will impress upon them the importance of seeking salvation. The death of a friend, or the prospect of their own death, or a revival of religion, when they see others seeking for salvation, or

anything that will cause them to think seriously of death and judgment and vast eternity, may produce just such an experience as the above. And this is only awakening the life principle of the good seed that had been previously sown in their hearts, and causing it to germinate, and spring up. And this is the Spirit influencing them through the word of God. But if they had never heard the word of God, they would not have had this experience. They have been so taught that they are attributing the effect produced upon their heart by the word of God, to an immediate operation of the Holy Spirit. And we regard this teaching that the word of God is a dead letter and that there must be an immediate operation of the Spirit before the sinner can be converted as a very dangerous doctrine. It causes the people to lose all confidence in the word of God, and prevents them from making any effort to seek salvation and causes them to sit down and wait for an operation that the Lord has never promised. And if the Lord was to send the Spirit to some and convert them in that way and did not send it to all then he would be a respecter of persons. But his word declares he is no respecter of persons, but that in every nation he that feareth him and worketh righteousness is accepted of him. Acts x: 34-35. So then we are sure that the word of God, the gospel of Christ is the means that God ordained for the salvation of sinners, and that whoever will believe its facts, obey its commands and trust its promises, will be as certainly saved as that God cannot lie. But all that refuse, or neglect to believe and obey it, resist the counsel of God against themselves. Yea, all who resist the word of God or the gospel of Christ resist the Holy Spirit. For the "word of God is the sword of the Spirit."

The Spirit revealed it to the apostles, and through them to us. Thus the Spirit through them has made the last offer of salvation to fallen men and women that has been or ever will be made. And to resist it is to reject the only chance of salvation. Yea, it is to sin against the Holy Ghost.

When we sin against God, we transgress his law, for "sin is the transgression of the law." 1 John iii: 4. And

the Spirit has given a law. For Paul said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. viii: 2. We see then that it is the law of the Spirit that makes free from sin and not the Spirit himself; and to refuse to obey the law of the Spirit is to sin against the Spirit, as certainly as to reject the law of God is to sin against him.

Be careful then, dear reader, to believe all the facts set forth in the law of the Spirit which is the word of God, and obey all the commands, and trust all the promises, and it would be easier for heaven and earth to pass away than for you to fail to be saved at last. Such is my faith in the promises of God.





SERMON NO. VII.

THE NAME OF CHRIST.

“FOR there is none other name under heaven given among men whereby we must be saved.” Acts iv: 12. From this declaration salvation is inseparably connected with the name of Christ, and we wish in this sermon to ascertain how persons are saved in this name. And it will be necessary in the first place to find when people were first saved in that name.

I suppose no one will argue that any one was saved in the name of Christ before he came into the world. And after he came, he said, he came in his Father's name. John v: 43, “I am come in my Father's name, and ye receive me not. If another shall come in his own name, him will ye receive.” All that he did during his personal mission, until his crucifixion, he did in his Father's name. He said, John v: 30, “I can of mine own self do nothing: as I hear, I judge, and my judgment is just, because I seek not mine own will but the will of my Father which hath sent me.” Verse 19, “Verily, verily, I say unto you, the Son can do nothing of himself but what he seeth the Father do.” And again, he says, John xvii: 8, “For I have given unto them the words which thou gavest me, and they have received them.”

Thus we see that all that he said and all that he did, he received from his Father; there are but two passages in the New Testament that speak of anything being done in his name before his death. Luke x: 17, “And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.” And again, Mark ix: 38, “And John answered him saying, Master, we saw one casting out devils in thy name, and he follow-

eth not us, and we forbade him because he followeth not us." But there is no record that the Savior commanded them to do this. But if he did, they were not saved from sin. There was much preaching done during the lifetime of our Savior, but none of it was done in his name. John the Baptist preached and baptized, but not in the name of Christ; and although he sent his disciples and the seventy to preach, and told them what to preach, he did not tell them to preach in his name, for all that he did then he did in his Father's name. Although he taught his disciples to pray, and gave them a form of prayer, he did not teach them to pray in his name, but taught them to say, "Our Father which art in heaven, hallowed be thy name." Matt. vi: 9.

But when he began to teach them what they must do after he went away from them, he then taught them to pray in his name. John xvi; 23, "And in that day ye shall ask me nothing. Verily, verily, I say unto you whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name, ask and ye shall receive, that your joy may be full." From this we see that he did not require them to do anything in his name until he went away from them. To do anything in the name of another, is to do it by his authority, and to do it as he has directed it to be done. Things were done in the name of kings and of men of authority who had the authority to give law, and the power to execute law. Christ was not crowned king on earth, and as he claimed no power, only what he received from the Father, therefore no one was saved in his name before he ascended to heaven, for though he did forgive sins while on earth, he did it by the power that he received from his Father. For he said the Son could do nothing of himself. He did say to a man sick of the palsy, "Son, be of good cheer, thy sins be forgiven thee." Matt. ix: 2; and he did say to a woman, "This woman's sins, which are many, are all forgiven her." Luke vii: 47. But he did not do this in his own name.

From this investigation, I think it is clear that no one was saved from his sins in the name of Christ before his death.

But it is equally clear that persons were to be saved afterwards in or by his name. "For there is none other name under heaven given among men whereby we must be saved." But as no one was saved in his name before his death, we must come to the things done after his death and resurrection, and see if we can find where and when anyone was saved in his name. After he arose from the dead, he appeared to his disciples, and said unto them, "all power (authority) is given unto me in heaven and in earth." Matt. xxviii: 18. By virtue of that authority he commanded his disciples to "go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." But this sets forth the relationship to these names into which baptism would introduce them, and while this embraces salvation in the name or by the authority of Christ, it does not clearly express it.

Mark xvi: 15, "And he said unto them 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." While this embraces salvation from sin in the name of Christ it does not clearly express it. Luke xxiv: 46, "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Here we have it clearly expressed that repentance and remission of sins were to be preached in the name of Christ among all nations beginning at Jerusalem.

From this we learn where it was to begin; and the time for it to begin is when the apostles were endued with power from on high. But how were they to be endued with power, what were they to receive? Acts i: 8, "But ye shall receive power after that the Holy Ghost is come upon you." When did the Holy Ghost come on them? Acts ii: 1, "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 on 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." Now they are endued with power from on high, and are ready to begin to preach in the name of Christ. But it is evident that the name of Christ alone will not save anyone; but in order that people may be saved in that name, they must be brought into connection with it, so that remission of sins must come to them through that name. And we want to know how that is done. As the apostles are now endued with power from on high, and are at Jerusalem where it was to begin, we will look and see how they preached it, and what they required the people to do. We will now go to the second chapter of Acts, and by examining it, we find that the first thing they did after showing that this outpouring of the Spirit was the fulfillment of the prophecy of Joel, was to preach the facts concerning Christ; his miracles, his death, his resurrection and his ascension to heaven, and that God had made him both Lord and Christ.

But why did they do this? First, because these are the facts that all must believe before they can receive the remission of sins through his name. For Christ said, "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John iii: 18. From this we see that all must believe on the Son before salvation is possible to them. And the apostles knowing this, preached these facts first, that the people might believe them, in order that they might receive remission of sins through his name. These facts being now preached and sustained by testimony, many of the people believed them, and were pierced to the heart, and said to Peter and to the rest of the apostles, men and brethren what shall we do? Then Peter said unto them, "repent and be baptized, everyone of you, in the name of Jesus Christ for the remission of sins, and ye shall receive

the gift of the Holy Ghost." Acts 2: 38. This is the way the apostles preached remission of sins, in the name of Jesus Christ. And as they were speaking as the Spirit gave them utterance, surely they preached it right. And as this is the first time that remission of sins was ever preached in the name of Christ, it is very important that we should understand it, for the same that was to be preached here was to be preached among all nations. As this is the first time that anyone was commanded to be baptized in the name of Christ, it is very important that we should know just what it is for.

It is a rule observed by all good writers in writing a book, when they introduce an important sentence into that book the first time, which they expect to use frequently, and one that they wish to be well understood, they always define it, tell in what tense they use it; let it be found as often as it may, it is to be understood as the author defined it when he first introduced it into the book. And as this is the first time that anyone was ever commanded to be baptized in the name of Jesus Christ, the apostle has told us plainly what it is for, so that when anyone is said to be baptized in the name of Christ we know what it is for—that it is for the remission of sins. We have now found just how persons are saved in the name of Christ. And as there is none other name under heaven in which we can be saved, this is the only way that we can be saved under the gospel dispensation. But I am aware that many deny this, and some even take the position that the Jews were required to be baptized for the remission of sins that they committed in crucifying the Savior and that Saul had to be baptized to wash away the sins he had committed in persecuting the church; but that no Samaritan or Gentile was ever required to be baptized for the remission of sins. This position was taken by a minister with whom I had a discussion in the town of Alexandria, and he challenged me to show where any Samaritan or Gentile was ever required to be baptized for the remission of sins.

Now let us see whether this argument can be met or not. The first account of the gospel being preached to the Samaritans is Acts viii: 5. "Then Phillip went down to

the city of Samaria and preached Christ unto them." And verse 12 says, "But when they believed Phillip preaching the things concerning the kingdom of God and the name of Christ, they were baptized, both men and women." But says an objector, this does not say they were baptized for the remission of sins. True, this just states the fact that they were baptized, but does not say what they were baptized for. Then we must look a little further—verses 14–16, "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John. Who, when they were come down, prayed for them that they might receive the Holy Ghost. For as yet he was fallen on none of them, only they were baptized in the name of the Lord Jesus." Now what is baptism in the name of the Lord Jesus for? Peter defined it when he first commanded it, and it was for the remission of sins, and this settles this question and shows clearly that the Samaritans were baptized for the remission of sins. But were the Gentiles baptized for the remission of sins? The gospel was first preached to the Gentiles at the house of Cornelius, and when Peter had preached the facts concerning Christ as he did at Jerusalem, he added, "To him give all the prophets witness that through his name, whosoever believeth in him, shall receive remission of sins." Acts x: 43. Here remission of sins is connected with the name of Christ by the testimony of all the prophets.

At this point in Peter's sermon the Holy Ghost fell on all that heard the word; after which Peter said, "Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Now, what is this baptism in the name of the Lord for? Peter, who had the keys of the kingdom, and power to bind on earth and in heaven, says it is for the remission of sins. And this forever settles the question that the Gentiles were baptized for the remission of sins. And so all in the New Testament that are said to have been baptized in the name of Christ, were baptized for the remission of sins. But I am

aware that very many teach that sinners are justified and pardoned by faith only; that all the sinner is required to do in order to receive remission of sins is to believe in Jesus Christ. But we think that this is certainly a mistake, and so think because it plainly contradicts the word of God. James ii: 24, "Ye see then how that by works a man is justified and not by faith only." But it is clear that sinners must believe or they cannot be saved. "For without faith it is impossible to please God; and he that believeth not shall be damned." And yet it is clear that they are not saved by faith alone. But faith places salvation within their reach—makes salvation possible to them. But salvation must come through or by the name of Christ; "for there is none other name under heaven given among men whereby we must be saved."

Let us examine a few passages that will show us clearly the part that faith performs in salvation. John i: 11, "He came unto his own and his own received him not. But as many as received him to them gave he power to become the sons of God, even to them that believe on his name." This teaches that believing on his name did not make them sons of God, but gave the power (right, or privilege) to become the sons of God, and they must be sons before they can be heirs of God. And again, John xx: 30, "And many other signs truly did Jesus in the presence of his disciples which are not written in his 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." This teaches that believing that Jesus Christ is the Son of God does not give that life, but it places it in our power to obtain that life through his name after we believe. And this passage shows clearly what must be believed; that all must believe that Jesus is the Christ, the Son of God, before they can have life through his name. And again, Acts x: 43, "To him gave all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." This shows that remission comes through the name of Christ, but that in order to receive remission through his name one must first believe in him.

Now, while all these passages show clearly the absolute necessity of believing in Christ in order to be saved, they show that believing alone does not save them; that it only places it within their power to obtain salvation through his name. But the apostle here only states the fact that all the prophets have borne witness that remission of sins comes through the name of Christ, but does not tell us how they gave this testimony—that is, in what words they bore their testimony. Hence it is important that we should know this, it can be learned. Therefore let us look about a little and see; we will look at the 15th chapter of Acts, in which we find that after the gospel had been preached among the Gentiles, and many of them had received it, that some false teachers went down from Judea to Antioch, Syria and Cilicia, and taught the disciples among the Gentiles that except they were circumcised and kept the law of Moses, they could not be saved. Paul and Barnabas, therefore, and others were sent up to Jerusalem about this question, and the apostles and elders came together to consider of it, and after there had been much disputing, Peter rose up and said, “Men and brethren, ye know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel, and believe. And God which knoweth the hearts bare them witness, giving them the Holy Ghost even as he did unto us, and put no difference between us and them, purifying their hearts by faith.” Acts xv: 7–10. And after this James answered, “Men and brethren, hearken unto me. Simon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets, as it is written: after this I will return again and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord.”

From this we learn what the testimony of the prophet is. They testified that all the Gentiles upon whom the name of Christ is called shall receive remission of sins

through his name. But when, or in what institution, is the name of Christ called on persons? Answer, "Go ye therefore and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost." Matt. xxviii: 19. And again, "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 name of the Lord is not called on persons in anything but baptism; and this settles the question when and how persons are saved through and by the name of Christ. And to sum up all the sinner is required to do, the preachers are required to preach in the name of Christ and the sinner is required to believe in or on the name of Christ, and to repent in his name, to confess his name, and to be baptized into his name. All these are done for, in order to, the remission of sins. If they leave out any of these they are not entitled to the promise of remission of sins. But when they have complied with all these they are represented by the apostles as being delivered from the power of darkness, and translated into the kingdom of God's dear Son, in whom they have redemption through his blood, even the forgiveness of sins. And then, as disciples of Christ, they are required to do all that they do in the name of Christ as long as they live on earth, in order that they may be prepared for the everlasting salvation in the world to come. For we read: Col. iii: 17, "And whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Christians, therefore, should never do anything that the Savior has not authorized.

And let me say in conclusion, that to call the name of one person upon another is equivalent to giving them that name and requiring that they should be called or known by that name. How many hundreds of parents in the United States have called the name of George Washington upon their sons, and they were ever after called by that name, and were proud of such a name. And so I would argue that all that have the name of Christ called upon them in baptism, should ever after be called by that name, and rejoice that they are counted worthy to be called by

such a glorious name. They should never acknowledge any other name. Men have always been willing to be called after great and good men; and we ask, is not the name of Christ great and good enough for us to be willing to be called by it? Eph. i: 19-23. Paul, in speaking of the resurrection of Christ, says that "God raised him from the dead and set him at his own right hand in heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." And again, Phil. ii: 9, "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of the Father." From these Scriptures we see that Christ is exalted not just a little above all principality and power, but far above them all; and that his name is far above not only the highest names in this world, but also in the world to come. And God has ordained that every knee shall bow at that name. Surely then the name of Christ is good and great enough for us to be called by, and the disciples were not ashamed of his name in the days of the apostles. But they rejoiced to be counted worthy to suffer shame for his name; and they would die before they would deny his name. Rev. ii: 13, "I know thy works, and where thou dwellest, even where Satan's seat is, and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." See Rev. iii: 8, "I know thy works; behold I have set before thee an open door, and no man shut it. For thou hast a little strength, and has kept my word, and hast not denied my name." From these we see that some of the noblest traits of character attributed to the churches in Asia were that they in the severest persecutions and even death, had not denied his name. But strange to say,

many in this age that claim to be the disciples of Christ prefer to be called by some other name than his. The name of some man, or an ordinance, or some method, or form of church government devised by uninspired men, and thus refuse to be called by that name which is above every name, and the only name under heaven given among men whereby we must be saved. Now, dear reader, if you have never bowed to that name, nor repented in that name, nor confessed that name, nor been baptized into that name for the remission of sins, let me exhort you by all that is dear to you for time and eternity, to begin the important work at once; for you are endangering your all every day that you put it off. And if you do not bow to that name and take it upon you while you can be saved by it, you will be compelled to do it in the judgment, when it is too late to be saved by it. And then you must hear the awful sentence, depart from me ye cursed into everlasting fire prepared for the devil and his angels.





SERMON No. VIII.

IN CHRIST.

“**T**HEREFORE if any man be in Christ, he is a new creature ; old things are passed away, behold all things have become new.” 2 Cor. v: 17.

The word *if* always introduces a conditional sentence, always implies a condition, or contingency in which one thing is made to depend on another. In the above verse, being a new creature, is made to depend on being in Christ, showing that no one out of Christ is a new creature ; and that old things do not pass away, and that all things do not become new until people are in Christ. But it will be asked, is being in Christ necessary to salvation ? Let us see. We read Rom viii: 1, “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” This verse shows that in order to be free from condemnation, one must be in Christ ; therefore all that are out of Christ are under condemnation, and, as salvation consists in delivering one from condemnation, the sinner cannot be saved out of Christ. Again, Eph. i: 7, “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.” And again, Col. i: 12-25, “Giving thanks to 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.” From these passages we learn that remission of sins is found in Christ, and that therefore no remission is found out of Christ. Again, Eph. i: 3,

“Blessed be the God and the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” And verses 13, 14, “*In* whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: *in* whom, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory.” From the above Scriptures we learn that *all* spiritual blessings are enjoyed in Christ, and that it is in Christ that persons are sealed, and enjoy the earnest of their eternal inheritance, and that therefore none of these can be enjoyed out of Christ.

But again, John xv: 7, “Ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.” In order that prayer be heard and answered, one must enter into Christ, and abide there; therefore the prayers of those who remain out of Christ will not be heard and answered. Furthermore, in order to be prepared for death, one must be in Christ, and live there. Rev. xiv: 13, “And I heard a voice from heaven, saying unto me, write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them.” Here there is a blessing and rest promised to the dead which die in the Lord, but none to the dead which die out of the Lord. And still further, in order to a happy resurrection, one must be of the dead that are in Christ. 1 Thess. iv: 17, “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.”

From what has been presented we learn that in order to be a new creature, one must be in Christ; and that to be free from condemnation, one must be in Christ: also to have redemption through his blood, the forgiveness of sins, one must be in Christ; and in order to enjoy all spiritual blessings and be sealed with the Holy Spirit, one must be

in Christ; and in order that prayer be heard and answered, one must be in Christ; and in order to have a blessing and rest at death, one must be in Christ; and in order to be caught up in the clouds at the resurrection, and be forever with the Lord, one must be of the dead that are in Christ. Thus we see clearly that there is no salvation out of Christ: and this fact is further confirmed by the language of Peter, when he said of Christ, "This is the stone which was set at naught of you builders, which is become the head of the corner; neither is there salvation in any other. For there is none other name under heaven given among men whereby we must saved." Acts iv: 11, 12. Hence, whatever the phrase "in Christ" may mean, a person must be there in order to be saved. But what does the phrase "in Christ" mean? That it is a figurative expression I think clear, and does not mean literally in the person of Christ. But that it means some near and intimate relationship to him, I think is also clear. The spirit of man is spoken of as being in him, that is, in his body. 1 Cor. ii: 11, "For what man knoweth the things of a man save the spirit of man which is in him." And if there is anything in the Scriptures that is called the body of Christ, and in which his Spirit or the Spirit of God dwells, then, to be in that body is to be in Christ. Is there anything that is called the body of Christ? If so, what is it? Eph. i: 22, "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." Col. i: 18, "And he is the head of the body, the church, who is the beginning, the first born from the dead." And verse 24, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church." Here we have three plain declarations that the church is "the body of Christ."

And Paul writing to the Corinthians calls them the church of God. 1 Cor. i: 2. And in the 12th chapter and 27th verse, he says, "Now ye are the body of Christ, and members in particular." These passages settle the

question that the church is the body of Christ, and to be in the church is to be in Christ. But does the Spirit dwell in the church? I Cor. iii: 16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Here he calls the church of God the temple of God, and says the Spirit dwells in it. Hence, to be in Christ is to be in the kingdom of God, is to be in the kingdom of his dear Son; is to be in the church of God, in the temple of God, in the body of Christ. And being in the church, he is a new creature, is free from condemnation, has redemption through the blood of Christ, the forgiveness of sins: is blessed with all spiritual blessings, is sealed with the Holy Spirit, enjoys the earnest of his inheritance; his prayers are heard and answered; and if he abides in the church, he will die in the Lord, and rest from his labors, and in the resurrection will be raised with the dead in Christ, and will be forever with the Lord.

But some man will doubtless ask, does not this attach too much importance to membership in the church? and will say that he has heard great and good men say that it is not absolutely necessary for a person to be in the church in order to be saved, but that they can be saved out of the church as well as in it. I have heard all this too, but not from inspired men; and it may be true that salvation is not in those organizations called churches, which uninspired men have gotten up. But inspired men have taught clearly that salvation is in the church of God, and nowhere else. And as it is true that salvation is in Christ, and in none else, it is important that we know how persons get into Christ. We find that sinful men and women are represented in the word of the Lord, as being away from him in some sense, and the Lord so represents them when he says, "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Matt. ix: 28. Again, Christ said to the Jews, "Ye will not come to me that ye might have life." John v: 40. These passages show that sinners are away from Christ, and must come unto him in order to have rest and have life.

The apostle also said of the Ephesians before they had believed and obeyed the gospel, "that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise; having no hope, and without God in the world." Eph. ii: 12. From these we learn in what sense sinners are away from the Savior; that they are without Christ, that is they have no interest in him, and are strangers to the covenants of promise, aliens to God's government, and have no rights or privileges in it. They have no claims on God, either for salvation or protection. So they are invited by the Savior to come unto him and take his yoke, that is, his government; and he promises that they shall find rest unto their souls. But how do they come to him, and how do they take his government upon them, which is the same as to enter into Christ? In order to learn this, we will have to learn what Christ requires sinners to do that they may be saved; and where can we learn that?

After Christ rose from the dead, he commanded his disciples to "go into all the world and preach the gospel to every creature," and said, "he that believeth and is baptized shall be saved." Here are two things that the Savior requires in order to salvation. And when any number of conditions are expressed as necessary to salvation, the sinner cannot be saved with any less number than is there expressed. So the sinner cannot be saved without faith or baptism. We may find authority to add other conditions to these, but none to take either of these away. Does the Savior require anything else of the sinner? If so, what is it? He said "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke xxiv: 47. As the Savior required this, we have the right to add it to the number, and then we have three; faith, repentance, and baptism. But are there any others, and if so, what? Matt. x: 32, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Here sinners are required to confess the Savior, and therefore we must add that to the number.

Now we have faith, repentance, confession, and baptism.

We now ask, are there any others? If so, what are they, and where are they to be found? I confess I have not been able to find any others. But I am aware that the preachers around me will say—many of them at least—sir, you have at least one non-essential in the number, and we think you ought to take that out, and put an essential in its place. Well, which is the non-essential? The answer comes from many voices, baptism is the non-essential. What then will you have me put in its place? And all these preachers answer with one voice, prayer. But I have been calling on these preachers for forty years to show the place in the word of the Lord, where Christ or any of the apostles ever required prayer of an alien sinner as a condition of pardon, and to this time they have failed to do it; and I conclude they cannot. And so I will let the conditions remain as I have them; and I ask if a sinner complies with all these, will they bring him to and introduce him into Christ, where salvation is? I will now examine this question and see; and as I will have to use the words *unto* or *to*, and *into* and *in*, it is important that the true meaning of these words should be before the mind. Webster says *unto* or *to* means motion toward a place, as going to a trade, or a house. He says *into* means passing from outside of a thing to its interior parts, as going into a house. He says *in* denotes inclosed, surrounded by limits, as in a house.

From these definitions we may say that the words *unto* and *to*, mean to approach anything; *into*, the act of entering it, and *in*, the state of being in after having entered. With this before me, I ask, does believing the gospel bring the alien sinner any nearer to Christ? Answer: "For with the heart man believeth unto righteousness." Rom. x: 10. But is an approach unto righteousness an approach unto Christ? Answer: "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption." 1 Cor. i: 30. And as Christ is our righteousness, certainly an approach unto righteousness is an approach unto Christ. The effect of faith is upon the heart, and calls the affections of the heart away from sin; and when the heart is turned away from

sin its tendency is toward righteousness; and so believing with the heart is the first step that the sinner takes in coming to Christ. Repentance also is set down as a condition of salvation. Does it bring the sinner any nearer to Christ? Answer: "For Godly sorrow worketh repentance to salvation not to be repented of." 2 Cor. vii: 10. But is an approach to salvation an approach to Christ? Answer: Peter says, "there is salvation in none other." Acts iv: 12. If salvation is in Christ, and there is salvation in none other, then certainly an approach unto salvation is an approach unto Christ. The effect of repentance is upon the life, and changes the life from the practice of sin: and when the life is changed from the practice of sin, its tendency is toward righteousness; and the tendency of righteousness is toward salvation, and salvation is in Christ.

We also have confession in the list of conditions. But a man asks, is confession really a condition of salvation, or can the sinner be saved without it? Let us see. Christ said, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." If Christ never confesses persons before his Father, they certainly cannot be saved, and his confessing them is made to depend on their confessing him. Again, Paul says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. x: 9. Here salvation is made to depend on two conditions, and confession with the mouth is one of them; and we cannot dispense with a condition that is once plainly expressed in the word of the Lord, and be saved without it. John says, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." 1 John iv: 15. This relation to God as expressed here is certainly necessary to salvation, and it is here made to depend on confession. And it matters not how many other things it may depend on, it certainly depends on confession, for that is plainly expressed. Again, John said, "Nevertheless among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, lest they should be put

out of the synagogue." John xii: 42. There is no evidence that these rulers were benefitted by believing on him, and the only reason intimated in the record is because they did not confess him. From these and other reasons we might give, we conclude that to confess Jesus Christ with the mouth before men is a condition of salvation. But does it bring the person who makes it any nearer to Christ? Answer: "And with the mouth confession is made unto salvation." Rom. x: 10. Salvation is in Christ, and there is salvation in none other. Therefore an approach unto salvation is an approach to Christ.

We have now examined faith, repentance, and confession, and we find the words *to* and *unto*, connected with them, all which words mean motion toward him, but not entrance *into* him. They prepare men in heart and life to enter into him, but do not introduce them into him. They bring the persons who comply with them to Christ, but leave them outside, and therefore leave them unsaved; for salvation is not found outside. Then we will have to find something that will introduce them into Christ before they can be saved. And we have but one more condition in our list, and that is the one that the preachers have pronounced a non-essential, and think it ought to be taken out. Well, suppose we take baptism out for the present, and put prayer in its place, and see if we can get those who have come unto Christ by faith, repentance, and confession, *into* him by prayer. Is there any place in the word of the Lord that says anyone ever prayed into Christ or put Christ on in prayer? Or is there any language in the Scriptures that can be so construed as to teach that anyone ever did enter into Christ by prayer? If there is any such, I have never been able to find it. But I find that all who were commanded to pray under the gospel dispensation were already in Christ before they were commanded to pray. It is disciples that are required to pray, and all disciples are represented as being already in Christ. So prayer is a work required of those already in Christ, and not to introduce them into him. We see then that we cannot substitute prayer in the place of baptism, and get persons into Christ. Well, then, does baptism bring per-

sons into Christ? "Know ye not that so many of us as were baptized into Christ were baptized into his death?" Rom. vi: 3. Again, "For as many of you as have been baptized into Christ, have put on Christ." Gal. iii: 27. Here we have the word *into*, which means passing from the outside to the interior, as going into a house, and is connected with baptism. Baptism, therefore, introduces those who have come to Christ by faith, repentance, and confession, *into* Christ, where salvation is found; "in whom we have redemption through his blood, even the forgiveness of sins." Col. i: 14.

But here the preachers step forward again with their last resort, and tell us that the baptism that brings people into Christ is the baptism of the Holy Ghost. Now let us examine this a little. John the Baptist is the first that mentions the baptism of the Holy Ghost. He says: "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." Matt. iii: 11. See also Mark i: 8; Luke iii: 16; John i: 33. From these passages we learn that Christ was to be the administrator of the baptism of the Holy Ghost, and he is the only administrator of that baptism mentioned in the Scriptures, and John the Baptist showed that it required one of greater power than he possessed to baptize with the Holy Ghost. He said there cometh one mightier than I. But we cannot learn anything from these passages as to what constitutes the baptism of the Holy Ghost, or for what purpose it was to be done. The next mention of the baptism of the Holy Ghost is found, Acts i: 5. There Christ said to his disciples, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." From this we would naturally expect to learn from that manifestation what constitutes the baptism of the Holy Ghost. Hence, after Christ said this to his disciples, we have the account of his ascension to heaven, and of the return of his disciples to Jerusalem. And in the second chapter we read that "when the day of Pentecost was fully come, they (the disciples) were all with one accord in

one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." This was undoubtedly the baptism of the Holy Ghost, and it was miraculous in all its parts. And as this is a description of the baptism of the Holy Ghost, all other occurrences must be like this; there must be the sound from heaven as of a rushing mighty wind, the cloven tongues like as of fire; the persons baptized must be filled with the Holy Ghost, and must speak with other tongues.

But what did it do for them? Did it bring them into Christ? Certainly not; for they had been his disciples for three years and a half before that. What then was accomplished by it? We answer, that it endowed them with power from on high. Christ, when he gave them the commission, said, "But tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv: 48. The Savior also said, "ye shall receive power after that the Holy Ghost is come upon you." Acts i: 8. They did tarry in Jerusalem after the ascension, till they were baptized with the Holy Ghost, and then they were endued with power from on high; and this was the purpose for which they were baptized with the Holy Ghost, and not to bring them into Christ.

There is but one other mention of the baptism of the Holy Ghost, and that was at the house of Cornelius; we will examine that and see if the object of it was to bring the Gentiles into Christ. The record says "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed, were astonished as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God." Acts x: 44-46. Now what was the object that was accomplished by this baptism of the Holy Ghost? Did it bring these Gentiles into Christ, or did it accomplish some other object? The Jews

all thought that it was wrong for them to go among the Gentiles and eat with them, and they thought the same after they embraced Christianity. So Peter had to be convinced by a vision on the house-top, and by the words of the Spirit expressly commanding him to go. Acts x: 11-20. Six Jewish disciples went with him, and they had not been convinced that the Gentiles had any right to the gospel of Christ. But when the Spirit was poured out upon them and they heard them speak with other tongues, they were convinced. So when Peter said, can any man forbid water? that these should not be baptized, they did not object. "And he commanded them to be baptized in the name of the Lord." But when Peter and these six brethren went up to Jerusalem, and rehearsed these things to the church, the record says: "And when they heard these things, they held their peace and glorified God, saying, then hath God also to the Gentiles granted repentance unto life." Acts xi: 18. So we see that the baptism of the Gentiles with the Holy Ghost convinced the Jews that the Gentiles had a right to the gospel. And by this baptism of the Holy Ghost God also convinced the Gentiles that they had a right to the gospel. For Peter said, "And God which knoweth the hearts bare them witness, giving them the Holy Ghost as he did unto us." Acts xv: 8. The object of this baptism was to convince the Jews and Gentiles "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.

And from all this examination we find the baptism of the Holy Ghost never introduced anyone into Christ. But the Gentiles at the house of Cornelius, after they had been baptized with the Holy Ghost, had to be baptized in water in the name of the Lord. And it is the baptism in the name of the Lord that introduced into Christ. But to prove that it is the baptism of the Holy Spirit that brings into Christ, or into his body, which is the same thing, we are met with this passage: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit." 1 Cor. xii: 13. But is it certain

that the baptism of this passage is the baptism of the Holy Ghost? It says *by* one Spirit, not with, nor in one Spirit. By one Spirit makes the Spirit the agent, or actor, or the administrator. But are we to understand that the Spirit became an active agent, or person, and baptized or immersed the people? I think not. It is said (Heb. x: 8) that the sacrifices and offerings under the law were offered *by* the law. Are we to understand from this that the law became a priest, and presented the offering to the Lord in that way? Certainly not. But by the authority and directions of the law the priests offered them. And this is the way persons are baptized by the one Spirit. The Spirit was sent to the apostles to be their instructor in the place of Christ, and they spake as it gave them utterance. Therefore, by the authority of the Spirit, and according to its directions they baptized the people. And it is by the same authority and directions of one Spirit that we baptize the people now. But the baptism that the apostles administered was water baptism, and that is the baptism that we administer now. Water baptism was the baptism that introduced persons into Christ, into the one body, which is the church. And it is water baptism that introduces into Christ now. And so from this investigation we think that it is certain that no one can get into Christ without being baptized.

But we have not yet found the word *in*, which means the state of being in after having entered, and we must look for that. In Gal. iii: 27, the apostle said, "For as many of you as have been baptized into Christ, have put on Christ;" and added, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ." Here we find the word *in* Christ, and put on Christ, and we do not find it applied to any others. He also represents them as being in a saved state. He says of them, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This then is the way sinners are to be saved. They come *to* Christ by faith, repentance and confession, and are baptized *into* Christ, where salvation is found. Christ said, "I am the door, by me if any man

enter in, he shall be saved." John x: 9. The sheepfold here represents the church, and Christ says I am the door, and no one can get into the fold until he enters by the door. And there is no other way pointed out by the word of God by which any can get into Christ, the door, but by baptism. There is no salvation out of Christ, and under the teaching of this age, many persons come to Christ, to the door, and stop there and never enter at all. For to believe and repent, or repent and believe, as they have it, can at the furthest only bring them to Christ, the door, but leaves them without where there is no salvation.

O! that the time may speedily come when all ministers will declare the whole counsel of God, and keep back nothing that is profitable to the people.

Reader, ponder well this important subject. Your salvation is involved in it. If you are not in Christ already, resolve never to be satisfied, or stop until you are baptized into him, and put him on. There is safety there, and there is none anywhere else. There you have redemption through his blood, even the forgiveness of sins. Farewell.





SERMON NO. IX.

ADOPTION.

“**A**ND 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.” Heb. ix: 15-17.

I desire in this sermon to examine the subject of adoption into the family of God under the figure of a will or testament, and I am aware that the learned differ as to the proper rendering of the word testament in this connection. In the Living Oracles we have the word institution instead of the word testament. And in the American Bible Union version we have the word covenant in all the connection, only in the 16th verse. There we have the words testament and testator. Conybeare and Howson have the word testament throughout this connection.

The English Revised Version has the word covenant only in the 16th and 17th verses where we have the word testament, and the American Committee in this revision were in favor of the word testament in the 16th and 17th verses. So a majority of all translations before me now have the word testament in these verses and I shall use that word in this sermon. All the translations now before me have the word will, in Heb. x: 9, 10, and I shall use it in this sermon. The verses read thus: “Then said he, so I come to do thy will, O God. He taketh away the

first that he may establish the second. By the which will we are sanctified through the body of Jesus Christ once for all."

I understand that the word will here is applied to the same things that the word testament is in the 9th chapter; and as words are the signs or representatives of ideas it is important that we understand the meaning of the words used in any spoken or written composition in order that we may understand it. I ask therefore what do the words *will*, and *testament*, mean? For example, when I use the words Old Testament, what idea comes up before the mind? I suppose generally the idea of the Book containing the writings of Moses and the prophets. This is correct as far as it goes, but does not exhaust the meaning of the word testament. And when I say the New Testament then the idea of the Book which contains the writings of the apostles and evangelists of Jesus Christ, is understood, for we have been accustomed to hear these Books called the Old and New Testaments. But this does not exhaust the meaning of the word testament. When I say that one of our old citizens has made his last will and testament, what idea comes up in the minds of those that hear? Generally about this: the idea of an instrument of writing containing the will of that man concerning the division of his estate among his heirs after his death.

We have now arrived at the true meaning of the words will and testament. These words must always carry the mind to the death of the one that made the will and testament, for wills are never executed until after the death of the testator. And it often occurs that the same man makes more than one will. But when he makes the second will it sets aside the first, and takes its place. So the first is no longer to be regarded the will of the man. So in regard to any number that he may make. Only the last one will be executed after his death. And the heirs will have to inherit according to the last will or testament. They cannot inherit under any previous will, for the last one set aside all previous ones, and the last one was the will of the man at his death, and the only one that can be executed, for the same man never has two wills in force at

the same time. And God our heavenly Father has dealt with our fallen race in this way. He has established more than one institution or order of worship for the human race. But he never had but one in force at the same time. One always ended at the establishment of another. The first was the family, or patriarchal dispensation adapted to the first relationship of men on earth: and it was in force about twenty-five hundred years, until the law of Moses was given, which was a national covenant or institution or order of worship. This was adapted to the national relationship, which was the second relationship among men on earth. And this took the place of the family institution and continued in force for about fifteen hundred years, until the Christian institution was established, which is a great universal institution or order of worship, adapted to all the world, and was put in force by the death of our Lord Jesus Christ and is still in force. It took the place of the Old Testament or law dispensation; and when the law of Moses was given, then the people could no longer obtain the blessings of God as did the patriarchs. And after the new covenant or testament was established, then the people could no longer obtain the blessings of God as did those under the law. But the people who lived under each covenant or testament had to seek the blessings of God by complying with the laws of the covenant under which they lived. I am aware that religious teachers, many of them at least, go back to the personal ministry of our Savior to find examples of salvation for the people who live now.

They bring up the cases of the publican and the thief and tell the people that they must be saved as they were,¹ and this is to teach them that they can inherit under an old will that has been superseded by a new one, a thing that cannot be. But they tell us that those people were saved by Christ, and therefore under the new covenant. But they forget that the old covenant continued in force until Christ took it out of the way, nailing it to his cross. And they also forget the fact that the new covenant was of no strength at all, until after the death of Christ; for a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth. It was clearly

the death of Christ that put the new will and testament of our heavenly Father in force, and therefore those persons saved before the death of Christ, were not saved under the new will, for it was of no strength before his death. But we will illustrate this matter by a simple figure.

While a man lives that has children, and has property or money, his children can come to him and ask him for anything that he has, and it is his privilege to give it to them as a special gift; and parents often do this. But he grows old and makes his will and dies, and then his children can no longer go to him and ask him for anything as they did while he lived. But he has left his will behind and now their only chance is to look to the will, and when that is opened by the executor, if there is anything bequeathed to them they can, by complying with the stipulations of the will, obtain and enjoy it the same as if the father was living. So Christ while he lived among the people, in fashion as a man, did as a kind father does. The people could then come to him and ask him for any blessing they needed and he had both the right and power to bestow them, and he did give many things to the people when they asked him. But he gave them as special gifts, and not according to the stipulations of any law. He had the power on earth to forgive sins, and he sometimes did it. But he was not governed by any law of pardon in so doing, but did it as a special gift and as an individual case. There was a law of pardon in the law of Moses, and it required those that had sinned to offer a sin offering in order to obtain pardon; but the Savior did not require this. He spoke pardon directly to them as in the case of the man sick of the palsy: "And Jesus seeing their faith said unto the sick of the palsy, son, be of good cheer, thy sins be forgiven thee." Matt. ix: 3.—And in the case of the woman which washed his feet with tears and wiped them with the hair of her head, to whom Jesus said, "her sins which are many are forgiven; for she loved much." Luke vii: 47.

In the case of the man sick of the palsy Jesus looked to the faith of those that brought him and not to his own faith. But in the case of the woman he looked to her

faith and love. He conferred many other things on the people as special gifts while he was with them on the earth. But he was crucified and slain, and although he rose from the dead, he did not remain on earth among the people as he did before his death. He ascended to heaven, and the people can no longer approach him in person and ask him for blessings as they did while he was among them. But he put the last will and testament of God our Father in force by his death, and has left it on earth and all must now look to the *will* in order to obtain salvation from sin. This is their only chance; but if they comply with the stipulations, they can obtain the forgiveness of sins as certainly as if the Savior was here to speak pardon to them. And we wish to impress it on the minds of all that this is their only chance; that they cannot now be saved as those persons were while Christ was on earth. But we have a good many things we desire to say about wills and testaments; and first, when a man in the right exercise of his reason makes his will in accordance with the laws of his government, and signs it, and has it witnessed and filed away as the law directs, and then dies, it makes his will unchangeable. There is no one living that has the right to change one single feature in it. All the legatees embraced in it must come to it, just as it is, and comply with its requisitions just as they are, or they cannot inherit under it at all. Is it so with the last will and testament of our heavenly Father, that was put in force by the death of his beloved Son? Can men change it to suit their own fancy or their own sense of propriety?

The apostles were the executors of this will, and after they had made known its stipulations extensively among the Jews, Samaritans and Gentiles, and many thousands had complied with its requisitions and had become heirs, then one of them said; "But though we or an angel from heaven preach any other gospel unto you than that we have preached unto you, let him be accursed. As we said before so say I now again, if any man preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. i: 8-9.

In preaching the gospel, they made known the stipula-

tions of this will; and we see from this that neither apostles, angels nor men can preach any other without incurring the curses of heaven on their own heads. Again, Christ said, "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 that are written in this Book." Rev. xxii: 18-10.

From this we see that no man can change this will, without forfeiting his right to all the blessings promised in it, and incurring all the curses pronounced in it. Oh, my soul, I tremble for many of the preachers of this age. From these passages it is plainly taught that this will is unchangeable, and therefore all must come to it, just as it is, and comply with its requisitions just as they are, or they cannot inherit under it at all. Men and women are not permitted to choose how they are to be saved, for the Lord has pointed out the way, and they must walk in it. They are not allowed to walk after the imaginations of their own hearts, or to do the things that seem right in their own eyes. They must obey the Lord if they would be saved.

Again, there are none that can inherit under a will unless they are embraced in it. And in view of this, we ask who are embraced in this last will and testament of God our Father? I am answered from a certain standpoint in the Christian horizon that there is an elect number of the human family that are embraced in it, and that they will certainly all inherit under it, without the loss of a single one: that there is also a non-elect number that are not embraced in it, and that none of them can possibly inherit under this will. They claim that God unchangeably placed these two classes before the foundation of the world. All who accept this answer as true, will naturally ask to which of these classes, do I belong? And this is to them a very important question; for they see that if they belong to the elect that their salvation is abso-

lutely sure, and if they belong to the non-elect, there is no possible chance for them to be saved.

I knew two men when I was young, who believed this doctrine, who became so deeply concerned to know to which class they belonged that they tried all the means that the preachers told them to, and could not satisfy themselves, and then abandoned themselves to strong drink, and would talk about it and shed tears over it when they were so drunk that they would stagger when they walked. They never did become satisfied about it, and both died drunkards. Is it so that there is no way to decide this question? The first thing to be done is to test the truth of the doctrine, and this can only be done by appealing to the will itself, and ascertaining who are embraced in it. This is the way that executors of wills in this world ascertain who are embraced in the will that they execute, and I think that we can ascertain who are embraced in this will in the same way. Let us go to it, and see. The first question we ask is, for whom did Christ die? for it is admitted by all that there is a chance for all to be saved for whom he died, and we have such declarations as these in regard to his death: "For the love of Christ constraineth us because we thus judge that if one died for all, that they that live should not henceforth live unto themselves, but unto him that died for them and rose again." 2 Cor. v: 15.

Again; "There is one God and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. ii: 5. And again: "But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." Heb. ii: 7.

From these we see that Christ died for the whole human family, and so far as his death is concerned all have a chance to be saved. And when we look into the will, as Christ gave it to the apostles, who were the executors of the will, he embraced all nations; for he said to them, "All power is given unto me in heaven and in earth; go ye therefore and teach all nations, baptizing them in the

name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii: 19. Again, "And he said unto them, 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." Mark xvi: 15, 16. And again, "He said unto them, 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. From these declarations of the Savior it is clear that all the world, and every creature are embraced in this last will and testament of God our heavenly Father. So no one need be troubled on that ground; for all that are embraced in a will may inherit under that will, if they will comply with its stipulations. But there is another thought connected with this that we desire to present here, and that is this: According to all law, human and divine, the children born into the family are the only legal heirs. And this being true, Christ is the only heir to his Father's estate, for he is the only begotten Son of God. He said to his disciples while he was here with them, "All things that the Father hath are mine." John xvi: 15.

This being true, how are any of the fallen sons and daughters of men to become the children of God and heirs with his Son; for none of them were born into his family in a literal sense, as was his only begotten Son; and therefore are not heirs in that way. If they become heirs at all, it will have to be in some other way. But *how*, is the question. In all human governments there is a law of adoption that gives to the citizens of the government the right or privilege to adopt the children of others into their families and make them heirs with their own children. This they can do while they are living, and bring them home, and raise and educate them in their own families. But if they do not do this while they live, they have the privilege when they make their last will and testament, if they have their minds on any one or more that they desire to make heirs, to embrace them in the will. And when they die, and the will is executed, then all that are embraced in it

can come, and by complying with its stipulations can become heirs and inherit under the will. And permit me to say that if there is not a law of adoption in the last will and testament of our heavenly Father, there is no chance for any of the fallen sons and daughters of men to become heirs of God at all. For none of them that are on earth now were adopted into his family before the death of his Son, which put the will in force. Therefore if there are not provisions for them in the will, there is no chance for them to become children and heirs of God. Hence we must look into the will and see if there is a law of adoption in it. And first we find in Rom. viii: 14, "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 beareth witness with our Spirit that we are the Sons of God. And if children then heirs, heirs of God and joint heirs with Christ."

From this we learn there is a law of adoption, and the Romans had complied with its requisitions, and had been adopted into the family of God, and become children of God, heirs of God, and joint heirs with Christ, and had the right to cry unto God, Father, Father. The word Abba means father. Gal. iv: 4, "But when the fullness of the time was come God sent forth his Son, made of a woman, made under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father. Wherefore thou art no more a servant, but a son, and if a son then an heir of God through Christ." And in other places we have the children of God spoken of as having been adopted; but this is sufficient to show that there is a law of adoption in the will, and we have before shown that all the world of mankind are embraced in the will, and there is therefore a chance for all to become the children of God; for a law that embraces the whole human family must be uniform in its requirements, and must be the same to all. But what are sinful men and women required to do in order that they may be adopted and become

children of God? This is an important question, and we desire to find the true answer to it.

In order to do this, we must take into consideration the fact that Christ and the apostles speak of two families, and only two; the family of God and the family of the devil. Christ in the parable of the wheat and the tares said: "The tares are the children of the wicked one, and the enemy that sowed them is the devil." Matt. xiii: 38. Christ said to the wicked Jews, that rejected and persecuted him, "Ye are the children of your father, the devil; and the lusts of your father ye will do." John viii: 44. Paul said to Elymas, the sorcerer, "O full of all subtlety, and all mischief, thou child of the *devil*, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts xiii: 10. And John said, "In this the children of God are manifest, and the children of the devil." 1 John iii: 10. From these we learn that all that rejected Christ and the gospel are spoken of as the children of the devil, and therefore belong to his family, and are under his government. They made themselves the children of the devil by sinning against God, and placing themselves under the guidance of the devil. God did not make them such, and he does not propose to save them while they remain in the family of Satan. But Christ has conquered Satan, and he opened the way for them to come out; but he does not propose to compel them to come out. He gives them a choice in the matter and thus places the responsibility on them. He has given the law of adoption, which contains such requirements as they can comply with, and thus sets life and death before them, and leaves them to choose. The Savior in this law of adoption requires them to believe the gospel which he sent his disciples to preach, and to repent of their sins, and confess him with the mouth before men, and be baptized in his name; and when they do this, he promises them salvation from sin and Satan.

These are the stipulations of the will. When they comply with them, they are adopted into the family of God, and become children of God. But they must be prepared for the society of the family of God before they can enter

into it and enjoy it. As long as they love and enjoy the society of the family of Satan, they will remain there. When they believe on the name of Jesus Christ, and are convinced that he is their best friend and their only Savior, and that sin and Satan are their worst enemies, they cease to love sin and begin to love God and righteousness. And this makes them willing to leave the family of Satan and desire to come into the family of God. This faith in Christ produces in their hearts a godly sorrow for sin, and this works repentance to salvation and causes them to cease the practice of sin. And when their hearts are thus changed from the love of sin by faith, and their lives from the practice of it, they cannot enjoy the society of the old family of Satan any longer. They become anxious to leave it. But faith and repentance do not introduce them into the family of God, they only prepare them to enter. But when they are baptized into the name of the Father, and of the Son, and of the Holy Ghost, they are "delivered from the power of darkness and translated into the kingdom of God's dear Son; in whom they find redemption through his blood, even the forgiveness of sins."

When they enter his kingdom, they enter his family and become children of God, heirs of God, and joint heirs with Christ; heirs "to an inheritance that is incorruptible and undefiled, and that fades not away, reserved in heaven for them." Such an inheritance is worth seeking: It is worth infinitely more than all the world. The wealthiest men that have ever lived in the world could only embrace a few in comparison with the whole race of men in their last wills and testaments and make them wealthy and happy. And the best inheritance that they can bequeath, can only last through this short life. But the estate of our heavenly Father is sufficient for the whole race of men, not only for this short life, but it will last while the cycles of eternity shall run their endless rounds; and the glory of the last will and testament is, that under it, "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." Acts x: 24.

It embraces the rich, the poor, the bond and free and

requires the same things of all. If the king on his throne will humble his heart, and comply with the stipulations of this will he will be adopted into the family of God, and become a child of God and an heir to this rich inheritance. And while the king has this privilege, the poorest beggar in the highway has the same privilege; so that if he will comply with the requisitions of this will, he is adopted into the family of God, and is an heir to as bright a crown and as rich an inheritance as the king on his throne. And while these extremes of human life have this right, all the intermediate links and degrees of human life have the same right under this will. God our Father proposes to encircle in the same arms of love and mercy all that will comply with its stipulations, and place them upon the same foundation, and constitute them children of the same parents and heirs of the same inheritance. So we say with the poet, "none has a just pretense to perish in despair." Then we may say come one, come all, and comply with these stipulations, and come into the family of God, and live obedient sons and daughters of the Lord Almighty, and you will be happy in life and in death, and happy in the resurrection, and happy in the possession of your inheritance forever more.





SERMON NO. X.

THE SON OF GOD.

GRAND and glorious name! Jesus, Savior, Christ, Emmanuel, God with us, Messiah, the anointed; a name "which is above every name which is named, not only in this world, but also in that which is to come." Eph. i: 21. A name at which every knee is to bow, of things in heaven, and on earth, and under the earth. The only name under heaven given among men whereby we must be saved. One grand object for which the Old Testament was written, was that the Son of God might be identified as the sent of God, and the Savior of fallen men and women. He is the alpha and omega, the first and the last, the beginning and the end of the New Testament, and is the theme of this sermon.

Who is he, and from whence is he? We fearlessly take the ground that he is the only begotten Son of God, notwithstanding we are aware that many take the ground that he is the very and eternal God. There is a controversy going on among religious people that began in the year of the Lord 317. See Mosheim's Church History, translated by McLean, Vol. 1, page 124. This controversy is known as the Arian and Trinitarian controversy, and has not yet been settled. In this sermon we will examine this controversy in the light of the Bible. We shall in the first place present testimony to prove that he is the Son of God, and then examine the testimony relied on to prove that he is the very and eternal God.

Our first argument is drawn from the use and meaning of the words *Father* and *Son*. The word *father* always carries with it the idea of offspring, and it cannot be used at all without conveying that idea. The word *son* always

carries within it the idea of a father, and it cannot be used without representing that idea. The words father and son always represent two persons, separate and distinct from each other, and it is impossible for a man to be his own father or his own son. The word father may sometimes represent self-existence, but the word son never; it always represents the idea of a derived existence. Every son that has been born, derived his existence from his parents. The word Father, when applied to God, represents the idea of self-existence, for he did not derive his existence from any one. He was never begotten nor born, but is from everlasting to everlasting. But the expression, the Son of God, represents a derived existence. He was begotten of God, and born of the Virgin Mary, and derived his existence from his parents. And unless it can be shown that the words Father and Son, when applied to God and Christ are used in different senses to what they are when applied to men, then God and his Son are two distinct persons, and Jesus Christ is the Son of God in a sense in which no other being is his son. Adam is called the son of God: Luke iii: 38. But he was the son of God by creation, and did not partake of the nature of God, and was not divine. But Jesus Christ is the begotten and the only begotten Son of God, and partakes of the nature of his Father and is divine. Christians are represented as begotten of God by the gospel, but not in the same way that Christ was begotten of him, for Christ is the *only* begotten Son of God. John i: 16, "And the word was made flesh and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." And verse 18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Chapter iii: 16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

So then Christ is not the Son of God by creation as was Adam, as Arians teach, but is the only begotten Son of God. But if, as Trinitarians teach, he is the very and eternal God, then he is his own Father, and his own Son,

which is impossible. Matt. iii: 16, "And Jesus when he was baptized, went straightway up 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." Now, let us examine this passage a little closely. Jesus Christ was now to be manifest to Israel in his true character or person. John the Baptist said, "That he should be made manifest to Israel, therefore am I come baptizing with water." John i: 31. And Matthew tells us here how he was manifested; that when he was baptized of John, that the heavens were opened, and the Spirit descended upon him in shape like a dove; and lo, a voice which said thou art my beloved Son, in whom I am well pleased. The Spirit identified him to the people, and the voice told them who he was. It was surely God that spoke. No one disputes this, and he evidently spoke of Jesus Christ, who had just been baptized, and was coming up out of the water. He said this is my beloved Son. Now did the great Jehovah speak the truth on this occasion? Then Jesus is the *Son* of God, and not the very and eternal God. Who will dare dispute this testimony? It would be to charge God with falsehood. This passage shows that there were two—one in heaven and the other on earth; This passage ought to forever settle this question.

But again, Matt. xvii: 1-6, here we have the account of the transfiguration of Christ. After the transfiguration, "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." Now all known to me agree that it was God that spake on this occasion, and it was Christ, that he said was his Son; and this was done in the presence of Peter, James and John, Moses and Elias, and he said, hear him; hear Moses and Elias no longer, but hear my Son. And if Jesus is the very and eternal God, then this passage is false, and only calculated to bewilder the human family; but it teaches as plainly as language can possibly teach anything, that Jesus is the Son of God:

When Peter said to Christ, "thou art the Christ, the Son of the living God," Christ said, "Flesh and blood has not revealed it unto thee; but my Father which is in heaven." Matt. xvi: 16. This confirms the truth that it was God that first revealed the great fact that Jesus is the Son of God. And Peter in his old age remembered that revelation when he said, "There came such a voice to him, from the excellent glory, this is my beloved Son, in whom I am well pleased. And this voice which came from heaven, we heard, when we were with him on the holy mount." 2 Peter i: 17. We have in the foregoing given the testimony of God that Jesus is the Son; and there is no way to set that testimony aside, only to impeach the character and veracity of God; for it is given in as plain and positive language as can possibly be spoken. We will now give the testimony of Christ.

When Jesus was brought before the high priest, he asked him saying, "Art thou the Christ, the Son of the blessed? And Jesus said, I am." Mark xiv: 62. This testimony is as positive as it can be made. When Christ was talking with the woman of Samaria, she said, "I know that Messiah cometh, which is called Christ; when he is come he will tell us all things. Jesus saith unto her, I that speak unto thee am he." John iv: 26. And again, when Jesus had opened the eyes of the man that had been born blind, and the Jews had cast him out of the synagogue, Jesus found him, and "He said unto him, dost thou believe on the Son of God? He answered, who is he Lord, that I might believe on him? And Jesus said unto him, thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe, and worshiped him." John ix: 35-39.

And again, when Jesus said, "I and my Father are one," the Jews accused him of blasphemy. And Jesus said, "Say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said I am the Son of God?" John x: 36. Here the Jews accused him of making himself God; but he denied this by saying, "I said I am the *Son* of God." So he would not acknowledge that he was God. Yet men will persist in say-

ing that he is the very and eternal God. When Jesus was on trial before Pilate, Pilate sought to clear him. The Jews said, "We have a law, and by our law he ought to die, because he made himself the Son of God." John xix: 7. Here the Jews testify that he claimed that he was the Son of God. We have here given the testimony of Christ, and it is so plain and so positive that there is no chance to evade it, only to impeach his sincerity and say he testified falsely. Having given the testimony of God and Christ we will now give the testimony of angels.

When the angel Gabriel was sent to Mary, he said to her: "And behold thou shalt conceive in thy womb and bring forth a son, and thou shalt call his name JESUS. He shall be great and shall be called the Son of the highest; and the Lord God shall give unto him the throne of his father David." Luke i: 31-33. Again, verses 34, 35: "Then said Mary unto the angel, how shall this be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee. Therefore, also that holy thing which shall be born of thee shall be called the Son of God." And when Christ was born in Bethlehem, the angel of the Lord appeared to shepherds who were watching their flocks by night, and said unto them, "Fear not, for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David, a Savior which is Christ the Lord." Luke ii: 9-12. Here is the testimony of angels; and to give more weight, if possible, to this testimony, the record says: "And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." Verses 13, 14. This testimony is very clear and conclusive. The angel not only said he should be called the Son of God, but also said that he is Christ, the Lord, and the word Christ is often applied to the Son of God, but never to God himself. And the angel testifies he was born in the city of David. And it is often said of the Son that he was born, but it is never said of God that he was born.

We will now give the testimony of righteous men. John the Baptist was a righteous man, a man sent of God to make his Son manifest to Israel. John said, "That he shall be made manifest to Israel, therefore am I come baptizing with water." And John said, "I knew him not, but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bear record that this is the Son of God." John xxxi: 35.

We cannot conceive stronger testimony than this. John had an unmistakable sign given him of God by which to identify him, so that he could not have been mistaken. And he did not say I saw and bear record that this is God, but that he is the Son of God. And after Jesus had called his twelve apostles to be his witnesses, and had been for some time teaching them and working miracles among them, when some of his disciples turned back and followed him no more, "Then said Jesus unto the twelve, will ye also go away? When Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ the Son of the living God." John vi: 67-70. And when Jesus asked his disciples, "Whom do you say that I am, Simon Peter answered him and said, thou art Christ, the Son of the living God." Matt. xvi: 16.

Here is the testimony of the twelve disciples. For on both occasions Jesus addressed them all, and Peter answered for them all, and they all acquiesced in the answer given, by keeping silent. Now, if he was God himself, the apostles must have known it, and it would have been just as easy to have said so, as to say what they did, and they would certainly have done it. So we regard their testimony as conclusive. But we present the testimony of wicked men.

When Jesus cried with a loud voice and gave up the ghost, the veil of the temple was rent in twain, the earth quaked and the rocks rent, and the graves opened. The record says: "Now when the centurion and they that were with him, watching Jesus, saw the earth quake, and

these things that were done, they feared greatly, saying truly this was the Son of God." Matt. xxvii: 54. I am aware that many take the ground that these were not competent witnesses, that they being Romans, knew nothing of the true and living God and that the best idea they could have had was that he was the son of a god, one of the gods of the nations, and the Living Oracles so renders it. But the new revised English version, and the American Bible Union render it as the common version. And besides this, this question was brought up in the trial before Pilate; for the Jews said, "We have a law and by our law he ought to die, because he made himself the Son of God." And it is most probable that this centurion lived among the Jews, and knew their teaching concerning the one God. Christ had previously healed the servant of a centurion, and who can say certainly that this was not the same centurion? So we think it was possible, at least, for him to have been a competent witness. But the proposition is abundantly sustained without his testimony. But there is another class of witnesses we wish to examine, and that is the devils. They have borne witness that Jesus Christ is the Son of God.

When Jesus met the two men possessed with a legion of devils, "They cried out saying, what have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" Matt. viii: 29. "And unclean spirits when they saw him, fell down before him, and cried, saying, Thou art the Son of God:" Mark iii: 11. "And devils also came out of many, crying out and saying, Thou art Christ, the Son of God; and he rebuking them suffered them not to speak, for they knew that he was Christ." Luke iv: 4. Here is the testimony of devils, and they were certainly competent witnesses, for by some means or other they knew him just as soon as they saw him. And they feared him, knowing that he had the power over them to torment them. Jesus did not command them to hold their peace because they were bearing false witness, but because they knew him, and were making him known publicly in such a manner as to cause an undue excitement among the people. Jesus

did not need their testimony; nevertheless, their testimony in the case was certainly true.

We have now given the testimony of God, of Christ, of angels, of righteous men, of wicked men, and of devils; all of whom testify in unmistakable terms that Jesus Christ is the Son of God. And how in the face of all this testimony, men can and do say that he is the very and eternal God, is indeed very strange to me.

We will now submit a few more passages that prove that Jesus Christ is the Son of God, and that he and his Father are two distinct beings. John xiv: 1, "Let not your heart be troubled; ye believe in God, believe also in me." This was Christ speaking to his disciples, who were with Jesus, and had long believed in the God of Abraham, and he here requires them to believe also in him, showing that it was not now sufficient for them to believe in God; they must now believe in his Son. This passage shows that God and Christ are two distinct persons and that men are required to believe in both. John vii: 42, "I proceeded forth and came from God, neither came I of myself; but he sent me." This is the language of Christ, and if Christ is God, then he came of himself, and sent himself. John xvi: 28 "I came forth from the Father, and am come into the world. Again I leave the world and go to the Father." This shows that Christ and his Father are two distinct beings; for if Christ is the one God, then he came from himself; that is, he left himself in heaven and came into the world, and then left the world and returned to himself again. Who is capable of receiving this?

But when we believe that Christ is the Son of God, then these passages are consistent and plain. Mark xvi: 19, "So then after the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God." Acts vii: 55, "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold I see the heavens opened and the Son of man standing on the right hand of God." Paul said, when God raised Christ from the dead, he "set him at his own right hand in heavenly places." Eph. i: 20, "Who is gone

into heaven, and is on the right hand of God, angels and authorities and powers being made subject to him." 1 Peter iii: 22.

Here are a number of passages that plainly say that Jesus Christ is on the right hand of God. And when we believe the many declarations of Scripture that declare that Christ is the Son of God, and they two distinct beings, then all these passages are plain, consistent and sublime. But if we take the position that Christ is the one God, then all these passages become unintelligible, obscure and inconsistent. That God was received up into heaven and sat on his own right hand, is absurd. Stephen was mistaken when he said, "I see Jesus standing on the right hand of God;" for it was God he saw standing at his own right hand. God did not set Christ at his own right hand in the heavenly places. Christ is not gone into heaven and is not on the right hand of God, and angels and authorities and powers are not made subject unto him, but it is God who is gone into heaven, and is on his own right hand, and all these things are made subject unto him.

Jesus Christ is the great high priest, under the gospel dispensation. Heb. iv: 14, "Seeing then that we have a great high priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. Heb. ix: 24, "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."

Now, a priest is a kind of a middle man, that has been set apart to officiate between God and man, and to receive the offerings of the people and present them to God in his temple. So Christ has entered into the holy place, not made with hands, to appear in the presence of God for us. And when we take the ground he is the Son of God, and therefore a distinct person from him, then all that is said concerning his priesthood is perfectly consistent, and teaches a most important lesson. But if we take the ground that Jesus Christ is the very and eternal God, then all becomes obscure and unintelligible, only calculated to bewilder the mind.

We are driven to the conclusion, if we take this ground,

that God is a priest, set apart to officiate between himself and the people, that he appears in the presence of himself for us, that he through the eternal Spirit offered himself without spot to himself, to purge our conscience from dead works to serve himself. Oh, consistency, thou art a jewel! But he is also the one mediator between God and man. 1 Tim. ii: 5, "For there is one God and one mediator between God and men, the man Christ Jesus." A mediator is one who comes in between two parties who are at variance and labors to reconcile them. In this case God and man are the parties who are at variance, and Jesus Christ is the only mediator between them. When we contemplate him as the Son of God, who loved us, and gave himself for us, we can see how he, with the greatest propriety, can be mediator between God and our sinful race, and labor to reconcile them to God that they may be saved. But if we contemplate him as the one God, then the whole matter becomes obscure. We must then contemplate God as coming in between himself and men, and acting as a mediator between himself and men, which destroys one party and leaves only one party and the mediator.

Christ is our advocate. 1 John ii: 1, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." An advocate is one who pleads the cause of another, before another person, court or tribunal; and when we look at Christ as the Son of God, who died for our sins, we can see how he could consistently plead our cause before his Father, against whom we have sinned. But if we regard him as the one God, we cannot see how he could become our advocate, and plead our cause before himself. This again takes away one of the parties. If God is our advocate, before whom does he plead our cause. Christ is our king. 1 Cor. xv: 24-29, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power, for he must reign until he hath put all enemies under his feet. * * * And when all things shall be subdued unto him, then shall the Son also himself be subject unto

him, that put all things under him, that God may be all in all.' We can very readily see how the Son of God can reign until he hath put all enemies under his feet, and how he can deliver up the kingdom to his Father, and how he can become subject to God, his Father, so that God may be all in all. But on the supposition that Christ is the very and eternal God, we cannot see how he could deliver up the kingdom to himself and become subject unto himself, that he himself might be all in all. But this is the dilemma into which those have fallen who take this ground.

We now propose to examine the passages relied on to prove that Jesus Christ is the very and eternal God. But lest the reader should think that we are misrepresenting this teaching, we will copy a few articles from standard books: "The Son who is the word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the Blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood were joined together in one person never to be divided; whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us."—Discipline of the Methodist Episcopal Church South, article 2, page 10. "The Son of God, the second person in the Trinity, being very and eternal God, equal with the Father. * * * So that two whole, perfect and distinct natures, the Godhead and the manhood were inseparably joined together in one person, * * * which person is very God and very man, yet one Christ."—Confession of Faith of the Cumberland Presbyterian Church, article 2, pages 50, 51. "Jesus Christ is the very unoriginated God."—Theological Compend, by Amos Binny, revised by Thomas O. Summers, D.D., page 60.

I have had four discussions with Trinitarians, in three of which they stated the proposition in these words: "Jesus Christ, which was born of the Virgin Mary, is the very and eternal God." And they all appealed to the same passages of Scripture to prove their propositions which we propose to examine. Isaiah ix: 6, "For unto

us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice; from henceforth, even forever."

In regard to this Scripture, we remark that the self-existent and eternal God never was a child, and never was born. The mighty God. Christ is in few places called God, of which we will speak fully hereafter. The everlasting Father. This is the only place that the word Father is applied to Christ, and the learned generally agree that it should be rendered, "the Father of the everlasting age," that is the Christian age. And this rendering harmonizes it with all other statements concerning Christ in the Scriptures. He is here called the Prince of Peace. The word prince in a general sense, is applied to all kings and sovereigns: but in a particular sense it means a king's son, who is heir to a throne, but has not entered upon his reign. And this is evidently its meaning here; for Christ is the Son of God, who was the great Sovereign of the universe. He had previously promised David a son who should sit on his throne forever. See 2 Sam. vii: 12-17, Psalms cxxxii: 11, 12. And in Acts ii: 29-32, these promises are applied to Christ. And when the angel announced his birth he said, "He shall be great, and shall be called the Son of the highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob, and of his kingdom there shall be no end." Luke i: 32, 33.

From all this it is clear that Isaiah was speaking of Christ, the Son of God and not the one God. For it was the one God that gave his Son the throne of David, so this passage does not prove that Jesus Christ is the very and eternal God. Matt. i: 23. "Behold a virgin shall be with child, and shall bring forth a son, and thou shalt call his name Emmanuel, which being interpreted is God with us." This was applied to Christ, and as we have be-

fore said he was sometimes called God; the reason of which we will hereafter show. John i: 1, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him there was not anything made that was made." This is regarded as the strongest text in the Bible to prove that Jesus Christ is the very and eternal God. In regard to it we remark that it represents plurality of ideas. The Word was with God, and one thing cannot be with another, without there being two. The Word was with God at the creation, and was the instrument by which he created all things, and it was the embodiment of his power. God said let there be light and there was light. And so of every part of creation. "By the Word of God the heavens were made, and all the host of them by the breath of his mouth. * * * He spake and it was done, he commanded and it stood fast." Psalm xxxiii: 7-10.

Thus God put forth his creative power through his word, and for this reason the Word is called God in this place. But this connection explains itself, verse 14: "And the Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." And John bore witness of him. What kind of witness? Verse 34, "And I saw and bare record that this is the Son of God." It was the Word that was made flesh; and when he was made flesh by being born of Mary he was then called Jesus Christ and declared to be the Son of God, and since that it is said that God made the world by him. Heb. i: 2, "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 world." After he was born and called Jesus Christ, then it is said the world was made by Jesus Christ. Eph. iii: 9, "And to make all men see what is the fellowship of the mystery which from the beginning of the world has been hid in God who created all things by Jesus Christ."

So this text does not prove that Jesus Christ is the very and eternal God, but it proves that he is the Son of God. 1 Tim. iii: 16, "And without controversy, great is the

mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." God was manifest in the flesh! how? Evidently in the person of his Son, who was the brightness of his glory and the express image of his person. Heb. i: 3, "And no man knoweth the Son but the Father, neither knoweth any man the Father but the Son, and he to whomsoever the Son will reveal him." Matt. v: 27.

But this rendering is called in question by many of the best scholars of the world, and in the Living Oracles and the English revised version it is rendered: "He who was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, received up into glory." This rendering removes all difficulty from the passage, and harmonizes it with all other passages in reference to the Son of God. We know that the Son of God was manifest in the flesh, that he was preached to the Gentiles, and that he was believed on in the world, and that he did ascend up into heaven.

But all this cannot Scripturally be said of God. Heb. i: 8, "But unto the Son he saith thy throne O God, is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows." Here Christ is called God, but in such a way as to show that he is not the one God, for he is said to have a God that anointed him. And this God that anointed him is the very and eternal God. And Christ obtained the name of God by inheritance. Heb. i: 4, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Every son born inherits the name of his father; and so in this case. John x: 30, "I and my Father are one." This is thought to prove that God and Christ are comprehended in one person, and that therefore Christ is God. But in what sense are they one? John xvii: 20-23. Here Christ prayed for them that should believe on him through the apostles' word, that they may all be one as we are one. But in what sense did he

desire they should be one? Did he desire that they should be united together so as to be but one person? Certainly not. But it is said of the multitude of disciples in Jerusalem that they were of one heart and one soul. They were not one in person, but one in heart and soul. And this is the sense in which Christ and his Father are one. One in unity of design and concurrence of action. They are one, but not in person; so this passage does not prove that Christ is the one God of the Bible. John xiv: 10-12, "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou show us the Father? Believest thou not that I am in the Father and the Father in me?" Now, if we so construe this connection as to make it teach that those who saw Christ actually saw God in person, we bring it in direct conflict with many other plain passages. John i: 18, "No man hath seen God at any time: if we love one another, God dwelleth in us."

We must not so interpret the Scriptures as to bring them in conflict. But how can this connection be so interpreted as not to conflict with these passages that we have quoted? As God was in Christ, they that saw Christ saw the attributes of God manifested in the works which were done. For it was God who was in Christ that did the works. See John xiv: 10. And they that saw Christ saw "the brightness of his Father's glory." Heb. i; 3. They saw the image of the invisible God, Col. i: 15. If they that saw the face of Christ had actually seen the face of God they would have died, Ex. 33; 20. When Moses prayed that he might see God, he said, "thou canst not see my face, for there shall no man see me and live." So they that saw Christ did not see the face of God, but only the brightness of his glory and the express image of his person. This connection, therefore, does not prove that Jesus Christ is the very and eternal God.

We have now examined the most important passages relied on to prove that Jesus Christ is the very and eternal God, and have found that when properly interpreted they

do not prove it, but prove the very opposite, that he is the Son of God. We have only presented a tithe of the testimony found in the Scriptures to prove that he is the Son of God. To present all would be to transcribe the most of the New Testament.

For what the apostles wrote they wrote to convince the reader that Jesus Christ is the Son of God. John xx: 30, "And many other signs truly did Jesus in the presence of his disciples which are not written in this Book. But these are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name." And all their preaching was for the same purpose. And "Christ prayed for all that should believe on him through their word." John xvii: 20. That Jesus is the Christ, the Son of the living God, is the great central truth of the Christian institution around which all other truths revolve as one common center, and from which they receive all their power and importance. It is the great foundation fact upon which the church of God is built. It is the great truth upon the belief of which the salvation of the world is made to depend. The salvation of no one is made to depend on their believing that Jesus Christ is the very and eternal God. Jesus Christ being the only begotten Son of God partakes of the nature of his Father, and is therefore divine. He is above angels, therefore all the angels are required to worship him. Heb. i: 6. It is the fact that he is divine that gives power and importance to all his words and acts. There was power enough in his word, or the touch of his hand, to heal all manner of disease. There was power in his word to raise the dead and to calm the raging sea. It is the fact that he is divine that gives efficacy to his blood. Rivers of human blood might be shed, but it could not take away one sin. But the "blood of Jesus Christ his Son cleanseth from all sin." It is the fact that he is divine that makes him "able to save to the uttermost all that come to God by him." It his divinity that will give to him power and authority as the judge of the living and the dead, to pronounce the final doom upon the whole race of man for vast eternity.

God is called Father 220 times in the New Testament. In reference to his relationship to God, Christ is called the Son of God 120 times; in reference to his being the anointed of God, Jesus is Christ 555 times; in view of the fact that he is the Savior of the world, he is called Jesus 925 times; in view of the fact he was made a sin offering for the world, he is called a Lamb 29 times; in reference to his relationship to his earthly parents, he is called the Son of Man 82 times; in view of the fact that he was a legal heir to the throne, he is called the Son of David 18 times.

The fact that Jesus Christ is the beloved Son of God constitutes him the joy of heaven and the only hope of earth. The only hope that sinners can have that they can ever be saved from sin rests on the fact that Christ died for sin and his blood was shed for the remission of sins; the only hope that we have that we will live again after we close our eyes in death rests in the fact that Christ rose from the dead and abolished death and brought life and immortality to light through the gospel; the only hope that the humble disciples can ever have that they will ever reach a happier home than this sin-stricken earth, rests in the fact that Christ is gone into heaven to prepare a place for them, to fit up mansions in his Father's house. O glorious hope, O happy thought! may it swell our every bosom with gratitude and fill our hearts with love, so that we may all be prepared to enter those mansions, is my prayer.





SERMON NO. XI.

THE GRACE OF GOD.

BEAUTIFUL word; grace means favor, a benefit conferred by one upon another freely, without an equivalent paid for it. The grace of God embraces all the blessings that God has conferred on the fallen race of men; "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. Religious people talk a great deal about the grace of God, and about the grace of our Lord Jesus Christ, and it is right that they should, for the Bible speaks of it abundantly. The people, speak of free grace, and the apostle said, "Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. iii: 24. The people talk about irresistible grace, by which they mean that in conversion, God sends down such a power through or by the Holy Spirit into their hearts that they cannot resist it; such a power as will convert them whether they are willing to be converted or not. In the many hundreds of experiences that I have heard related before the Baptist church, (of which church I was a member fifteen years) many of them told of powerful efforts that they made to throw off their convictions and put all concern of salvation from them, but could not do it; that the Lord would send some unexpected calamity upon them, or bring about some circumstance that would compel them to submit. Now this irresistible grace is a grace of which the Bible says nothing. And indeed it is contrary to the teaching of the Bible.

In regard to the conversion of sinners, God never forces salvation on any independent of their will. But he always gives them an agency or choice in the matter. He has always set life and death before them and called on them to choose; as when Moses set before Israel all the precepts of the law, and promised them life, with all the blessings and enjoyments of life, if they kept all the precepts of that law, and threatened them with punishment and death if they transgressed them. He said, "I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing; therefore, choose life that both thou and thy seed may live." Deut. xxx: 19. Joshua, the successor of Moses, when he was old and ready to die, called Israel together to deliver his last address to them in which he said: "And if it seemeth evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord." Joshua xxiv: 16. And Christ said to his disciples, "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." Mark xvi: 16. And in the record of the preaching of the apostles under this commission, many believed, and many did not as when Peter preached at Solomon's porch, the record says: "Howbeit many of them which heard the word believed, and the number of the men was about five thousand." Acts iv: 4. This language shows that while many that heard the word on that occasion believed, yet they did not all believe that heard.

And when Paul and Barnabas preached at Antioch in Pisidia, many of both Jews and Gentiles believed, and many did not; and when the unbelieving Jews began to oppose and blaspheme, Paul and Barnabas waxed bold, and said, "It was necessary that the word of God should first have been spoken unto you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts xiii: 46. From the above quotations we learn that the Lord never forced his

blessings on the people, whether they were the blessings of this life, or the blessings of salvation from sin, but always offered them upon conditions with which they were able to comply, and in so doing set life and death before them, and left them to choose. If they chose life, they did it by complying with the conditions. But if they chose death they did it by refusing to comply with the conditions; and so we think that the doctrine of irresistible grace is not true. But all who teach the doctrine of irresistible grace, also teach that sinners are justified and saved by grace alone; and all who teach the doctrine of unconditional election and reprobation, teach the doctrine of justification by grace alone directly; and all who teach the doctrine of total hereditary depravity, and a direct influence of the Spirit in conversion, teach the doctrine of justification by grace alone indirectly; for they teach that the sinner being totally depraved is unable to do anything until the Spirit of the Lord enters into his heart, and quickens the dead faculties of the soul into life; that he cannot obey the Lord until he is thus quickened or converted, and this is conversion by grace alone. But is this doctrine true? Let us see. While we read of justification by grace, we nowhere read of justification by grace alone, nor do we read of justification by any one thing alone. It is said, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. v: 1. But it does not say by faith alone. James says, "Ye see then how by works a man is justified, and not by faith only." James ii: 24. We are said to be justified by the name of Christ. 1 Cor. vi: 11. Justified by the blood of Christ. Rom. v: 7. Justified by knowledge. Isa. liii: 11. Justified by works. James ii: 24. From these quotations we see that the doctrine of justification by grace alone is not true. But, says one, I think that the first passage you quoted proves it. "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." That this passage proves that salvation is by grace I freely admit. But that it proves that sinners are saved by grace alone, to the exclusion of human agency or human obedi-

ence, I do not admit. In salvation there are two parts, the divine and human. There was something necessary to be done in order to man's salvation which he could not do, and this belongs to the divine part. It was the part of God through Christ, to provide salvation for man and place it within his reach, within his power, so that by the exercise of the powers and capacities which God hath given him, and over which God hath given him the control, he can seek and obtain the salvation which the Lord has provided for him, and bring himself into the possession and enjoyment of it by obeying God. The provision of salvation is by grace: the enjoyment of it is conditional. It was the divine part to provide the salvation and appoint the conditions. The divine part to confer salvation, the human part to enjoy it. And it is not true that man is so totally depraved, and so entirely dead, that he cannot believe and obey God. And the declaration, "By grace are ye saved through faith," links the divine and human parts together. The salvation belongs to the divine part, the faith to the human part. But a man asks, is not the faith, through which we are saved, a direct gift of God, and as much by grace as the salvation, and does not this passage prove it? It says, "For by grace are ye saved through faith; and that (faith) not of yourselves: it (the faith) is the gift of God: not of works, lest any man should boast." And if faith belongs to the human part would it not be of works? I am aware that many construe this passage in that way, but I am satisfied that it is not correct. The word *that* in this verse does not refer to faith, but to grace, by which we are saved. It is the grace, and not the faith, that is not of ourselves, but it is the gift of God. The word *that* must refer to the thing furthest off in this sentence, while the word *this* refers to the thing nearest by.

If the verse read, "By grace are ye saved through faith; and *this* not of yourselves: it is the gift of God: not of works, lest any man should boast," then faith would be the gift of God, and not of works. But it is the *grace* that is the gift of God, and not of works, lest any man should boast. For if salvation was of works, then man would have a right to boast that he had saved himself by his own

works. But no man has the power to do this, and when he is saved by grace, he is constrained to give the glory to God. But that God has suspended salvation upon conditions with which the people must comply in order that they may receive and enjoy it, is as clearly taught in the word of God as the fact that God has provided salvation for the world through Jesus Christ, his beloved Son. And that man can obey God, is shown from the fact that men have obeyed God in all ages of the world. Enoch walked with God three hundred years. To walk with God is to walk in his commandments and ordinances. "By faith Abraham when he was called (of God) to go into a place which he should afterward receive for an inheritance, obeyed; and went out not knowing whither he went." When the prophet made Naaman's cleansing depend on his dipping seven times in Jordan, he had the power to do it, and he did it, and was cleansed; when God made the healing of the bite of the fiery serpents depend on the people looking at the brazen serpent, they had the power to look; they looked and were healed.

When Peter commanded the believing Jews in Jerusalem, to "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" they had the power to do it, and they did it, and were added to the disciples the same day. When Ananias said to Saul, "Why tarriest thou? arise and be baptized, and wash away thy sins," he had the power to do it, and he arose forthwith and was baptized. When Peter commanded the Gentiles "to be baptized in the name of the Lord," they had the power to do it. But what shall I more say? for the time would fail me to point out all the examples of this kind that are found in the Bible. And I do not think it is necessary for me to give any more until some of the advocates of total depravity point me to one case, where God plainly told any one to do something, and it is plainly stated that they could not do it. Then we shall pause to hear from them. From this investigation it is clear that the doctrine of total hereditary depravity is not true. "For the grace of God that bringeth salvation hath appeared unto all

men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." And when the grace of God teaches us that we must do something, that ought to settle the matter; for surely the grace of God would not teach us to do something that we cannot. But it says, "not of works, lest any man should boast." Now there are three kinds of works spoken of in the Bible. Our own works, the works of the law, and the good works which God has ordained that we should walk in them. Our own works are such as man's wisdom has invented, and no one can be saved by such as these. The law of Moses had been done away before the apostle wrote the letter to the Ephesians, and therefore no one could be justified by the works of the law. The good works which God has ordained that we should walk in them, are the things that are required in the new covenant under which we live; and under it, faith or to believe on the Son of God, is a work of God. For when Christ was here the Jews said unto him: "What shall we do that we might work the works of God? Jesus answered, and said unto them, This is the work of God, that ye believe on him whom he hath sent." John vi: 29. And again this is his commandment: "That we should believe on the name of his Son Jesus Christ." 1 John iii: 23. Any thing that God commands is in a sense a work of God, and not our own work. When I say to my son, go work in my field, and he obeys me, he is not doing his own work, but he is doing my work. But if instead of going into my field and working there, he goes into his cornfield and works there, then he is doing his own work, and I am not under any obligations to remunerate him for it, but it is my right to punish him for disobeying my commands. And so when God commands a man to believe on his Son, and repent and be baptized in his name for the remission of sins, and he goes off and does something else, goes to the mourners' bench and prays God to give him faith, and send down his holy Spirit to convert him, and to the Lord to come down and pardon his sins, although he may be very sincere in all this, yet he is doing his own work, or the work of some other man. He is not

doing the work of God, for God has not commanded him to do this, and he has not promised anything for this work. But it is his right to punish him for disobedience. The Savior and the apostles have warned us against following the doctrines and commandments of men. The Savior said, "In vain do they worship me, teaching for doctrines the commandments of men." Matt. xv: 8. And the Savior said to the Jews who were finding fault with his disciples for not following the traditions of the elders, "Ye reject the commandment of God that ye may keep your own tradition." Mark vii: 9. And verse 13, "Making the word of God of none effect through your tradition."

And while we are thus warned against the commandments and traditions of men, we are solemnly warned against walking after the imaginations of our own hearts, or doing the things that are right in our own eyes, instead of doing what the Lord has commanded. Jer. xi: 8. "Yet they obeyed not, nor inclined their ear; but walked every one in the imagination of their evil heart; therefore I will bring upon them all the words of this covenant which I commanded them to do, but they did them not." Deut. xxix: 19. "And it shall come to pass when he heareth the words of this curse, that if he bless himself in his heart, saying, I shall have peace though I walk in the imagination of my heart, to add drunkenness to thirst, the Lord will not spare him; but then the anger of the Lord and his jealousy shall smoke against that man and all the curses that are written in this Book shall lie upon him, and the Lord shall blot out his name from under heaven." Deut. xii: 8. "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes." See Judges xvii: 6, and xxi: 25. From these passages it will not do for us to walk after the imaginations of our own hearts, or do the things that seem right in our eyes. But we must do precisely what the Lord requires, if we expect to obtain his blessings. For the Lord said, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto 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 rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto 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." Matt. vii: 24-28. From this connection we are clearly taught that there is no safety in anything, only doing what the Lord says.

And reader, be not astonished when I tell you that the tendency of much of the religious teaching of our day, is to prevent the people from making any effort to turn to the Lord and seek salvation. When a man goes to the people and teaches them that God has unchangably fixed the destiny of all men and women before they were born into the world, and the number is so certain that it can neither be increased or diminished, what is there in it to influence them to make one effort to seek salvation? Is not the whole tendency to settle them down to do nothing, and wait for God to reveal to them to which they belong? And when a man teaches the people that they are so totally depraved that they cannot think one good thought, nor perform one good act; that their wills are so perverted that they are wholly inclined to all that is evil, and wholly opposed to all that is good, and that they were born in that condition. I ask what is there in this to induce them to make a single effort to obey God and be saved? Is not its whole tendency against it? And when the preacher tells the people that there must be a direct operation of the Holy Spirit upon their hearts before they can be converted, will they not wait and pray for that operation, and make no effort to obey the gospel and be saved! There are many that teach all these doctrines, and I am sometimes astonished that those who preach the gospel, as did the apostles, are able to influence as many as they do to believe and obey it and trust its promises for their salvation.

But the grace of God is the theme of this sermon and we must turn to that again. What has the grace of God done for our fallen race? As the word grace means favor,

or a gift conferred by one upon another without the giver being constrained or impelled thereunto, we must look at the gifts and blessings which God has conferred upon our fallen race. And first, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iii: 16, 17. Here we find that Jesus Christ, the Son of God, is a gift of God to our sinful race. And he sent him not to condemn the world, but that the world through him might be saved. Had he sent him to condemn the world, what must have been the doom of the world? Evidently, had this been his mission, the race of man must have been lost forever. For there is testimony enough against them in God's word to have condemned them before any righteous tribunal where justice without mercy is required. The prophet said, "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. xvii: 9. And the apostle has gathered up a fearful list of evidences from the prophets against both Jews and Gentiles in his letter to the Romans. He says: "As it is written there is none righteous, no not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable. There is none that doeth good, no not one; their throat is an open sepulchre. With their tongues they have used deceit; the poison of asps is under their lips, whose mouth is full of cursing and bitterness; their feet are swift to shed blood. Destruction and misery are in their ways, and the way of peace have they not known. There is no fear of God before their eyes." Rom. iii: 10-18. From this inspired description of the hearts and lives of our fallen race, they might have been condemned and no principle of justice been violated.

But in the midst of deserved wrath, God remembered them in mercy, and gave his Son not to condemn them, but that through him they might be saved. And it is certainly great grace or favor proceeding from the principle of love and mercy that allows sinful men and women to be

saved ; and especially is it great mercy and grace when we take into consideration what salvation has cost. It cost the richest gift of heaven, the beloved Son of God. And when we consider what Christ has done for our fallen race, we are still more deeply impressed that salvation is by grace, and not of ourselves. For the apostle has said, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. viii : 9. But how rich was he? The apostle says, "God in these last days hath spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. i : 2. He is heir of his Father's entire estate, heir to all the wealth in the entire universe of God. But how poor did he become? "And Jesus saith unto him, the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." Matt. viii : 20. None of the fallen sons and daughters of Adam ever became poorer than he. And for what did he become poor? Answer, that we through his poverty might be rich, that we might through him be made heirs of God and joint heirs with Christ. He emptied himself of all his glory that he might reach the lowest estate of our fallen race. "For verily he took not on him the nature of angels ; but he took on him the seed of Abraham." Heb. ii : 16. And the apostle said, "Let this mind be in you, which was also in Christ Jesus : who being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Phil. ii : 5-8. So he stooped to the lowest estate of man, and died the death of the cross, which none but servants who had committed a very great crime were doomed to die.

Thus he has provided salvation for the whole race of man—from the highest to the lowest. And under the new covenant, he is the only Savior. "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. In Christianity he is the Alpha and Omega, the beginning and the end, the first and the last. He is the only hope of the world for salvation from sin and Satan, for salvation from the grave, for an entrance into the everlasting kingdom. He died for our sins. His blood was shed for the remission of sins, and his is the only blood that can cleanse from sin. He was our greatest prophet while he was on earth. He is our great high priest in heaven, to appear in the presence of God for us. He is the one mediator between God and men, who gave himself a ransom for all. He is our advocate to make intercession for us before his Father. He reigns in heaven as a King of kings, and Lord of lords. He is ordained of God to be the judge of the quick and dead, to wind up the affairs of this world, and pronounce upon all, their doom for eternity. And in order to obtain salvation from sin and Satan, men and women must believe and obey the gospel of Christ; and to do this, all their powers must be called into exercise. In repenting of their sins, their moral powers are exercised. In confessing the Savior with their mouth, their vocal organs are exercised, and being baptized they exercise their physical powers.

In order that sinners may receive the grace of God in the remission of their sins, they must become the characters that God has promised to forgive, and must enter into that relationship where God has promised to forgive them. The effect of believing the facts of the gospel, is upon the heart, to call the affections away from the sins and vanities of the world and fix them upon righteousness and holiness, thus preparing them in heart to receive the remission of sins. But believing does not introduce them into that relationship where God has promised forgiveness. The effect of repentance is upon the life, is to change the life from the practice of sin to the practice of righteousness, and it prepares them in life for the remission of past sins, but does not introduce them into that relationship where God has promised the remission of sins. Confessing that Jesus is the Christ, the Son of the living God, produces an effect to some extent upon both the heart and life

and completes the preparation in heart and life, but does not introduce them into that relationship where God has promised pardon. Baptism does not have its effects upon the heart and life, but upon the state. It introduces into Christ where salvation is. It introduces into the kingdom of God's dear Son, in whom we have redemption through his blood, even the forgiveness of sins. And when they have thus received the grace of God in the forgiveness of their sins, they are then required to continue to exercise all their powers by walking in the commandments and ordinances of the Lord through life, in order to obtain the everlasting salvation. They must exercise their mental powers in searching the Scriptures in order to learn the will of the Lord, and their duty to him and to each other in all the relations of life. They must exercise their moral powers by "abstaining from all appearance of evil, and cleaving to that which is good;" by "denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." They must exercise their vocal powers by speaking the truth in love, by teaching the things that become sound doctrine, by exhorting and admonishing one another by prayer, thanksgiving and praise. The power of speaking, of communicating thoughts and ideas through words, is a very great power, for either good or evil. And God will hold us accountable for the manner in which we exercise it; for the Savior said: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii: 36, 37. They must exercise their physical powers by laboring with their own hands the thing which is good, that they may have to give to him that needeth; by visiting the fatherless and widows in their afflictions; by assembling together on the first day of the week to break bread, and by performing all other good works which God has before ordained, that we should walk in them. And all that faithfully walk with God in this world, the grace of God will be with them and sustain them in all the temptations and trials of life, and support them in their

dying hour, and in their resurrection will bring them up from the dead with spiritual and immortal bodies, fashioned like unto his glorious body; and then by the grace of God they will be caught up in the clouds to meet the Lord in the air. Then the grace of God will open to them the gates of the new Jerusalem, and give an entrance through, that they may walk her golden streets, and eat of the tree of life, and drink of the river of the water of life, and give to them the glorious privilege of associating with angels and all the blood-washed throng, and permit them to see the face of God unveiled, in all its glory and majesty, and to have his name on their foreheads, and to reign with him forever and ever. Then may all sing,

“Amazing grace, how sweet the sound,
That saved a wretch like me.”





SERMON No. XII.

THE FORM OF DOCTRINE.

“**B**UT 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.

Before calling attention to this passage of Scripture, we desire to make a few explanatory remarks. This passage is found in a letter to the disciples, and it is very important that we should rightly divide, and properly apply the Scriptures. The prime object of all the letters to disciples, is to teach Christian duty. But in these letters the writers often refer to what those disciples have done in becoming disciples. But when they do this they always speak of it in the past tense, as something already done. But when they speak of Christian duty, they speak in the present and future tense, as something to be done now and hereafter. And when they refer back to their conversion they generally speak of it in figurative language. In this sixth chapter of the letter to the Romans, the apostle evidently refers to what the Romans had done in obeying the gospel, and speaks of it as something past, something already done and completed. “Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we were buried with him by baptism into death.” Again, verse 5, “For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection.” Again, “But you have obeyed from the heart that form of doctrine.” The apostle speaks of it figuratively, and therefore uses words that they never used when they were

preaching to the unconverted; such as baptized into Christ, baptized into his death, buried by baptism into death. Form of doctrine, planted together in the likeness of his death, none of which they used in their preaching to the unconverted. And by observing these things we can always tell when they are referring to the conversion of disciples, and when they are speaking of Christian duty. And we wish now to call the attention of the reader to the general contents of this chapter. By examining this, you will see that the apostle represents the Romans as having been the servants of sin before they obeyed the form of doctrine, but that they had died to sin, and been buried in baptism and raised up, to walk in newness of life.

So we see that death, burial and resurrection are spoken of in this chapter, and there is a fixed order in which these events must take place. First, death, then burial, and lastly resurrection; and to change this order when applied to literal death, burial and resurrection, would be a violation of all law, human and divine. To bury a person before he is dead, would be to commit murder, and that would be a violation of the law. But when a person is dead, then all law, human and divine, requires that he should be buried, and to leave him unburied is a violation of the law. But we leave these remarks here until the proper place in our sermon to apply them.

And we now call special attention to the text at the beginning of this sermon; notice the apostle does not say you have obeyed that doctrine which was delivered you, but he says you have obeyed that form of doctrine. The doctrine is one thing, and the form another. The word form, as here used, means the image, pattern or likeness of anything, and is in this place the image or likeness of the doctrine mentioned by the apostle. In order to judge or tell whether a likeness is a good or true one, we must be acquainted with the substance, or that of which it is a form. And so in this we must know what the doctrine is, in order to understand the form of it. The question is, what is the doctrine? In answer we say, that if obedience to the form is required in order to be made free from sin, the doctrine is that by which salvation from sin is

provided. But what is that? We will let the apostle answer. 1 Cor. i: 1-5, "Moreover brethren, I declare unto you the gospel, which I preached unto you, which also you 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."

This is the doctrine of salvation from sin, and the only doctrine. For under the gospel dispensation there is no other sacrifice from sin, and no other blood that can cleanse from sin, but "the blood of Jesus Christ, his Son, cleanseth us from all sin." Christ died for our sins and shed his blood for the remission of our sins, and the only hope that sinners can have that they will be saved from their sins rests in the fact that Christ died for sin and his blood was shed for the remission of sin. It is for all the world, and for all time. We have now found the doctrine, the form of which the Romans obeyed, and it is the literal death, burial and resurrection of Christ. And the form must truly represent this doctrine, that is, when obeyed, it must bring the person into the likeness of the death, burial and resurrection of Christ: not literally, but figuratively.

I have often thought that the idea of moulding is represented here, and if so, the doctrine, which is the death, burial and resurrection of Christ, is the mould. And as a mould imprints its own likeness on that cast into it, so every one that obeys this form of doctrine, is cast into this mould, and receives its impress, is made like it. But let us examine this form of doctrine and see if this is so. In salvation there are two parts—a divine part and a human part. But neither of these parts by itself will save. They must go together. And here we find the doctrine in the divine part, in what the Lord has done; but we must look for the form in the human part. For it was the Romans that obeyed the form. We must, therefore, examine what Christ and the apostles required the unconverted to do, in order that they might be made free from sin, and see if

we can find the form in the commission that Christ gave to his disciples.

After he rose from the dead, he said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark xvi: 16. Here, to believe and be baptized are made conditions of salvation from sin. Again, he said, "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke xxiv: Here repentance is required in order to the remission of sins; and the Savior also taught confession. "Whosoever shall confess me before men, him will I also confess before my Father which is heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Mark x: 32. The Savior required the unconverted to believe the gospel, repent, confess him before men and be baptized, in order that they might be made free from sin. The apostles in their preaching to the unconverted required the same, and these are all that were required. So we will look for the form of doctrine in these. But where and how? We learn that when sinners believed the gospel, it made an impression on their hearts, they were pricked in their hearts. Acts ii: 37. Their hearts were changed from the love of sin, their affections called away from the love of sin and fixed on righteousness. The effect of repentance, is upon the life, to change the life from the practice of sin. Christ said, "The men of Nineveh repented at the preaching of Jonah." Matt. xii: 41. And in the third chapter of the Book of Jonah we read that Jonah entered into Nineveh and cried: "Yet forty days and Nineveh shall be overthrown." So the people believed God and proclaimed a fast, and put on sack cloth from the greatest of them to the least of them. And the king passed a decree that all be clothed in sack cloth, and that they should cry mightily to God, and turn every one of them from his evil way, and put away the violence that was in their hands." And the record says that God saw their works, that they turned from their evil ways, and God repented of the evil that he said he would do to them, and he did it not. From this we see that

when people repent, they turn from their evil ways. Paul said, "Godly sorrow works repentance to salvation not to be repented of," and in the case of the people of Nineveh, we have the sorrow manifested in their putting on sackcloth and sitting in ashes, and crying to God, which resulted in their turning from their evil ways, and that was what God accepted as their repentance, and upon which he spared the city. And in this form of doctrine the apostle sums up the effect of their faith and repentance upon their hearts and lives, and says that they were dead to sin, and asks, "how shall we that are dead to sin live any longer therein?" Again, he said, "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." They were dead to the love and practice of sin, and in this we find the first item in the form of doctrine.

The first item in the doctrine is, that Christ died for us. The first item in the form is, that the believing penitent dies to sin. The second item in the doctrine is, that after he died he was buried; and the second item in the form is, that after the sinner has died to sin, he is buried with Christ by baptism into death; and the third and last item in the doctrine is, that after Christ had been buried, he was raised up by the glory of the Father; and the third and last item in the form is, that after the believing penitent has been buried by baptism into death, he is raised up again to walk in newness of life. We have now found the whole form of doctrine, and how it was obeyed. And there is something beautiful and sublime in it. There is the most perfect agreement between the doctrine and the form in all its parts. The first item in the form is obeyed when the sinner believes and repents; the second and third when he is baptized. The burial and resurrection both take place in baptism, as Paul beautifully expresses it. Col. ii: 12, "Buried with him in baptism, wherein also ye are risen with him." From this we see that a person in order to be Scripturally baptized must be buried in the water and raised out of it again.

Here we wish to apply the remarks that we made in reference to the order in which the events of death, burial

and resurrection must occur. First, death; secondly, burial, and thirdly, resurrection; and to change this order is a violation of law. And this is equally true in this figurative death, burial and resurrection that we are considering. It is just as much a violation of the laws of Christ, the great king of Zion, to bury a person in baptism before he is dead to sin, as it is to bury a person alive literally. And we know that would be a violation of law. Christ does not authorize any to be baptized until they believe and repent. Then they are dead to sin, and it is the dead that are to be buried. But when persons have believed and repented till they are dead to sin, the law of Christ requires them to be baptized. And it is as much a violation of his law for them not to be baptized, as it is a violation of the laws of our land to leave a dead person unburied, to be devoured by the beasts of the field.

The form of doctrine is not obeyed until persons are baptized; nay, until they are buried in baptism and raised up again. Any thing that is called baptism that is not a burial and resurrection, is not the baptism that is taught and practiced by the apostle. And any one might as well undertake to prove that a dead person is buried when a handful of dirt is sprinkled or poured upon his head, as to prove that a person is Scripturally baptized when a few drops of water are sprinkled on his head. Such can never constitute obedience to the form of doctrine; and if they never obey from the heart the form of doctrine, they can never be made free from sin and become the servants of righteousness. And from this investigation we learn that Christ, after he had provided salvation from sin by his own death, burial and resurrection, saw fit to appoint such conditions of salvation that when complied with, brings the person into the likeness of his death, burial and resurrection. And he has promised all that comply with them, and will serve him faithfully until death, that in the resurrection they shall be made like him in his glorified body. And surely no one would ask more than to be like the Savior.

But let us hear some of his promises. 1 John iii: 1:
“Behold what manner of love the Father hath bestowed

upon us, that we should be called the Sons of God. * * * Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is." Now while the apostle did not seem to know what we would be in every respect, he seemed to know perfectly well that when Christ appeared his saints would be like him. But it may be asked in what respect will they be like him? Will it only be in spirit that they will be like him, or will they be like him in body also? Answer, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii: 20, 21. This shows that our bodies as well as our spirits will be made like him. O, what a glorious thought! what a precious promise! Christ was put to death in the flesh, but quickened by the Spirit. 1 Peter iii: 18, "And he rose to die no more; death hath no more dominion over him." Rom. vi: 9. And all his true followers will be raised in the same way. Rom. viii: 11, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." And as Christ, when quickened by the Spirit, rose to die no more, so all his people when quickened by the same Spirit, shall rise to die no more. In this respect then, they will be like him.

But it may be asked, what kind of a body does Christ have now, and what kind of a body will his people have when raised from the dead? We will let an apostle answer this. 1 Cor. xv: 36, "But some man will say, how are the dead raised up, and with what body do they come?" The apostle knowing that the followers of Christ, when looking forward to the resurrection, would be interested to know what kind of a body they would have; whether they would have the same kind of a body that they have here in every respect, or whether it would be different, submits the question and answers it. He first illustrates it, and in order to see the force of his illustrations we must keep the question before our minds, that is, how are the

dead raised up, and with what body do they come? The apostle says to the questioner, "Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain. It may chance of wheat or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body." Now the point in this illustration, I think is this: as the seed that we sow must die or be decomposed in order to produce another body, and as the body produced is not the same grain that was sown, so the body of the Christian that comes forth from the grave will not be the same body that was deposited there. And I think this view is confirmed by what follows. He says: "All flesh is not the same flesh; but there is one kind of flesh of men, and another flesh of beasts, and another of fishes, and another of birds. And there are also celestial bodies, and bodies terrestrial. But the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." Now if so many things differ from each other in nature, we need not think it strange if the body raised from the grave differs from the body deposited there.

The apostle having now illustrated this question to prepare the mind to receive the full answer, proceeds to tell the particulars in which the body raised from the grave will differ from the body that was deposited there. Having referred to the fact that so many things in nature differ, he says: "So also is the resurrection of the dead. It (the body) is sown in corruption, it (the body) is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." Here we have full answer to the question, "how are the dead raised up, and with what body do they come?" The answer is, they come with a spiritual body, one that will never corrupt again, one that will never die, one that is strong and glorious, one that will never grow feeble with age; but re-

main in immortal youth and beauty forever. One that will be permitted to enter through the gates into the city, and walk her golden streets, and will have right to the tree of life, and will be counted worthy to stand among the angels and move in the society of the blood-washed throng, and will be permitted to see the face of God and reign with him forever and ever. O, happy prospect! O, glorious hope, to be permitted to live in anticipation of such a home.

But the question may be asked, will the saints that are living on earth, at the coming of the Lord, be taken to heaven as they are? Paul says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. iv: 16. Here the apostle says the living saints will be caught up in the clouds, and will be forever with the Lord, but does not say whether they will be changed or caught up as they lived in this world, with their bodies of flesh and blood. But in 1 Cor. xv: 50-56, he says, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I show you a mystery; we shall not all sleep, but shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

The apostle is here speaking of the everlasting kingdom, and says that flesh and blood cannot inherit it. When our first parents sinned, they were separated from God, and all their posterity have lived away from God, as the prophet said, "But your iniquities have separated between you

and your God, and your sins have hid his face from you that he will not hear." Isa. lix: 2. And as the apostle said, "We are always confident, knowing that whilst we are at home in the body, we are absent from the Lord." 2 Cor. v: 6. No man in the flesh can see God. As long as he is in the flesh he remains away from the Lord. But the apostle tells us the living saints will be changed in the same moment that the dead saints are raised; that they will be made incorruptible and immortal, and will be prepared for the presence of the Lord, and will be caught up in the clouds to meet the Lord in the air, and be forever with the Lord.

So all that obey the form of doctrine from the heart, and are made free from sin, and live the new life, are perfectly safe whether they die and go down to the grave, or live on earth till the Lord comes. And dear reader, let me ask, have you obeyed from your heart the form of doctrine, or are you still the servant of sin? If so, let me ask what is your wages, what does sin propose to give you for your service? The apostle says, the "wages of sin is death." And it is not only the death of the body, but it is the second death, which consists in being cast into the lake that burns with fire and brimstone. Is this worth laboring for? Can you afford to spend your life for such a reward? Surely not. Stop and think before it be too late. Be persuaded to obey the form of doctrine, and you will be made free from the tyrant of sin, and become the servant of God, and then have your fruit unto holiness, and the end will be everlasting life. This is worth laboring for. It is worth spending your life for, to have everlasting life, and an inheritance that is incorruptible, one that can never be defiled, and that will afford you perfect and uninterrupted happiness, world without end.





SERMON NO. XIII.

THE CONVERSION OF CORNELIUS.

IN this sermon we propose to examine the conversion of Cornelius and his household; and as they were the first Gentiles that were converted under the preaching of the apostles, we desire to be very careful in examining it; for we are satisfied that it is not well understood in this age, and many seem to think that they were not converted as the people were on the day of Pentecost. Many teach that Cornelius and his kindred and his friends were converted by a direct outpouring of the Holy Spirit upon them, and that, therefore, *all* Gentiles must be converted in that way; and in view of this, we will submit a few facts in reference to the great scheme of redemption provided by our Lord Jesus Christ for the fallen race of men.

We find from the plain teaching of the Bible that it was for all nations. See Gen. xxii: 15-19: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, by myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing, I will bless thee; and in multiplying, I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." And this promise referred to Christ as the seed through whom the blessing was to come. Gal. iii: 16, "Now to Abraham and his seed were the promises made. He saith not and to seeds, as of many, but as of one, and to thy seed which is Christ." From this we learn that the blessing

was to come to all nations through Christ, and when Christ came to provide the blessing he died for all. 2 Cor. v: 14, 15, "For the love of Christ constraineth us because we thus judge that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." And after he died and rose again, he embraced all nations in his commission to his apostles. Matt. xxviii: 19, "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 always, even unto the end of the world." Mark 16: 15: "And he said unto them, 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." Luke xxiv: 46: "And he said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." And he put no difference between these nations. Acts xv: 7-10: "And when there had been much disputing Peter rose up and said unto them, Men and brethren, ye know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe. And God which knoweth the hearts bear them witness giving them the Holy Ghost even as he did unto us, and put no difference between us (the Jews) and them (the Gentiles) purifying their hearts by faith." Rom. x: 11: "For the Scripture saith whosoever believeth on him shall not be ashamed, for there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him." 1 Cor. xii: 13: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit," And all nations were under sin. Rom. iii: 9: "What then? are we (the Jews) better than they (the Gentiles)? No, in no wise.

For we have before proved both Jews and Gentiles that they are all under sin." Verse 23, "For all have sinned and come short of the glory of God."

From these Scriptures we learn certain facts that we should bear in mind while examining the conversion of Cornelius. First, that the salvation presented in the gospel of Christ is for all nations, is for all the world, and that Christ provided salvation for all when he died for all, when he, by the grace of God, tasted death for every man. Heb. ii: 9. "And when he gave himself a ransom for all." 1 Tim. ii: 6. "And when he by his own blood entered into the holy place not made with hands, and through the eternal Spirit offered himself without spot to God." Heb. ix: 11-15. Second, that in salvation there is no difference between the Jews and Gentiles; that they have "all sinned and therefore all need salvation," and the commission which we have already cited shows that they are all to be saved alike, that they are all to believe the same facts, obey the same commands, and that all have the same promises.

From the testimony now submitted, we have come to the conclusion, yea, are driven to the conclusion, that whatever the apostles required of sinners in one nation, they required the same of sinners in all nations. They had but one gospel to preach in all the world, and that one gospel contained the same conditions for all the world; therefore, whatever was necessary to the conversion and salvation of sinners in one nation, was, and is still necessary to the conversion and salvation of sinners in all nations. With these premises laid we are ready to take up the conversion of Cornelius, and examine it, and compare it with the other conversions recorded in Acts of Apostles. Acts x: 1-7: "There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band; a devout man, and one that feared God with all his house; which gave much alms to the people and prayed to God always. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him and saying unto him, Cornelius; and when he looked on him he was afraid, and said, what is it

Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa and call for one Simon whose surname is Peter. He lodges with one Simon, a tanner, whose house is by the sea-side. He shall tell thee what thou oughtest to do."

In this, we have first the character of Cornelius given. And from it we learn that a man may be a devout man, and may fear God and give much alms to the people, and may be a praying man, yea, he may keep up a regular course of prayer, and yet not be a saved man. But why not? Because these are not the conditions upon which the Lord has promised salvation to alien sinners under the gospel dispensation, as we shall show before we are done with this investigation. In the next place, in the Scripture above cited, we have the visit of the angel to Cornelius, which told him where Peter was, directed him to send for him, and promised him that he (Peter) would tell him what he ought to do; or as Peter states it, Acts xi: 14, "He shall tell thee words whereby thou and all thy house shall be saved."

Peter was to set forth in words what Cornelius was to do to be saved, and therefore, there was something else to be done beside what he had already done, before he could be saved. But the next question is, will Peter with his present convictions, go with the men into this Gentile's house? The Lord knew that he would not, and while the men were on their way, the Lord went to work with Peter to convince him that it was right for him to go. He first showed him a vision, a great sheet let down from heaven, wherein were all manner of four-footed beasts of the earth, and creeping things, and fowls of the air. And he heard a voice saying unto him, arise, Peter, slay and eat. But Peter refused, although he was very hungry; and I think the reason is that he saw nothing on that sheet that the law permitted a Jew to eat. While he thought on the vision what it should mean, the men that were sent from Cornelius arrived and inquired for Peter. "Then the Spirit said to him, Behold, three men seek for thee: arise, therefore, get thee down and go with them, doubting noth-

ing; for I have sent them." This removes all his doubts and misgivings, and prepared him to go. Hence he arose and went to the house of Cornelius. And after Cornelius had related the vision of the angel to him, "Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him and worketh righteousness is accepted with him." Peter was now convinced that the Gentiles had a right to the gospel of Christ; that the middle wall of partition between Jew and Gentile was now broken down, and that there was now no difference between them, but they were all to be saved through Christ alike. He then began and preached to them the facts concerning Christ; his life and miracles, his death, resurrection and ascension to heaven, and said, "To him gave all the prophets witness that through his name, whosoever believeth in him, shall receive remission of sins." But another question comes up at this point. Will the Jewish disciples permit the Gentiles to be baptized into the church with them? The Lord knew that with their present convictions of right they would not. There were six of them here, who had accompanied Peter from Joppa. So the Lord went to work to convince them that the Gentiles had a right to the blessings of the gospel of Christ equal with the Jews. Hence the record says, "While Peter yet spake these words, the Holy Ghost fell on all them that heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, "Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And did the Lord succeed in convincing these six brethren?" Yes, the Lord's plans never fail. So they did not forbid water, and "Peter commanded them to be baptized in the name of the Lord." And after this, Peter and these six brethren went to Jerusalem. "And when he was come they that were of the circumcision contended with him, saying, thou wentest in to men uncircumcised, and didst eat with them." Acts xi: 2, 3.

So the church at Jerusalem was not yet convinced that the Gentiles had a right to the gospel, for they thought Peter had done wrong in going among them, and eating with them. Hence they contended with him. How then was the church at Jerusalem convinced that the Gentiles had a right to the gospel? The record says, "Peter rehearsed the matter from the beginning, and expounded it by order unto them." He told them that he was in the city of Joppa praying, and that he saw a vision, a great sheet let down from heaven having on it all manner of beasts and fowls and creeping things, and that a voice said to him, Arise, Peter, slay and eat. But he refused, saying that nothing common or unclean had at any time entered into his mouth. But the voice said, what God hath cleansed that call thou not common; and that this was repeated three times. He then rehearsed the coming of the three men from Cesarea, the Spirit bidding him to go with them, nothing doubting, and said, "Moreover these six brethren were with me, and we entered into the man's house." He also rehearsed the vision that Cornelius saw in his house, of an angel that told him to send for Peter. And he said, "As I began to speak the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them, the like gift as he did unto us who believed on the Lord Jesus Christ, what was I, that I could withstand God? When they heard these things, they held their peace and glorified God, saying, then hath God also to the Gentiles granted repentance unto life." Acts 11th chapter. We now see that the church at Jerusalem was convinced that the Gentiles were entitled to all the blessings of the gospel of Christ equally with the Jews. And after this no true disciple among the Jews ever opposed the gospel being preached to the Gentiles. But from that time on the apostles and evangelists preached to the Gentiles as much as they did to the Jews.

But another question now comes up in this investigation, and that is, what converted these Gentiles? Was it this miraculous outpouring of the Holy Spirit upon them, or

were they converted by believing and obeying what Peter preached to them? And I am aware that many religious teachers in this age will answer that they were converted by this miraculous outpouring of the Spirit; that it gave them their faith and repentance, and secured for them the remission of their sins. They say that the first Gentiles were converted by an immediate operation of the Holy Spirit, and that, therefore, all Gentiles are converted in the same way. Hence, when they go to work for the conversion of sinners, they pray to the Lord to send down the Holy Spirit upon them, and quicken the dead faculties of their souls, and convert them. Therefore we must closely examine this theory and see if it is true. For if it is not true, it is deceiving and misleading more people than any other theory of conversion known to me; for there are more people under its influence than any other. So let us look into it by the light of the Scriptures.

This outpouring of the Holy Spirit at the house of Cornelius was evidently the baptism of the Holy Spirit, for Peter said it fell on them as on us at the beginning, and the pouring out of the Holy Ghost on the apostles on the day of Pentecost was certainly the baptism of the Holy Ghost. Christ said to them just before he ascended to heaven that they should be baptized with the Holy Ghost not many days hence. Acts i: 5. And all Bible students known to me agree that the pouring out of the Holy Spirit upon the day of Pentecost was the fulfillment of this promise, and the outpouring of the Holy Spirit at the house of Cornelius made Peter remember this promise. See Acts xi: 16. This being settled, we ask, was the baptism of the Holy Ghost intended to convert those that were baptized with it? Did it ever do this? The first mention of the baptism of the Holy Ghost was made by John the Baptist. Matt. iii: 11: "I indeed baptize you with water; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire." The other evangelists record the same. There was no blessing promised in connection with it as a condition, and it is evident that the apostles were not converted by it; for they were disciples

before they were baptized with it. But it was to endue them with power from on high. Christ had said to them, Ye shall receive power after that the Holy Ghost is come upon you. But the question is still urged, Did not this outpouring of the Holy Ghost convert the Gentiles at the house of Cornelius? Is there any evidence that they were converted in any other way? We answer there is. Acts xv: 7: "And when there had been much disputing, Peter rose up and said unto them, men and brethren, ye know how that a good while ago God made choice among us that by my mouth the Gentiles should hear the word of the gospel and believe."

So, then, this outpouring of the Holy Ghost did not give them their faith, but they heard the word of the gospel at Peter's mouth, and believed. And this agrees with Paul, that faith comes by hearing and hearing by the word of God. Rom. x: 17. And their hearts were not purified by the outpouring of the Spirit; for Peter said, he put no difference between us and them, purifying their hearts by faith. And the Holy Ghost did not give them repentance, for God granted them repentance unto life, and granted it through the preaching of Peter; for Christ said that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke xxiv: 47. And the Holy Ghost did not forgive their sins, for Peter said in his sermon to them, "To him (that is to Christ) gave all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." And "Peter commanded them to be baptized in the name of the Lord." And baptism in the name of Jesus Christ is for the remission of sins. See Acts ii: 38.

So the Gentiles were converted like the Jews, by hearing, believing, and obeying the gospel. But the question will be asked, what did the outpouring of the Spirit do for the Gentiles? We have seen that it convinced the Jews, that the Gentiles had a right to the blessing of the gospel. But what did it do for the Gentiles? We have shown that it did not convert them, but we have not shown what it did do for them. We will now endeavor to do this. Acts xv: 8: "And God which knoweth the hearts bare

them witness, giving them the Holy Ghost as he did unto us; and put no difference between us and them, purifying their hearts by faith." From this we see that God bare them witness by giving them the Holy Ghost. The Gentiles were excluded by the law of Moses from the worshiping assemblies of the Jews, and no doubt regarded themselves as a cast-off people, having no interest in the God of the Jews. But they were convinced by this outpouring of the Spirit that they had a right to all the blessings of the gospel of Christ.

But we are not done with the baptism of the Holy Spirit yet. We believe there are dangerous errors taught in reference to it that ought to be exposed. There are many who teach that in every place in the Scriptures where salvation or remission of sins is in any way connected with baptism, or in any way made to depend on it, that it is the baptism of the Holy Ghost, and there is a strong tendency among religious teachers to repudiate water baptism altogether. I heard quite a prominent preacher in his church read the following Scriptures and make the following remarks (I use his own language). He read first the record of the commission as given by Mark; Mark xvi: 15: "And he said unto them, 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." He then said, "My congregation, if the baptism in this place is water baptism, then the Campbellites are right and we are wrong, and will all go to hell unless we change; for salvation is unmistakably connected with baptism in this passage, and there is no way to evade it." He next read, Acts ii: 38: "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." And made the following remarks: "If the baptism in this passage is water baptism, the Campbellites are right and we are wrong. For remission of sins is here unquestionably connected with baptism and made to depend on it, and there is no way to evade it." Said he, "It is worse than nonsense to say that the word for, means because of, and no man of

sense and learning will take that ground." He then read Acts xxii: 16: "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." And he said, "There is less chance to quibble around the plain meaning of this passage than either of the others. Whatever baptism this was, Saul's sins were washed away by it, and there is no way to get around it." He then spent the rest of the time in trying to prove that the baptism in all these passages was the baptism of the Holy Ghost, and argued that the baptism of the Holy Ghost is the baptism that saves sinners. And so far as I could judge, a large majority of the congregation approved it. This doctrine is being preached all over our country, and believed by very many of the people. And as I am well satisfied that it is a dangerous doctrine, I propose to examine it in the light of the word of God. And first, by what rule or rules can we determine in any and all places where baptism is mentioned, what baptism it is, whether it is the baptism of the Holy Ghost, or water baptism? The first thing we call the attention of the reader to is this, that Christ is the only administrator of the baptism of the Holy Ghost. This is proven by the language of John the Baptist. When speaking of himself and Christ he said, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire." Matt. iii: 11. And that it was Christ that John was speaking of, is shown by Paul when he said, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus." Acts xix: 4. And as Christ is the only administrator of the baptism of the Holy Ghost, then when baptism is said to have been administered by men, it is water baptism, for men cannot baptize with the Holy Ghost. The baptism required in the commission is water baptism, for Christ commanded the apostles to "teach all nations, baptizing them." Matt. xxviii: 19.

Rule second—When any person is commanded to be

baptized, it is water baptism ; for no one was ever commanded to be baptized with the Holy Ghost. In that, they are entirely passive. They have no agency in the baptism of the Holy Ghost. This being true, the baptism of Pentecost, the baptism of the Gentiles at the house of Cornelius, and the baptism of Saul was water baptism ; for they were all commanded to be baptized.

Rule third—When any one is said to be baptized in a name, or names, it is water baptism, for the baptism of the Holy Ghost was never administered in any name. So this rule shows that the baptism on Pentecost, the baptism of the Samaritans, the baptism at the house of Cornelius, and the baptism of the commission is water baptism.

Rule fourth—When there is any blessing promised on condition that a person is baptized, it is water baptism ; for there was no blessing promised to any for being baptized with the Holy Ghost. This rule shows that the baptism in the commission by Mark was water baptism ; for he said, “He that believeth and is baptized shall be saved.” It also shows that the baptism on Pentecost, and the baptism of Saul, was water baptism, for the remission of sins was promised in connection with these baptisms.

Rule fifth—When persons are represented as being actively engaged in the matter of baptism, it is water baptism ; for in the baptism of the Holy Ghost they were entirely passive. This rule shows that the baptism of Lydia, and the jailor, and the Corinthians, and the twelve at Ephesus, was water baptism ; for it is said of Lydia that she attended to the things spoken by Paul, and that she and her household were baptized. Acts xvi: 15. And it is said of the jailor that he took them and washed their stripes and was baptized he and all his straightway. Verse 33. And it is said many of the Corinthians hearing, believed and were baptized. Acts xviii: 8. And it is said of the twelve at Ephesus, when they heard this, they were baptized in the name of the Lord Jesus. Acts xix: 5. So we see that all these were actively engaged, that they all did something in the matter, and they were evidently baptized by men. Paul says he baptized some of the Corinthians. 1 Cor. i: 14-17.

Rule sixth—When baptism is said to introduce the persons baptized into any special relationship, it is water baptism, for the baptism of the Holy Ghost is nowhere said to bring the persons baptized with it into any special relationship. So we conclude that when Paul said, “Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death, therefore we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life,” (Rom. vi: 3, 4) and when he said to the Galatians, “For as many of you as have been baptized into Christ have put on Christ,” (Gal. iii: 27) that he was speaking of water baptism. And when he said, “Buried with him in baptism, wherein also ye are risen with him,” (Col. ii: 12) he was speaking of water baptism. Indeed we feel sure of this, for the baptism of the Holy Ghost is nowhere said to bring us into Christ, or into his death, and is nowhere spoken of as a burial and resurrection. And when Peter said, “The like figure whereunto even baptism doth also now save us,” (1 Peter iii: 21) he was surely speaking of water baptism, for he ascribed salvation to it, and salvation is nowhere ascribed to the baptism of the Holy Ghost.

We have now submitted six rules by which to distinguish between the baptism of the Holy Ghost and water baptism, and we do not think that they can be set aside. And by applying them we have found that in all cases where persons are represented as being baptized under the preaching of the apostles to the unconverted, and in their letters to disciples, it was water baptism. And we think we have shown that this teaching that in all cases where salvation is any way ascribed to baptism, it is the baptism of the Holy Ghost, is radically wrong, and therefore deceiving people, and that it ought to be stopped. There are really but two cases of the baptism of the Holy Ghost on record: the one on the day of Pentecost, and the other at the house of Cornelius, and they were both miraculous, as any one can see by examining them. In regard to the first we read that “when the day of Pentecost was fully come they (the apostles) 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: 1-5. Now, we cannot conceive of any thing more miraculous than this. First, the sound as of a rushing mighty wind is one of the most alarming and terrific sounds that ever strikes the ears of mortals. Then the cloven tongues resembling lambent flame sitting on each of them, was indeed very wonderful. And then they, though unlearned men, were suddenly enabled to speak in all the languages of the earth, was one of the most stupendous miracles ever performed among men.

From this we may draw some idea of the miraculous nature of the baptism of the Holy Ghost. And Peter said that the out-pouring of the Spirit at the house of Cornelius was like this, "that the Holy Ghost fell on them as on us at the beginning." The baptism of the Holy Ghost, as well as all other miraculous manifestations of the Holy Spirit had an object to accomplish in the world, and when that object was accomplished it was no longer necessary and was therefore withdrawn. It was necessary in the establishment of the church, but not in its perpetuation. When once perfected, it was self-perpetuating. These miracles were necessary until the perfect law of liberty was given and committed to record, and then everything that was necessary for the conversion of sinners could be done under the direction of that law, as also everything necessary for the government of the church was contained in that law. So when the gospel was fully preached and confirmed by miracles, and the church was perfected, and the perfect law written out, the baptism of the Holy Ghost and spiritual gifts had accomplished the end for which they were given, and then they ceased. There are no baptisms of the Holy Ghost now, nor any miraculous manifestations of the Spirit. And therefore we are confirmed in the conclusion that water baptism is the one baptism that was continued after all miracles ceased; that

water baptism is for the remission of sins; that it introduces the penitent believer into Christ, into the benefits of his death; that God through water baptism, as the appointed means, delivers the penitent believers from the power of darkness, and translates them into the kingdom of his dear Son, in whom they have redemption through his blood, even the forgiveness of sins. They are then new creatures: old things are passed away, all things have become new. They are free from condemnation and enjoy all spiritual blessings in heavenly places in Christ, are sealed with the Holy Spirit of promise, and enjoy the earnest of their everlasting inheritance. Their prayers are now heard and answered, and if they abide in Christ until death, they will die in the Lord, and rest from their labors and their works will follow them. And when the Lord descends from heaven with a shout and the voice of the Archangel and the trump of God, they will be raised from the dead to die no more, but will be caught up in the clouds to meet the Lord in the air and so shall they ever be with the Lord. That this may be my happy lot, together with all the ransomed of the Lord, is my prayer in Jesus' name.





SERMON NO. XIV.

MORAL AND POSITIVE LAW.

“**N**OW Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria; he was a mighty man in valor, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman’s wife. And she said unto her mistress, Would God that my master was with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray, and see how he seeketh a quarrel against me. And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger

ger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant." 2 Kings v: 1-16.

We desire to make a few remarks in reference to this connection of Scripture before we attempt a general application of it to our subject. The leprosy was a very loathsome disease, one that none of the physicians could cure, and therefore dreaded more than any other disease. When a person had the leprosy he expected it to cling to him until it undermined his constitution and resulted in death; and this, I think accounts for the readiness with which he complied with the wish of the little maid. But even great men sometimes make mistakes; and here both Naaman and the king of Syria made a mistake. The king of Syria sent him to the *king* of Israel, instead of the *prophet*. The little maid said nothing about the king of Israel at all, but said, "Would God my master was with the prophet that is in Samaria, for he would recover him of his leprosy." And his going to the king came near disappointing all his hopes of a cure; for the king thought it an insult, and became so angry that he rent his clothes. And when kings who are always attended by armed force become

angry enough to rend their garments, there is great danger that the one who has so offended him, be slain. And if the prophet had not heard of the matter, and sent a messenger to the king, and required Naaman to come to him, no doubt Naaman and all his company would either have been slain, or captured, or driven from the city. At least, I am sure he never would have been cured of the leprosy by the king. And I think that very many people make very serious mistakes in our day. When they start out to seek salvation or the remission of sins, they go to the mourners' bench or altar of prayer to find it. And we think they will be as much disappointed as Naaman was when he went to the king instead of to the prophet. But Naaman was directed by his king to go there, and so the people are directed in our day by their their teacher to go to the mourners' bench. But Christ and the apostles have said just as little about the people going to the mourners' bench to find pardon, as the little maid said about Naaman going to the king; that is, just nothing at all.

But we wish to state a few facts, or lay a few premises before making an application of this connection of Scripture to our subject. And first, God in creating the human family conferred on them certain powers and capacities, and gave them the control of those powers, and required them to exercise those powers in obedience to him. God has conferred on men and women both mental and physical power; and as he has given them the control over these, he holds them responsible for the manner in which they exercise them. And God never makes his blessings to man depend upon a mental act alone or upon a physical act alone. But his requirements are always of such a character as to require both mental and physical action. And we call attention here to the fact that when God makes any blessing depend on any number of conditions; he never places a mental act as the last act; that is the act that connects them with the promise. But he always places a physical act as the last and connecting link that connects with the promise. We here submit another fact, and that is this: that the blessing promised is never contained in the things the people are required to do. But

the things required to be done are only the conditions upon which the Lord promises the blessing. But so far as receiving and enjoying the blessing is concerned, it is the same thing as if the blessing was contained in what we do ; for if we never comply with the conditions, the Lord will never confer the blessing upon us. But when we comply with all the conditions, we do not purchase the blessing by paying an equivalent for it, and thus bring God under obligation to us ; we only discharge a duty that we justly owe to him. For to "fear God and keep his commandments is the whole duty of man." Eccl. xii : 13. And Christ said, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants : we have done that which was our duty to do." Luke xvii : 10. So then when we do all that is commanded us, we only do that which is our duty to do, and do not purchase salvation. Salvation is by grace. Eph. ii : 8, "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." If salvation was in what we are commanded to do, we should save ourselves, and would have a right to claim the glory. But as salvation is not in what we do, we are constrained to give all the glory to God, and count ourselves unprofitable servants. And we here submit another fact : that God's laws or precepts are of two kinds, which, for the sake of being better understood, we divide into moral and positive. God's appointments, or the conditions on which he has made his blessings depend under every covenant have contained both moral and positive precepts. And it is a fact that when God made any blessing depend on conditions with which the people were to comply, he never placed a moral precept as the last and connecting link that connected them with the promise, but always a positive one. But it will be asked, what is moral law, and what is positive law ? and wherein do they differ from each other ? We will now endeavor to answer these questions.

Moral precepts are such as grow out of our relationships to our fellow beings, and are such as contain something morally good within them ; such as, that when we comply

with them, good will result from it to some one or more of our fellow beings. Moral precepts have between them and their results the relation of cause and effect. Moral precepts are such as these: "Thou shalt not kill; thou shalt not steal; thou shalt not bear false witness." Such as these also: "Husbands, love your wives: wives, obey your husbands: children, obey your parents: fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Now, we can readily see that all these precepts are good in themselves, and that they grow out of our relations to each other. And we can as readily see that when we observe them, that good will result to some one or more of our fellow beings, and that if we transgress them, some one or more of our fellow beings will be injured. If we keep the first class mentioned—thou shalt not kill, steal, or bear false witness—its tendency is to promote the welfare and happiness of all around us. But if we violate them, injury will result. If we kill, not only the one killed is injured, but all his friends and relatives are injured to the extent that their happiness and welfare was connected with him. So of all the rest. And if we observe the second class mentioned—husbands love your wives; wives obey your husbands—we can readily see that if the husband loves his wife he will treat her kindly, and her happiness will be promoted. But if he does not love her, he will not give her that attention that he should, and she is injured. And if she does not obey him, it produces similar results. And so of all the rest of this class. Any precept that, when observed, will promote the happiness of those we are connected with, or that when violated will injure them, is a moral precept.

Positive laws or precepts are such as grow out of our relations to God, and such as do not contain the relation of cause and effect; such as when kept or violated do not benefit or injure others; such as that we cannot see any thing good that would result from the observance of them, or any evil that would result from violating them. And indeed there is neither good nor evil in them when connected with the authority and promises of God. But they

are intimately connected with the authority and promises of God, and that gives to them the greatest possible importance; so that we cannot say that they are not necessary, or that it is not essential that observe them, without setting aside the authority of God, and forfeiting our right to his promises. Positive law embraces all forms, ordinances and ceremonies under the law of Moses. The command to keep all the Sabbaths, the weekly Sabbath, the yearly Sabbath, and the year of jubilee; the command to observe all feasts required in the law, the feast of the passover, the feast of weeks, and the feast of tabernacle; the command to offer all the various offerings under the law were positive laws. Under Christianity, the requirement to confess Christ with the mouth, and to be baptized, are positive precepts to the sinner. To pray, to observe the Lord's day, to assemble on the first day of the week, to take the Lord's supper, are all positive precepts to the disciples. Now, we can readily see that to observe anyone of the above catalogue could not benefit anyone else, nor to reject them injure any one else. There can be no reason found for obeying a positive precept only the authority of God. We cannot see any good that would result from it to induce us to obey it. Therefore positive precepts are the only true tests of our loyalty to God. Nothing but strong and unwavering faith in God and true reverence for his authority, will influence persons to obey a command that they can see no other reason for, only his authority. But this is a sufficient reason for all men and women of strong faith. All they desire to know is, that the Lord has commanded it, and that it is applicable to them, and they will obey it whether they see any reason in it or not. Moral precepts cannot be such a test of our loyalty to God, for persons might be induced to obey them from the good that would result to themselves, without any reference to the authority of God.

We wish now to make an application of the connection of Scripture at the beginning of this sermon to the above facts and premises. And first, there was a mental action. Naaman had strong enough faith in the word of the little maid to determine to go to the prophet; his faith and his

decision were mental actions. But it required physical action to go, and physical action to obey the prophet. So he arose and went; but when he came to the house of the prophet, and he sent his servant to tell him to go and wash in Jordan seven times, he had no faith in it, and became angry, and determined not to do it. Here his mind acted again in determining not to do it, and his body acted again when he turned and went away in a rage. And he went away a leper just as he came. He was, so far, not benefited by coming. But when his servants said, Father, if the prophet had bid thee do some great thing, wouldst thou not have done it?—this touched the proper cord of his heart; for he knew that if the prophet had told him to do some great thing, he would have done it. He had come prepared to make a very great sacrifice, if the prophet required it. He brought a vast amount of money along. He had ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. One talent of silver was worth sixteen hundred dollars of our money. And when his servant said, How much rather, when he saith unto thee, wash and be clean? he reconsidered the matter, and determined to obey the prophet. Here his mind acted again, and he went down and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like the flesh of a little child, and he was clean. What the prophet commanded him to do was physical action, and it was positive law, and connected him with the promise that he should be clean. But the question comes up, Was the virtue or power that cleansed him in the water, or in the act of dipping in the water? It certainly was not in either of them, but it was the God of Israel that cleansed him. He was conscious of this, and so he returned to the prophet, and said, Behold, I know that there is no God in all the earth but in Israel, and he determined not to worship any other God. Thus, we see that it was not what he did that cleansed him. These were only the conditions upon which God promised to cleanse him, and if he had not complied with them, God would not have cleansed him. And although it is clear that the power was not in what he did that cleansed him, yet so far

as his being cleansed was concerned, it is the same thing as if it was ; for God would not have cleansed him at all if he had not done them. But if he had believed that what he did cleansed him, he would have claimed all the glory of his cleansing ; or if he had believed the virtue was in the water, he would have given the glory to the water. But as it was, he gave all the glory to the God of Israel.

We will now present the conditions of salvation from sin under the new covenant, as taught by Christ and the apostles. According to the teaching of Christ, all had to believe on the Son of God, for he said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world ; but that the world through him might be saved. He that believeth in him is not condemned ; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John iii : 16-19. "He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him." John iii : 36. These are enough to show that none can be saved under the gospel dispensation unless they believe on the Son of God. This was the labor of the apostles in all their preaching to sinners, and in all they wrote concerning the life, death, resurrection, and ascension of Christ. And Christ made it a condition of salvation when he said, "He that believeth and is baptized shall be saved ; but he that believeth not shall be damned." Mark xvi : 16. And the apostles said, "Without faith it is impossible to please him : for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi : 6. This is enough to settle the question, that faith in the Son of God is a condition of salvation, without which the sinner cannot be saved at all. The Savior made repentance a condition of salvation, without which the sinner cannot be saved, when he said, "Except ye repent, ye shall all likewise perish." Luke xiii : 3-5. Also when he said, "That repentance and remission of sins should be preached in his name among all nations, beginning at Jeru-

salem.' Luke xxiv : 47. The apostles made repentance a condition of salvation, when he said to believers, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii : 38. Also when he said, "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." Acts iii : 19. The Savior made confession a condition of salvation when he said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven ; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. x : 32. The apostle also made confession a condition of salvation, when he said, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. x : 9. The Savior made baptism a condition of salvation, when he said, "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of Holy Ghost." Matt. xxviii : 20. And when he said, "He that believeth and is baptized shall be saved : but he that believeth not shall be condemned." Mark xvi : 16, Revised Version. The apostle made baptism a condition of pardon, when he said, "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. Ananias made it a condition of pardon, when he said to Saul, "Why tarriest thou ? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii : 16.

That the above are all conditions of salvation, without which the sinner cannot be saved, cannot be denied by any one who believes the New Testament. And in these conditions, faith and the godly sorrow that works repentance are acts of the mind, and confession and baptism are acts of the body. So we have in these conditions both mental and physical action. Faith and repentance are moral precepts, while confession and baptism are positive precepts. And according to our premises, God never

places a mental act as the last and connecting link that connects one with the promise ; nor does he ever place a moral precept as the last and connecting link that connects with the promise. This is true to the letter in these conditions. The mental acts and moral precepts are first ; the physical acts and positive precepts are last, and connect with the promise of remission of sins and the gift of the Holy Spirit. And whenever baptism and any one of the other conditions are connected together, baptism is always last. When Christ said, " He that believeth and is baptized shall be saved," *believe* is first, *baptism* last. When repentance and baptism are placed together, *repentance* is first, *baptism* last, as when Peter said, " Repent and be baptized every one of you." When confession and baptism are placed together, *confession* is first, and *baptism* last, as in the case of the Ethiopian eunuch. And permit me here to say that whenever any blessing is made to depend on a given number of conditions, the receiving of that blessing is always made to depend on the performance of the last act, or complying with the last condition. In Naaman's case his cleansing was made to depend on his dipping himself seven times in Jordan, and more directly upon the seventh dipping than any other. It is true that he could not dip the seventh time till he had dipped six times. But he could have dipped six times and stopped, and not have dipped the seventh time at all. And if he had done this, he would have stopped short of the promise ; for nothing but the seventh dipping could bring him to the promise. So in his case the whole depended on the performance of the last act. And in the conditions of pardon under the gospel dispensation, as we have clearly shown, baptism is the last and connecting link that connects the penitent believer with the promise of remission of sins. And until some one proves from the Bible that Naaman was cleansed before he dipped the seventh time, I must contend that the sinner cannot be pardoned until he is baptized ; for baptism stands in the place in the conditions of salvation under the gospel dispensation, that the seventh dipping did in Naaman's case. And we might illustrate and confirm this by a number of other cases

recorded in the Bible. But we will present only one more.

In the sixth chapter of Joshua we have the account of the taking of Jericho by Israel. And that they might get into the city, it was necessary that the walls around it should be broken down. And in order that this might be done, the Lord commanded the children of Israel to compass the city about, the priests bearing the ark and blowing trumpets of rams' horns for seven days, and the seventh day that they should compass it seven times, and then the trumpets were to give a long sound, and the people were to shout with a great shout, and the walls should fall down flat. Now the shout of the people in this case was the connecting link that connected them with the promise that the walls should fall down, and the importance of the whole turned on the shout of the people. For, notwithstanding they obeyed all that the Lord commanded, for seven days the walls stood in all their strength until the people gave the shout. Then the walls fell down flat to the ground and Israel took the city. And in the conditions of salvation from sin, under the reign of Christ, baptism stands in the very place that the shout of the people did in throwing down the walls of Jericho. And it is as easy to prove that the walls did fall before the people shouted as it is to prove that sinners are saved, under the reign of Christ, before baptism. Yet baptism is reasoned away and pronounced non-essential. Just so, Naaman reasoned when required to dip seven times in Jordan, saying Abana and Pharpar, rivers of Damascus, are better than all the waters of Israel; may I not wash in them and be clean? and he turned and went away in a rage. But he remained a leper until he went and dipped seven times in Jordan, according to the saying of the man of God.

And we greatly fear that all who reason baptism away will remain unsaved, until like Naaman, their minds are changed, and they go, and are buried with Christ in baptism according to the sayings of the men of God, under the reign of Christ. Indeed we cannot see how it can be otherwise; men and women seem much more inclined to reason away positive laws than moral precepts; and why

is it so? is it because moral precepts are of more importance and of higher authority than positive precepts? Moral precepts cannot be of higher authority, for both came from the same God. But are they of more importance? I cannot see how they can be, for moral precepts grow out of our relation to each other, and positive law grows out of our relation to God; and is not our relation to God our highest relation? But, in order to more fully determine the importance of obeying all of God's commands, and the danger of tampering with them, we will examine a few cases of obedience and the results that followed, and a few cases of disobedience and the results that followed. The command of God to Abraham, to offer his son Isaac a burnt offering, was a positive command, and one for which Abraham could see no reason only the authority of God. Everything else was against obedience to that command. It was indeed a severe test of his loyalty to God. The strongest ties of nature say do not obey. But the great strength of his faith and the strong sense of duty prevailed, and he determined to obey. He took his son and went to the place and built an altar, and laid the wood in order, and bound his son and laid him upon the wood, and took the knife to slay him. And had his hand not been stayed by a voice from heaven, Isaac would have been, in a moment, a bleeding victim.

But this was enough. God accepted it as obedience, and said to him, "by myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand that is upon the seashore, and thy seed shall possess the gate of his enemy. And in thy seed shall all nations of the earth be blessed, because thou hast obeyed my voice." See Gen. 22 chapter. And the children of Israel were cured of the bite of fiery serpents, in obedience to a positive law. See Num. xxi: 9. A man that was born blind was restored to sight when he obeyed a positive precept. John ix. Adam was separated from God, the tree of life, and the garden of Eden, and damned to a life of sorrow and labor, and finally to death,

together with all his posterity, for disobeying a positive command. See Gen. ii, iii. Nadab and Abihu were burned to death by fire from heaven, for offering strange fire before the Lord, which was a violation of positive law. Lev. x: 1. Saul lost his kingdom for refusing to obey a positive law. I Sam. xv. Uzza was struck dead for taking hold of the Ark of God, which was positively forbidden to all except the priests. II. Sam. vi: 6. From these, we see the danger of tampering with God's positive laws. And death was the penalty for the violation of many of God's moral precepts; such as murder, stealing, adultery and many others. But as moral precepts grow out of our relations to each other, God did not inflict the penalty with his own hand as he did for the violation of positive law, which grows out of our relations to him, but required the judges to inflict the penalty for the violation of moral law.

And permit me to ask all alien sinners that are disposed to reject confession or baptism as non-essentials, to remember the fate of Nadab and Abihu, of Saul and Uzza, before you decide to reject them. And let me say to all disciples, who are forsaking the assembling of themselves together, or are neglecting prayer, thanksgiving and the Lord's supper, to remember the fate of these men, and also the fate of the fifty thousand three score and ten men that were smitten for looking into the ark, when the Philistines had sent it back. I. Sam. vi: 19. And in conclusion let me say, that there is no safety for the fallen sons and daughters of men, only for them to obey all God's commandments, both moral and positive, to the best of their ability; for in keeping them there is absolute safety from all enemies. For though they die in the conflict, the Lord will raise them from the dead and crown them with glory, honor and immortality beyond the reach of sorrow, pain and death. And that we may all reach an eternal home, is my prayer.



SERMON No. XV.

THE ATONEMENT OR RECONCILIATION.

WE regard this subject as one of vast importance, and one that we think is not well understood by many religious people of this age, and one about which there is a good deal of controversy. We therefore wish to examine it in the light of the Bible.

The word atonement is found but once in the common version. Rom. v: 11, "And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." And in all other versions in my possession, it is rendered reconciliation. It is so rendered in the Living Oracles, the American Bible Union, the late English Revision, and in the life and epistles of St. Paul, by Conybeare and Howson. If this rendering is correct, the word atonement is not in the New Testament at all. But it is found many times in the Old Testament, and I shall use it sometimes in this sermon.

As a starting point in this sermon, I submit the following Scripture: 2 Cor. v: 18-21, "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. Now then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God; for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

This connection sets the subject of reconciliation clearly before us. But notwithstanding it so clearly shows that it

is the world that is reconciled to God, there are many religious teachers in this age who tell us that God must be reconciled to us, and that it was for that purpose that Christ died. And it is found in some of the standard books of this age; for instance, we find in the discipline of the Methodist Church, South, ch. 1 and sec. 1, page 10, this article: "The Son who is the word of the father, the very and eternal God, of one substance with the father, took man's nature in the womb of the blessed virgin, so that two whole and perfect natures, that is to say, the Godhead and manhood were joined together in one person, never to be divided, whereof is one Christ, very God and very man, *who truly suffered, was crucified, dead and buried, to reconcile his Father to us.*" (The italics are mine.)

This article teaches us that Christ died to reconcile his father to us; and out of this teaching has grown the modern prayer system of conversion; and the advocates of this system proceed upon the principle that God is not yet fully reconciled to the sinner; that although Christ was crucified for that purpose, he did not fully accomplish it, and that there is something for the people to do in order that he may be fully reconciled to the sinner, and pardon and save him. And if there is any meaning in this prayer system of conversion at all, the object is to influence God. It proceeds upon the principle that God is not at the time willing to save the sinner, but that through the prayers of the sinner himself, and the prayers of Christians for him that he can be so far influenced as to become willing to save him. But before we take the ground that the prayer system is wrong, let us test the doctrine on which it rests; that is, the teaching that it is God that is to be reconciled to the world. If this is true, and Christ did not fully accomplish it, then there is some reason, at least, in the prayer system. What then do the apostles teach on the subject of reconciliation? In the connection that I have read, the apostle said that God was in Christ, reconciling the world unto himself. Here the apostle teaches that it is the world that must be reconciled, and not God. And again: Rom. v: 10, "For if when we were enemies, we were reconciled to God by the death of his Son, much

more being reconciled we shall be saved by his life. Again: Col. i: 21-23, "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy, and unblamable, and unreprouable in his sight." But this places the two books, that we have quoted from, in direct conflict with each other. The Methodist discipline says that Christ truly suffered, was crucified, dead and buried, to reconcile his Father unto us. But the Bible says that we are reconciled to God by the death of his Son. We see then that these books plainly contradict each other. And now what is to be done? Which of them must we believe? Which of them is of the highest authority? We answer that the Bible is a revelation from God, and therefore, by the authority of God, which is the highest authority known to man. The Methodist discipline is from John Wesley and the bishops of the Methodist church, and claims to be founded on the experience of a long series of years. Reader, which of these books will you believe? As for me, I will believe the Bible. And as the Bible teaches that it is the people that are to be reconciled to God, we will believe it, and endeavor to learn from it how sinful men and women are to be reconciled. And in order to do this we ask, what does the word reconciliation mean? Webster says that it means a renewal of friendship, after disagreement or enmity. And this we take as the true meaning, when persons or parties that have once been friends have disagreed, and are at enmity, and friendship is again restored. They are then reconciled. Sometimes parties are at variance when there is nothing to prevent them from approaching each other, and proposing terms of reconciliation to each other, and in that way becoming reconciled. But again it may occur that parties may be at variance when the circumstances are such they cannot consistently approach each other and be reconciled in that way, and then in order to reconciliation there must be a mediator that can remove all obstacles out of the way, and thus reconcile them.

But what is the office or work of a mediator? Webster says a mediator is one who interposes between parties at

variance, to reconcile them. A mediator then must have certain qualifications in order to be successful. In the first place he must not be a party concerned, or in any way involved in the difficulty. He must be also one that can approach each party on an equal footing with them, not being superior or inferior to them, and then he can influence both parties. Sometimes parties are at variance when they are equal with each other. Then it is not difficult to find one that can mediate between them. But it may be that parties may be at enmity when one party is greatly superior to the other. Then it is more difficult to find one that can act as mediator between them. He must be one that can approach the superior party upon an equal footing with him, and one that can assimilate himself to the circumstances of the inferior party, and approach him on an equality with him. Parties may be at variance when one party is innocent, and the other wholly in the wrong. In that case the innocent party has the right to propose the terms of reconciliation to the guilty party. And if a mediator is necessary, it is the right of the innocent party to send the mediator to the guilty party, to remove any obstacle that may intervene, and to present to him the terms of reconciliation offered by the innocent party. And if the guilty accepts and complies with them, the parties are reconciled. But if he rejects them, the enmity continues; it is just such a case as we have last described, that we have to do with in this sermon.

God and man are the parties, and it will be conceded by all that God, the Creator, is far superior to man, and that God is innocent and man is wholly in the wrong. Man has become alienated and an enemy to God by wicked works, and we now ask who could be mediator between God and men? Could any man act as mediator? By no means, for all men are concerned, and involved in the difficulty, and no man can approach God upon an equal footing with him. Could angels be mediators between God and man? We answer, by no means; for they are not equal with the great Jehovah, nor can they assimilate themselves to the circumstances of fallen men, so as to approach them on an equality with them. We see then that no

man on earth, nor angel in heaven could be mediator between God and men. We then in great earnestness ask, who could be mediator? The great apostle to the Gentiles has found the answer, 1 Tim. ii: 5, "For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." We learn from this, that Christ is the mediator, and that there is but one, and the question comes up, does he possess all the qualifications requisite to a mediator? Let us see; Phil. ii: 5-9, "Let this mind be in you, which was also in Christ Jesus. Who being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Here it is said that he thought it no robbery to be equal with God, and therefore could approach him on terms of equality. And again: Col. ii: 9, "For in him dwelleth all the fullness of the Godhead bodily." This being true, there is no one in heaven that is superior to him, and therefore he could approach the court of heaven without infringing on the dignity of that court. But as there is such a vast difference between God and men, could he humble himself to all the circumstances of fallen humanity, so that he could approach them on an equal footing with them, so as to act as mediator at the court of men on earth? Yes, the apostle says, "He took on him the form of a servant and was made in the likeness of men, and being in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Here then is one like God, and like men; for he was the "brightness of his Father's glory, and the express image of his person." He was also in the likeness of men, and was not involved in the difficulty. So he possessed all the qualifications necessary to enable him to act as mediator between God and men. And as God was the innocent party, and man the guilty party, it was, therefore, every way consistent for God to propose the terms of reconciliation to man, and that he should send the mediator first to the court of

man, that he might remove all obstacles out of the way that prevented man from returning to God and being reconciled to him. For it is man that has strayed away from God, and not God from man. Therefore, man must come back to God. God does not propose to come to man. But when man departed from God, and transgressed the law of God, and placed himself under the government of Satan, there arose such obstacles between him and God that he could not return to God until those obstacles were removed. And he was not able to remove them. Hence the necessity of a mediator that was able to remove them.

The greatest difficulty in this sermon, is to find just what those obstacles were; and we will now look and see if we can find some of them. Sin is evidently one of them. Isa. lix: 1, 2, "Behold the Lord's hand is not shortened that he cannot save, neither his ear heavy that he cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." We see from this that sin and iniquity separate man from God; and therefore sin must be removed before man can come to God and enjoy his blessings. We now ask, did Christ provide for the removal or remission of sins? Answer, "That Christ died for our sins, according to the Scriptures." 1 Cor. xv: 3. "For Christ also hath once suffered for sins, the just for the unjust that he might bring us to God." 1 Pet. iii: 10. "For this is my blood of the New Testament, which is shed for many for the remission of sins." Matt. xxvi: 28. "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." John i: 1. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." Acts xiii: 38. From these and many other passages we see that the mediator has made it possible for all that will believe and obey him, to obtain the forgiveness of sins; and that he has thereby removed that obstacle out of the way.

Another obstacle is that the people are under the power of Satan, and his power is greater than theirs, and they

cannot come to God unless the mediator has overcome that power. Has he done this? Answer; Heb. ii: 14. "Inasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." 1 John iii: 8, "He that committeth sin is of the devil. For the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil." From these we see that Christ has destroyed the works of the devil, so that men may be delivered from his power and translated into the kingdom of God's dear Son. See Col. i: 13. So the mediator has removed that obstacle out of the way. But death was in some sense a barrier that intervened between God and man, and the devil had the power of death before Christ came, as we read in Heb. ii: 14, "Since the children partook of flesh and blood, he also in like manner partook of these that through death he might vanquish him who had the power of death—that is the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage." (Living Oracles.) From this we see that the devil had the power of death, but that Christ has vanquished him, and taken that power from him, and that Christ "hath abolished death and hath brought life and immortality to light through the gospel." 2 Tim. i: 10. "And he now has the keys of death and of Hades." Rev. i: 18. (Revised version.) So the mediator has removed that barrier.

And then the righteous law of God which man had transgressed, was another obstacle in the way of man's approaching God and being saved. Law can show no mercy, can extend no pardon, but requires that the transgressor shall be punished to the extent of the penalty of the law. And as all have sinned and come short of the glory of God (Rom. iii: 24,) so all are exposed to the penalty of the law; and this is a very serious obstacle. For the justice, righteousness, and strength of the law of God must be maintained, and the honor and permanency of the divine

government must be sustained. Has the mediator removed this barrier? Let us see. He himself said, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. v: 18. And I understand Christ here to teach that when the law had been fulfilled, had attained its end, then it would pass away.

Christ kept the law and fulfilled all its requirements, so that in him it attained its end, and he was the true representative of the race of man. He magnified the law and made it honorable, as said the prophet. Isa. xlii: 21. And he "took it out of the way, nailing it to his cross." Col. ii: 14. And again, the apostle in speaking of the Jews and Gentiles, says: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain, one new man, so making peace." Eph. ii: 14. The middle wall of partition here was the law, and the 3rd chapter of 2 Cor. shows clearly that the law is done away. And when the law was done away, there was no difference between Jew and Gentile. The Gentiles had sinned and come short of the glory of God, as well as the Jews, and were ransomed by Christ. "For he gave himself a ransom for all, to be testified in due time." All that had transgressed the law were under the curse. "For it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them." And unless something could be done to save them from the curse, they must all have suffered the penalty of the law. But we read that "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree." Gal. iii: 10-14. From this we see that Christ has removed that difficulty out of the way.

But after all that we have shown that has been accomplished for a sinful world, the question will be asked, What effect did all that Christ has done and suffered have

on God himself, to enable him to justify and save sinners, and the great principles of his justice be vindicated, and the honor and dignity of his government and law maintained? In answer to this question, I am satisfied that extreme grounds have been taken in two directions. I have heard some explain it in this way: that the humanity of Christ was the sacrifice, and his divinity the altar, and that the fire of God's wrath fell from heaven upon that sacrifice, and burned through to the altar, and that appeased the wrath of God and satisfied the divine justice; that Christ suffered all the penalty that was due to all the sins of the world; that he died in our room and stead, that he cancelled out the bond that was against us, paid the debt and released the prisoner. This is, I think, taking extreme ground, and therefore wrong. It would save all without any agency or choice on their part, and is contrary to the teaching of the Scriptures. And if we take the position that all that Christ did and suffered, had no effect on God, then I do not know how to understand some passages of Scripture; and I have heard some of my own brethren take this position.

We read that all (both Jews and Gentiles) 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 that believeth in Jesus." Rom. iii: 23-27. Here the basis of justification is found in the redemption that is in Christ Jesus, and the righteousness or justice of God is vindicated by the propitiatory sacrifice of Christ in forgiving or passing by the sins of past ages, and also at the present time in justifying them that believe in Jesus. And this shows that the righteousness and justice of God could not have been vindicated without the propitiatory sacrifice and righteousness of Christ. The word propitiate means to conciliate an offended one, so as to render him favorable toward the offender, so that he will grant such terms of reconciliation

or conditions of pardon as the offender can comply with. And this effect the propitiation of Christ has had upon God toward our fallen race. He has granted such terms of reconciliation as the fallen sons and daughters of men can comply with, and in so doing, his justice is fully vindicated in the sight of angels and men, and the honor and [dignity of his government fully maintained in saving sinners when they believe in Jesus and obey him. This does not destroy the agency of man, nor lift the responsibility off of him, but makes his salvation depend on his choice and agency. Christ has done all for him that was necessary to his salvation, that he could not do for himself. Christ as mediator has removed all obstacles that intervened between God and men, and opened up the way so that men may come to God and be reconciled to God through the death of his Son, and be saved.

And when he had thus finished all his work as mediator at the court of man, the time was come that he must return to the court of heaven, to appear in the presence of God for us. But he was not willing that the cause of God should be left unpleaded at the court of man in this world, and so he chose his apostles and constituted them his ambassadors and committed to them the word of reconciliation, and sent them to the court of man to transact business with men, in his name. But these were not mediators, but the ambassadors of the mediator. There is but one mediator. The work of a mediator is to go from party to party. But these ambassadors were only sent to one party. They were not authorized to go to the court of heaven to transact business; this was the work of the mediator. All men that were ever commissioned and sent by the authority of God to transact any business were sent to their fellowmen, and not to God, to transact business with him. So there are no human mediators between God and men; and now the mediator having finished his work on earth, and having given his last charge, or commission to his ambassadors, ascended to heaven, and sat on the right hand of God, and was made both Lord and Christ. He then sent down the Holy Spirit and imbued his ambassadors with power from on high, and they went out by his authority with the word

of reconciliation to present to all nations, fully qualified for the work assigned to them, and were able to present it to every nation in their own language, and had power to perform miracles in his name. But we must learn what the word of reconciliation is from the commission that Christ gave them, and from the record of their preaching under the commission. We will first look at the commission as it is rendered in the English Revised Version. Matt. xxviii: 19, "And Jesus came to them and spake unto them, saying, all authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into 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 always, even unto the end of the world." Matt. xvi: 15, "And he said unto them, go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." Luke xxiv: 46, "And he said unto them, thus it is written that Christ should suffer, and rise again from the dead the third day, and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." From these records we find that the disciples were sent to all the world, and required to preach the suffering and resurrection of Christ, and repentance and remission of sins, in his name, and thus make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, with the promise that he that believeth and is baptized shall be saved, and the threat that he that believeth not shall be condemned. And when we look at the record of the preaching of the apostles under this commission, as recorded in the Acts of the apostles, beginning with the 2nd chapter, we find that they preached the facts concerning the life, and miracles, death, resurrection, ascension, and coronation of Christ. And when the people believed these facts they commanded them to repent, and be baptized in the name of Jesus Christ for the remission of sins, and promised them that they should receive the gift of the Holy Spirit. These

things, together with the good confession with the mouth, that Jesus is the Christ, the Son of God, constituted the word of reconciliation that the apostles presented to sinful men and women, and all that accepted this word of reconciliation and obeyed its requirements, were afterward spoken of as reconciled, justified and saved. They were represented as disciples, saints, children of God, heirs of God, and joint heirs with Christ; as being delivered from the power of darkness, and translated into the kingdom of God's Son, as having redemption through his blood, the forgiveness of sins.

But these ambassadors have finished their personal labors, and are gone from earth, and there are no ambassadors of Christ on earth now. How then is this word of reconciliation to be presented to the people now? The ambassadors after they had so presented it to the nations of earth, that many thousands, both Jews and Gentiles, had received it, and the church had been permanently established in the world, committed the word of reconciliation to record, and left it with the church, and the church is now through her ministers, to sound out the word to the world, and exhort them to receive it. And the ministers of this age generally start right. They take the Bible and go to the people, and tell them that they have sinned, and are under condemnation, and tell them of the Savior, and what he has done for them. But when the people become interested, and begin to inquire what they must do to be saved, then many of them take a step in the wrong direction, and instead of telling them as did the ambassadors, to repent and be baptized in the name of Jesus Christ for the remission of sins, tell them that they must engage in prayer to God for the forgiveness of their sins, and that they, together with the people of the Lord will pray for them, and that when they become humble enough, and give themselves up to the Lord, that he will pardon all their sins. But the ambassadors never did that way. They always presented the word of reconciliation to them in all its fullness, and exhorted, persuaded and prayed them to receive it. And if they would not, they would turn from them as having judged themselves unworthy of ever-

lasting life. They never turned and plead with God to save them, but the ministers of this age have instituted a species of human mediation which is not authorized in the Scriptures. For there is but one mediator, and he is in the presence of God, and if there is anything that is necessary to be done in behalf of the sinner, he is there and every way able to do it, and will do it in the right way. But this prayer system of conversion not being authorized by the word of God, is misleading and deceiving the people who are honestly seeking salvation.

But I am often asked, do you not believe that these earnest prayers on the part of the penitent sinner and the prayers of the people of the Lord for them do secure remission of sins for the penitent sinner? To which I am constrained to answer—no; for the Lord has not promised remission to the alien in that way. But I am sometimes at this point asked if I believe these earnest prayers are all lost, that they do no good in the conversion of sinners? Well, I never say that they may not sometimes cause sinners to continue to search for the plan of salvation till they find it, and are led to obey its requirements, and are saved. But if they do not lead sinners to believe in Christ, and repent of their sins, and confess the Savior with the mouth, and to be baptized in his name for the remission of sins, they do no good in saving them. But if they do sometimes lead them to obey the gospel, it is a round-about way of reaching them, and one that is not required in the word of reconciliation. So then it is much better and much the safest to take the word of reconciliation just as the ambassadors have left it on record, and present it to them, and pray them to receive it. For all that preach any other gospel than that which they have preached, or pervert it by adding something to, or taking something from it, will be accursed.

Then the only safe ground that the minister can occupy is to take the word of reconciliation just as it is, and present it to the people. And then it is our privilege to present all the high and heavenly motives found in God's word, and all the solemn warnings of the same to influence them to receive it. And if they will not, then we are clear

of their blood. And if they are lost, the fault is theirs. But if we, as ministers have deceived them by presenting something the Lord has not authorized, then we will have a very solemn reckoning at the judgment seat of Christ. That we may all be able to so steer our frail barks as to reach the port of eternal felicity, is my prayer.





SERMON NO. XVI.

THE WITNESS OF THE SPIRIT.

HOW am I to know that I am a child of God? The apostle answers: "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 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." Rom. viii: 14-17. This answer is certainly correct. But it is variously understood, and variously interpreted by men of this age. The Quakers or Friends claim that they are moved by the Spirit directly in all they say, and in all they do in the service of God; that the Spirit actually dictates the words that they speak, and that it is in this way that the Spirit bears witness. But many others teach that the Spirit bears witness in or through the feelings and emotions of the heart; that the Spirit enters into the heart and works silently by moving upon the feelings, passions, and emotions of the heart without words, and thus tacitly impresses them that they are children of God. And there are others that teach that the Spirit bears witness in or through the promises of the Lord, recorded in his word. So there are three theories on the witness of the Spirit taught in this age, and the question before us, is, which of them is correct? And we must examine them in the light of the Bible in order to ascertain which of them is right. And as to the first which teaches that the Spirit bears its testimony directly, by dictating words to them, we remark that in all cases recorded in the Bible, when the Spirit

dictated words directly to any one it always imparted unto them power sufficient to enable them to perform such miracles, and give such signs as would convince the people that they were sent of God. And as the Quakers or Friends do not claim that they have such power, we conclude that their theory of the witness of the Spirit is wrong.

And as to the second theory that teaches that the Spirit bears its testimony in the feelings of the heart, we desire to give it a pretty thorough investigation, because there are many more religious people under its influence in our country, than there are under the first; we, therefore, wish to examine feelings a little closely, and ascertain their true office and work; what they can, and what they cannot do for us. We wish to ascertain whether our feelings, our consciousness, or anything that is about us, can make known or reveal to us any event that takes place beyond our own observation, and whether they can testify to us what any one else has done, or is doing for or against us. We wish to know whether feelings are a cause capable of producing an effect, or whether they are an effect produced by some cause. And in order to ascertain all these, we will submit a circumstance that occurred during the late war as an illustration.

I was at a man's house who had a son in the army, and there came some cavalry along the road, and one of them stopped at the gate and called to the man of the house, and asked if he had heard from his son in the last ten days. The man of the house said no; and the man at the gate said, "we had a little fight about ten days ago near Rome, Georgia, in which your son was badly wounded and carried to the hospital, and before we left the neighborhood we heard a rumor that he was dead, but do not know whether it is so or not." And at these words the whole family began to weep, and such manifestations of deep, heart-rending sorrow, I have seldom ever witnessed. They wept until they had no more power to weep. But I left them and returned home and heard nothing from them for one month, when I went to my appointment again in the same neighborhood, and went to the same house again, and after dinner he told me that he had learned that the graves of all

that died in the hospital were marked with the name of the person buried, and that he had employed a man to go and bring his son's remains home, so he could bury him in the family burying grounds. But before he was done, another man rode up and handed a letter to a little girl, and she ran into the house and gave it to an older sister, who, seeing the directions, exclaimed, "this is brother's hand-writing!" She tore it open and read it, and it gave an account of the battle, of his being wounded and carried to the hospital, but that he was now able to be up and write, and thought he would soon be well. Such a scene of rejoicing as followed the reading of that letter, I have seldom ever witnessed. They shouted aloud, and embraced each other with joy. When they heard the words of the man at the gate they all wept; they felt that their son and brother was dead. And I now ask, what was the evidence to that family that their son and brother was dead? Was it their feelings, or the words of the man at the gate? I am satisfied that every intelligent reader will answer that the words of the man at the gate was the evidence, and the only evidence, that they had that he was dead. From what the man said, they believed that he was dead, and their believing that he was dead produced the grief and sorrow. Believing that he was dead, then, was the cause, and the feelings, the effect. But when they read the letter, their feelings changed; they all felt now that he was alive, and began to rejoice. And we ask, what was the evidence to them that he was alive? Was it these happy feelings, or was it the contents of the letter? I am sure that the reader will be compelled to answer that the contents of the letter was the evidence, and the only evidence they had that he was alive, and their believing that he was alive was the cause, and their happy feelings the effect. So, then, feelings are not a cause, but an effect.

In the above illustration, it is clear that the feelings of this family did not, and could not make known to them the condition of their son and brother. But suppose we admit that their feelings were the evidence to them that he was dead; then their feelings testified to a falsehood, for they all felt for one month that he was dead. But he was alive

all the time. And in view of this, I ask, is it safe to rely on the testimony of feelings? If they testify falsely in one case, may they not so testify in another? But all that we have said is fully illustrated and sustained by a circumstance recorded in the Bible.

All that are familiar with the old Scriptures will remember the circumstances of Joseph being sold by his brethren, the account of which is found in the thirty-seventh chapter of Genesis. Jacob loved Joseph and made him a coat of many colors, in consequence of which his brethren hated him. And Joseph dreamed dreams, the interpretation of which strongly indicated that his brethren would be brought to bow down to him. For these dreams, his brethren hated him still more; and when they were keeping their father's flock away from home, Jacob sent Joseph to see how they did. And when they saw him, they conspired to put him to death; but some merchant-men came along, going to Egypt, and they sold him to them. And to keep their father from suspicioning them, they took his coat of many colors, and killed a kid, and dipped it in the blood of the kid, and carried it to their father; and said, "This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father mourned for him." Gen. xxxvii: 31-36. Now Jacob honestly believed that Joseph was dead; that a wild beast had devoured him. He felt in his heart that Joseph was torn in pieces. But upon what testimony did he believe that he was dead? Did his feelings testify that he was dead? Most certainly not; but it was Joseph's coat, rent and bloody, that was the evidence to him that Joseph was dead; and his grief and sorrow was the effect produced by believing that he was dead. Thus we see that our feelings are produced and governed by our faith.

- Jacob believed for many years that Joseph was dead,

and wept over him as dead until in time of the famine he sent his sons to Egypt to buy corn, and Joseph was made known to them, and sent for his father to come to Egypt, that he might nourish him the remaining five years of the famine. And when his sons came and said Joseph is alive and is governor over all the land of Egypt, it is said that "Jacob's heart fainted, for he believed them not. But when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob, their father, revived, and Israel said, it is enough, Joseph is alive, and I will go and see him before I die." Gen. xlv: 28. From this we learn that a proposition must be believed before it will produce an effect upon the heart. Jacob did not believe the words of his sons that Joseph was alive, and his heart fainted. The very mention of Joseph's name brought all the sad thoughts of his death back to his mind, and caused his heart to faint. But when he saw the wagons, it convinced him that Joseph was alive. His faith was now changed to the very opposite of what it had been for many years; for he had believed for many years that Joseph was dead, and it caused him to weep and mourn. But now he believes he is alive, and his feelings instantly change from grief and sorrow to joy and gladness, and he exultingly exclaims, "It is enough! Joseph is alive, and I will go and see him before I die."

From these illustrations we learn some important facts; first, that when a proposition is believed, it produces an effect upon the heart corresponding with the nature of the proposition that is believed. If it is a sad or sorrowful proposition, it will produce grief and sorrow, as when the family believed their son and brother was dead. And when Jacob believed Joseph was dead, he wept and mourned. But when the family believed their son and brother was alive, grief and sorrow took their flight, and joy and gladness sprang up in their hearts. And when Jacob believed that Joseph was alive, he wept no more; but rejoiced in prospect of seeing him before he died.

And we learn secondly, that believing a falsehood never makes it the truth. The family believing that their son and brother was dead did not make it so, nor did Jacob

believing that Joseph was dead make it so. Believing a falsehood is of no benefit to any one. The family believing that their son and brother was dead was of no benefit to them, but an injury. It destroyed all their peace and happiness for one month, causing them to weep and mourn. Jacob believing that Joseph was dead was no benefit to him, but caused him to determine to give up all the comforts and enjoyments of life, and go down into the grave to his son mourning. Yet I am aware that in this age many teach that if persons are honest in what they believe in religious matters, and honestly live up to it, it will save them, whether it is according to the teaching of the Bible or not. But the Savior said to the Jews that 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 : 32. "Seeing ye have purified your souls in obeying the truth." 1 Peter i : 22. "O foolish Galatians, who hath bewitched you that ye should not obey the truth." Gal. iii : 1. "Sanctify them through thy truth, thy word is truth." John xvii : 17. The Lord does not promise salvation to any until they believe and obey the truth as it is set forth in the holy Scriptures.

We learn also that to believe a falsehood has all the effect on the feelings that it would if it was the truth, just as long as we believe it to be the truth. As long as the family believed their son and brother was dead, it produced as strong and deep feelings of grief and sorrow as it could have done if it had been true; and so of Jacob. As long as he believed Joseph was dead, he felt as sorry as he could have felt if Joseph had been actually dead. And this shows that it is not safe to rely on feelings, for they can be as readily produced by believing a lie as by believing the truth.

I think that it has been clearly shown that the second theory on the witness of the Spirit is not correct, and it now remains for us to examine the third, which teaches that the Spirit of the Lord bears witness in the promises which are recorded in the Scriptures. And according to the declaration of the apostles, there are two witnesses:

“The Spirit itself beareth witness with our spirit that we are children of God.” If I bear witness with my friend, then I and my friend are both witnesses; but if I bear witness *to* my friend, then I am the only witness in the case. The first and second theories mentioned in this sermon proceed upon the principle that the Spirit of the Lord bears witness to our spirit, and that there is, therefore, but one witness. But as the apostle shows that there are two witnesses, we must examine both.

The Holy Spirit tells us in the word of the Lord what we must do in order that we may become children of God, and how we must live in order to remain children of God. The directions of the Spirit to the alien sinner are found in such passages as the following: “He that believeth and is baptized shall be saved.” Mark xvi: 16. “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. “Why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” Acts xxii: 16. “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” Rom. x: 9, 10. When the sinner complies with these conditions, the Spirit promises him salvation: salvation from sin, from its guilt and punishment, and from the power of darkness, and that he shall receive the gift of the Holy Ghost. All these promises are given in the most positive language, leaving no room for doubts or misgivings, and this is what every one wants; something upon which he can rely with certainty, and feel that he is infallibly safe. And this is the reason why the Roman Catholic church has such an unlimited influence and unbounded control over all its members. It claims infallibility; that the salvation of all that enter into that church and abide there is infallibly sure. And if people can trust the promises of that church, with all its abominations, ought they not to trust the promises of the unerring Spirit of God with much more confidence? And the sinner must

determine by the testimony of his own spirit when he has complied with the conditions of salvation required by the Holy Spirit in the word of God. And his own spirit is all the witness that can testify to what he has done. For the apostle asks: "What man knoweth the things of a man save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God," (1 Cor. ii: 11,) from which we learn that the spirit of man testifies to what he does, and the Spirit of God testifies to what he does.

There are two parts in salvation—the human and the divine. The human spirit testifies to the human part, and the Spirit of God testifies to the divine part; and there are only these two witnesses in the case. And when a man decides from his own consciousness which is the testimony of his own spirit that he has complied with the conditions which the Spirit requires in order to become a child of God, then for him to doubt that he is a child of God, is to doubt the veracity of the Spirit of God, and his own consciousness, which no rational man can do that believes the Bible. But when a man relies implicitly on the testimony of the Spirit of God and of his own spirit that he is a child of God, he has something infallibly safe, that leaves no place for doubts. But when men rely on their feelings as the evidence that they are children of God, then all is uncertain, and mixed with doubts. For feelings are as changeable and fluctuating as the ebbing and flowing of the tide; at one time it is up to the highest mark, at another down to the lowest ebb. When the feelings are wrought up to the highest point then the evidence seems to be sufficient, and they feel that they are children of God. But when their feelings cool down and die away, which they are certain to do, then their evidence is all gone, and they can but doubt and fear. But the teachers of this doubting system tell them these doubts and misgivings are strong evidences that they are children of God, and that it is necessary that the Spirit should withdraw its testimony from them in order to try them, and keep them humble. They regard the Spirit as being the author of their cold, dark and doubting seasons, as well as their times of rejoicing.

And they embody these alternations of joy and sorrow in their songs, and sing them apparently with the spirit and with the understanding. While I was among them there was no song more popular among them than the following, and none sung oftener :

“Sometimes I go mourning, down Babylon’s cold stream ;
 Sometimes my Lord’s religion appears to be my theme ;
 Sometimes I am exalted, on eagle’s wings I fly—
 Rising above Mount Pisgah, I almost reach the sky.

Sometimes I go to meeting, and wish I’d staid at home ;
 Sometimes I find my Jesus, and then I’m glad I’ve come ;
 Sometimes I read my Bible, it seems a sealed Book ;
 Sometimes I find a blessing wherever I do look.

Sometimes when I am praying, it seems almost a task ;
 Sometimes I find a blessing, the greatest I can ask :
 Sometimes I shun the Christian, for fear he’ll talk to me ;
 Sometimes he is the neighbor, I long the most to see.”

And after I learned the way of the Lord more perfectly, and determined to take the Bible alone for my guide, and became identified with the disciples of Christ, then these, my old brethren and sisters, would often say to me. “The system of religion that you have embraced is only a cold, lifeless formality ; there is no feeling about it ; you have no seasons of rejoicing among you ; you seldom have any shouting at your meetings, and if you do, it is generally by some one that got religion before they joined you.” But in all this they were mistaken ; for we have more permanent and lasting joy and consolation than they do. The religion they profess to have, is a kind of periodical, spasmodic, and fitful religion, that is seated in the passions, and is therefore fluctuating and uncertain, and only imparts consolation to its possessor at long intervals, when everything is favorable ; but in times of temptation and persecution, forsakes them and leaves them to grope their way in the dark as best they can, amid doubts, fears, and misgivings. I confess that I do not want that kind of religion. But I want something better, something that will not forsake me when most I need its consolation. I want something that will stand by me and support and comfort me in the darkest hour of temptation and persecution ;

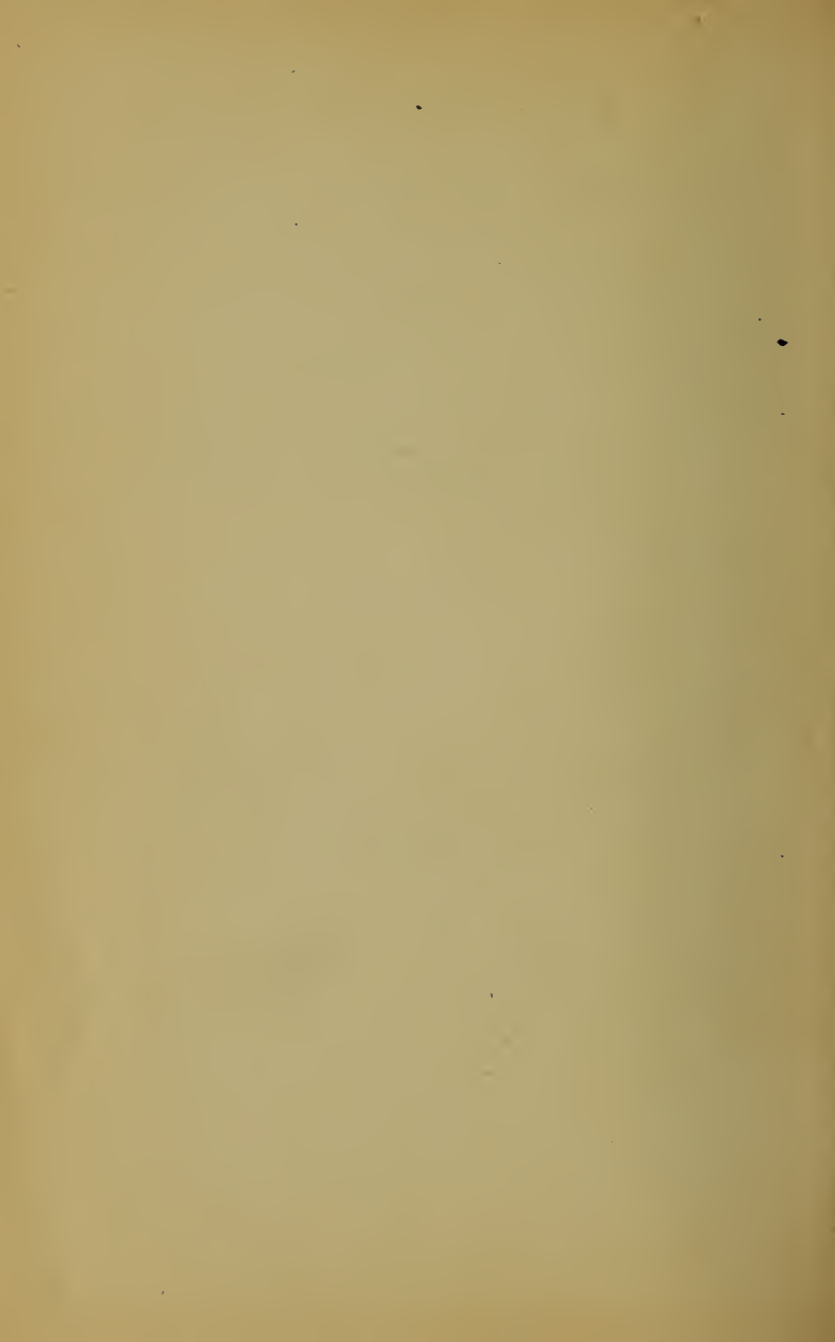
something that I can turn to with unwavering confidence when I am assailed by the wiles and devices of Satan. And this we have in the exceeding, great and precious promises of the Lord, who spake as man never spake, and who is able to save to the uttermost all that come to God by him. But salvation depends on coming to God, and they must come just as the Holy Spirit in the word of God directs them to come. No one has any right to the promises of the Lord until he obeys him. But the Lord Jesus "being made perfect has become the author of eternal salvation unto all them that obey him." Heb. v. 9. When sinners obey the commands of the Lord as set forth in the gospel,—that is, when they believe on the Lord with all the heart, and repent of their sins, and confess the Lord with the mouth before men, and are baptized "into the name of the Father, and of the Son, and of the Holy Spirit,"—then the Spirit bears witness with their spirit that they are children of God. The Spirit does not bear its witness in their feelings, but in the promises found in God's word. And believing this witness of the Spirit, is what produces the feeling of joy and gladness, and enables them to go on their way rejoicing. And as long as they continue to be obedient children, they may still go on their way rejoicing.

Christianity is not that dark and gloomy system that many of its professed friends represent it to be. It is the privilege of Christians to be the happiest people in the world. They have the "promise of the life that now is, and of that which is to come." And the apostle says to them, "Finally, my brethren, rejoice in the Lord." Phil. iii: 1. "Rejoice in the Lord always, and again I say, rejoice." Phil. iii: 4. "Rejoice evermore." 1 Thess. v: 16. It is the privilege of Christians to "rejoice with joy that is unspeakable and full of glory," when their faith is strong, and they are walking in all the commandments and ordinances of the Lord blameless; yes, they may be happy in life, and in death; yes, they may be happy in the resurrection, and happy in heaven forever.

And now, in conclusion, dear reader, let me ask you, Have you complied with the conditions upon which the

Holy Spirit promises you salvation from sin and Satan, and does the Spirit bear witness with your spirit that you are a child of God? If so, you can go on your way in hope of the glory of God. But if you have not, let me warn you of the danger of putting it off. Your time is fast fleeting away; your life is uncertain; death and judgment and vast eternity are coming on, and if you do not prepare for them by believing and obeying the gospel, you must be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Oh! dreadful thought! Oh! awful doom! My very soul trembles and shudders at the thought. Be wise, reader, and take care that you may escape this terrible doom.







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