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They Heard Him Gladly

A Critical Study Of

Benjamin Franklin's Preaching

by

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PREFACE

The writer has had an intense interest in the church of Christ in particular, and in the Restoration Movement and its preachers in general, since he was a teen-age boy. This interest has grown out of a three generation family membership in the church and has culminated in the writer's assuming the responsibilities of a minister in the church of Christ for a number of years.

The author's first impression of Benjamin Franklin dates back twenty years to a portrait of a distinguished, bearded gentleman who gazed from a college chapel wall with a kind of Lincolnesque gravity. No doubt, his picture still hangs there flanked by such notable Restoration leaders as Alexander Campbell and Barton W. Stone. Probably students still wonder, as the writer did then, about this man who bore such a historic name. It was a rare privilege to learn to know Benjamin Franklin through a study of his life and the influence he wielded in the cause of New Testament Christianity. The enthusiasm and respect the author gained for Franklin during those early years has never abated. Developing from this interest in Restoration preachers and preaching was an equally steadily growing interest in speech criticism.

These dual interests led in 1956, to the completion of a doctrinal dissertation in the Department of Speech at Pennsylvania State University entitled: "A Study of the Nature and Sources of the Effectiveness of the Preaching of Benjamin Franklin in the Restoration Movement in America 1840-1878." Although this book does not duplicate the dissertation, much of the material was drawn from the research expended on the original work. Those readers who desire a more technical and broader study of Franklin's background, the social and intellectual currents of the period, and a detailed and critical evaluation of his speaking ability will find this thesis available at the University and also at the Disciples of Christ Historical Society at Nashville, Tennessee.

Alexander Campbell, the first generation Restoration leader, about whom most is known and the man whose manuscripts are still extant, has been a subject for rhetorical study many times. However it was discovered that Benjamin Franklin, one of the most out-

standing leaders among the second generation restorationists, had never been the subject for rhetorical study in any speech department in the land. This is rather astonishing when it is considered that he was ranked by his contemporaries, and is ranked today by many church historians, as a successor to Alexander Campbell.

This book is presented with the sincere hope that some aspect of Franklin's character and ability that have not been set forth prior to this volume may be glimpsed here. It is further hoped that his unselfish devotion to the cause that he represented will be an inspiration to all who think of themselves as ministers of the gospel and that some will listen to the eternal truths that he expounds in his advice on preachers and preaching. It is also hoped that outlines of the old sermons and publication of the heretofore unavailable addresses may accomplish some of the good that they were originally designed to accomplish.

Today the church faces, at least in principle, many of the same problems that beset and divided it in Franklin's day. It is wise to ponder the things that lead to division and to study men such as Franklin who dedicated their lives to its purity and preservation. There is no place in the church of our Lord for petty selfishness and human arrogance. Franklin, although highly honored, demonstrated in a rather singular way a lack of either. He was a man of a humble heart and was the type Kipling had in mind when he said:

The tumult and the shouting dies;
The captains and the kings depart:
Still stands Thine ancient sacrifice,
An humble and contrite heart.

The writer wishes to express deepest appreciation for the special guidance and assistance of those whose unselfishness made this work possible. The staff members of the Library of the School of Religion at Butler University, and the Library of Union Theological Seminary were especially helpful. Two persons contributed heavily toward the procurement of primary materials. They are Mr. Claude Spencer, curator, Disciples of Christ Historical Society, Nashville, Tennessee, and Mrs. A. W. Harvey, granddaughter of Benjamin Franklin.

To the teachers at Freed-Hardeman College, whose influence and inspiration added to my appreciation of the Restoration Movement, I owe a special debt of gratitude. The members of the committee at

Pennsylvania State University who were instrumental in helping the writer to decide the direction of the original study of Benjamin Franklin as a speaker include Professor Joseph O'Brien, Chairman, Dr. Ilene Fife, Dr. Robert Oliver, and Professor Clayton Shug. Two people richly deserve special expressions of gratitude. The late Professor Joseph O'Brien, long time friend and mentor, contributed far beyond the mere call of duty as chairman, giving unstintingly of his critical judgment, unfatiguing labor and enduring patience and optimism. Also the writer's wife, June, often exceeded even the rightful demands of a husband engaged in a work of this kind. Her loyalty, wisdom and determination were constantly and cheerfully available. Without the help of those two especially this work could not have been completed. Humble appreciation is here expressed in the hope that it may make known, at least in part, the depth of the author's gratitude for their efforts.

Finally, the author is especially indebted to the late John Allen Hudson, whose devotion to the old paths of the restoration made the publication of this volume possible.

Ottis L. Castleberry

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PART I

BRIEF BIOGRAPHY OF FRANKLIN

CHAPTER I

The Frontier Evangelist

He served a rigid Christ and served him well. VACHEL LINDSAY

It was an autumn afternoon in October of 1878, and Benjamin Franklin sat dying in his easy chair. It was somehow fitting that a man of his caliber, impatient as he was with idleness, should breathe his last breath in the same chair that had held his huge frame during many of his waking hours at home. Here he had sat for hours, hunched over his books in an effort to improve his ability to preach the gospel through study, or poured out his heart in writing for the admonition or edification of his brethren. Whatever spare time his work or strength would allow he spent in writing and study, and on this particular day of October twenty-second, after a long walk about his farm, he sat down to pen his last words for the *Review*.

His death came as a profound shock to his family and friends. Although his health had been declining for a number of years no one suspected the gravity of his last illness. As a matter of fact, his health had shown some improvement, and he had spent the previous months in his usual rounds of protracted meetings and preaching engagements. He had made a few concessions to his physical condition. The preceding winter had found him in semi-retirement, and as the spring and summer appointments materialized, he thought it best to take along a traveling companion, but it was inconceivable that he should die when he was so sorely needed.

He was not an exciting man in the sense that adventurers, or soldiers, or even politicians are exciting. To many he will be stodgy or perhaps even dull. Only to those who are able to see true grandeur in a common man willing to sacrifice his life for a great cause will he be interesting. Those who are in sympathy with that

cause will find him doubly so. Although many may disagree with his position on some matters, few will deny that he was an outstanding man among faithful gospel preachers. Many of his contemporaries as well as present day church historians have attested to the fact that he left an indelible mark on the history of conservative New Testament Christianity.

He was ranked by some as the second generation leader of the Restoration Movement. In reporting his death David Lipscomb grieved: "The cause loses its most able and indefatigable defender since the days of Alexander Campbell, and his loss is simply irreparable." The venerable Samuel Rogers who baptized Franklin felt that his part in the conversion of this dedicated man of God was adequate payment for a lifetime spent in preaching the gospel. Rogers may have been thinking of Andrew and Peter when he wrote: "If I had done no more for my master than to have been instrumental in giving to the world Benjamin Franklin, I would have no reason to be ashamed; but would feel that I had by no means lived and died in vain."

One of the most touching tributes of all came from the pen of Jacob Creath Jr. Upon hearing of the death of Franklin, the "Iron Duke" wrote reverently: "If our brethren believed in canonizing men he could soon be placed in the front ranks on the roll of canonization among our great men. He has left no one who can fill his place, and we shall not see his like soon again." These words are particularly noteworthy, since a contention over the Missionary Society had found them in sharp disagreement for many years. Franklin had long since come to agree with Creath and apparently no bitterness remained to mar their respect for each other.

Many present day church historians, both conservative and liberal, recognize Franklin's ability and influence. Earl West has written: "It is not exaggerating in the least to say that after the death of Alexander Campbell in 1866 the most prominent man in the brotherhood was Benjamin Franklin." West acknowledged Franklin to be "one of the greatest champions of truth since apostolic days." Harris Elwood Starr, writing for the *Dictionary of American Biography*, said of Franklin, "After 1840 as preacher, controversialist, and editor, he devoted himself wholly to the interests of religion, becoming one of the most prominent Disciples of the West.... Although he was pastor of a number of churches, he was preeminently an evangelist."

Franklin was not only highly effective as an evangelist, but he was also outstanding as a religious debater. He is reported to have conducted more than thirty oral debates, as well as a number of written discussions with denominational preachers. Six of his debates have been published and have received wide circulation. Starr, in the *Dictionary of American Biography*, mentions that he became well known as a religious debater. His biographers rank him next to Alexander Campbell in his ability to defend the truth; while the historian W. T. Moore, is content to say, "He was a strong force to deal with when he was in opposition."

No attempt to establish clearly the impact of Franklin's influence would be complete, however, unless it indicated the tremendous power and popularity of his publications. From 1845 until his death in 1878, he was active in publishing five successive papers. His first was the *Reformer*, started in 1845 and followed by the *Western Reformer*, *The Gospel Proclamation*, *Proclamation and Reformer*, and finally in 1856, his most successful paper, *The American Christian Review*, which he published in Cincinnati until his death.

In addition to his periodicals, he was the author and publisher of a number of books and pamphlets that were widely circulated and apparently extremely influential. In 1856 he wrote his most famous tract, "Sincerity Seeking the Way to Heaven," and by 1879 this pamphlet was said to have been circulated more than any similar publication by the Disciples. In addition to his tracts, Franklin compiled and published *The Gospel Preacher*, two volumes of his most effective sermons. Volume I appeared in its thirty-third edition in 1947 and Volume II was reprinted for at least the twentieth time in 1954.

To better understand how one man could be so eminently respected, could accomplish so much for the cause of Christ, and could be so successful in reaching people with his message that he is said to have baptized as many as ten thousand individuals, it would seem worthwhile to turn to some of the details of his life and work.

In the best American tradition he was born in a log cabin. A cold February first, in the historic year of 1812, marked his entrance into the world. He was born in Belmont County, Ohio, across the Ohio River from what is now Wheeling, West Virginia, and a few miles southwest of Bethany, where Alexander Campbell was to build his famous college some years later. He was directly de-

scended from Josiah Franklin, an English Non-Conformist, who numbered among his seventeen children Benjamin Franklin, the inventor, diplomat, and signer of the Declaration of Independence. Benjamin Franklin, the preacher, may have been named for his illustrious great uncle, but he was a direct descendent of the inventor's brother, John.

The frequent use of the name "Benjamin" in the Franklin family has caused historians considerable confusion. Although we do not think of Benjamin Franklin, *the statesman*, as a religious man, his family had strong religious convictions. In his *Autobiography* he related that his family was active in the Reformation and was very much opposed to Catholicism. It was a desire for religious freedom that brought Josiah Franklin and his young family to the shores of America near the close of the seventeenth century. The famous Benjamin Franklin explained further in this work how his father entered him in grammar school, hoping to devote him, the "tithe" of his sons, to the ministry, and how his uncle, (whose name was also Benjamin Franklin much to the scholarly displeasure of historians) a minister, had volumes of sermon notes which he offered to his nephew if the latter would use them. Three generations later Joseph Franklin became the father of the Benjamin Franklin to whom this book is devoted.

A short time after the birth of Benjamin, Joseph Franklin and his wife decided to move westward in Ohio, where they settled in Noble County. Here seven more children were born, and to support his growing family he engaged simultaneously in several occupations. He built a small grist mill to grind his own and his neighbors' corn and wheat, he cleared land and planted fields, tanned leather and made shoes, and, in his spare time, turned to carpentry. He made tables, chairs, and beds to furnish the rude frontier cabins. He split clapboards and scored logs to build houses and barns. Often an added and painful chore was the construction of coffins for his neighbors.

As youths Benjamin Franklin and his brothers assisted their father and in time became reasonably proficient in these practical pursuits. In addition to the rigors of typical farm life Benjamin seemed to enjoy such diversions as "log-rolling," racing, and hunting. He would walk several miles to some gathering that the young people of his time had planned after having worked hard all day long. As a result of his rugged early life he developed physical

strength and stamina that permitted him in later years to travel under trying circumstances, preach continuously, and accomplish a surprising amount of writing.

In 1834, Joseph Franklin moved to Henry County, Indiana, where he still followed the trades of carpenter and farmer. Benjamin had gone to Indiana the previous year with an uncle. Here he earned a fine new axe for his labor on the turnpike that was being built from Richmond to Terre Haute. Apparently pleased with his wages, he returned to Henry County and used his axe to clear eighty acres of land. In this clearing he built a log house that stood for more than half a century. It was to be a home for Mary Personnet, whom he married December 15, 1833. He made a wise choice in a wife—she was patient, hard working, hopeful, courageous, caring tenderly for the eleven children that were born to them.

Through the years the Franklin family had been very much opposed to a vague religious teaching that they had heard derided from denominational pulpits and in private conversation as "Campbellism." However in 1834, Samuel Rogers, a gospel preacher, became a close neighbor of the Franklins. Rogers unwittingly aroused the general sympathy of the community when, because of some personal animosity, he was excluded from a meeting place on one occasion. He was not easily discouraged and found groves, barns and private dwellings opened to him where he preached to ever increasing audiences. One evening, as a gesture of neighborly support, Joseph Franklin, Benjamin, and a neighbor attended one of Roger's meetings, and the animated conversation between Joseph and the neighbor following the sermon aroused Benjamin's interest. In spite of the convictions of his parents, Benjamin, who had been reared in a religious atmosphere, was skeptical of the doctrinal teachings of the churches as he knew them. The irreligious atmosphere that pervaded the frontier had made some impression, although Benjamin was not addicted to any serious vice except cursing. In an age and locality where the use of neither alcohol nor tobacco was often called into question, Joseph Franklin had succeeded in impressing his sons that both habits were wrong. He also taught them to have sincere respect for the teachings of God. Consequently, Benjamin Franklin was impressed by what he considered a logical discussion of Bible teaching.

For some time Alexander Campbell had been attracting wide-

spread attention with his emphasis on the authority of the Bible in all matters. Franklin became interested in the work of such "reformers," and after a great deal of deliberation he "came forward" in a meeting conducted jointly by Samuel Rogers and Elijah Martin-dale. A crowd of faithful Disciples and curious onlookers followed preacher and convert to the creek after the services. There by the light of lanterns on a cold December evening in 1834, Benjamin Franklin was baptized and arose truly to "walk a new life." Elijah Martindale had chosen to speak on "The Power of the Word of God" that fateful evening. It was the turning point in Franklin's life. The title was prophetic. His wife, his father and mother, and his three brothers soon followed in his footsteps. The brothers became ministers, but none contributed as much to the Restoration Movement as did Benjamin Franklin.

Almost from the day he became a Christian he began to seek for opportunities to teach the lost. He had some knowledge of the Bible, gleaned from his early training, and he studied his New Testament diligently. His early education had consisted of only the most rudimentary learning. He had no formal speech training and his early attempts at exhortation were characterized by glaring errors in grammar and sentence structure. His boundless energy, his implicit faith in the gospel, and his overpowering desire to save the lost kept him from becoming discouraged. Once when he repeated the phrase "my dear friends and brethering" a hundred and fifty times in a single sermon, an older preacher gave him some firm but kindly advice which he greatly appreciated and used to good advantage. He dauntlessly overcame his shortcomings and whenever he could find a gathering of interested people he was willing to speak. He preached in schoolhouses, court houses, barns, groves, shops, town halls, private dwellings, and in any type of meeting house that was available to him.

Franklin was described as being nearly six feet tall, a rugged and handsome individual. He was erect and dignified with expressive dark gray eyes. His thick dark hair and beard turned gray prematurely. The quality and tailoring of his clothing bothered him very little, and he spent a minimum of time on his personal appearance. He was too concerned with the salvation of lost souls to spend much time on himself.

Ministers of this period enjoyed a unique authority, and he was fortunate to live in a time and locality where the Bible was gen-

erally accepted by the common man as an unquestioned revelation from God. The rural inhabitants had few books to read except the Bible, and many a saintly soul had practically memorized its contents. It is not surprising that a sermon or two, no matter how crudely delivered, outlining the principles of the Restoration, were sufficient to teach many individuals the plan of salvation or the identity of the New Testament Church.

In the daytime or at "early candle lighting," as the night meetings were announced, the humble frontier families gathered from log cabins to hear the earnest and fervid young Franklin. They gave him patient and respectful attention, often ignoring his ungrammatical language and uncouth gestures. As he stood in the dismal light of the flickering candles and sent his message into the darkness beyond, the deficiencies in his spiritual light were lost in the glowing fire of his faith and enthusiasm. The very fact that he was not polished in manner and language gave him some common ground with many in his audiences, and no doubt caused him to be heard when another man might have received a less favorable welcome.

Unlike many frontier preachers of his day, Benjamin Franklin never felt inclined to boast of his lack of education, in fact, he had only censure for those who "thanked God that they had never been to college." He industriously applied himself to the study of books and men and came out with a practical knowledge of many subjects. At the age of twenty-seven, when most individuals had either completed their education or abandoned hope of securing any, he was busily at work absorbing the contents of such books as *Kirkham's Grammar*, *Olney's Geography*, and *Talbot's Arithmetic*.

Although younger in years and belonging to the second generation leaders of the recent Restoration Movement, Benjamin Franklin was born early enough to have personally known and been influenced by such men as Alexander Campbell, Walter Scott and others. Campbell was a brilliant and educated man who, while he did not always adapt his language to his audience; in logical proof, based on the Bible, was unsurpassed. Although Franklin was inclined to be like Campbell in his logical reasoning and in some of his speaking and writing techniques, he had more appeal to the masses than Campbell for he was less abstruse and more animated as a speaker.

Another Restoration leader who influenced Franklin was Walter Scott. Belonging to the same family as Sir Walter Scott, the Scottish author, he was born in Moffatt, Scotland, and was educated at the University of Edinburgh. Walter Scott was unquestionably the most eloquent man in the Restoration Movement. Although he was able to move great audiences by his stirring sermons, he tended to be erratic in his delivery, and both Campbell and Franklin are said to have preached better than Scott on many occasions. Franklin never aspired to follow the affected speaking styles that were in vogue during his lifetime. He was earnest, clear, and simple in his writing and speaking methods. He showed his regard for both Campbell and Scott by naming two of his children after them. His family records show Alexander Campbell Franklin born May 11, 1852, at Cincinnati, and Walter Scott Franklin, born January 24, 1854, at the same place.

The plea of the Restoration Movement was for the re-establishment of the New Testament Church based upon the Bible as the only source of authority. It was not a movement to reform existing denominations; rather its aim was to go back to the very foundation of the church, to reconstruct that church's simple worship and apply the teaching of the Bible to the conduct of the individual. It was the desire of the "restorers" that everything mentioned in the New Testament relative to the conversion and conduct of the Christian to be retained, and every practice not commanded in the Bible be excluded. Thomas Campbell had earlier summed up these concepts by saying "Where the Scriptures speak, we speak, where the Scriptures are silent, we are silent."

Many leaders in the Restoration Movement believed that this acceptance of the Bible as the only rule of faith and practice would mean the ultimate unity of the Christian world. The divisions existing among the protestant denominations were a serious threat to their prestige and power. To many American protestant preachers in urging their exclusive brands of Christianity seemed like barkers for rival attractions at a county fair. The alarming consequences of this division were of grave concern to the leaders of the Restoration. Benjamin Franklin planted his feet firmly where the early leaders of the Restoration Movement had stood. He accepted the Bible without question as the sole authority in religion. "As a people, we must make all men know that we are simply for the Bible," he urged. "We can unite on the things required in the Scriptures—the things commanded."

Until the early 1840's he attempted to preach while he supported his ever increasing family by farming and owning a mill. As preaching the gospel began to consume more and more of his time, the end of a hard day's work would find him, Bible in hand, trudging four or five miles to preach in a neighboring settlement. Besieged by poverty in his early years, he and his family subsisted on the bare necessities of life which he provided through occasional employment and by small donations received for preaching. The donations came in many forms; they were frequently seasonal with too much at one time and not enough at another, but Franklin's determination to preach the gospel never seemed to falter.

In the summer of 1841 a large audience gathered in a grove near Franklin's home to listen to his first public debate. His opponent was Eaton Davis, an able minister in the United Brethren Church. In preparation for this event Franklin had prepared his arguments by asking John I. Rogers, a fellow preacher, to act as his adversary. In this way he gained some much needed experience that enabled him to make a credible showing when the debate actually took place.

In the spring of 1842, he gathered his family and his meager belongings together and moved to New Lisbon, Ohio, where he did evangelistic work and preached for the local congregation for two years. This was the beginning of a full time preaching career for Franklin. In New Lisbon, he conducted his second recorded debate, this time with George W. McCune, a Universalist preacher. Following his work at New Lisbon, he moved to Bethel, Indiana, where he did evangelistic work in Indiana and western Ohio. In 1844, he moved his family to Centerville, Indiana, where he began his editorial career in January of 1845, with the publication of the first issue of the *Reformer*.

As much as he traveled as an evangelist and as ardently as he preached, he was dissatisfied with his ability to do all that he felt needed to be done. He therefore decided that the publication of a monthly paper would extend the borders of his influence for good. He had been in the Reformatory Movement long enough to realize that many grave problems confronted the church from without and within. He despaired that the cause had, as he expressed it, "almost come to a dead halt." He believed some of the contributing causes were the "Second Advent Mania," the fact that many Disciples had never learned to "walk by faith," that many able

preachers had abandoned the field, and the fact that the preaching that was being done was not characterized by the same zeal, Scripture knowledge, and argument that had been evident earlier in the Movement. Fearful for the future of the Movement he appealed to the church: "Let us then, brethren, make one mighty effort to ' save the Church from corruption, lukewarmness, speculation, and sin of every kind, that it may be finally presented to the Lord, 'a glorious Church, without spot or wrinkle, or any such thing, ' and ascribe all the glory and honor to God and the Lamb for ever and ever."

1845 marked one of the saddest years in Benjamin Franklin's personal life. He had recovered from a serious illness when he received word of his father's death, and on November 18, 1845, his brother Joseph died while visiting in Benjamin's home. Joseph Franklin, Jr. was a medical doctor and had been a minister in the Church of Christ for some four or five years, although he was only twenty-six years of age at the time of his death. Three years earlier Benjamin Franklin's infant daughter, Sophia, had died suddenly while he was away preaching, and several years later his infant son Walter Scott succumbed to smallpox. Although Franklin became saddened and subdued by these losses he expressed no bitterness and looked forward with increased hope to a Resurrection.

As the years passed he wrote more, debated more, but never slackened in his zeal for personally preaching the Gospel. He felt that he could accomplish more as an evangelist, and this essentially was what he was. Even when he did agree to do located work he was continually begging off to go elsewhere to hold protracted meetings. As early as May 1848, some impression of the vast amount of evangelist work that he was doing may be gained from a running account of his travels as he reported them in the *Western Reformer*: "Thus in two weeks we delivered some eighteen discourses, made ten speeches in the debate (with Samuel Williams, an Anti-Means Baptist of Lebanon, Ohio) traveled more than two hundred miles, and by the blessing of the Lord, we commence a protracted meeting at Bentonville today."

In his youth he came to the churches afoot through the snow of winter and the heat of summer; longer distances he covered on horseback or by means of horsedrawn vehicles. In the *Western Reformer* he tells how he rode through mud and rain in a wagon piled high with passengers and luggage while he hoped fervently for bet-

ter transportation ahead. Sometimes half sick with a cold or fever he would find himself unprotected in a driving rain, and the ensuing illness would cause him to be laid up at the home of some good brother while he recuperated. He endured the stench and cursing of the canal boat passengers, which was almost more than he could tolerate. At times he would, on his return home, find the canal washed out by a heavy downpour. This setback usually involved a ride back on a borrowed horse through the rain, or worse still, a long walk through the mud. Fortunately he lived long enough to be able to make many of his later and longer trips by railroad. Overcome by awe and thanksgiving that he was able to travel in such comfort and at such rate of speed, he wrote on one of his train trips: "Truly this is a mighty and wonderful achievement for Mortals—poor weak and dying mortals. It is overwhelming that men should have ever projected, prosecuted, and completed such a conveyance as this, such a vast distance through this expanded and rugged region of country."

That Benjamin Franklin was successful as an evangelist seems evident from a consideration of the size of his audiences, and his success in winning converts. His long preaching career spanned more than forty years, and during this time he preached an average of nearly two sermons each clay of every week. Conservatively estimated this would mean that he preached nearly twenty thousand sermons during his lifetime.

While there is little consistency in the size of his audience due to his practice of preaching in rural and sparsely populated areas as well as large cities, he spoke frequently to large and overflowing assemblies. Many people traveled long distances to hear him and for the last twenty years of his life the request for his services more than doubled his available time. That he was effective in influencing these people is borne out by the number of converts that he made, variously estimated to have been from seven to ten thousand. In five protracted meetings at North Middleton, Kentucky, he was responsible for a total of two hundred and thirty additions to the congregation.

Benjamin Franklin was a temperate man in everything except labor for the principles which he believed to be so vital to the welfare of mankind. He spent three fourths of his time away from home preaching the gospel, and few days went by that he did not

spend several hours in writing something for the advancement of the cause of Christ.

After spending a few years in Hygia and Cincinnati, Ohio, he purchased a home in Anderson, Indiana, in the spring of 1864. At this time Anderson was a prosperous small town with about two thousand inhabitants. In describing it in a series of articles in the Anderson Bulletin, Fred Barr said: "The courthouse, a small red brick building was the center of business activity. The streets around it were dusty in summer, slushy in winter, ankle-deep in mud during the rainy seasons. In summer every merchant employed the services of a sprinkling wagon to keep the dust down. Meridian Street was the main street. Mr. Burton's blacksmith shop did a fine business. Just north of it was the livery stable, a notions store, a planing mill, chair factory across the street; a marble shop dealing in monuments and tombstones, bank and grocery store. Almost all the buildings were of frame construction with the exception of the courthouse and fire was an almost inevitable disaster." Franklin spent the rest of his life in or near Anderson; never quite content to be confined to the city, he sold his home and moved to a farm outside the town. Ninety acres of this land was the only property that he owned at his death.

He lived long enough to sorrow over the departure of Bethany College, where at one meeting a few years earlier he had baptized thirty-two converts; and to lament the loss of Kentucky University to the brotherhood. As he saw the waves of digression threatening the Church he grew alarmed. Sometimes he would write hopefully that the storm had abated, and then new reports of liberal triumphs would come to him and he would despair. His great care for the church doubtless hastened his death, for he attempted to write and preach when he was physically unable to do so, thus adding to the stress that weighed upon his mind. It is little wonder that his once strong constitution crumbled beneath the load.

His spirit never failed him. It was an aged Franklin, stooped and gray, who delivered a stirring sermon at the Anderson Church of Christ two days before his death. He had already made plans to visit some of his children and to fulfill some speaking engagements the following week.

When he died of a heart attack on October 22, 1878, the movement for conservative New Testament Christianity lost a noble champion. Although hampered by ill health during the last ten

years of his life, he was still active as a minister on a more limited scale, and he edited the *American Christian Review* until the day he died. When his death was announced, sorrowing friends draped the sign over the *Review* office in mourning and hung crape on the meeting house door.

On October twenty-fourth a sad assembly gathered at the home of his son-in-law to pay their last respects to the memory of Benjamin Franklin. M. T. Hough and W. W. Witmer conducted the funeral. "Asleep in Jesus" was sung at the beginning of the service, after which a prayer was offered. The fifteenth chapter of First Corinthians and a part of the fourth chapter of Second Timothy were read, after which W. W. Witmer spoke at length on the preceding texts. "At the conclusion of the service we followed the coffin," Witmer was to write later, "as it was taken to the cemetery near Anderson, and there, amidst the awful silence, and in the presence of the largest concourse of people that ever assembled in that cemetery, we laid Benjamin Franklin to rest until the resurrection of the Just."

The writer visited the cemetery in company with an aged sister—a woman who knew Franklin's two missionary daughters well. She kindly led me through the old part of the cemetery to the headstone, a large marble pulpit upon which an open Bible rests. Words which aptly described the sleeping Franklin are engraved thereon: "He was determined to know nothing save Jesus Christ, and Him crucified," I Cor, 2: 2.

CHAPTER II

The Militant Conservative

"Rocks have been shaken from their solid base, but what shall move a firm and dauntless mind?" BAILLIE

The beginning of the Nineteenth Century in America was characterized by political and religious turmoil, but this wave of skepticism and infidelity soon began to shift. At the turn of the century at Yale University, once a Calvinist stronghold, only four or five undergraduates professed religion while only one member of the graduating class was a nominal church member. Within forty years fifteen separate revivals at Yale caused a religious awakening, which was somewhat typical of the nation as a whole.

However, another problem began to rise that was almost as destructive to orthodox Christianity as skepticism had been. This came in the form of Unitarianism, which grasped the minds of many among the educated, and the Universalist doctrine, which appealed to poorer classes. In addition to Unitarianism, Spiritualism, Shakerism, and Mormonism, as well as various cults and communal projects, captured the minds of others.

In the meantime, the godlessness of the frontiersmen began to be of deep concern to the established churches, and the more evangelical groups sent missionaries and circuit riders into the wilderness.

The Methodist religion took firm root and grew rapidly on the American frontier. Beginning in New England where it had some adherents among the poorer classes, it spread to the South and Southwest. From Kentucky and Tennessee it was soon able to send missionaries into Ohio, Indiana, Illinois and Missouri. Its doctrine of free grace and emotionalism appealed to the hearts of the backwoodsmen, thus the circuit rider was a welcome visitor

to many homes and communities. Life was difficult for the common man in frontier America. Sorrow came often to their humble homes as young wives by the score fell victims to tuberculosis or died as a result of childbearing; while diphtheria, cholera infantum, and malnutrition dotted the cemeteries with the graves of children. Smallpox and fever were an ever present threat, and the man who brought a promise of a better world was welcomed especially by the common people. Frequently funerals in the wilderness were conducted long after the burial of the individual. As he went his rounds it was often the sad duty of the preacher to say a few words over the grave of a departed frontiersman or some member of his family. The Methodist circuit rider and his brother evangelists enjoyed the love and respect of the poorer class of farming people and were able to exert a great deal of influence among them.

While the Methodists were busy converting thousands on the frontier the Baptists were not far behind. Education was not an early pre-requisite for a Methodist or Baptist preacher, in fact, many of the early Baptist ministers were farmers who worked six days a week on their farms and preached on Sundays and, on occasion, at night. At intervals they were called from the plow long enough to perform a marriage ceremony or conduct a funeral.

The Presbyterian faith had more adherents among the upper middle classes particularly in the New England and middle colonies where it was strongest. It was weakest among the democratic spirited frontiersman where its ecclesiastical structure and firm dogmas made it less acceptable. The Congregationalist church was made up primarily of urban people, and its members were found among the more liberal and educated classes. The Lutherans grew largely from immigration as did the Catholics. Many Lutheran services were conducted in German, a practice which naturally limited the scope of their influence. In addition, this group was not particularly evangelical. The Catholic church met with a great deal of opposition both religious and political. Franklin bitterly opposed the doctrines of the Catholic church and criticised its intervention in the school system.

It was the Disciples, along with the Methodists and Baptists, who shared in the domination of the religious life of the frontier. To historian Henry Clyde Hubbard the Church of Christ constituted a "better type of Protestant democratic orthodoxy." To

Benjamin Franklin and others like him it was infinitely more. H. Richard Niebuhr recognized the success of the Disciples by saying: "The third great church of the West which took the leadership of the religious life of the nation away from the Eastern Denominations was the native-born church of the Disciples of Christ." Its converts were largely among the more stable and intelligent class of farming people. Strongly evangelical, led by capable and dedicated men, the church grew rapidly in Ohio, Indiana, Kentucky, and other southern and western states.

The hardy Scotch-Irish settlers accounted for a large proportion of the population of this part of the country. Almost all of these people were engaged in farming. During the lifetime of Benjamin Franklin the population of the nation was centered in the rural and farming areas. In 1840 only ten per cent of the people lived in cities of over thirty thousand; however by 1880 the urban population had increased to twenty-five per cent. In saying that a church or doctrine appealed to a farming class of people one must realize that during the 19th century the majority of the nation's population was engaged in some form of agriculture. As late as 1900, twenty-two years after the death of Franklin, eighty-eight per cent of all Baptists, eighty-six per cent of all Methodists, and eighty-nine per cent of all Disciples were classified in this category.

Although the Methodists and Baptists and Disciples were dominant in the Midwest during the 1840 to 1880 period of our history, they were by no means working in unison. They delighted not only in converting the non-Christian, but in gaining members from each other. Peter Cartwright, the famous Methodist evangelist, joyously related the "conversion of thirteen Campbellite" in his autobiography: "She sprang to her feet, and shouted over the house like a top and she fell directly to pulling and hauling her Campbellite friends to the Methodist altar, exhorting them to come and get religion, and not for a moment to depend on water for salvation, but to come and try the Methodist fire, or the fire of the Holy Ghost, and the way she piled up the Campbellite friends at the altar was sublimely awful... and to the best of my recollection thirteen of them were Campbellite."

The Disciples fared no better at the hands of the Baptists. In his *Hoosier Schoolmaster*, Edward Eggleston gave an excerpt from a Baptist preacher's sermon, which he stated was heard near

Cairo, Illinois, shortly before the Civil War. He pointed out that many of the Baptist preachers were ignorant farmers, but the most contemporary item of interest was the speaker's opinion of the "Campbellite." Something of the bitterness that existed between the churches is seen in his attack on the Disciples as: "These people that follow Campbell-all, and thinks-all that obijince-ah saves 'em-ah and that belongs-ah to temp'rince societies-ah and Sunday schools-ah, thats not otherized in the Bible-ah, but comes from the devil-ah, and takes folks as belong to them to hell-ah." Denunciations from the pulpit were common among the churches, and frequently debates were held between conflicting religious groups. Most of the churches were represented in the fray and the great political debates of the period were often overshadowed by the religious discussions that frequently continued for several days.

However, the Methodists, Baptist and Disciples shared a common religious adversary, the Universalist. The Universalist doctrine opposed many of the basic tenets of the more conservative churches and was popular with certain elements on the frontier. Franklin summed the doctrine of Universalism up by saying: "Universalism had one affirmation that the 'whole human family will be made holy and happy' and three negations; 'there is no hell, no devil and no future punishment.'" In speaking of the drunkenness, gambling, and immorality prevalent in the Midwest during this period, Henry Clyde Hubbart wrote: "The free doctrines of salvation held by the Universalist denomination did not check, and perhaps did much to encourage these tendencies." In 1847 Franklin conducted a debate with Erasmus Manford on "The Doctrine of Universalism and Eternal Punishment." Cart-wright and Franklin both made frequent attacks on Universalism, and the pages of Franklin's papers bear testimony of his concern for the people led astray by its teaching.

The negative doctrine of the infidel Franklin considered the most senseless of all false teaching. He was aware of the wave of skepticism and infidelity that was sweeping the land, and he was troubled greatly by it. To him infidelity did not have a bright page in the history of mankind. It was not the source of anything ennobling or enlightening. "It affirms nothing," he wrote with a trace of bitterness, "believes nothing, is nothing, and promises nothing..." He went on to say, "It is no fact, no truth—but merely the negation of all facts and all truths." He considered

Thomas Paine a particular threat to religious faith and asked: "How long was Paine employed in writing his infidel book, falsely styled *The Age of Reason*? But where will be the end results of that book? None but Omniscience can see." The theory of evolution advocated by Charles Darwin's *Origin of Species* came too late to seriously concern Franklin. It was such men as Hume, Voltaire, Gibbon and Paine that he had in mind when he sorrowed over the teaching of the skeptic and the infidel.

Materialism had had its effect upon the piety of the times, but it was the destiny of the years shortly following the death of Franklin to usher in the serious threats of evolution, higher criticism of the Bible, and the social gospel which were to make serious inroads on the cause of fundamentalist Christianity.

Perhaps the most tangible social gain in America during the lifetime of Benjamin Franklin was popular education. Ignorance and apathy on the part of many in the poorer classes and selfishness blended with snobbery among the wealthier people had served to hamper the spread of free schools. The Disciples in general favored learning; it was in harmony with their belief that it was possible to understand the Bible through personal study. Franklin, who expressed his confidence in the intelligence and judgment of the individual, encouraged and assisted the cause of education. One of the goals of the *American Christian Review* was to "encourage educational institutions, literature, and learning in general." (Introduction to the second volume in 1857). One has only to scan the pages of the *Review* to find advertisements for Bethany College, Jefferson College, Franklin College, Platte City Female Seminary, Dover High School and a score of other educational institutions.

In spite of the drawbacks that the school system encountered, education made distinct headway. The government supported free schools and made land grants to colleges. Religious groups founded academies and colleges, and such men as Robert Dale Owen in Indiana worked for the establishment of free schools.

Benjamin Franklin assisted greatly in founding and sustaining Fairview Academy in Indianapolis, and its successor, Northwestern Christian University (now Butler University). He supported Kentucky University and persuaded the Disciples to give it both financial and moral support. He not only favored schools in every

possible way but saw that his children had the educational opportunities that he had been denied.

As interest in popular education trickled down to the masses a phenomenal interest in reading began to take place. Newspapers and periodicals enjoyed tremendous popularity, almost every new or old political or religious theory brought forth one or more publications. Benjamin Franklin's various papers were devoted largely to religious themes. He wrote, or published articles by-capable preachers who discussed the leading and distinctive principles of the Restoration Movement. In addition to purely doctrinal matters he covered such subjects as Innocent Amusements, Temperance, Co-operation of Churches, the Relationship of *a* Christian to Human Government, and Support of Preachers, to list only a few. The central theme throughout his writings was the relative insignificance of temporal matters and the all important hope of eternity.

Politics as such did not appear to interest Franklin to any degree although this lack of interest was certainly not typical of the American citizen of his day. The policies of the government were of keen interest to its citizens and almost every political or social issue spawned a new political party. The residents of Ohio were largely Republicans, intermingled with Free Soilers, Abolitionists, Populists, Greenbacks and Mugwumps. The political fever of the period often overshadowed the cause of Christ, but, to Franklin, civil government was in the final analysis of little consequence. He saw through the deceptive schemes of politicians and urged that the church not be used as a voice for political campaigns.

"What course shall we take, then during the coming campaign? (he wrote) Shall preachers of the gospel of Christ enter the pulpit, with exciting news in their heads and hearts and make Kansas—Nebraska and anti-Kansas—Nebraska, Slavery and anti-Slavery speeches? Shall their themes be the Constitution, Liberty, Popular Sovereignty, North, South, Fillmore, Buchanan, Fremont, American, Democratic and Republican? Shall these be the themes that consecrate the house of God during the coming months, while thousands are perishing for the word of God and dying in their sins? We say, and would if we had a voice louder than the seven thunders of the Apocalypse, and more immutable

than the oath of the Angel of God, standing with one foot upon the sand and the other upon the sea say no, by NO MEANS."

During the terrible conflict between the North and South, when brethren were in dissension over the issues of the war, the *Review* became the "Great Balance Wheel" of the brotherhood. While other large churches, such as the Methodist and Baptist were radically divided over the war, the Disciples brotherhood remained intact. No small part of this solidarity may be credited to Franklin, who refused to recognize in the enmities of sectional strife a cause for division in the ranks of a great Christian brotherhood. Something of the depths of his conviction shines in the following lines from the *Review*.

"We can realize, brethren that our fellowship is not in name merely; that it is not an empty bubble; but there is power in it, so long as it holds us firmly in a united band in one body, not withstanding the force of political strife to tear men asunder. While the eyes of the men of the world are red with political strife and rage, and while their feet are swift to shed blood—while rapine and violence are stalking abroad in open day and threatening to destroy the peace and safety of the country, the children of God are assembling to hear the gospel of peace and to worship the God of their fathers. While sectarian preachers are haranguing their audiences on the questions of political strife, and thus adding fuel to the flame, the preachers of the cross are preaching peace by Jesus Christ; He is Lord of all. Thanks to Heaven, scarcely a preacher among the brotherhood, to our knowledge, has introduced politics into the church this year. But on the other hand, a greater effort has been made this year, than ever before, to make known nothing but Christ and him crucified, to glory in the cross of Christ, to see how perfectly they could preach Christ, and how clearly they could set forth the gospel, and how fully they could bring it to bear upon the hearts and souls of men. The result has been glorious. Prosperity and success have attended our labors, union and harmony have followed, and the blessing of Heaven has rested upon us."

Franklin was well aware that his position of neutrality would not make him popular either in the North or the South. His impartial approach to the matter was not one of policy but sprang from deep conviction. He disliked slavery and let it be known, but he felt that the abolition of slavery was outside the realm of the

church. The *Review*, partly because of his stand on carnal warfare, and partly due to the havoc of war, fell to half its normal circulation.

In the end his position of neutrality proved to be wise; he was able to maintain the confidence of both sides, and when the war was over, he was still publishing his paper while more partisan publications had fallen by the wayside. As a result, he was able to contribute something to the healing of the wounds of the war after 1865.

Looking about them, the Disciples saw the chaos that had resulted in many of the leading denominations because of the conflict. Some faithful men cherished the belief that since the church had survived the crisis of the Civil War intact, it would not ever dare to divide over a more trivial matter. But division was not far off.

Paradoxically, as the church increased in members and popularity, factions were formed and strife developed. *The Christian Standard* was established in 1865 as an organ for the liberal movement within the church. It was founded by a few wealthy men and endowed with a capital investment of twenty-thousand dollars—a rather formidable sum for the period. Isaac Errett, a man of no mean executive ability and an able writer, became editor. Errett was the avowed leader of the progressive movement. He was bitterly opposed by Benjamin Franklin, who worked tirelessly to stay the liberal tendencies that were becoming more and more evident in the brotherhood.

Franklin was not a man who simply opposed everything just to be in opposition. Sunday schools as a part of the teaching program he heartily endorsed. He believed that they were especially important in the training of young children. Although he was personally inclined to be an evangelist and encouraged evangelism, he was not against located preachers as such. He did not believe that a minister should assume a "pastorate" and wrest authority from the eldership, or that a young man fresh out of college without other preaching experiences was capable of doing located work. A movement to build finer and more pretentious meetinghouses for the church was rapidly gaining headway and Franklin cried out against the extravagance of some wealthy congregations that spent large sums of money on the construction of church buildings. "Old Reliable" as the *American Christian Review* was called by its friends became the spokesman for the conservative element within the church.

The innovation of instrumental music in the church became a serious problem during the lifetime of Benjamin Franklin. His musical ability had never matched his abilities in other religious fields, but he was mindful of the Biblical command to sing, and he encouraged Christians to learn to sing well and to secure good hymn books. Hampered by a lack of good song leaders, little knowledge of music, and a lack of adequate hymnals, the efforts on the part of many congregations to sing was almost intolerable to a sensitive ear. As inexpensive organs began to be manufactured and better educated young people with musical ability became influential in the churches, they urged the adoption of the musical instrument as an aid to worship.

The mere fact that instrumental music is not condemned as such in the New Testament meant nothing to Franklin. He found no musical instruments in the church of the New Testament, and this he took as sufficient grounds for condemnation. Speaking of the use of instrumental music in the worship service he wrote: "If a church only intends being a fashionable society, a mere place of amusement and secular entertainment, and abandoning all idea of religion and worship, instrumental music would be a very pleasant and agreeable part of such entertainment." He believed that instrumental music in the worship of the church was not only an evil within itself, but would open the floodgates for many other types of innovations.

Considering his attitudes toward instrumental music it is rather strange that he took a far different position on the Missionary Society for many years. He was one of its strongest advocates in the beginning. He supported it personally and financially for many years and wrote numerous articles in its behalf. Unquestionably his desire to have the gospel preached to the lost was so great that he was unable to see danger in this organization for some time.

"A great and glorious body like ours (he wrote in 1850) must have arrangements made or mediums devised through which to operate, and then we may expect its influence to be felt on the world. Thousands among us have desired something of this kind for years, and are now rejoiced in its accomplishment." Jacob Creath notably, and others perhaps less well known, opposed the Missionary Society from its inception. At the height of his enthusiasm for the Society, Franklin considered those in opposition

scarcely worthy of notice. His early disregard for their convictions is voiced in the following: "We think they need no formal answer. We may give them passing notice, but we do not promise this. We are in the Missionary work, not in word and tongue only, but in deed and in truth—not for a month, nor for a year, but for life; and we have no notion of stopping. We are in the field working, and have no time for arguments that have nothing in them... But we do not intend our antimissionary brethren to be croaking among the brethren and complaining that we would not let their arguments be heard."

Benjamin Franklin struggled with the problem of Missionary Societies for more than thirty years. He was close to their operation, being Corresponding Secretary of the American Christian Missionary Society at one time. What he thought and said was not done lightly. He was conscientious in doing the Lord's work as he had faith to believe that it should be done. Instrumental music he condemned from the beginning as unscriptural. Heartbreaking as it must have been, he had the courage to do the same with the Missionary Society when he found that he could no longer endorse its practices. How sad and how humble he must have felt in 1867 when he came to the full realization that the Missionary Society had not fulfilled its intended purpose. He found that the Societies when tested through actual use could not do the thing they were designed to do. The Society had assumed authority over the churches he wrote despondently: "by announcing the churches 'auxiliaries' to them, passing resolutions, instructing the churches, grasping the hymn book, etc., they have demonstrated that they have no intention of remaining servants of the churches but intend to be their masters.

"They have not only claimed the control of the money and preachers among weak churches and in new fields, but have assumed authority over the old churches, whenever they have been permitted to do it, to organize them into district associations and control them, arrange preaching for them; claiming the money paid by them, the preaching done and additions gained as the work of missionary societies."

In an attempt to teach and edify the saints, Franklin devoted a great deal of time and space to such matters as worldly pressures, reverence in worship, behavior of children and giving. Many Christians had not learned to "walk by faith." Converted

in protracted meetings, many of them had very little teaching beyond the first principles of the gospel. Franklin was to grieve later that it had been a mistake to pass so quickly over a field without first establishing the churches in the Christian graces. The fact that many Christians failed to contribute liberally to the Church, Franklin believed to be, to some extent at least, the fault of the preachers who had proposed to instruct them.

In illustrating his point on giving, he wrote in the *American Christian Review*: "We have traveled somewhat at large, and we find that these matters depend much upon the preachers they have had. Some preaching brethren are very tender when it comes to feeling about the pocket, and they are so afraid of hurting feelings that they never touch the pocket. The result is the purse is scarcely ever opened; and when it is opened, it is done with great care and the smallest piece that can be found picked out, and reluctantly contributed. We have many times noticed this class of men. They hold on to the old fashioned buckskin purse, about fifteen inches long and tied with a leather string about the mouth, which surrounds it not less than six to ten times, and tied in a hard knot every time. They never notice that the hat or basket, as the case may be, is coming till it is before their face, they are so absorbed in their devotions. They then startle up, under considerable alarm and excitement, and run the hand into a half dozen pockets before they hit the right one. The poor deacon stands waiting till half the audience is attracted to know what he is stopping so long for. At length the purse is untied, and after much fumbling and mumbling, a five cent piece is fished out, deposited in the hat, and the deacon relieved."

As a result of this penuriousness on the part of brethren, gospel preachers frequently fared very poorly at home. On a typical preaching tour, however, they were usually adequately housed and fed. But too often they left their own family, many times a large one, in some lonely cabin destitute of any luxuries and often in need of the bare necessities of life. Benjamin Franklin was no exception. For many years his wife by her industry and thrift was able to stretch their scanty supply of food and clothing so that the family was able to get by.

Not only was Franklin poorly supported as an evangelist for many years, but he had to remind subscribers constantly to pay for their papers. By printing issues as cheaply as possible he

was able to supply them free to widows, orphans, and to those denominational and gospel preachers who would accept them. Some individuals were able to pay the small subscription price but nevertheless were frequently delinquent. Franklin threatened such individuals by promising to stop their paper on the grounds that it was his desire that those who read the paper read it "with the satisfaction of knowing that it is *paid for*, or that they are reading *their own Magazine*, and not the *editor's*."

In addition, Franklin faced financial problems. He was often paid in money which, due to the economic state of the nation, varied considerably in value. The still primitive (on the frontier) postal system left much to be desired. Franklin took note of this problem and wrote with some consternation in the *Review*: "A letter containing \$5. 00, mailed at Middleton, and only having to pass through the hands of seven Post Masters, was lost. Another mailed at Wilmington, O., contained \$6. 00 was lost. Many others have shared a similar fate. Many persons through fear that their money will be stolen, render it more liable by their precautions. Our readers are requested to be governed by the following rules: If you let a Post Master know that you send money at all, get him to send it and take his receipt, but if you send it yourself, which is preferable, write upon thick or colored paper, and only half a sheet,—fold it in a small letter, so that the money cannot be seen through it and only put one seal upon it—pay the postage upon it, without saying anything about its having money in it and if it does not come to hand it is our loss." For many years Franklin did well to break even on his publications, and only during the latter part of his life was he able to realize any profit at all.

Making money had certainly never been uppermost in his mind. His writings and sermons were characterized by a passing interest in temporal matters and a consuming preoccupation with spiritual things. When an epidemic of dreaded cholera threatened the land he wrote: "We need not commence now to inform our readers of the rapid spread of cholera, for the alarm has reached every hamlet on the continent. No matter how heedless men are at other times and relative to other subjects; when the alarm is proclaimed, and the arrows of death are flying thickly in their midst, and cutting down many victims, the thundering tones of the proclamation arouses the most slumbering and stupid soul. Why be so alarmed? Did we not know that we must die? And

had we any certainty at any time that we should not die in a single hour? Not in the least."

"We perceive the President of the United States has designated a day for prayers to be offered to Almighty God, to avert this threatening calamity. This may be well for those who are not in the habit of praying; but the Christian's King and Lord has set His time for him to pray, and if he attends to it he will be sure of the President's day, for the Christian code says, 'men ought always to pray.' " This was characteristic of Franklin's approach to all aspects of life. Well aware of the important religious, political and moral questions of his time, he approached them all in a simple and direct manner that endeared him to the people who shared his consuming interest in the kingdom of God.

It has been the purpose of the foregoing chapters to outline in some measure the personal and intellectual qualities of a man who accomplished immeasurable good for the cause of Christ. The remaining chapters will outline in detail some of Benjamin Franklin's personal judgments of preachers and preaching; and will present some detailed analyses of his own sermons in an attempt to ascertain why it as been said, "The people heard him gladly."

PART II

FRANKLIN'S VIEWS ON SOURCES OF EFFECTIVENESS OF A GOSPEL PREACHER AND HIS PREACHING

CHAPTER III

The Preacher

"With Clean Hands and a Pure Heart"

It was more than good use of common ground, more than appearance, and even more than ability that drew people to Benjamin Franklin. Why was it that at the age of sixty-five, when his health had been steadily declining for ten years, his bodily processes virtually worn out from overwork, his voice sometimes so weak that it could scarcely be heard, that vast audiences still assembled if only to "see" the great man? Perhaps the answer lay in the fact that, even though time had taken its toll, it had also established Franklin as a notable preacher, a well known writer and editor, and a debater of some stature. Add to these accomplishments the respect that was manifested for the character and devotion of this man who stood on the ground once occupied by the departed Campbell, and one will find a possible explanation for his tremendous popularity.

Since character is of great importance to the persuasive power of any speaker, and especially so to the man who designates himself as a minister, it may be safely said that Franklin's great power lay first of all in his character.

Benjamin Franklin was a man of unfaltering and uncompromising convictions, yet he was able to impress his listeners that he was interested in them and in their eternal welfare. The "Great Commoner" or "Old Ben" as he was affectionately called by those who knew him well, lived the gospel as he preached it, preached it with zeal and enthusiasm, traveled continually, and went willingly whether he was supported or not. His advice to others would carry less weight if were not evident that he carried out these precepts in his own life.

One of his contemporaries wrote: "The Christian character of

Benjamin Franklin was without blemish and was unimpeachable. No one of his opposers ever assailed his good name. They did often object to his principles but never argued that he should not be heard because he was a bad man. His faith was an inspiration wherever he was known, and his name was a synonym for fidelity and truthfulness. The people heard with profound interest because they believed him to be an honest man."

Benjamin Franklin believed, and exemplified the belief, that outside of the message itself, nothing was so important as the man who filled the pulpit. The effectiveness of the gospel was in a large measure dependent upon the sincerity, character, ability and personality of the minister. He was firm in the conviction that a man who attempted to lead others to a higher plane of life must first dwell upon that plane himself.

"Nothing short of the highest morality and the most perfect subordination can ever secure complete success. Most indispensable is high reputation in all its public functions. A religious body whose public ministers do not sustain purity of morals, chastity of address, and dignity of character, with most elevated natural and acquired attainments, can never do much towards the purification and elevation of the debased and degraded children of men."

No worldly attainments can make up for the lack of a Christian character in a minister of the gospel. Franklin stressed the fact that in order to draw men to Christ the preacher must exert a Christlike influence:

"Our Lord's own life is the model of all perfection in human character, both public and private. No community need look for any permanent good from any preacher who does not imitate the character of his Lord and Master. He may be much of a gentleman, very fine, pleasant and interesting to worldly-minded persons, and not do any thing or say any thing that would remind any one of the Savior of the world. But to come under the name of a preacher of Christ, a disciple of Christ, and not be like him, not make men think of him, love him, and desire to come to him, is a deception upon the church and the world, "

Franklin firmly believed that a man sound in doctrine and life would be acceptable to the people:

"All we have to do to stand right before the people, is to be sound in heart, in the faith, in the life; true to the gospel of our Lord Jesus Christ; honest and faithful in the whole matter; maintaining, defending, advocating, it as the only divine and gracious system for the salvation of a lost world; enforcing it on men for its own sake, and for the sake of humanity."

"May we all maintain soundness in the faith, in the gospel, integrity to it, faithfulness to it in all things, soundness in character, purity and holiness. May we strive to live nearer and still nearer to God."

In a large measure a man's lack of influence as a preacher is not the fault of unfair judgment on the part of the brotherhood but the lack of stability and integrity on the part of the minister, suggested Franklin:

"Our safety is not in a tribunal of learned men, who are censors for us, but in the judgment of an intelligent and enlightened brotherhood. They render no hasty judgment and make no uncertain decisions. They do not anathematize nor hate any man. They do not pronounce on a man for a single utterance or an inadvertence. But when a man becomes perverse, his general course and bearing evincing alienation, and a disposition to be in the wrong—an aversion to the good, the true and the faithful—they begin to lose their interest in him. Every step he takes in the wrong direction lessens the affection for him in the hearts of the people of God, till, he finds himself cut off, if not literally by the action of a church, and that which is equally as fatal, the general turning away from him, and utter failure in any sense to support him."

Although Franklin placed the greatest responsibility for being a worthy example and acceptable to the congregation upon the shoulders of the minister. However, he felt that occasionally the lack of harmony between the two was more the fault of the particular congregation:

"We visited a church some years since, and there was quite a general impression among the members that their preacher did not suit them—that he was not 'the right man in the right place, ' etc. Many fine things were said, as to

the kind of man they needed, etc., and the idea prevailed that they had better turn their preacher off and get another. We suggested to them in a circle one day that possibly they had not at all discovered the real malady; that possibly the main difficulty was not at ail in reference to the kind of preacher they needed, but to the kind of a church they needed; that possibly the change they needed could be effected by turning off the church and getting another and a better one."

The preacher of the gospel must be an earnest man. The responsibility that rest upon him is too serious to be approached lightly:

"He must be earnest. Men who preach the gospel of Christ must be earnest. They must not trifle with the gospel and the souls of men. The theme is too vast, the responsibility too great and the issues too momentous to be treated in a careless, indifferent and prosing manner. The idea of a man speaking of questions of life and death, eternal happiness and eternal misery, the glories to be revealed at the appearing and coming of our Lord Jesus Christ, and the terrible destruction that shall be the destiny to all who obey not the gospel, in a cold, dull and unfeeling manner, is preposterous. These are the most awful, momentous and sublime themes that ever dwelt upon the lips of men; and let him who speaks of them, remember that he is pleading in a case of life and death. Let him speak with earnestness, spirit and power."

The man who desires to preach the gospel must love Christ. His love for the Master will be shown by his speech and his activities. Whether a man loves Christ or not is obvious in Franklin's opinion:

"We may be told that we may be mistaken, that they do love Christ. We cannot be mistaken in this, for the Lord says, 'From the abundance of the heart, the mouth speaks. ' A man full of the love of Christ, will speak of Christ. The theme of his heart will dwell upon his tongue. Where Christ has promised to be, they will be with him. 'Where two or three are met together in my name, there, ' says the Lord, 'I will be. ' How many go to these places where Jesus has promised to be? How many go to the

Lord's table, to remember his dying love? How many preachers will sit down together, as loving disciples and meditate upon his dying love, his great suffering, as he bore our sins on the accursed tree?

Franklin again emphasized the need for a deep love for Christ on the part of the preacher:

"The preachers who love Christ better than partyism, will preach Christ, will call the people to Christ, and induce them to love him, and love all that do love him. They will inquire his will, and do it. They will exchange the love of party for the love of Christ, and find it so much higher, holier, purer and happier, that they will ignore all party feuds, wrangling and strifes, and maintain simply 'the faith once delivered to the saints. ' No doctrinal corrections, or corrections in ordinances, or in the organization and government, will ever amount to anything, or save a people, who have not the love of Christ."

Finally, Franklin taught that the power lay not so much within the preacher as within the teachings of Christ. He believed that the minister must be convinced of this: "We are weak and can do but little. Let us not rely on our own position, but the one the Lord has appointed; our own views or theories, but the clear teachings of our Lord and his apostles. Here is the strength, and those who stand here will find the Lord of hosts with them. We must plead for the Lord, the gospel, the teachings of Christ and the apostles, the ground on which they stood, maintain that and nothing else. Here is the power, and it is nowhere else."

Franklin uses the apostle Paul as an example of humility:

"The holy apostle says. 'I came not to you with excellency of speech or wisdom, declaring unto you the testimony of God. ' What reason does he assign for this? His reason follows: 'For I determined to know nothing among you save Jesus Christ, and him crucified. ' He did not come among the Corinthians with a flourish of excellency of speech or wisdom, that might dazzle the eyes, elate the mind, and prevent the cross of Christ from appearing, but

he determined to make known nothing but Jesus Christ, and him crucified. His own soul was under the power of the cross of Christ; his redeemer was uppermost in his mind, was his all, and he counted all things but dross that he might win Christ. He believed that the power to attract, convert and save men was in the cross, or in HIM who hung upon the cross, and not in the excellency of his speech, or the wisdom of men's words, and he desired all men to know that the work was of God and not of man."

When suggesting the attitude the talented preacher should take toward his special gifts, Franklin said:

"The more gifted the man, the more learned and powerful, the better, if all his powers are engaged in setting forth and honoring the Lord, sanctifying Him in the eyes of the people. At the same time, he should rely upon not learning only, or talent, or power that he possesses, but upon the Lord, upon his gospel—the power of God unto salvation, to every one who believes. He must look to heaven for the means to move men to repent; he must appeal to God, keep God and his works before his audience, and in this way show that his confidence is in Christianity itself, and the author of it, and not in himself, not in man. Whether men have what the world' calls learning or not, they must know God, and have the love of God in their hearts, if they would induce others to love him and turn to him."

There is a tendency on the part of the brotherhood to overlook humble but good men who are preaching in difficult fields with little support and even less encouragement:

"We have lately been reflecting upon an opportunity for doing great good perfectly within our reach, to which many are paying but little attention. Who among our brethren are thinking how many humble, unassuming and comparatively obscure men we have, who are actually doing it at their own charges, but doing it without thanks or even credit from their brethren? While we are paying much attention to a few men of popularity, influence and fame, we are overlooking a large number of the best, truest, most self-sacrificing men the Lord has given us. These,

too, are the men who are going the main body of the work, and they are the main supports of the cause. They are men of good sense, piety and devotion; men of excellent character, an honor to the cause and a credit to the brotherhood, who are penetrating the private neighborhoods, preaching in private houses, school houses, barns, shops, and open groves, and bringing thousands to the fold every year; and in the place of the brethren making any arrangement to support the, or even saying anything to encourage them, they are saying discouraging things of them, such as that 'they can't preach—they are little preachers,' etc., etc., "

This problem weighed upon his mind. At another time he wrote:

"We live in a time when humble men and good men are overlooked; when working men are forgotten and neglected; and we desire to make a plea in behalf of these. They are the men who are willing to go into all the highways and by pi aces—to preach in the private house, the school house, the barn, the shop or the grove. A large proportion of all the work that has been done is the result of the sacrifices, labors and toils of this class of men."

There are humble men who are accomplishing a great work while men of more capabilities are a detriment to the church in some cases:

"It is not inventive genius we need in the Church, nor explorers to invent something new, or to make discoveries; but we need humble and honest men, who know and love the truth and will press it on the world. We know humble men, of but limited talent and information, who are building up churches, reforming men and women, and bringing them to God. We know also men of considerable learning and talent, who do not turn a bare dozen to the Lord in a year, and who build up no churches nor anything else, but who are starting subtleties, speculations and questions to no profit, but only tend to subvert the hearer."

Not only must the preacher become acquainted with the people whom he hopes to influence but they must come to know him by his association with them and his work among them:

"Not only so, but the people must know the preacher-see him, hear him, and have personal interviews with him. His work can not be done by proxy. He must go himself and put his own hands to the work. He must be with them a personal example of deportment and religious conversation, read the Bible to them, pray with them in their families, give thanks at their tables, go with them to the place of worship, preach to them and persuade sinners to repent. A man who does not do this, is really no preacher of Christ, and will accomplish nothing for his name."

The man who enjoys the greatest advantages frequently accomplishes very little. Franklin believed that the pampered man would not be constituted for the great work that remained ahead.

"Where are we to obtain this class of men? Can we never learn anything from the history of the past, from all experience? Where did the men come from, who have done pretty much of all this kind of work that has ever been done? Is a miracle to be expected? Will men for this work, come from a source whence such men never came? No! never while man is man, and human nature is human nature. Men brought up in school houses, fed and clothed from their father's pockets, without ever knowing what it is to earn a dollar, or a coat for their backs, without knowing anything about the hardships and buffetings of the world, no matter if they become scholars and learn how to say a few fine things, never will and never can do •the work we are speaking of. They have not the constitution, the physical energies to do it. They have not the knowledge of the world, the ways and manners of the people to do it. They know nothing of the toils, hardships, and burdens, of the masses of mankind; are incompetent to sympathize with them, mingle with them, become a fellow creature with them, and preach the Gospel of Salvation to them, in an acceptable and successful manner and save them. They not only are wholly incompetent, incapable, and could not, if they would; but it is not their atmosphere, not their congenial sphere, and they never will do the work in the Lord's great Evangelical field. They never have done the work, and never will."

Again he emphasized that education must be combined with other attributes to make a successful minister:

"If a man's learning is combined with piety, devotion, and consecrated to Jesus Christ, and he is possessed with humility and meekness inculcated in Christianity, and his learning enables him to unfold the unsearchable riches of Christ, with the sincerity and devotion necessary to commend it to the hearts and consciences of men, it is of great value. If the Lord dwells in a man, if the great matters of the kingdom of God fill his soul, and if his learning is used in presenting the simple gospel of Christ in meekness, it may be of great service to him; but it requires much care to keep the Lord in front of it, so that the hearers will see nothing but him."

The Reformation was advanced in many cases by men with little formal education, Franklin pointed out:

"Nine tenths of all the churches built up, owe their existence to uneducated preachers—that is in the popular sense. It is true, if these men had all been finely educated, they might have done much more good. We are in favor of educating men as fast as possible; but we have no sympathy for discouraging the humble efforts of good men, though illiterate or uneducated."

Perhaps the most valuable experience that a younger preacher can gain is from the older and more experienced man, wrote Franklin:

"The proper place to make a preacher is by the side of an old, a well-trying man, who is a preacher, in the field, where the work is to be done. Men who merely read theories upon preaching, and theorize upon it themselves, know but little about it."

From his broad experience Franklin came to the conclusion that higher education did not necessarily make a successful minister of the gospel. He believed that in many cases learning had become a detriment to the ministry:

"1. That while it is necessary to teach the languages, the higher mathematics and the sciences, and diffuse learning in general, in every possible way, and make education

accessible to all, we have found that *simply learning, does not make a preacher*—that many men of profound learning are not preachers and *can not be preachers to profit*, and men who are preachers, good and useful preachers, *can not be learned men*.

2. That only a very few men can ever become truly learned at all—vastly too few to do the work of the minis-try,

3. That colleges really can not make preachers at all, but can educate all capable of education, no matter whether destined to be preachers or what.

4. That, as Bro. H. T. Anderson says, 'It is God that makes the preacher; ' beginning in the family, generally with a pious mother, and then being brought forward to participate in the public exercises of the church, by the overseers.

5. That the cause of Christ can not wait for preachers to be made by the slow process of training men five or six years in college, as must be the case in every instance, if every preacher must be a scholar. The cause would certainly die, if we were to wait for this."

On the other hand, he did not want men to be illiterate or uneducated in the things that would add to the power and effectiveness of the minister. If a man mastered the following prerequisites that Franklin laid down for a preacher he would by no means be ignorant:

"But to be anything like effective and powerful men, the preachers should have the following:

1. A good understanding and use of the English language.
2. A thorough understanding and use of the Scriptures.
3. A thorough knowledge of history—ancient and modern.
4. A clear understanding of the reformatory movements of Luther, Calvin, Wesley and Roger Williams.
5. A clear understanding of the reformatory movement of the nineteenth century, its principles, aims, and objects.

6. Indomitable energy and perseverance; untiring and determined persistence in the work."

Franklin believed too, that it was possible for many to become educated without becoming conceited or losing interest in the work of the church:

"Many of them are truly young men of learning, and know what learning is for, They are an honor and a credit to the institutions where they have received their education; they are not inflated with vain conceit, arrogance and unloveliness. We have been impressed with their general sense of propriety, meekness of deportment and humility."

During his lifetime as a frontier preacher, Franklin faced many hardships. If he ever seriously considered turning back he never openly admitted it. In his writing he constantly urged the preacher not to become discouraged easily. Speaking of this, he wrote of the preacher:

"He must be a man of perseverance. A man who can not preach a week without any success, and not become discouraged, had better go home. He is not the man. It is nothing strange to preach a dozen or fifteen discourses without success. Let him preach again. If he still has no success, let him humble himself before the Lord, in most fervent prayer, and make another effort. If he shall still fail in one place, go to another, and try again. Remember Noah, who preached one hundred and twenty years, without an addition, and preach on and pray on. Trust in the Lord, and work on.

He must be a man that can not be discouraged. He must be determined that he will listen to no discouraging tales. When met by some faint-hearted, sickly, and half-believing brother, who doles out his story about the troubles among the brethren, the opposition to be encountered, and how 'hard a place it is, where he is operating, he must pay no attention to it but rise above it, and bear it in mind that there are good and honest-hearted souls in every community, who will receive and obey the gospel, if it is faithfully presented. Keep these in your mind, preaching brother, and try to save them, and you will succeed in a vast majority of cases."

Franklin encouraged gospel preachers to stand together and present a united front. Do not be discouraged by the few who falter but strengthen one another:

"Every true man is going on, and is intending to stand with every other true man and fight the good fight of faith. We stop not to see how many or how few are going ahead, nor how many are turning back. We would rather have been saved with the few in the ark than lost with the many who were drowned in the flood; to have been with the few who crossed Jordan than with the many who fell in the wilderness, and would rather be with the few that shall find the narrow way and pass the straight gate to the enjoyment of life, than to be with the many who tread the broad way that leads to destruction. We are now making the record on which these great matters will turn. Let us enter the field this year in the faith, with more determination than ever, and push the cause at every point; stand up all along the lines of the King's army, every man in his place, presenting an unbroken front to the enemy, and unitedly move forward on the opposing ranks before us with a persistence, decision and determination that will command respect. Encourage the true and valiant, strengthen the weak and feeble-minded, stand by the fainthearted and comfort them. Let there be no sympathizers with the enemy, none scheming mutiny, none demoralizing the forces, no deserters and no cowards."

He cannot become disheartened if others turn back:

"Let no man become disheartened if a few fainthearted do turn back and hanker after the flesh-pots of Egypt. In all great movements some of these have been found. They were in the camps of Moses and among the first followers of Jesus. They have been the timid, faithless time-servers, afraid of the people and lovers of the world. But these are only spots in the feast, mere blemishes, and no more to the great body than the spots in the sun compared with that wonderful body."

The minister cannot be discouraged if he is poorly supported:

"It matters not from what cause we suffer, whether inability on the part of brethren, or parsimoniousness, we

must bear hardness as good soldiers of Jesus Christ, suffer and toil on, for we shall reap if we faint not. We must not raise up a money-loving and worldly people; and in order to this end we must not be money-loving preachers, nor worldly men ourselves. This is our security against the evil of covetousness."

Again he admonished:

"We never can falter. We have no ground to doubt or fear; but if we shrink or hesitate, it must be manifest indifference. While we hope, then, for the blessing of God upon us, and call upon God for his mercy, let us remember our fealty to him, and maintain our integrity to the day of his coming."

To illustrate his point he wrote:

"When the British general found General Marion living on roots, and his men fighting without pay, he admitted that the prospect of overcoming such men was gloomy. So, when our opposers see the glorious army of which we speak, of faithful young men struggling with only a half support, and, in some instances, not that, and behold the love for the gospel, the Lord Jesus and their fellow-men that impels them on; and when they witness their determination, zeal, and energy; that they cannot be discouraged, disheartened and turned back they give up all ideas of ever conquering them or withstanding them."

Benjamin Franklin was preeminently an evangelist. He saw the harvest ripe 'and the need for workers great. As he looked about him he saw a declining interest in the evangelism that had been so successful in the early part of the Restoration Movement and a growing tendency on the part of many preachers to seek out an established congregation and settle down. Franklin had no patience with the indolent, the part-time preacher, or the time serving "pastor." Go he begged and wrote on one occasion with a trace of bitterness:

"Not that we are left without material to make efficient evangelists—for we have got with us Rickets, Rice, Gano, Williams, Pinkerton, Rogers, and a host of others, who might take the field with as much hope of success as

crowned the pioneer efforts of our early fathers. But where are these? They have suffered themselves to be counted among the non-descript class of co-operants in the kingdom of Messiah, *unfortunately known* as—monthly preachers—a class so universally known, too, that we shall give their character an official identity only in a single brief sentence. Authentically considered, they are one-fourth pastor, without pastoral authority; one-fourth evangelist, without evangelistic efficiency; and two-fourths nothing—a fungous growth—unknown to scriptural precept or scriptural example, and which we pray God may not be longer known to us—superinduced by evils and errors on the part of both preachers and people as we most humbly submit."

Benjamin Franklin believed that a fearful responsibility rested upon the man who had the ability to preach the gospel to the lost and refused for selfish reasons to do so: "Can men who have the ability to preach Christ, who have tried it and know they can succeed, and whom the Lord has blessed in their efforts, turn from this great work to the pursuits of the world, at will, with impunity? We do not believe you can. It is a fearful thing for them to do so. We know men of great ability—men who can shake up society from its center to its circumference, if they will try, whose talents are measurably buried, or what is the same thing, devoted to the world. These will certainly give a most strict account."

Again he urged men to see the need for evangelists and appealed to them:

"We hope the* preachers generally will see what is being done by those in the work, go out and participate in the heavenly work, that they, too, when the Chief Shepherd shall appear, may have a crown of glory that fades not away. How can men with love of God in them see their fellow-creatures perishing, and not be inspired with a zeal to go forth and gather them into the kingdom of God? Look at the tremendous cloud of darkness over the minds of the people, and then inquire can a man who has the light be excusable unless he uses the means the Lord has put in his power for the enlightenment of the world. No,

we can not be excusable; the love of Christ constrains us; the value of the souls of men urges, and the example of all the ancient worthies impels us to go into the great harvest an help to reap it down."

The need for evangelists was so great and the excuses that men offered for not becoming evangelists were so flimsy, he wrote sadly:

"We have never seen such an opening for good since we first commenced exhorting men to repent. All the parties around us, are becoming anxious to know what we do believe, and are desirous for hearing for themselves. But where are the preachers? Who is able for these things? We have plenty of talented men—able men, of excellent character; but where are they? Why then, are they not engaged in this the greatest and noblest of all the works of earth? In all other great enterprises there are plenty of men; but where are the men for this grand and godlike calling? And again we exclaim, where are they? The case is, as of old, one is gone to his farm, another to his merchandise and a third has married a wife, and therefore *cannot go*."

Franklin believed that the evangelist had a great work before him. It consisted of more than simply preaching the fundamentals of Christianity to the lost. To successfully carry out the work of evangelism Franklin believed that the church must first be made righteous. This was among the rules for the evangelist that he outlined:

"1. The evangelist should keep himself free from, and untrammelled by, preengagements. He should be prepared to seize any opportunity, favorable to a successful prosecution of his work.

2. He should be located in the field of his operation, so that he may be able to familiarize himself with the necessities of the community around him.

3. He should visit a point, to labor one week or six months, as the occasion required.

4. On preparing for the conversion of souls (and no effort should be made for this purpose until the church is all

right) and throughout the progress of the meeting, the preacher should have an eye to the qualifying of the elder for taking charge of the congregation, when he delivers them over to him.

5. The evangelist must go from house to house. He must teach the members their individual duties.

6. The evangelist should introduce and impress the necessity of weekly prayer meetings,

7. The evangelist should be rewarded."

Franklin urged that preachers obey Christ's command to go preach the gospel:

We must preach the word of God from the rivers to the ends of the earth, and make all men see what is the fellowship of the mystery, which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ. 'Go, brethren, ' the Lord says, 'Go into all the world, and preach the Gospel to every creature; ' 'Go, ' says he, 'therefore, and teach all nations. ' Let every man go, who can call a few people together, and preach the word of the Lord to them. Yes, go if you can preach at all, turn sinners to God and save them;—go and preach. Go under a sense of the mighty work, remembering the languages of that great preacher and apostle to the Gentiles. 'Woe is me if I preach not the Gospel. ' God requires those who have the gospel and the ability, to preach it now, and this same woe will rest upon them if they do not do it. ' And again he stressed the need for evangelists:

"We need, and *must* have if we ever progress, Evangelists, or missionaries, who will travel throughout the length and breadth of the country, visit the churches, 'see how they do, ' 'set in order the things that are wanting, ' recruit their numbers, and maintain the faith once delivered to the Saints. We need, and must have, men who will visit weak churches, enter new communities, where there are no churches—bold adventures, pioneers—to open the immense forests, and make the rude desert blossom like the rose."

A minister cannot hope to accomplish much by standing in one pulpit and waiting for people to flock to hear him:

"It is useless to stand and preach in one pulpit and wait for the people to come there, thus depending upon that wholly for saving men. We must go beyond that, find every nook and corner where a few people can be collected and preach the word to them, exhort them, persuade them and plead with them to turn to the Lord. The preacher must make it an every day work to preach. We must get in the way of preaching from house to house and from place to place, thus filling the whole land with the doctrine of the cross. We must be men of activity, perseverance and zeal, not waiting for "calls," but penetrating the land from its center to its circumference."

The preacher's work will not be brought to him, Franklin wrote:

"A little preaching on Lord's day will not do the work. The Word should be preached every day and every night, as far as possible. We cannot confine our labors to cities, towns, and villages, expecting preaching to be brought to us, as work to a tailor, hatter or shoemaker, but we must *go out* into the country."

Franklin was fearful that stay-at-home preachers were being cultivated by the educational institutions of the period:

"We have had announcements again and again of courses of *free lectures* for young preachers. One entire course was delivered a year ago, or about that time. Other courses are in progress. Can not some plan be devised by which we can all stay home, scheming colleges to languish and die, papers to break up their proprietors, write books that will never sell or be read, get positions as presidents and professors in colleges, and send somebody else out to preach the gospel? We might make a little show of a *missionary spirit*, and ease our conscience by attending a missionary meeting and making a speech, or giving a hundred dollars now and then. We may flatter ourselves that we are making preachers, and thus doing more good than if we were in the field; but then, will not these preachers we are making, be like ourselves the stay-at-home kind? They, too, we fear will be like their preceptors. They will not say, 'Here am I; send me,' but 'Send somebody else.'"

The evangelist cannot open an office and expect the world to come to him for conversion, rather he must go out in search of lost souls:

"If we intend to save the cause we as evangelists of Christ, have something more to do than to seek good places, ease and worldly comfort. The Lord did not intend evangelists to open an office, and sit down in it and wait for sinners to come to them to be converted. But he intended the living preacher to go to sinners, with the living voice and preach the living word of the living God. The command is to go, *go* and *keep going*, while God shall give us life; *go*, believing in God with strong faith—trusting in the Lord for a support now, and eternal glory in the world to come."

Benjamin Franklin never lost his personal zeal for evangelism. When time and overwork took its toll friends advised him to stop traveling and devote himself to writing in an effort to conserve his strength. Franklin saw some wisdom in this advice but he felt that the objections that others might raise to his refusal to go preach while advising others to do so would outweigh any physical advantage that he might gain.

"We are not inattentive to the suggestions that we are wearing ourselves out in holding protracted meetings, and that we should devote ourself wholly to the management of the Review. We have thought of this matter much, both before and since we saw the suggestion, and find it not so easy to determine what ought to be done. The tendency is to find pleasant positions, occupy them, and go on easily and smoothly; to settle down and preach for churches, get professorships in colleges or high-schools, edit papers, and evangelize the world by proxy. In other words, the popular idea is not to go but to send some one to preach the gospel. If we were to sit down in our editorial chair, at home, and write the most stirring articles about the great work of evangelizing the world and urge men to do, we fear they would inquire 'Why do you not go?' We aim to be an example—to go ourself, as we urge others to do. We see no other way to give force to the appeal to others to go-

The demand for preaching is such that we can see no possible way to excuse any man that can go. We have, therefore, rather concluded to go while we can.

When we shall go hence, we desire that any who may refer to us may see that while we said go we also went.

We are perfectly aware that we could, in some respects, make the paper better to devote our entire attention to it; but, that we could, in every sense, give it the spirit and power that we can when we are in the field and among the people continually, we still hold in doubt. We desire to do all we possibly can for the cause, while it is to-day."

Franklin rejoiced that there were still many evangelists willing to sacrifice for the cause of Christ: '

"They know their Bible and they are devoted to it. There is a grand army of these, we believe, as true as the needle to the pole. We cannot say that there are seven thousand in the field, public preachers, but we are astonished wherever we go to find such numbers of them, and to find their firmness and determination in the faith; and to learn, too, of the sacrifices they are making and the additional sacrifices they are determined and willing to make. They are many of them living almost as economically as we did thirty years ago, in our incipient work of opening the way."

Franklin expressed a great deal of concern for the destiny of the young preacher. The digressive tendencies within the church were becoming apparent and he realized that the future of the restoration movement rested upon the younger men. He advised, admonished and offered constructive criticism to these fledgling ministers and to the men who were responsible for the development of their talents. Franklin believed that it was the responsibility of the individual congregations to see that the young men were encouraged to participate in the worship to the extent of their abilities:

"We must make an effort to bring out our young people. If they are brought into the church, and not employed any way, not induced to do anything, nor in any way made useful, one half of them will be led off into the world

again. A bishop who understands this matter, will engage not simply the attention of the young, but their ability, whatever it may be, and bring it out. We fell in company with a bishop of this kind a few evenings since, on the cars, who informed us, if our memory is not at fault, that out of about forty male members in his congregation, in Illinois, all but some three took some part in the public worship, but way of reading, prayer, or exhortation. We have recently heard of several churches of this wort. These can worship without a preacher, can 'draw out an audience, ' and will, in a short time, send out preachers. Bishops who thus bring forward their young men, are bishops indeed. They do not imagine that their work is to sing, pray, preach, break the loaf, rule, and do everything, and that the duty of the audience is simply to obey them. It is the work of a Christian bishop to develop and bring out the talent in the congregation, and apply it to the work of the Lord. Here is where our preachers are to come from."

Again he encouraged the church to search out and train men from its own ranks to preach the gospel:

"We must turn our eye in another direction. We must look to men who have come up in our midst, among the people, who are of the people, in active life, habits of industry, who have known what it was to earn a living—men who have found out what a dollar is worth by earning it; learned the people by mingling with them; developed their physical man by active and industrious life; know the ways of the world by being in it. We must look to men of this description whose hearts have been overcome by the love of Christ whose energies have been enlisted in the churches, and who are brought forth by the churches, and should be reared up and encouraged by the churches. Here is where we must look for Evangelists. The church must open the way for her young men, set them forth, and bring out all the talent she has within; and every man that has the natural endowment, the energy, the love for man, the anxiety for man's salvation, necessary for one who would go into the world to save men, will make his way into the Evangelical field, and make his mark in the world. If he lacks learning or information, and has the proper zeal, desire for

his work, and natural endowment, he will acquire the learning and knowledge. We must open the way for such, in all the churches; show our young men that we are looking for them to come forth and enter upon this great work. We must give them opportunities and encourage them to speak, to read the Scriptures and pray in public, and we shall soon find that the Lord has plenty of material of the first quality, for this great work."

The young preacher has a great task before him. Franklin emphasizes this in the following:

"But what has this great army of young preachers to do? Where is their work? There is work enough for them to do. The only fear we have is, that when they look and see the vastness of the work, they will think, like one of old, 'There be more against us than for us.' We have a vast amount of worldliness and carnality to drive out of the Church; conformity to the world; love of pleasure more than love of God; the love of Christ to restore; the gospel and the true worship. Where the cause has gone back, it must be recovered; where the gospel has been lost and superseded by something else, it must be restored, and where the worship has been corrupted, it must be purified, and the right way of the Lord established. Men who do not love the gospel, the worship and the things of God, will slough off when everything is driven out that did not come from God; when the only things they loved are taken away."

Franklin urged the young preacher not to depend upon theory alone or make him a successful evangelist. While he studies Franklin suggests that the minister also gain practical knowledge by actually working among the people.

"The young man who would become a preacher, while he is receiving knowledge, or obtaining the theory, must ply himself to the work, making a practical use of what he learns. A man may study for years and acquire an immense amount of knowledge, but having no practical use of it, he is as helpless as an infant. In precisely this predicament are thousands who have gone through the manufacturing process of making preachers, without any practical use of

what they have learned. Indeed, many of them have learned nothing of consequence, of one of the most important chapters in a real preacher's learning, viz: 'The ways of the world.' The knowledge of the Bible—general 'book-learning,' is all right. It is indispensable. But to know man, is equally important. Man must be studied to be known. We must converse with him face to face. We must know the world by actual contact with it. We must know the church by actual observation. We must know the obstructions in the way of truth and righteousness by actual contact with them, with actual and personal efforts to remove them, "

After gaining knowledge the young minister must have experience. Franklin advised that no amount of knowledge or display of learning would influence the sinner to turn to God.

"There are two things we should like to impress on the minds of young brethren desiring to preach.

1. They must, by the assistance of the Lord, after all the aids good men can afford them, in furnishing them with means to attend college, instructing in the regular course, or lecturing, *learn to preach themselves and make preachers of themselves.* To do this they must give themselves to reading, to meditation, and to the real practice of preaching the word.

2. They must know that displays of learning, knowledge, philosophy, and so on, have not one particle of power to turn the world to God and save in—that nothing but the preaching of the gospel has any power to save man—that all knowledge, except how to preach the gospel of Christ to the salvation of man, and teach the saints, so far as this great work is concerned, *is nothing.*

If education were placed in the proper perspective it could be of great benefit, Franklin said:

"Education, extended information and natural ability are of immense value, when consecrated to God through Jesus Christ our Lord but for a man to assume that he is educated, and that, because he is educated, he is worthy of great consideration, while the uneducated should be frowned from his presence, when he has never succeeded in

any great undertaking, nor achieved anything valuable, is an utter absurdity. What does education amount to, if it does not adapt a man to the world in which he is placed and show itself in the accomplishment of anything great and good?'

In order to accomplish a great work in the Master's cause Franklin urged devotion and self-sacrifice on the part of the younger preachers.

"The pioneer men in this country felled the trees, cleared away the forests, built their houses and barns, and made a living. Many of their sons can not make a living with the farm and all the balance fitted to their hand. In the same ways, the first preachers went out at their own expense, turned the people to God and built up churches, and now the preachers, with their fine salaries, houses in which to meet and everything prepared to hand, are not accomplishing as much, in proportion to their number and ability. Why is this? Is it because they can not? Not at all. It is because they are not as devoted. They are not as enterprising. They are not as industrious. They are not as self-sacrificing."

Franklin assured the younger preacher that God would supply his needs.

"We have not written this for any preacher older than ourself, but for the sake of young men, who, we desire to see useful, influential, and well sustained ministers of the Word of God. All such who entreat, to study and labor to do the Lord's work, and he will supply their wants out of his inexhaustible storehouse."

If a man could become educated and use his learning for the spread of the gospel Franklin believed this to be the ideal situation. It is the love of God and the knowledge of his dependence upon him that makes the preacher successful, Franklin wrote:

"The more gifted the man, the more learned and powerful, the better, if all his powers are engaged in setting forth and honoring the Lord-sanctifying *Him* in the eyes of the people. At the same time, he should rely upon no learning, no talent, or power that he possess, but upon the

Lord, upon his gospel the power of God unto salvation to everyone who believes. He must appeal to God, and keep God and his works before his audience, and in this way show that his confidence is in Christianity itself and the Author of it, and not in himself not in man. Whether men have what the world calls learning or not, they must know God and have the love of God in their hearts, if they would induce others to love him and turn to him."

He believed that the colleges should turn out working ministers:

"We need sound institutions of learning, to impart to our young men a plain, substantial education, that shall tend to the good of the world. We want young men educated to work—with the intention of working—in schools, academies and colleges, but especially in the *Christian ministry*."

There is a need for mutual forbearance between the old preacher and young suggested Franklin:

"We regret to see anything like collision or rivalry between old and young preachers, Young men get a little fast sometimes, and old men become a little cross; but these matters will all work their way out. As a humorous writer said some years ago, after writing a long piece about nothing, as a burlesque on certain persons, 'We are all poor critters. ' We need a great deal of mercy and grace.

It is a little trying for old men, after toiling a lifetime in the cause, and when they are struggling under the infirmities of age, to be shoved aside, as we know some of them are and treated with contempt by the young men who ought to be a comfort and consolation to them. The cause is the Lord's, and we are his, and we shall all give account to him. Let us keep pure ourselves, and keep the church pure; let us make a record of which we shall not be ashamed when the Lord shall come. We must study to bear our burdens and to do so without murmuring. What we can not cure, we must endure."

Although Franklin had a great deal of exhortation, reproof and rebuke for the younger preacher, he also believed that majority of them were faithful and dedicated men:

"The main body of our young men are true and noble in the highest sense, as humble and faithful as can be found anywhere. They are studying to know and do the will of God. We are not sure that, as a class, they are not generally sounder than their instructors in the gospel."

Franklin regretted the fact that there are unsound men who propose to preach the gospel. However, he did not believe that ignoring the fact that there were unsound preachers would alter the situation:

"Why do men regret to hear us say of a man, 'He is a gospel man; ' 'He is a sound man; ' 'He is a New Testament man. ' It implies that there are some that are not 'gospel men, ' not 'sound', and not 'New Testament men. ' What if it does? Why need any man be troubled about that? Certain men will be suspected of being unsound! Indeed! Must we shut our eyes and think contrary to what we know to be matter of fact, that all are sound? But, you imply that some are not sound! Certainly, and you imply that some are not honest, when you put a lock on your stable, crib or smoke-house, lock and bolt your doors at night, and when you will not trust all men alike. When you say, 'I trust him. his word is as good as his note, ' you imply that some other man is not good—that his word is not as good as his note."

Franklin had no use for the man who would not define his position on any matter. He believed such a man to be unstable and not to be depended upon.

"Let every man be for the Bible, or against it; on the Lord's side, or against him; for Christianity, or nothing; for heaven, or hell. We want no man who stands in doubt. If a man can not define his position, so that all can tell which side he is on, we have no use for him. We count no man whose position is doubtful. All men whose position is doubtful, are really on the enemy's side, and would surrender any post we have, if the opportunity would offer. We are not to be gulled by these, nor induced to depend on them. We would greatly prefer that they stand where they belong so that all would know where to find them."

Departures on the part of many preachers are slow and subtle

things that must be caught if the church is not to suffer. The church must be on the lookout for men of doubtful character and doctrine who, although their course may be short, will wreck havoc to the extent of their influence.

"The race of some men is short, and the mischief they do is certain. The ruin they bring to the churches is inevitable. Nothing is more important than that the churches should guard against false teachers. In the place of being flattered that all is well, and that they mean all right, we should be on the lookout; watch all unscriptural words and phrases; every false move and pretence; every doubtful man and measure, and encourage that which is safe, sound and good. Make every public man sensible that it is of importance to him, and to the cause, to be shown to be sound in teaching to hold fast the form of sound speech that can not be condemned; to be entirely safe and reliable; to have a good record during his past history as a preacher."

The preacher who has nothing to offer but adverse and divisive preaching drew sharp and certain rebuke from Franklin:

"We have no confidence in men and theories that have no power except to scatter, tear down and destroy. The time has come when the brethren should put their mark upon all this description of men we care not what their idol may be, who are simply prating, whining, complaining, and murmuring among loving disciples gathered by the labors and sacrifices of other men, but who never built up a church, healed a difficulty, or promoted peace any place in their lives. Nothing is so ridiculous as for such men to go grumbling round the country, finding fault with everything, pulling down other men's labor, and building up nothing, all the while prating about progression and reformation. Tremendous progress, that miserable prating, whining, and grumbling that never builds up anything but always pulls down, catches the sheep and scatters them! Mighty reformers they, who built up a church or gave any prosperity to the cause, any place or did anything more than scatter and devastate! Atheism has done this much, and will do it again. If men have found any new light worth anything, and are themselves men of any force, im-

provement will appear; fruits will follow their labors. But nothing can be more manifest than that God did not send those men who only spread desolation, who only pull down, scatter, and kill, we care not what fine theories they propagate, nor how prettily they may talk. We want men who will preach the Lord Jesus Christ, who will regard him, adore him, and obey him, and not a set of self-willed men, who idolize their own notions, and are determined to have them and propagate them, if the Lord's name is forgotten, and the fold scattered asunder. Mercy and peace upon the Israel of God. Mark them who cause divisions and contentions."

Franklin believed that it was possible for a preacher to become so enamored with one good or bad idea to the point that it became a hobby. He defines what he calls "one-ideaism" as:

"It is to be carried away with one idea. The idea may be a good one, or it may not; but one-ideaism, is giving an idea undue importance, A man addicted to one-ideaism. can no more cover it than a leopard can change his spots. If he attempts to pray, he will commence with something else as a stepping stone, regularly paving the way and unmistakably making his way to his favorite idea. When it is put forth and he is delivered of it he is relieved for the time being, especially if he finds that it annoys some one. If you call on him for an exhortation, a sermon, or if he writes, he may wind round and round, trace back and forward but it will, in spite of himself, in all his efforts to conceal it, be manifest to all, that he takes no interest in all he is saying only as it subserves his purpose in paving the way to the one idea, the center around which the whole man revolves, and to which his entire existence is subservient. If that one idea is not dragged in, the man is not relieved, his burden is still upon his soul and he is in travail waiting to be relieved."

Only God himself can compute the harm done to the cause of Christ when a preacher of ability and influence turns back to the world. Especially does he do untold harm when he turns bitterly against the church and attempts to destroy what he once sought to build up.

"Let a man of talent, influence and energy, fall from

this station, and become an apostate and enemy, let the cause be made to bleed and suffer from his want of reputation, while he hurls back his javelins with all the malice and fury of the Prince of the bottomless pit; and then compute the change made in the condition of the church and the world? No one, short of the Infinite Being Himself, can compute the vast number that will be seriously injured, in one century, by such a miserable being. Who, then, can tell the difference his conduct can make in the condition of the world; at the adjudication of all things? Let preachers, then, remember that they are laborers together, and that no one can be lost without an injury to all."

He goes on to say that men who divide and destroy churches lose standing in the brotherhood and become "wandering pilgrims. '

"We know of two or three wandering pilgrims that are now old men, of good enough talent to have made a permanent record long ago, and yet received in doubt wherever they go, held in distrust, and, to say the least, they have nothing that could be called a standing. To be safe, all the overseers in the church need do is simply to receive no man till he produces clear evidence of good standing. Look back over the record and see where the men have gone to who have tried the gospel of soul sleeping. Where are Elias Shortridge, Wm. P. Shockey, Wm. S. Speer, J. K. Speer, Snooks, and others of the same ilk and where are their works? A streak of desolation has followed in their train all the way. They have divided churches, set the people of God at variance, and sown the seeds of discord. This is the kind of fruit that has been gathered from their work. Look back over the ground and see what has followed every man that has stranded among us. Nothing but ruin has followed. Men that stood fair, had fine talent and valuable attainments, by some kind of departure or other, have gone, little by little, blaming those that loved them, and would, had it been in their power, have done anything to make them happy, till all is lost and they feel averse to almost everything. This is what it brings to get restless and dissatisfied with the plain truth of the Scriptures."

To Benjamin Franklin the preacher who wore expensive clothing and fine accessories; who clothed his thoughts in empty and

flowery verbage only to be heard, was out of harmony with the cause which he represented. In the following Franklin likened the outward appearance and preaching of the minister to a pamphlet which he was publishing:

"We have a standing arrangement for paper this year, of which the present pamphlet is a sample, and we shall do our utmost to have the whole volume printed in a neat and legible manner. As to fine paper, covers, etc., they are like fine clothes only necessary to encase the bodies and souls which will not pass without them. You have, no doubt, seen the preacher wrapped in the finest broadcloth, and a golden chain for a watch-guard, who, after a labored effort for an hour would only prove that he was a human frame, finely clad, but no preacher. In clothing our thoughts in pamphlets, as in clothing our persons, the proper rule should be, to have the apparel just such as not to be noticed at all, and then the thoughts in the pamphlet or the man himself may be seen. Let the attire be neat enough not to be observed for its shabbiness, and plain enough not to be noticed for its fineness, that the person in the attire may be seen."

The gospel minister has no time to waste in giving undue attention to his physical appearance according to Franklin:

"The preacher's life should be one of activity and industry, one of enterprise and diligence. The preacher can not be a gentleman of leisure. This is not his profession. He can not afford an hour or two every morning in primping, turning himself first this way and then that before a glass, smoothing down his hair, stroking his mustache and fitting on his attire."

He must have no unpleasant personal habits that will cause his devotion to Christ to be questioned:

"He can not afford another half-hour sucking an enormous cigar and filling a filthy spittoon, a thing that ought to be tolerated in no parlor, or genteel society. He should be a man of no idle habits, such as lounging upon cushions, loafing on the streets at the corners, in shops, stores or places of business, or idleness."

Franklin pointed out that a man will hurt his influence in the judgment of prudent men when he lauds himself in search of approval:

"To see the mere worlding, whether the politician, the lawyer, physician, or whatsoever, an egotist—full of self-laudation—giving himself the glory for everything good, and acquitting himself from everything evil, is contemptible enough in all conscience. Nothing can sink a man faster in the estimation of sensible men. But in the kingdom of Christ, where all is purely of the grace of God—where none has anything that he did not receive, and where all are held responsible in proportion to the ability that God gives, and where each one has to get down upon his knees, before his holy and perfect Master, and confess his weakness, imperfection, shortcomings, and nothingness in the sight of God, how transcendently ridiculous to see egotism, self-laudation, and an effort to glorify the creature in the place of the Creator! And how perfectly incompatible, too, such spirit with the meek and humble Jesus!"

Franklin condemns men who profess to be ministers of the gospel and yet are willing to sell themselves to the highest bidder. They are deluded for they are not called of God:

"They are the men who think the largest offer in money is the loudest call from God, and the call which they obey most implicitly. They can be bought and sold like sheep and oxen. God never calls such men as these. They are a burlesque on the religion of Jesus Christ; the plainness, simplicity and humility of our Lord. The idea has never entered into their heads to be servants of Jesus Christ. Their idea is to be masters. They are not thinking of obeying, unless to obey the men with the largest purses; but their idea is to be obeyed. They are not thinking of adoring, but of being adored. The third epistle of Peter is the one in which they find their likeness, and they *are* following the directions in that epistle. Some of these may be reformed, and others will go to their own place. They are not the men that run the world; the world runs them."

While Franklin has high praise for the man who is devoted to his calling he condemns the preacher who is swayed by pride and worldly gain.

"But there is another class, that do not worship at the same altar with these, nor are they of the same stripe. They do not draw their divinity from clerical titles or clerical attire, nor from public private prayers, from imitating Jewish rabbis, or sectarian rabbis, from imitating ancient or modern Pharisees or Sadducees, but from the living oracles of the living God. They are not under the thumbs of rich men, nor under the influence of high salaries; nor ancient nor modern priests. They cannot be bought and sold. They are the Lords' free men. They have cut loose from the bondage of the world of sin, of sectarianism and the clergy. They belong to Christ. They get their gospel from him. They are his servants. They adore and worship him. They are men of faith and of prayer too, but when they pray in secret, it is in secret, where none but Him who sees in secret sees them."

Men who desire to be set apart by titles and known for their display of piety Franklin derides as:

"These poor little souls that desire to be like the clergy, or to be actual clergymen themselves; that want titles, and the people to call them Dr., Rev.; that get on the white cravat, the priestly coat buttoned up to the chin; that drop on their knees and make a public private prayer, as they enter the "Sacred Desk," and that teach the disciples to drop the head and offer a secret private public prayer before an assembly, are not the men whom God sends."

The Restoration Movement was strongly opposed to the use of clerical titles, Franklin "pointed out:

"It (the Reformation of the Nineteenth Century) ignores all clerical assumptions, haughty and pompous titles, and acknowledges no man master. It looks upon all that distinguished class of men called 'the clergy', as mere men—two-legged mortals, as other men, and sets at naught all their authority to teach and enforce anything save the pure and holy doctrine of the Lord Jesus, as unfolded upon the pages of Scripture—the only gospel of the grace of God."

He deplored the gaining of power by men, of little moral worth:

"But we look once more, and behold a bishop, with authority over all his Churches in a sixth part of the United States, with all the presiding-elders, circuit-preachers, and

class-leaders, subordinate officers and private members dwindle into insignificance, eclipsed by the glory that excelleth. This station of authority, it is perceived, is obtained with very little preparation, or moral worth."

Franklin believed that a preacher must labor before he should expect to be rewarded. In Franklin's estimation an indolent man should not expect to be supported.

"The Lord has men yet in this world, good and true, who will reward labors of the faithful and persevering preacher of the gospel and support him. Indeed, there is a kind of fixed principle among men, as well as in the Divine administration, that industry shall be rewarded and indolence *punished*, and it is not more certainly a settled principle in reference to any class of men than preachers. We can not expect to be wrapped in clothes, silks, and satins, with fine salaries, for preaching one or two short discourses on Lord's day, and then lying in the shade all the week; much less can we expect Christianity to prosper, or the approbation of heaven rest upon us, in such an order of things. We must penetrate the whole land in every nook and corner, and preach the Word of the Living God to every creature."

The minister who refused to be industrious and yet complained that he was not adequately taken care of by the brethren would receive little sympathy.

"It is utterly useless for a man of idle habits, addicted to loafing, wasting his precious time in useless gossip to speak of his wants, his lack of support, or to try to induce persons of industrious habits to feel that he is in need. They will throw the whole matter off by saying, 'Let him make an effort and apply his energies, as I have to do, and he will have plenty.' But let a preacher apply himself to his calling; persevere in it, making every effort in his power; thus showing to all who know him, that his labors are actually arduous and incessant, and he will receive full credit from not only his brethren, but the community generally, for his industry and faithfulness, and his temporal wants will as certainly receive attention, as that his work is of God."

Franklin emphasized that the minister should not expect to be supported without work.

"Men do not get support, or do much good, in any calling, without work, and there is no calling on earth where the distinction is wider, between the industrious and indolent, than in the Christian ministry. We can not be supported in the ministry without work, and it is not right that we should be. The Lord puts us upon the same footing as other men."

The preacher does not own the church. Rather he is a servant of the church and an instrument of God says Franklin:

"The Church of Christ was not made for the preachers, but the preachers of Christ were made for the world and the church. The Church of Christ does not belong to the preachers of Christ—it is not their property—but belong to the church—are its property. The church is not the servant of the preachers, but preachers of Christ are servants of the churches. The Church of Christ is not called and sent by preachers, but preachers are called and sent by the church. Preachers in the kingdom of Christ are not more dignitaries, kings, and priests, than any other members. They are the Lord's instruments, put forth through the church to do his work, and mighty instruments too, while the Lord is with them, but the poorest, most useless and miserable creatures on this earth when forsaken of God. Or, in other words, when they are doing the Lord's work, with an eye single to his glory, there are no such instruments."

However, he asserts the church will not become subservient to the clergy and men who are seeking power will eventually leave the Lord's work:

"We have fallen on the track of a few young men, and some ones, of this stripe, but their race is short. The brethren, whatever else is true of them, are not prepared for clerical assumptions. They will not have the manacles put on them. Such men will not trouble us long. Some of them will go over to sectarianism at once, thinking that the shortest road to a "Pastorate." Others will go to law, medicine, or to nothing."

The feeling on the part of young preachers that they needed an undue amount of recreation was a source of irritation to Franklin who had only time for the work of God.

"Those old preachers needed no 'innocent amusements,' 'Innocent games,' 'healthful exercises,' 'pastime,' 'social dance,' 'croquet,' etc., etc. They knew nothing of torpid liver, indigestion, nervous prostration, etc., etc. Those afflictions were left for a later class. They obtained plenty of healthful exercise in clearing off, breaking and cultivating their land, in their long rides on horseback, or trips on foot, and faithfully preaching, and the Lord blessed them."

SUMMARY

Benjamin Franklin once wrote that attempting to teach or preach solely from the affirmative viewpoint was like trying to row a boat with one oar. As he drew from the wealth of his experience and observation as a minister of the gospel he did not make the mistake of using just one oar to row his boat, rather he approached the subject of the preacher from both the negative and affirmative standpoints.

It may be said, and with some justification, that Franklin lived in a less complicated age when people with limited education and simple tastes demanded less of the men who were to grace their pulpits. However, the basic qualities that he urged preachers to possess are as important today as they were then, and the destruction that follows the path of the unsound preacher is much the same.

Preaching that is to be effective must come from the lips of a dedicated and able man. It is safe to say that Franklin placed character as the first prerequisite for successful preaching. He believed that a man must be sincere in his work, must love Christ and his fellow men, must be humble and dedicated to His Work. Experience he placed ahead of formal education. Education he favored only when it enabled the minister to be more effective in the pulpit. Although the great leaders of the Restoration Movements were, in the main, well educated men, Franklin saw the cause going forward, led by men like himself; rich in experience but lacking advanced schooling. He saw, too, that many of the younger preachers who had been to college were doing less effective work; not because they were educated but because they were less dedicated and less anxious to make the necessary sacrifices that the preaching of the gospel involved.

He urged young and old preachers not to become discouraged but to carry out their work in the face of disappointment and lack of support. First and foremost an evangelist, he pleaded with men to go preach the gospel. He saw the world hungering for the bread of life and the men feeding it too few; the fields white unto the harvest and too many reapers resting in the shade.

The unsound preacher and the man with unpleasant qualities he saw as great detriments to the cause of Christ. He condemned the divisive preacher and rebuked the man with unlovely qualities who presumed to preach the gospel. The Church was uppermost in Franklin's mind and he endeavored to see that capable men were zealously carrying out its work while the unethical were either re-dedicated or barred from the Cause.

CHAPTER IV

Preaching the Word

"God forbid that I should glory, save in the cross of Christ." PAUL

"His preaching had the effect of creating a thirst for truth and righteousness," wrote a contemporary preacher after having heard Franklin and observing the effects of his preaching for many years. No greater tribute could have been given to the sincere gospel-preacher whose every sermon was directed toward the salvation of his fellow men. To Benjamin Franklin audience response to a speech was of more than passing importance, it involved eternity. He was not an orator in the stereotyped sense. His voice is described as being clear and full but not particularly musical by those who heard him. He spoke generally in a conversational tone, which he varied from time to time. His great force appeared to be in the authority and sincerity with which he spoke. His demeanor was pleasant, characterized by gravity, sincerity and interest in his audience.

As he spoke he moved about "with natural grace and ease from one side of the rostrum to the other, speaking in the meantime in a manner to be perfectly understood." He did not use many gestures but he had one favorite: clenching his right fist with his forefinger extended, he would bring his arm down in an arc as he drove a point home.

His speaking was characterized, said David Lipscomb, "by earnestness, clearness and simplicity," and John I. Rogers describes him as "speaking with great force." His biographers say that his manner of speaking was, "natural, pleasant and agreeable." He was able to communicate with his audience; individuals listened "as if he or she were personally addressed by the preacher." He was animated to the point that the "defects of his diction were lost in

the glowing fire of his theme." He was not artificial, for his listeners are said to have been captivated by his naturalness.

He used his sermon topics again and again but no two sermons were ever exactly alike. He varied his sermon in length and content to suit the occasion. He arranged his material in a logical manner and adhered closely to his theme. "He confronted himself strictly to the subject at hand. His sermons were not made up of a continuous thread drawn out indefinitely—but were made up of distinct and separate parts fitly joined together." From the beginning of his preaching career he spoke extemporaneously; he never used a manuscript, never resorted to notes, and quoted most of his Scripture references verbatim without opening his Bible. His illustrations were drawn from his personal experiences and he did not try to move his audience by relating death bed stories. In preaching on false doctrine he would sometimes assume the character of a denominational preacher, present his case and then refute his own argument.

Franklin's interest in his audience was always evident. He was seldom sarcastic, seldom humorous; grave, with strong convictions he exposed false doctrine, false teaching and wrong doing. Alfred Elmore, a fellow minister, wrote of him, "And now after having listened to men of varied abilities, I am firm in the conviction that Benjamin Franklin was the greatest gospel preacher I have ever heard."

Filled with concern for the faith and an undying passion to have the gospel preached to the lost; Benjamin Franklin urged good men to become effective ministers. In addition to the personal qualities, he was interested in the attitudes and abilities of the man who desired to be a gospel preacher.

Judging from his writings, his rules for successful preaching were relatively few and simple. He placed humility high on the list as an attribute for a minister. Franklin believed that to show forth Christ rather than himself, should be the goal of the man who would extend the cause. As an example of humility, he points to the apostle Paul: Paul says, "God forbid that I should glory, save in the cross of Christ." Again, he says, "I determined to make known nothing among you, but Christ and him crucified." I come not to you with

excellency of speech, and the wisdom of men's words, but with the demonstration of the Holy Spirit and of power. He further asserts that the gospel which he preached, he did not receive from man, but by the revelation of Jesus Christ. Many such expressions are found in the writings of the holy apostles going to show the precaution constantly used by them, lest the glory of Christ should be attributed to them. The very first sentence that escaped the lips of Peter in Solomon's portico was to the same effect, "Why look ye so steadfastly upon us, as if by our own power or holiness, this man had been made whole?" He proceeds: "The name of Jesus Christ, through faith in his name, hath given him this perfect soundness in the presence of you all, "

Again he emphasized the need for preachers who would preach in such a way as to cause honest and thoughtful men to search the Scriptures. Preachers who cause great excitement and seek for the adulation of the congregation he likens to Simon the Sorcerer:

"We want no mere excitement about a man, nor after a man, who, as Simon the Sorcerer, induces the people to think that he is some great one. We want the clear, solid and telling preaching of the gospel, enlightening the people in reference to our Lord, the way to him, and how to serve him. We do not expect, as a general rule, to see much move among the people for the first ten days, but a gradual increase in the audience, the interest in the preaching and conversations about it; an account of the people hunting up their Bibles, inquiring whether these things are so, and occasional argument in reference to the matter. But after due time deliberation, persons begin to step forward and confess Christ. While a good song is sung, everything in the assembly is solemn, and the impression deepens. While a few remarks are made of a solemn and impressive nature, and the confessions are taken, the audience sits in profound silence, in the deepest and most serious meditation, and tears are seen to flow freely from any faces."

It is lamentable that some men preach in such a way as to draw attention to themselves rather than the Christ whom they profess to honor. Franklin had only condemnation for this type of preaching.

"So important is this that some rule seems to be necessary to enable us to distinguish those who labor to show themselves off to a good advantage, from those who seek the honor of the blessed Master. It is one thing to preach in such a way as to make the peo-

ple think of and confess their sins, but it is quite another thing for the mere actor to show himself off, in such a way as to induce the hearers say, he is the greatest man we ever heard!"

Franklin earnestly believed that the purpose of the minister was to cause men to be drawn to Christ.

"Who, with the love of Christ in his own breast, can fail to see that the work now for good men, is to call the attention of all men to Christ, to his word, his cause, his church, his salvation, his way, that they may love him supremely, and be his for evermore?"

It is possible to present a good sermon that is delight to the ear but does not convince the listener of a need for repentance. Franklin wrote in the *Review*:

"A fine speaker may present such a beautiful theory on faith, as to delight a popular audience, without producing faith in a single soul, while the most immethodical speaker, whose heart is greatly impressed with the facts to be believed, will throw out the great realities of revelation with such earnestness and zeal as to make believers wherever he goes. Just so fine theories on repentance may be delivered in the shape of sermons, and listened to with applause, without inducing any one to think of repenting."

He believed that it is truth plainly taught that will be effective.

"Why can men not be content with the plain truth, the precious truth that makes men wise to salvation, through faith in Christ? It is easily learned, easily preached and readily believed and obeyed to the salvation of the soul."

The minister of the gospel in his anxiety for the souls of men will preach as frequently as possible and transmit his zeal to those who hear him.

"If the preacher is a man of enterprise, he can have engagement for a sermon, a lecture, a meeting for prayer, or something of the kind almost every night, either in the church or some place in a short distance in the community, where he may be waking up some interest among the people. It is the business of the preacher to seek an opportunity for something of this kind, and have some work all the time going on round him, arresting the attention of the people, rousing them from their slumbers, setting them to thinking and working."

The preacher must take pride in the gospel knowing that he has a message of unparalleled importance.

"We must walk into the gospel, not as if we were afraid some one would hit us in the face, but "in full assurance of faith," under a sense of the truth of the gospel, and the conviction that it is good enough for anybody, and that no excuse need be made for preaching it; the certainty that men must hear the gospel and learn the way to God before they start at all."

The gospel must be preached with power and not in a apologetic manner, Franklin wrote:

"Let us advocate the cause, maintain and defend it, with zeal, earnestness and power. Unfold the great principles of the faith, spread them out and let the world see them, and see at the same time that we intend they shall prevail. The principles are self-evidently right, and there is no reason why any man should be ashamed of them."

The preacher must preach the truth not as a theory but as a fact. He must make the truth outstanding, not himself.

"The reason of this is not that one class has method while the other has not, but one class presents the mighty truth of God, while the other simply presents a fine theory concerning the truth. The result is that in one case the truth itself is believed and admired, while in the other case the fine theory is the only thing seen, and the preacher who delivered it the only object adored."

One of the greatest assets that a preacher can have is the ability to make the truth comprehensible to his audience.

"The kind of greatness we need, is that which manifests itself in preaching great truth in plain and easy terms, and bringing it to the comprehension of the people. The command is, and will be till the Lord comes, 'Preach the word. '"

It is possible for the preacher to fall into the snare of believing that it is opposition to truth rather than to his own offensiveness that drives away his audiences and fail to accomplish his desired results. In pointing this out Franklin said:

"Public men must be prudent, judicious and noble in their bearing, presenting the truth in the love of it. Men must not miscalculate their influence, their power, and time for presenting things. Preachers must know when and where things are to be

said and done. Many men drive their audiences away, by their repulsive course, and think it the opposition of the people to the truth, that drives them away. We speak plainly on all the great issues between ourselves and the parties around us, in the pulpit, and yet seldom give offense, and never fail to have a good hearing from the parties around us, and seldom fail to gain."

The preacher must show by word and action that he thoroughly enjoys his work. He cannot come to the people, feel sorry for himself and expect them to embrace the cause that brings him so much anguish. Franklin spoke of this in the following:

"We must rise early, be at our books, off to our appointments, through winds, rains, and snows, cold and heat, with zeal and earnestness; preach with spirit and power, whether the audience is great or small, rich or poor, both early and late. We must come to the people with something cheering, strengthening, inspiring, awakening, stirring, and thrilling the hearts of men with the theme of Calvary. There must be no murmuring, complaining, and repining about the amount we have to do; we must do it cheerfully, and show that we delight in our Lord's work."

A preacher must show consideration for his audience. Franklin commented on this by saying:

"Preaching always did take better effect, when presented in a pleasant manner, than when presented in an abrupt and repulsive manner. This we knew thirty years ago, as well as we know it now. ALL that can be truthfully said about this, opens the way for no change—no new departure. Whatever was then true in this respect, is true now. A good and acceptable manner in presenting the gospel was appreciated then as much as it is now."

Sensationalism weakens the power of the gospel. Franklin was opposed to any thing that might border on the sensational and urged the minister to preach the gospel in a simple and artless manner to accomplish the greatest good for the Master.

"We want nothing sensational, no tricks, no comic performance; no private maneuvering to induce any one to promise, "If you will join, I will; " no artifice to get round the people, come on them suddenly and surprise them. Come directly to the people from the start, and let them know what you mean, and work directly to the point—the enlightenment and salvation of men. The man that can tell the story of the cross, and of a Savior's love, in the most artless and unaffected manner, lose sight of and forget himself in his

theme most completely, will accomplish the most in the Savior's name. May we learn and tell the story of infinite compassion and love in all its fullness and completeness more successfully, with more faith and power than ever, and may we be enabled to bring souls to Christ more abundantly than ever."

The preacher has a constant task that demands that he nourish the good in people. Franklin spoke of this in pointing out that it is unnecessary to advocate evil. It grows spontaneously. It is good that must be nurtured and cultivated.

"No man goes through the country delivering able and finely-prepared discourses advocating dancing, going to theatres, playing innocent games for amusement, etc., etc. These things, like the weeds in the garden, need no advocates, but come themselves, and that, too, in opposition to all moral feeling, restraints and entreaties. They are not cultivated fruit, but the spontaneous growth that must be removed before we can have the precious fruits of the Spirit. They are the fruits of the flesh, of the carnal mind. The man who builds up churches, maintains the spiritual devotions, order, purity, discipline, elevates and ennobles, humanity, must work: war against the flesh and all the works of the flesh; cultivate, be faithful and watchful. He has something to do more than to inquire, what harm is it?"

The preacher must be aware of the particular needs of an individual congregation and must not fail to preach the things that are needed. Franklin illustrates this on the matter of giving.

"There is but one way to reach the class of men these brethren are aiming at, and that is for a good, sound and devoted preacher to go right into their midst, preach the gospel to them boldly and manfully, especially what relates to their duty in supporting the gospel of Christ, and go with them to their houses, and sit down by them and show them that the ministry must be sustained, that the poor must be cared for, or that we will never be saved. We must go directly to the men and charge them that are rich in this world that they be not high minded nor trust in uncertain riches, but that they be rich in good works, willing to distribute and ready to communicate, that they may lay up a good foundation against the time to come, and lay hold on eternal life. We must say to them as Paul did to the Corinthians, when urging them to contribute for the poor saints in Jerusalem: "Know ye not the grace of our Lord Jesus Christ, that though he was rich, yet he became poor, that we

through his poverty might be rich." We must show that "The Lord has ordained that they who preach the gospel shall live of the gospel," and that whatsoever a man sows, that shall he also reap—that those who sow to the flesh, shall of the flesh reap corruption."

Confining one's preaching to matters that are agreeable to everyone and failing to preach on differences of opinion, Franklin abhors and derisively labels "Jesuitism."

"Some men are for using a little Jesuitism. They would preach on common ground matters till they draw their hearers on and gain their attention. But we have nothing to do with any such policy. There is a vast amount of the most important and plain truth in the gospel, that the parties around us know comparatively nothing about, and consequently have no objection to it. They will hear it and be largely, in the simplest style possible, with heart and solicitude for the happiness and salvation of the people, the whole scheme of redemption from the beginning, as if the people knew nothing at all about it. This must be done with power, and not in a prosing, indifferent and unfeeling manner. It will find way to honest hearts, in almost any community in this country."

The spread of the gospel lies not in the ability to scheme and compromise on the part of the preacher. Rather Franklin believed that it is preaching truth with the power of God behind it that will be successful.

"Jesuits can only excel in being Jesuits; schemers can only excel in scheming; but 'the excellency of the power that pushed this cause through this country was not of Jesuits nor schemers, but of God; the preaching of the cross, the wisdom of God and the power of God. We knew nothing but Christ and him crucified, and went ahead with our plain and unvarnished story of Calvary. God was with us."

Franklin condemned what he called affirmative preaching to the exclusion of a negative teaching.

"We heard an illusion to the fanciful idea that some have conceived of preaching an 'affirmative gospel, ' or, as some have expressed it, 'preaching the gospel affirmatively, ' or, as we suppose, to come a little nearer their idea, merely to preach, maintain and defend the truth affirmatively, and let the negative alone; or still, if possible, to be more fully understood, to preach truth and not preach against what is not truth; to preach what is to be done and not what is not to be done."

He illustrates this by saying:

"The man with his affirmative gospel is like the man with his two oars, faith and works, to his skiff. He pulled one alone for a time, and run around and round one way, and then pulled the other, and run round and round the other way, and then seized both and pulled them at the same time, when his skiff moved straight ahead beautifully. We must take the whole of the divine teaching, the affirmative and negative; what we are to believe, and what we are not to believe; what we are to do, and what we are not to do. We are to show not only what is truth, what is of divine authority, but what is not of divine authority."

Franklin pointed out that the Bible abounds in negative teaching.

"The negative is to be preached and taught in all that pertains to preaching and teaching as zealously and faithfully as the affirmative, and is to be regarded equally as much of divine authority. The first commandment the Lord ever gave to a human being was negative. It was in these words: 'You may not eat of it.' This was negative—what must not be done. The Bible abounds with this negative teaching, setting forth what may not be done."

Again he uses the Apostle Paul as an example worthy of emulation in noting that Paul used the negative approach on an important occasion.

"Had some of our affirmative gospel men been in the place of Paul, when he came to Athens, they would have made no attack on the altar with the inscription: 'TO THE UNKNOWN GOD,' but would have gone on with their affirmative gospel. Paul was not of that type of preacher, but brought their view of the unknown God into direct contrast with the revelation of the true God—The Jehovah."

Franklin believed that it was possible to preach an interesting but practically valueless sermon by emphasizing style rather than content.

"This also gives rise to textuary preaching and preaching a sermon 'to develop a single thought. 'We heard of one preacher who delivered a sermon on the text, 'And there shall be no night there.' The wording was soft as a summer breeze and as harmless as a butterfly. Now, we must say that we abominate this as mere trash.

We want good, sound, solid and manly preaching, containing principles and practical instruction, that will make an audience think and feel, and that to some purpose."

Some preaching he characterized as insipid although it was pleasant to the ear it did not stir the heart.

"In the same way, insipid preaching about sweet birds and sweet flowers, plants and stars, etc., etc., appears to have streaks of light in it, but after it is over, the darkness appears greater than before. No gospel light is shed forth, no truth of weight and importance in the salvation of man brought forth or enforced; no obedience is enjoined and no hope is inspired. No Felix trembles. Nothing is said about the preaching, unless it is that 'it was splendid, ' and 'I do love to hear him so much; ' 'It was very fine, ' etc. But, put the question, What did you learn? and silence would reign. This kind of thing may please people who do not intend to hear the gospel, or who, in the language of Scripture, Turn away their ears from the truth; ' but we must have something different from this, something more tangible, intelligible and impressive to save men. We must have something more than mere vamping."

In order to preach effectively, it is necessary for a preacher to study. Franklin expressed his views on study in the following:

"We should, then, simply study how to present the truth, in the clearest, most agreeable and acceptable manner; how to show people the truth, convince them and enlist their souls in it. This is the great matter to study, and not how to avoid differences and not discuss them at all. We are studying how to practice this, and we desire all the friends of the Lord to study it and give the adversary no advantage."

Franklin was quick to express admiration for a contemporary if he felt that it was deserved. In the following excerpt from his writings he commends a fellow worker for his many admirable characteristics.

"While we were in Carlisle, Kentucky, in May, we learned that Bro. Reynolds, who was engaged in an interesting meeting a few miles off, had announced that he would preach on dancing on a morning. As we had no appointment for preaching that morning, Bro. Jones proposed to take us to the place to hear Bro. Reynolds. On arriving we found a good audience in attendance, and Bro.

Reynolds prepared for his work. He pressed us to address the people, but we declined on the ground that he had announced his subject, the people had come to hear him, and that we were interested in the matter and desired to hear him. He then entered upon his work.

"Bro. Reynolds is a self-made man, and not a man not made at all, but made in the genuine sense, an effective and telling man. He is a cool, deliberate and pointed speaker; speaks with perfect ease, and *interests an audience from first to last*. He is simply himself, and imitates no one."

The dull sermon has been a blight on the progress of Christianity. Preachers who speak simply to fulfill an obligation and "put in the time" are wasting a God-given opportunity to awaken the church member and convert the lost. Franklin took note this problem:

"They preach to their half-sleeping audiences, not hearers, some little, exhortatory sermon, of twenty-five or thirty minutes, and not a syllable is recollected two days. The people are thankful that the sermon was short, and the preacher thankful that 'service' is over. In this way the gospel has literally been shut out of some churches, and year after year passes without any thing like a clear development of the gospel, and neither the church nor the regular hearers understand the gospel, or know the difference between the gospel and something else."

Franklin saw the untold harm that was being done to the cause of Christ by dull sermons delivered on uninspiring themes. The problem is still with us and it would do well for the leaders among us to read Franklin's admonitions and take heed.

"We wish to allude to some errors into which some elders have fallen, for their advantage. We have an opportunity of being better acquainted with some difficulties in churches than the elders themselves can. When we visit some congregations, the elders complain that they will not turn out to meeting. The brethren say the reason more will not turn out is, that the elders are in the habit of preaching long and uninteresting sermons, which they have heard over and over again, until they know every comma and semi-colon. And now the congregation has dwindled down to insignificance, and the few who are faithful enough to attend are annoyed with a lengthy harangue on the subject of the non-attendance of the members. There is certainly a great impropriety in this course. But few men

are able to interest an audience with a lengthy discourse on every first day of the week. Those men who have been most successful in holding large audiences, where they preach very frequently in the same place, are usually very brief in their addresses, and very fearful of wearying the patience of their hearers. Some men of very fine talent have lost their audiences, on no account but their tediousness; and if it thus fares with men of talent, what may we expect from men of slender abilities? It is very wearisome to those, who can hardly be induced to attend the place of meeting at any time, to hear a brother of limited information, and a poor speaker, for the space of an hour or an hour and a half. Time seems doubly long to them.

"The uneasiness seen in this class, causes all the rest to be uneasy, and every one wishes the sermon to close. Some begin to leave, others begin to button up their coats, get their hats and whips ready, look at their watches, and appear almost on the rise, while some through respect try to appear contented. Let the fault lie where it may in such cases, it is as certain as anything can be, that the preaching is doing no good. If the same brethren would make their addresses very short, and be as interesting as possible, they would not have to complain half so often about the delinquency of their brethren in attending meeting, and secure the reputation of much better preachers."

In contrast to dull and uninspiring talks by incompetent men, Franklin suggested means by which the service could be made vital to the listener.

"Churches should not be compelled to hear preaching every Lord's day, and that the dullest and dryest kind, from the same man, the same thing, over and over again; but instead of this, have a variety of good songs; sundry readings of interesting Scriptures, from different persons, each occupying from five to ten minutes, with two or three prayers at suitable intervals, and words of exhortations. The overseer who can so conduct these matters as to interest the whole congregation, develop and bring out the most talent, and make the whole the most conducive to the edification of all, is the most efficient and successful overseer, whether he can preach or not himself. No man, overseer or not, ought to appear before the people publicly more than is acceptable to them. Many men kill themselves off by talking too much and being officious."

SUMMARY

In regard to actual preaching apparently Benjamin Franklin never thought it necessary to formulate an elaborate set of rules. His teaching was largely by example and it is possible to glean from the scattered comments in his periodicals something of his ideas about successful gospel preaching.

In order to be effective he believed that the preacher should be characterized by sincere humility. When a minister stepped into the pulpit Franklin wanted the audience to be captivated by the message and not the man. He felt that the preacher who was fired with zeal for his mission would be able to transmit something of his enthusiasm for the work to his audience. The preacher must take pride in his message and not preach apologetically, he urged.

Theoretical or speculative preaching he soundly condemned and urged that the preacher strive to make the gospel comprehensible to his listeners. Studied offensiveness and unkindness in preaching he called into serious question and asked his co-laborers to cultivate kindness in speaking to the lost.

He warned against sensationalism in the pulpit and pleaded for the artless and simple preaching of the gospel. Dull preaching disturbed him mightily. He saw the harm to the cause that followed in the wake of uninspiring, monotonous, and repetitious harangues from the pulpit, and offered constructive criticism to those who were involved. As anxious as he was to see the gospel preached throughout the land he saw the need for capable men who were anxious to study and develop their talents to the best of their abilities.

PART III

ANALYTICAL OUTLINES OF SOME OF HIS SERMONS

These outlines have been carefully prepared from some of Benjamin Franklin's best known sermons. The statement of his specific purpose and phrasing used in these outlines are generally the actual choice of words used by Franklin in his sermons. Very slight changes in wording are sometimes made to insure smoothness and intelligibility, or simply to express his views more concisely. However such changes are the exception rather than the rule. Benjamin Franklin is so clear in his lines of argument that outlining his sermons is a relatively simple matter.

These are more than merely skeleton outlines that attempt to convey ideas that may be expanded as the reader chooses. They hold some of the charm of Franklin's individual style and serve as excellent models for sermons today. His timely themes are uncomplicated by abstruse theological arguments. They reflect the spirit of the Restoration Movement and the humility and judgment of a man, who, because of his unfaltering faith in the Bible, used it as the predominant basis of support in his preaching.

CHAPTER V

"The Necessity for Regeneration"

Publication Date: 1857

Purpose

This sermon is the discussion of a great theme—*the necessity of regeneration*, or, which is the same, simply the *necessity of turning to God*. No attempt will be made, in this discourse, to discuss regeneration or conversion minutely, but the *importance of it will* be argued and maintained; or, rather, the *indispensable necessity* of it.

Outline of Sermon

- I. In the Sermon on the Mount Jesus says, "Blessed are the pure in heart, for they shall see God."
 - A. This passage means, "*Happy* are the pure in heart for they shall *enjoy* God."
 1. When he says, "Happy are the pure in heart," he implies that the impure in heart are not happy.
 2. The immutable decree of God is that impurity and misery shall be joined hand in hand; and that purity and happiness shall be joined hand in hand.
 3. But a Universalist may say that the passage teaches his doctrine, that rewards and punishments are all in this life.
 4. However, the passage goes on to say, "for they shall not see God," making a discrimination between the pure and impure in heart, in reference to the future.
 - B. Seeing, then, that both present and future happiness stand connected with purity of heart, it becomes a matter of great importance to determine what is meant by "pure in heart."

1. There is a great tendency in our times to make it appear that all men are pretty much alike; that they all have some good in them, and some bad; that there is not much difference, after all.
 2. Still men know that there is a vast difference between men.
 3. Just as there is a vast difference between an apple-tree that yields an abundance of fruit and nearly *all good*, and a tree that yields but little fruit and nearly all bad, so there is a vast difference between a man whose conduct is *nearly all good*, and a man whose conduct is *nearly all bad*.
 4. To be pure in heart, is not to be so perfect that one cannot sin, be overtaken in a fault, or surprised into an evil.
 5. The "pure in heart" are those who ardently desire to do good; who hunger and thirst after righteousness.
 6. The "pure in heart" are happy now and they have the promise that they shall in the future enjoy God.
- II. But, that there may not appear to be too much suspended on a single isolated expression, another passage shall be summoned: "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14.
- A. This verse testifies that men must follow peace and holiness in this life, or they shall not enjoy the Lord in the future.
 - B. No man is regenerated, born again, or converted according to the New Testament, who is not made pure in heart, or holy in life.
 - C. Though being made pure in heart is not the whole process of turning to the Lord, or regeneration, it leads to it and results in it.
 - D. This purification of the heart leads to a pure life, or purifies the life, resulting in righteousness and true holiness.
- III. But no reasoning on a subject like this can be as satisfactory as an actual conversation between a man and the Savior of

the world. Attention is therefore invited to an actual conversation between our Lord, and Nicodemus, a ruler of the Jews.

- A. Nicodemus began by saying, "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles which thou does except God be with him."
 - 1. Nicodemus says, "We *know*," not any such doubtful terms as "We feel," "We admit," or "We think."
 - 2. Nor does he, like many of the present time, say "We know," without telling how he knew.
- B. The Lord answered him by saying, "Verily, verily, I say unto you, except a man be born again he cannot see the kingdom of God."
 - 1. Nicodemus understood nothing of the meaning of this language, inquiring how a man can be born when he is old, evidently seeing nothing beyond a natural birth.
 - 2. He did not see that it was a deadly blow at his birthright membership in the Church, and a clear declaration that his old birthright gave him no membership in the kingdom about to be introduced.
 - 3. The Lord knew that not only Nicodemus, but all Jews, would, unless corrected, be ready to claim membership in his Church, or, which is the same, citizenship, in his kingdom, on the grounds of their fleshly relation to Abraham, and not on being born of the Spirit.
 - 4. The question now is not whether you have the blood of Abraham in your veins but whether you have the faith of Abraham.
 - 5. It is useless to set up the cry of unchristianizing good people, since no one can be cut off from the Church who was never in it.
- C. But, what does the Lord mean by the words, "Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God?"
 - 1. There is but one birth here, and not two, as some have supposed.
 - 2. The figurative word, "birth," or "born again," means to turn to the Lord, to be converted, or become a Christian.

3. Just as in a literal birth there must be first, a begetting; and second, a birth; so are the two parts included in our Lord's figurative language here.
4. One of these parts is ascribed to the Spirit and the other to the water, as the one, in a natural birth, is ascribed to the father, and the other to the mother.
5. In the figurative language in hand, the begetting is of the Spirit, and the birth of the water.

D. But what is the precise thing meant by being begotten of God?

1. To be "begotten of God," means "is made a believer" by means ordained of God.
2. When the apostle says, "I have begotten you by the Gospel," it is, literally, "I have made you believers by preaching the Gospel to you."
3. He could have ascribed it to the Spirit, as the agent who spoke through him; or to God, who gave the Spirit, as the author of it all; or to the world as the immediate instrument through which they were made believers.
4. The part of the work then, in the expression "born of water and of the Spirit," ascribed to the spirit is making the believer.

E. The part of the work ascribed to the water is baptism.

1. If objection is made to assuming that "born of the water," is the same in amount as baptism, let it be added that Luther, Calvin, Wesley, and all the distinguished reformers and all the authorities of note so apply it.
2. This very language is also quoted and applied in the Episcopal creed, the Methodist creed, and the Presbyterian creed, and these churches have so held from the commencement of their existence.
3. There is nothing novel in taking this ground but it is novel for those who have held it so long to now repudiate it.

IV. "But," a man exclaims, "our preacher explains all that by quot-

ing the words, "The wind bloweth where it listeth, and thou heareth the sound thereof, but canst not tell whence it cometh, nor wither it goeth; so is every one that is born of the Spirit."

Before your preacher can explain anything by quoting this passage, he must tell us what that passage *itself* *means*

- A. *means*.
- B. This passage is not quoted to explain anything; it is quoted for the purpose of hiding a dark or obscure passage, and appearing to be explaining when nothing is being explained.
- C. What did the Lord mean in this passage?
 1. The Lord is not talking about the wind or what the wind does, he is talking about the Spirit.
 2. The original Greek word rendered "wind" here, in the common version, is *pneuma*, and it does not mean "wind" and should not be so translated.
 3. The word *pneuma* actually means "spirit."
 4. But now, turn aside from the common version, and dismiss all idea of "wind" from your mind, or the Lord making any allusion to the wind.
 5. The *Spirit* "breathes" (in words) and "you hear his voice.
 6. Jesus said to his apostles, "It shall not be you that speak, but *the Holy Spirit shall* speak in you."
 7. The Holy Spirit speaks in the apostles, and men hear his voice.
 8. The result of hearing his voice is "So" that, or, in this way, "is every one *begotten* that *is begotten of* the spirit."
 9. This is done by hearing the voice of the Spirit, when the Spirit breathes where he will, or inspires where he pleases, and through these inspired persons you hear and *are thus begotten* by the Spirit.
- D. Speaking of the entire process of turning to God under the figures of being "born again," the Lord said to the

rabbi of Israel, "Marvel not that I said to you, that you must be born again."

1. It is not that you ought to be born again, or that it would be well to be born again, but you must be born again.
 2. This includes the whole—the faith, being made pure in heart, repentance, and being immersed—the entire process, or regeneration.
 3. Regeneration is not simply something that should be, but something that must be. It is indispensable.
- V. Having now seen that our Lord, when speaking of the process of turning to God, as a whole, declares it to be something that *must be*, let a few moments be spent in looking at some of the parts of the process and see if he speaks of them in same unequivocal manner.
- A. Faith is a part of that process, the first part; how then does the Lord speak of faith?
 1. It is indispensable. "Without faith it is impossible to please him: for he who comes to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6.
 - B. Please look at another item. Is repentance indispensable?
 1. The Lord says, "Except a man be born again he can not enter into the Kingdom of God."
 - C. But what of immersion? Is it also indispensable?
 1. Turn to Acts 9: 6 The Lord appeared to Saul and told him, "Arise, and go into the city, and it shall be told thee what thou must do."
 2. Now read what he was told he *must* do," as recorded in Acts 22: 16, "Why do you tarry? Arise, and be immersed, and wash away your sins, calling on the name of the Lord."
 3. This is no stronger than the Lord's own language: "Except a man be born of water and of the Spirit he can not enter into the kingdom of God." Born of water is undoubtedly an allusion to immersion.
 - D. Faith changes or purifies a man's heart; repentance pre-

pares him in character or life for the new state or relation which he receives through his baptism, the last step necessary to actually change the state of the man.

- VI. The unregenerate, the unconverted, or the people of the world, as they are in their sins, can not enjoy God.
 - A. A man who is unregenerate, even though he be moral, truthful, honest and honorable can not seat himself at the communion table with God's people and enjoy such a scene.
 - B. There is an utter incongeniality on the part of the unconverted with Christ, his religion, with his Church and worship.
 - 1. Such people do not enjoy the apostle's teachings, the prayers, the praises.
 - 2. They feel better at a distance.
 - C. Even supposing such an unregenerate person were carried up into haven, his spirit would utterly fail and he would not enjoy such an experience.
 - D. He would remember the invitation, which he slighted and which would then be gone forever.
 - E. We need something more than admission to such a place to make us happy. We must be regenerated, be made into new creatures.
- VII. Turn to the Lord, become conformed to him and be made inexpressibly happy in him now and prepared to enjoy him forever and ever.
 - A. Remember the word of the Lord, "Except a man be born again, he can not see the kingdom of God."

CHAPTER VI

"The Simplicity of the Divine Economy"

Publication Date: 1877

Purpose

The purpose of this sermon is to show that in the apostolic church, which was set up by God as a divine and unchangeable pattern for the church of all time, all work was done on a purely congregational or individual basis.

Outline of Sermon

- I. In the works of God everything is arranged in the best possible manner—no room is left for improvement.
 - A. In the arrangement in nature, no human wisdom, or even angelic wisdom, can suggest a single improvement that would not result in failure.
 - B. In the same way, the divine economy, in the New Institution, was perfect at the start.
- II. We have New Testament examples and precepts for congregational action, or for a congregation acting as a congregation, or in a body.
 - A. We have no precept or example in Scripture for any aggregation, or confederation, of congregations, into a body, so that they can act as a body—as a Methodist Conference, or a Presbyterian Synod, or a General Assembly.
 - B. There is no precept or example for any "Preacher's Institute," meeting of preachers, overseers and deacons, of different congregations, to deliberate as a body, to consult on the interests and work of the congregation, etc., except for one instance which was settled by apostolic authority.

- C. There is no precept, or example, for any man from abroad, or whose membership is not in the congregation concerned; or any set of men, coming and attempting to adjust troubles in the congregation, or exercise any authority in congregational matters or in any way meddle with them.
 - D. There is no intimation of the action of any congregation as a congregation, or in a body, ever being overhauled, acted upon again, reversed, or set aside.
- III. The first church was intended to be an example, or a model, for all churches.
- A. The whole procedure, on the part of the apostles, and the principal men who acted publicly in the proclamation of the Gospel, turning the people to the Lord, and the building up the first congregations, under the infallible guidance of the Spirit of God.
 - B. Their departures, of course, were not better than our departures, but where they followed the apostles' teaching they were right, and examples for all who followed in the ages to come.
 - C. Did not the divine presence in these congregations in the various visible gifts of tongues, prophecy, healing, raising the dead, etc. etc., prove that the Lord accepted and approved them as congregations.
 - D. When Paul said to the congregation in Corinth, "You are God's building," did he not recognize that congregation?
- IV. We cannot go to John the Baptist to find a model for a church, for John built up no church, or congregation,
- A. No general rule was laid down during the time of John the Baptist or the Savior, giving us a process in which sinners turn to the Lord.
 - B. On the contrary, in no two cases, when persons came to the Lord for instructions, did he require them to do the same thing.
 - C. This was wonderfully significant, showing that what he told them to do was special law, for special cases, as all

lawgivers have a right to give; but *never to be regarded as general law*.

- V. But when we go to the Great Commission, we get the general law, in condensed form, for preaching, and what to preach in all time to come.
 - A. This is general, for all preachers, nations and time, unchangeable.
 - B. The preaching of the apostles under this commission was under the infallible guidance of the Spirit of all truth and all revelation.
- VI. The churches formed under the labors of the apostles were built up under the infallible guidance of the Spirit of God, according to the pattern shadowed by the ancient temple built by divine direction.
 - A. These first congregations were creations from the hand of Divine Power, and intended to be, in the true sense, models for all churches in all time.
 - B. Departure from them is departure from the Lord—it is apostasy.
 - C. This has been received as principle, a settled and an important principle, from the beginning of the reformatory movement of this century; and one at the foundation of all that is dear to us.
- VII. But why try to get rid of the idea that the original church is a model. I will proceed to tell why.
 - A. Because ambitious men can not find any account of any archbishops in the original church.
 - B. Because ambitious men can not give up the precious idea of the pastorate.
 - C. Because the idea of congregations with humble overseers and deacons—plain men—it may be farmers, mechanics, merchants, doctors, or lawyers, at the head of affairs, as in the first church—is not to be endured in this advanced age of refinement, taste and learning.
 - D. Because, if the primitive church is a model, and we must

model the churches after it, and make them like it, and do as it did, we can have no aggregation of churches into one great body, like "other denominations," with Presidents, Vice-Presidents, Secretaries, etc., for there was nothing of this kind in the original church.

- E. Because, if the original church is a model; there are no long trains of officers, in grades, as in the military, to grade higher and higher giving them more and more power and money; for, in the original church, there were no grades of officers in which there could be any such promotion.
 - F. Because, if the original church is a model, we have no precept, or example, of any arrangement for a great center, where the money is to come from the churches, into a treasury, and be at the disposal of a few men.
 - G. Because if we go back to the original churches for a model we find no account of any action but congregation and individual.
 - H. Because if we regard the first church as a model, we have neither precept nor example for an Association of Churches, a Conference of Churches, a Missionary Society, Publication Society, Bible Society, and Annual-Meeting, or a Monthly-Meeting.
- VIII. One class of men have claimed that their human organizations, made by uninspired men, are scriptural, and can be sustained by Scriptures; and they enter the arena, open the Bible, and undertake the proof.
- IX. Another class, and a much larger one, admit that there is no Scripture for any of them; but they are left free to form any kind of a conference, association, cooperation, or confederation they may see fit.
- A. This assumes that the Lord has given no law, or rule; no plan of general organization and cooperation; and as he has given no law, we are left free to adopt any law that may seem best!
 - B. But, if the Lord has given no plan for the purposes here specified, Why? Does the conclusion follow that we may adopt any that may seem best?

1. Not by any means. More likely for the reason that he did not intend any such plan or organization, and that the whole affair is an arrogant assumption.
 2. But the beauty of the human device is that it is to subserve where the divine appointment fails!
- X. No matter how good the men, how honest, nor how pure their purpose—their work in any kind of aggregation or confederation of congregations will result in taking away the rights and liberties of the people.
- A. It will oppress and enslave them, on the one hand, and build up a clerical aristocracy, who will rule them with a rod of iron, on the other hand.
 - B. All history proves this.
 - C. Stand to and maintain the congregational form of church government and management.
 - D. We always have occasion to look out for something new and wrong, when language is used in reference to anything not found in Scripture.
 - E. The Lord made the congregations under him free, in the highest sense, from all rule, all authority and power outside of themselves, except their King in heaven.
- XI. The churches, legitimately, have two things to do:
- A. To attend to. their internal affairs; to look after then* members; to see that they walk orderly; that they keep themselves pure, and walk circumspectly before the world.
 - B. The other part of the work for which the church is responsible, is "holding forth the word of life."
- XII. The work of preaching the Gospel is not a concentrated one; and co-operating in it is not in concentrating our money in a treasury, nor going to a Missionary Convention, but doing the *same kind* of work anywhere and everywhere, and contributing means to the same kind of work.
- A. All who work in spreading the Gospel are co-operating with all others who work in it.
 - B. The Lord's hosts, when all scattered abroad "went everywhere preaching the word."

1. That was co-operation in missionary work; "associated effort" in the work of the Lord.
 2. That was the Lord's way of doing the work.
- XIII. In looking over the history of what is called "the Church," if we were to keep an eye on the leaders, after an early period in the second century, we would be led to the conclusion that if "the Church" had filled its mission, as intended by its divine Founder, that mission must have been to raise up a few men, to fill places of popularity, distinction and power, to enslave and rule the masses.
- XIV. We need two things: To be full of the knowledge of salvation ourselves; and, To go everywhere preaching it.
- A. This can not be done mechanically, or by a few men working at it, as a trade, for money, and all the balance doing nothing, only paying a little money.
 - B. The building of God is built up of *lively* stones; not simply a part of it, but the whole building.
 - C. The hearts of all members must be filled with the grand theme of redemption, souls overflowing with the love of God, and their desire to save men unbounded.
- XV. The impartation of knowledge is not like the impartation of money, exhausting their stock.
- A. A life devoted to the Lord brightens and intensifies the happiness of those associated with it.
 - B. A whole congregation of the same live and solicitous souls, all interested in the same cause, will accomplish immeasurable good.
- XVI. Let Jesus be the theme in all our preaching.
- A. Let his words dwell upon our lips, and his example be our pattern; learn to love him and do the things that are pleasing in his sight.
 - B. Let the ambition be to look to him and honor him.
 - C. Let us, to be counted worthy and accepted, strive to that end; labor to enter into that rest, so that we may be able, as the beloved John, to say, "Come, Lord Jesus, quickly come."

CHAPTER VII

"The Simplicity of the Gospel of Christ"

Publication Date: 1869

Purpose

The intent of this sermon is to show that the Gospel is clear, intelligible, and credible, and that the Lord will condemn the man who does not believe this Divine Gospel.

Outline of Sermon

- I. The Gospel of Christ was intended for "every creature" and thus, in the nature of the case, must be simple and easy of comprehension.
 - A. Various scriptures support this assertion.
 - B. The Lord could not consistently condemn preachers for perverting the true Gospel, as he does, if he had not made it so easy of comprehension that the preacher capable of preaching at all can preach it as the Lord gave it.
 - C. Neither could the Lord condemn a man for not believing the Gospel, if he had not made it sufficiently clear, so that, by treating the subject fairly, a man could believe it.
 - D. It is claimed therefore, that the Gospel is thus clear, intelligible, and credible, and that the Lord will condemn the man who does not believe it.
- II. It is objected that the Gospel must not be thus plain and intelligible, or we would not have so many sorts of preachers, doctrines, and churches.
 - A. Such differences do not prove that the Gospel is not clear and intelligible.

- B. Both the prophets and our Lord himself considered the way so plain that "wayfaring men, though fools, should not err therein."
 - C. The clear and unequivocal statements of Scripture which teach that "They who seek shall find," etc. ought to be an end to this controversy for those who accept them as true.
- III. It is further objected that many honest persons have been seekers for years and have not found the Savior.
- A. Nothing of this kind can disprove the words of the prophets or of Jesus.
 - B. The Lord did not intend that men should find who would not regard his direction *where* and *how* to find, but seek him *where* and *in a way* in which the Lord never promised to be found.
- IV. But now the question comes up for our consideration, whether, in fulfillment of what the Lord and the prophet said, when the new and living way was opened up, and the door of the kingdom thrown wide open, did sinners have protracted seeking and did many of them fail to find the way.
- A. Many cases in Scripture show that when honest seekers inquired of the apostles the way to heaven, these apostles had definite, clear, and intelligible terms of salvation, which they could place before men, with which man could forthwith comply and come to the promise of pardon.
 - B. From the opening of the kingdom on Pentecost, to the final amen of the Apocalypse, there is not an intimation of a single instance in which any sincere person was sent away seeking, or in which the preacher had to see the person the second time to show the way to salvation.
- V. The protracted seeking, and the numerous failures to find, of our time, are wholly unknown to the Scriptures.
- A. Today when the religious faculties of men become aroused to the point that they become seekers and inquire, "What shall we do?" they ignore the apostolic answer.
 - B. Thousands of very sincere persons have been kept seek-

ing, for indefinite periods of time, and after being disappointed, deceived and deluded by finding nothing helpful from preachers, have turned away in utter disgust and become hardened and abandoned sinners.

- C. The failure does not rest with the Lord's plan, but in men, who either *do not know* the Lord's plan, or *will not practice* it.
- VI. But some man is saying by this time, "If the Gospel is such a plain matter, or if you have anything clearer, plainer, or more intelligible than what we have tried, let us have it. To this attention shall now be given.
- A. Beginning, then, at the starting point, what must a man believe?
 - 1. Many Scriptures plainly show that in apostolic times the people were asked to believe on a person, the glorious person of the Messiah.
 - 2. It is not required of a man that he believes this creed, or that creed, or this that theory or opinion, drawn up by a few uninspired men, setting for the difference between their opinions and the opinions of some other uninspired men.
 - B. But a man complains that he can not tell what repentance is; that the preachers refer to lexicons and learned authorities and he can not tell what is right.
 - 1. There are but few men who have not already a pretty good idea what repentance is.
 - 2. The fact that no man in our day will have much confidence in any great work of grace *within a man*, while there is *no change without*, shows that there is a pretty correct understanding what repentance is, that it is a change in the mind sufficient to change the life.
 - C. But it is objected that one preacher says immersion is baptism; another, sprinkling; and another, pouring, and in the midst of this, says a man, "I cannot determine what is baptism."
 - 1. The Bible does not mention sprinkling or pouring for baptism.

2. The Bible does mention:
 - a. That the *element* was water.
 - b. That the *quantity* of the element was "much."
 - c. That thy *found* the water in its *native* place, such as a river and that there is nothing about *bringing* the water to the person in a bowl or any similar vessel.
 - d. That just previous to the baptism they were *at* the water, *down into* the water.
 - e. That the baptism itself was called a "burial" and that immediately after the baptism they "came out of the water."
 3. In sprinkling or pouring water on a candidate for baptism the above items are out of place.
- D. Some one responds, "Even admitting that the action is plain, the preachers differ about the design, and I know not how to settle the point."
1. All we have to do is to honestly give up to, and be instructed wholly by the inspired Scriptures. Start anew, as if you had never heard one word on the subject, and inquire *what the will of the Lord* is.
 2. In the Scriptures we read of being immersed "into Christ," "for the remission of sins," or in order to "*be saved*," or to gain entrance "into (the) one body," where pardon and justification may be found.
- E. "I should not know," says a man, "what church to join, if I should concede that all is plain thus far."
1. Follow the Scriptures that have been brought to your view, obey the Gospel and thus enter the Church of Christ.
 2. Then unite with the most convenient congregation of the members you can find, never belonging to any other body, or kingdom, than the body of Christ.
- F. "But how would I decide what creed to adopt?"
1. All parties agree that the creed the nearest like the Bible is the nearest right.
 2. Then, if the creed the nearest like the Bible is the

nearest right, and will do at all, because it is so *near* right, the Bible itself, which is *precisely right*, will do!

- G. "But I can not understand the whole Bible."
1. There is not one ray of light from heaven for the children of men, except what comes from the Bible.
 2. What understanding you have of the Bible, or what light you have received from it, directly and indirectly, is all the light you have shining along your pathway to the skies.
 3. What light you shall, directly and indirectly, derive from the same divine source, is all the light you will ever have to guide you to the everlasting city.
- H. "But why did not somebody among the great men, good and true, who have lived in the last three hundred years, find out these things and adopt the Bible as their only guide," says one, "before our time?"
1. It would be hard to tell why many things were not discovered earlier, e. g., the art of printing, gun-powder, application of steam power, etc.
 2. Why did not some mighty reformer rise before Luther in Germany; before Calvin, in France; or Wesley, in England?
 3. The truth is, at times, men did appear to see the ground, but they did not find strength to stand up to it and maintain it.
- VII. In this great matter of man's salvation, there should be no risks taken, no experiments made, no trifling.
- A. Each person has but the one life to live in this state; but one soul to be saved or lost, but one heaven to be gained or missed, and there should be no uncertainty about the matter.
 - B. Our Father has made a will; and if he has not set out the matter in his will, told us how to gain the inheritance, then no one can tell us how.
 - C. The time has come, in the good providence of God, when the teachings and commandments of our Lord and his apostles are to be separated from the teachings and com-

mandments of men, and when our Lord Jesus Christ is to be held up and an effort made to draw all men to him.

1. Those for him, his Gospel, his teaching, and that of his apostles, are now calling for his friends to come out, stand by him, and rally to his standard, maintain his Gospel and teachings, take on them his name, and stand up for every thing as it came from him and his inspired apostles.
2. Take, then, the teaching, the divine and infallible teachings of Jesus and the apostles, read it, fill your memory with it, cherish it in your heart, and follow it with your whole mind and strength, and it will guide you peacefully, joyfully, and happily home to the haven of everlasting rest.

VIII. Thus we have shown, by many infallible proofs, that the way to God—is plain, so simple, so easily understood, that no one need err.

- A. All truth in religion lies within the Bible.
- B. When it is our guide in religious matters, we are sure of being right, and need not err.

CHAPTER VIII

"Remission of Sins"

Publication Date: 1877

Purpose

The believing penitent sinner must be immersed in water in order to obtain remission of sins.

Outline of Sermon

- I. The whole world without Christ, lies under the power of the wicked one—they are all lost, under guilt, condemned.
- II. The infinite goodness suggested the grand scheme of redemption for man; the infinite will resolved it; the infinite power executed it.
- III. We may regard every step in the divine procedure, from the eternal purpose of God down through the ages till sinners are redeemed by the blood of Christ, as a link in the chain of events tending directly on to mark out that which the infinite goodness suggested, the infinite will resolved, the infinite wisdom devised, and the infinite power carried into execution.
- IV. The Lord called, sent and supported preachers to announce his plans to redeem the world, but all such early efforts were preliminary, preparatory and incipient in view of opening up the new institution.
 - A. The crucifixion of the Lord ended all this work.
 - B. He was then resurrected.
- V. When all things were ready, in Christ's last interview with his apostles, Christ said, "All authority in heaven and on earth is given to me." This placed him at the head of all things.

- VI. The commission then given read as follows, "Go ye therefore and teach all nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."
- A. All admit that the object of the great commission is man's recovery from sin.
 - B. What a strange and blind infatuation it is that has entered into the minds of some men, that, after admitting that the love of God to man was in view of his salvation; that the grace of God was in view of the same thing, and the gift of Christ; his wonderful sufferings and death; his shedding his blood; his entrance into the true holy place, into heaven itself, with his own blood to appear in the presence of God for us, was all in view of man's salvation—and, after admitting that the preaching of the Gospel, and the very commission authorizing it to be preached, are in view of the same thing; that the belief of the Gospel, the repentance and confession, are in view of the same thing, and then such a man turns around and denies that the immersion, an item in the same connection, a link in the same chain, is not in view of man's salvation; not in order to the remission of sins, and has not the same object in view as all that has gone before—is not in order to the same end!
- VII. The Lord connects faith and immersion together in the same sentence, in the commission, in view of the same object.
- A. The Divine Spirit, Acts 2: 28, connected both repentance and immersion in the same sentence, in view of the same thing—remission of sins.
 - B. In the commission the Lord puts faith and immersion in the same sentence, in order to, or in view of the same object-salvation.
- VIII. That immersion is not the insignificant ceremony some make it, is clear from several considerations:
- A. Its place in the Great Commission, connected with the entrance "into the name of the Father, and the Son, and of the Holy Spirit," and salvation.

- B. The Lord says, "Except a man be born again, he cannot see the kingdom of God."
 - C. When Peter said, "Repent ye therefore, and be converted, that your sins may be blotted out," that which is included in the words "Repent ye therefore, and be converted," goes the blotting out of sins, and is in view of it, or in order to it.
 - D. Immersion is referred to in the Scriptures, as the turning point.
- IX. Even though salvation is not granted except a man obey his Lord in baptism our salvation is still not of works.
- A. Paul says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."
 - B. That the phrase "the washing of regeneration" here refers to baptism is the almost unanimous sense of all the authorities worth consulting.
 - C. When God saves us by his grace, according to his mercy, it is by baptism, or the washing of regeneration.
- X. It is not a question of making much of baptism, or little of it, but of submitting to it in its proper place, or setting it aside entirely.
- A. It is connected with salvation, justification or pardon.
 - B. We find immersion always connected with turning to God.
 - C. It is connected with faith in God.
- XI. In the nature of the case, there must be some way by which man can come and have assurance of his acceptance with God.
- A. The evidence sinners had in the time of apostles is in the Bible; in the promise of God, confirmed by the oath of God; that we might have strong consolation.
 - B. The promise may be found in the commission, "He that believeth and is immersed shall be saved."

- C. Put this immutable promise, confirmed by the oath of God, alongside of an impression, a sensation, an emotion, a sound, sight, or dream, such as thousands in our day are taking for evidence of pardon, or acceptance with God, and you have the contrast.
- XII. All who come to their reason and hear the Lord will live, and those who turn away from him will be lost.

CHAPTER IX

"What Think ye of Christ?"

Publication Date: 1877

Purpose

Of all the inquiries propounded to men, the following question is the most important, fundamental, and all-engrossing: What think ye of Christ? This leads to another, limiting the inquiry to one point, Whose Son is he? This sermon proposes to show that Jesus is the Christ, the Son of the living God!

Outline of Sermon

- I. The most important, most fundamental, and all-engrossing question in the world is, "What think ye of Christ?"
 - A. The inquiry can be limited to one point, Whose Son is he?
 - B. This inquiry penetrates to that which is the very basis of all things, that which is fundamental—vital.
 - C. It is so related to all of us, that none, not even those who profess to be indifferent or unbelievers can let the inquiry' alone about him.
 1. The bare thought that Christ is what he claims to be is exciting, rousing and alarming to the skeptic.
 2. No such disturbing feelings are felt about the Pope in Rome, Swedenborg or Ann Lee, because he has no fear of them, they are null and void.
 - D. But the matter of Christ and the Bible will not let even the unbeliever alone, or be let alone.
 1. These too, with a small exception, are gone from history.

- II. There are several good reasons why a simple rejection of Christ and the Bible does not settle the difficulty with some who would like to be indifferent toward such divine matters.
 - A. The Author of the Bible knows all about men, never errs when he speaks of them, but makes them sensible that he understands them throughout.
 - 1. The skeptic can not rest with a book in our midst which *describes us altogether*.
 - 2. There is a Being over us who knows us and takes account of our actions, and reveals what is in us.
 - 3. We can look into that book and see ourselves—not as we represent ourselves, but *as we are*.
 - 4. Man does not like to *see himself*, and that as *he is*.
 - B. This one glorious Being connects the conduct of men in this world with their fate in the world to come.
 - 1. God discriminates between the righteous and the wicked.
 - 2. This is the trouble, on the part of some men, with the one Being and the one book.
 - 3. By this one Being, in this book, we are assured that "God is angry with the wicked every day."
- III. This one book emanates from the one Being and receives its very life from him, and *by his Anointed*, the Lord Jesus the Christ.
 - A. All things were made by and for Christ.
 - B. He is the beginning and the end of all things.
 - C. In Him dwells all the fullness of the Deity substantially.
- IV. No other teacher ever came before the world in the same manner as our Lord, nor used such exclusive language.
 - A. Jesus said, "I am the way."
 - 1. He placed his teaching in bold and avowed contrast with what had been said of old, in the Law of God.
 - 2. He said, "I am the way," meaning the way to the Father.

3. He meant that you can not find the way to the Father by the light of nature, the sciences, or any other means but *by me*.
- B. He is, however, not only "the way," but "the truth."
 1. If the Lord is *the truth*, there is an end of all controversy about going to any other person to find the truth.
 2. In hearing him we also hear the Father who sent him, and in rejecting him we also reject the Father who sent him.
- C. He is the life.
 1. This, again, is exclusive.
 2. We need not go to Moses, nor to the philosophers, statesmen, or pagan doctors
 3. The life is not in *them*, but in *the Lord Jesus, the Christ*.
- V. If Jesus is what he claimed to be, the only Savior of the world, then he is what man needs.
 - A. Man is a poor, imperfect, fallible and erring creature.
 - B. Man needs infallibility somewhere to which he can come and receive instruction *implicitly*.
 - C. The question of importance now, is: Whose Son is Christ?
 1. Can men look to him as the *Infallibility*?
 2. Can men look to him as the Son of God?
 3. Can men believe all he said *implicitly*, or simply because he said it?
 4. These are matters to be considered now.
- VI. The following things are claimed for Christ.
 - A. That his teaching was perfect.
 - B. That Jesus practiced what he taught.
 1. Others have taught many good things, and they ail have taught many things that were not good.
 2. In many instances, they *did not practice* what they taught.

3. How was it, on the ground that Jesus was simply *a man*, that he practiced what he taught without a single infraction, and that not another teacher ever did this?
- C. Jesus, without learning and without association with the great, the learned, or popular, came from thirty years of obscurity, and in a brief space of time called round him multitudes of people.
 1. Viewed simply as a man how is this to be accounted for?
 2. His wonderful works were done openly, and in the daylight, so no trickery was performed.
- D. The teaching of our Lord was of sufficient importance to command the attention of the highest order of talent.
 1. He commanded the attention of the greatest learning and talent.
 2. In discussing Scripture with the learned Jewish rabbis, they found that he knew everything.
 3. All the events of the ages past were open to him and present in his view
 4. Neither they, nor anyone who denies his Divinity, can understand how he could look back through the ages through the Scriptures, and see and know everything.
 5. Neither did he stop with looking at the past, but he looked down through the future, and his prophecies have come to pass as he foretold them.
 6. All who view all these matters so as to appreciate them must be impressed with the idea that the divine presence dwells in him.
- VII. All past and present who question the duration of the memory of the name, life and works of Jesus would do well to consider the following:
 - A. What has become of the names of the philosophers and their systems of philosophy as they existed contemporary with Jesus? Except for a few, they have gone into forget -fulness.
 - B. What has become of the names of the proud statesmen of Greece and Rome?

1. Excepting for a few, their very names have disappeared from the memories of men and from the records of the world.
 2. Their great structures, their human governments, etc., save for a few dim traces, have disappeared.
- C. What has become of the Jewish doctors who lived contemporary with Jesus? These, too, with a small exception, are gone from history.
- VIII. But contrast all this with the name of Jesus Christ.
- A. His name abounds in the principal literature of the world, from the time of his abode among men down through the ages for more than eighteen hundred years.
 - B. The advent of Jesus founded a new era, recognized even in the fact that we date our years "A. D."
 - C. His resurrection day, or Sunday, is a signal even eighteen hundred years from its date for the mighty din and whir of vast and numerous operations all over the world to stop while people quietly proceed to places of worship.
 - D. Did all this come into being *by accident*? Did it originate in a *false fact*, or *assumed fact*?
- XI. There is, to the man of Bible intelligence, nothing clearer than that there was one divine mind before time began, that looked down through the ages and saw all that was coming.
- A. His own inspired prophets did not comprehend or see God's eternal purpose, nor did they understand many of the grand utterances which the Spirit of God spoke through them.
 - B. Such utterances were spoken, so that we can now see that they did not understand them, so that we might know that the things spoken were not their utterances, but utterances from *Him who spoke by them*.
 - C. Such things shall now be verified by a few of the many Scriptures that might be collected on this point: Romans 16: 27-29; Eph. 3: 3-11; 1 Peter 1: 9-12.
 - D. In the same way anyone who will read Matthew, Mark,

Luke and John will see that there was no collusion between Christ and his apostles.

1. Their minds ran in one direction and his in another.
 2. They believed on him and believed that the Father had sent him, but they believed he was going to set up a kingdom of this world.
 3. When all was accomplished, everything transpired as he had foretold, or according to *his mind*, and nothing according to *their mind*.
- E. Anyone, who will carefully study the Scripture of the prophets can see the mind of God in them, and running down through them to Christ, and the same mind in Christ, in the death and resurrection of Christ, and the coming of the Spirit and the inspiration of the apostles.
- X. With what profound awe and reverence does the man of faith view all this.
- A. His conceptions and emotions are exalted in view of the wonderful works of God.
 - B. He adores that mighty hand that lifted him up and made him acquainted with the Father and with his Son, Jesus Christ, our Lord.

CHAPTER X

"How are Persons Made Believers?"

Publication Date: 1869

Purpose

The purpose in this discourse is to settle the question as to *how* persons are made believers. What means does our Heavenly Father employ to induce men and women to believe on Christ as the Savior of the world?

Outline of Sermon

- I. There are two theories about the means God uses to induce men to believe on Christ as the Savior of the world.
 - A. One of these theories asserts that God puts forth an *immediate* power, or influence of his Spirit from himself, or a *direct* influence to the soul of the unbeliever, and makes him a believer.
 - B. The other theory asserts that God puts forth his power or influence through Christ, the apostles, through the Holy Spirit that was in and inspired the apostles, and through the Gospel preached by the apostles, and makes believers.
 - C. These two theories are wholly irreconcilable.
- II. But now, the question arises, how is this matter to be settled? To what can an appeal be made as authority to settle it?
 - A. Shall the case be referred to the man who says, "I know the time and place when the immediate power came, and took effect on my heart, and made me a believer, I was not reading the word nor hearing the Gospel, and I know I was made a believer by the immediate power?"

1. If such testimony is to be regarded, Mormonism, Quakerism, Shakerism, or any other imposture can be proved.
2. Such witnesses care not what the Bible says, what the Lord or the apostles have said.
3. They refer you to what they have *experienced*, but in their case you have nothing but the testimony of their tongues.
4. They will not be regarded in this discourse, nor any witnesses, except such as the Lord has shown to be his witnesses, by the most awful, grand and sublime displays of supernatural power ever witnessed to the senses of mortal man.
5. The Bible is the supreme authority, and the speaker will proceed as if every listener believed and regarded it.

- III. Let there be an understanding at the start as to exactly what the question is.
- A. The question is not whether God makes believers.
We all admit that God makes believers.
 - B. The question is not whether he makes believers by the Holy Spirit.
We all admit that God makes believers by the Holy Spirit.
 - C. Nor is it whether he does it by his power.
We all admit that God makes believers by the Holy Spirit and by his power.
 - D. The issue to be settled is whether:
 1. God puts forth his power through Christ, through the apostles, through the Spirit in the apostles, through the Gospel preached by the apostles; or,
 2. Does he put forth his power or influence to make believers, immediately from himself to the soul of the sinners, not through Christ, the apostles, nor the word. This is the question to be settled by Scripture.

- IV. The first scripture introduced will be found in Acts 11: 14.
 - A. An angel here commanded Cornelius to send for Peter, adding, that "when he is come, he shall tell you words whereby you and your house shall be saved."
 - B. The particular point in this language is that Cornelius and his house were to be saved by words, and not without words.
 - C. Any theory proposing to make believers and save men *without* words can not be received, while the Lord's system, in which men are *saved by words*, is regarded.
 - D. The question is not whether the Lord *can* save men without words, but whether he does in the system revealed in the Bible.
- V. The next scripture introduced is found in Matthew 13. It is our Lord's teaching in the parable of the sower.
 - A. The first thing is to determine what the "seed" in this parable represents.
 - 1. This the Lord explains: "The seed is the word of God."
 - 2. All the products of the kingdom spring from the seed of the kingdom, under the divine blessing.
 - 3. Regardless of how rich the ground or how honestly you labor, you must have seed. It is indispensable.
 - 4. In the same way, in the kingdom, we must have the seed of the kingdom, or we can not have the products of the kingdom.
 - 5. *Faith* is the very first product of the kingdom, and you can not have it without the seed of the kingdom, the word of God.
 - B. The next thing in order is the way-side ground. What does it represent?
 - 1. It represents an idle, indifferent, and careless hearer, who does not understand the word when he hears it.
 - 2. Such men never give anything more than a slight and indifferent hearing to the word.

3. But when they do this, the Lord says, "Then straightway comes the devil, and catches the word of God out of their heart."
 4. The devil is engaged in the fiendish design of defeating the word of God, and thus defeating the divine means appointed to make the unbeliever a believer and save him.
- C. What does the stony ground stand for, or represent, in this parable?
1. It represents a hearer, not so hard as the one just described, but one that hears the word with pleasure at first, and then finds that he will suffer persecution, *and* "straightway becomes offended because of the word."
 2. He yields the word—gives it up.
 3. There is no power that the Lord brings to bear on men who turn their ear away from the Gospel, and will not hear it, that converts them and saves them without the word.
- D. What does the thorny ground represent?
1. It represents a hearer not so bad as either of those of which mention has been made; it represents a man who receives the word with pleasure at first, but subsequently is drawn into some of the business operations of the world, and whose whole mind and heart are literally overwhelmed in the affairs of this life.
 2. The Lord says, "The cares of this world and the deceitfulness of riches choke the word out of his heart."
 3. When the word of God is by any means taken away out of a man's heart, there is an end to all faith, piety, and devotion to the Lord.
 4. In every case, the Lord keeps in view that "the good seed," which is the word of God, must not only be sown in the heart, but remain in it or none of the good fruits of the kingdom can be brought forth.
- E. What does the good ground represent?
1. It represents the man who receives the word of God

into a good and honest heart, understands it, and brings forth much fruit.

2. The good and *honest heart* is the soil for the good seed, the word of God.
3. This is the Lord's method of producing the fruits of the kingdom.
4. The Lord does not produce these good fruits without this good seed of the kingdom, the word of God.

VI. It is now appropriate that we should have a few clear statements of Scripture, showing how persons are made believers.

A. The first scripture adduced on this point, will be found in John 17: 20 and 21: "I pray not for these alone, but for them also who shall believe on me through their word."

1. The Lord is praying for "them who shall believe on *me through their word.*"
2. If there are those whose faith did not come through their word—the word of the apostles—they are not included in this prayer.
3. This one passage ought to settle the question as to how faith comes with people who believe the Scriptures.

B. The apostle John bears the following testimony, John 20: 30-31 "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name."

1. What are these things written for? These things are "written that you might believe."
2. What must we believe? That Jesus Christ is the Christ, the Son of God.
3. What is the purpose in our believing that Christ is the Christ, the Son of God? That we might have life through his name.
4. The things in the divine records of testimony given by Matthew, Mark, Luke and John, concerning Jesus, are written that we might believe, and that believing we might have life through his name.

- C. The testimony of Peter is in point here, Acts 15: 7, "God made choice among us, that the Gentiles, by my mouth, should hear the word of the Gospel and believe."
 - 1. If it was the choice of God, that the Gentiles by the mouth of Peter, should hear the word of the Gospel and believe, it was not his choice that they should believe *without the word*.
 - D. Shall the great apostle to the Gentiles be called to testify in the case, as to how faith comes?
 - 1. He says, Romans 10: 17; "So, then, faith comes by hearing, and hearing by the word of God."
 - 2. He did not say faith comes by *feeling*, by an *immediate* influence of the Spirit, or by anything else besides *hearing*.
 - 3. He even reasons the matter out. Please hear him: "How, then, shall they call on him in whom they have not believed? And how shall they believe on him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"
 - 4. If the Lord had not called and sent the apostles to preach the Gospel, we never could have heard it; if we had never heard it, we never could have believed it; if we had never believed it, we could not have been saved.
 - 5. This then is a settlement of the question of faith coming without the word.
- VII. The Holy Spirit operated on men by words or through words, please attend to a few examples.
- A. "Which things also we speak, not in the *words* which man's wisdom teaches, but which the Holy Spirit teaches."
 - B. The Lord said to the apostles, Matthew 10: 20, "For it is not you that speaks, but the Spirit of your Father which speaks in you."
 - 1. The Spirit of the Father *speaks* in the apostles.
 - 2. Those who hear his words and believe them, are certainly made believers by the Spirit.

3. Many men are lauding the Spirit for what they ascribe to him, as a work done *without words*, while they attend not to the words spoken by the Spirit.
- C. How did the Spirit operate on Philip to induce him to join himself to the chariot?
 1. Acts 8: 29. "The Spirit said to Philip, join yourself to this chariot, "
 2. The Spirit *said*—he uttered words, and by words moved him or influenced him to join the chariot.
- D. How did the Spirit influence Peter to go down to the three messengers from Cornelius when he was on the housetop, in Joppa?
 1. Luke says, Acts 10: 19, "While Peter thought on the vision, the Spirit said to him, Behold, three men seek you; rise, therefore, and go down with them, doubting nothing; for I have sent them."
 2. The Spirit operated on him through *words*.
- E. Paul says, I Timothy 4: 11, Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving head to seducing spirits, and teaching concerning demons; speaking lies in hypocrisy, having their conscience seared with a hot iron."
 1. The Spirit here operates by *speaking*, and not speaks, but "speaks expressly."
- F. Again, Paul says, Hebrew 3: 7, quoting from the Psalms: "Wherefore, as the Holy Spirit says, Today, if you will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted, proved me, and saw my works forty years in the wilderness."
 1. How did the Holy Spirit operate in the time of David?
 2. By words: "The Holy Spirit *says*."
- G. Revelation 14: 13. In this verse we have a clear instance of the Spirit speaking: "Blessed are the dead who die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Here we not only have the words, "Yea, says the Spirit," but the precise *words said*.

- H. Among the last words of the book of God, we find this: "And the Spirit and the Bride say Come." See Revelation 22: 17.
 - 1. How does the Bride, or the Church, say Come? She says it in *words*.
 - 2. In the same way the Spirit of God says Come. He says it in *words*.
- I. If it is desirable to lengthen out the lists of Scripture references, in the second or third chapters of Revelation the following expression is found seven times: "Hear what the Spirit says to the churches. "

We are not commanded to *feel* some impression the Spirit makes on our hearts *without words*, but to hear what the Spirit *says*.
- J. Here then are some fifteen passages referred to in which it is seen that the Holy Spirit operates through or by words.
 - 1. In this class of Scripture it is also clearly shown that the Gospel, preached by the apostles, was not in *their words*, but in the *words of the Holy Spirit*.
 - 2. The influence or power, then, of these words of the Holy Spirit is the influence or power of the Holy Spirit.
 - 3. The man made a believer by these words of the Spirit, is made a believer by the Holy Spirit.
- K. Furthermore, in Romans 1: 16 we are taught by Paul that the gospel is *the* power of God to salvation to every one that believes.
 - 1. It is not "a" power of God, or *power* of God, or one of his powers to salvation but the power or influence of God for salvation.
 - 2. Not to *some*, either, but the Gospel is *the* power or influence of God to *every one that believes*.
 - 3. God, Christ and the Holy Spirit have *one* influence, and that one influence puts forth through Christ,

through the Holy Spirit in the apostles, through the apostles, and through word, to make believers and turn them to God.

- VIII. Is the power that God exercises in making believers, the power of intelligence addressed to the human understanding; or it is a subtle power of the Spirit, somewhat similar to electricity, immediately from God, that takes effect on man, not in words, addressed to the human understanding, that makes believers and turns men to God. It cannot be the latter for the following reasons:
- A. The first objection to this theory is, that it sets aside the Mediator, the Lord Jesus Christ, in turning men to God.
 - B. It sets aside the mission of the apostles.
 - C. It sets aside the work of the Church entirely in making believers, and makes believers and turns men to God without the Church.
 - D. It sets aside the Gospel entirely in making believers and turning men to God.
 - E. All Bibles, tracts, books, papers, and missionaries, as means for converting sinners are swept away by this theory forever.
 - F. All meetings for preaching to sinners, the preaching to them, and all talk to them is sheer mockery if they are made Christians by an immediate power.
 - G. Human accountability is at an end, so far as being made believers and turning to God. if men are made believers by an *immediate* influence.
 - H. It may be deliberately stated that this theory of men being made believers and turned to God by an immediate influence, has done more harm and prevented more sincere and honest people from becoming Christians, than any other error in the land, or even infidelity itself.
- IX. But that the power the Lord exercises in making believers and turning men to God, is the power of intelligence addressed to the human understanding is clear from the following:
- A. Because the Gospel is the power of God to salvation.

1. The power in the Gospel is addressed to intelligence.
 2. It contains intelligence, and is addressed to men and women, and when they hear it, they are moved by this intelligence, to believe and turn.
- B. Paul says, 1 Corinthians 4: 15, "I have begotten you through the Gospel."
1. The literal meaning of this is "I have made you believers through the Gospel."
 2. If they were begotten, or made believers through the Gospel, it was not by an immediate power without the Gospel.
- C. The Lord, in the commission, Matthew 28: 19, said, "Go, disciple all nations; " and, Mark 16: 16, "Preach the Gospel to every creature; " and added, "He who believes. "
1. He who believes what? The Gospel.
 2. This shows that the Lord intended intelligence to be brought to bear on their understandings, and for them to believe.
- D. Acts 26: 18, includes the words of Paul, where he says the Lord sent him to the Gentiles, "to open their eyes, and turn them from darkness to light, and from the power of Satan to God."
1. The Lord did this through Paul.
 2. The conversion of these Gentiles was done by Paul through his bringing the divine intelligence of the Gospel to bear on their minds.
- E. Paul says, 1 Corinthians 1: 21, 'It pleased God by the foolishness of *preaching* to save them that believe."
- F. In all cases, in the time of the apostles where persons were made believers and turned to the Lord, the Gospel and some one to preach it, were present.
- G. James says, James 1: 18, "Of his own will begat he us *by the word of truth.*"
- H. Peter also says: "Being born again, not of corruptible seed, but of incorruptible, *by the word of God*, which lives and abides forever.

- I. Men are turned to God by Christ. "No man comes to the Father but by me," says the Lord, John 16: 6.
- J. The Bible is not "the mere word," or "the bare word," or "mere ink and paper."
 - 1. It is the word of God.
 - 2. Certainly there is no power in mere ink and paper to turn a sinner to God, but there is power in the *divine intelligence*, communicated through signs of ideas, made in ink on paper.
 - 3. Why should sensible people doubt the power of intelligence, when they have seen a whole family stricken to the heart by a single dispatch of three lines, announcing the death of some beloved friends.
 - 4. If uninspired communications about earthly things can strike grief or joy throughout a whole community why may not a proclamation from the Almighty Father of heaven, involving the destinies of the human race, effect on the hearts of mankind?
 - 5. We have all seen the power of the word in its effect on whole audiences under the preaching of the Gospel of Christ.
- K. Every expression of invitations or commands with promises attached in the Scriptures involves the idea that man is free; that he can turn to God. and may justly be condemned if he does not do it.
 - 1. But if men can not believe and obey God until an immediate power is sent to make them believers, how can they justly be condemned for the unbelief before the power comes to make them believers?
- L. Does a man say he cannot pray with the view here advocated?
 - 1. Does such a man argue that if the Lord does not make believers by an immediate influence of the Spirit, the Lord cannot answer prayer?
 - 2. Such a man's faith has been limited to his narrow theory.
 - 3. When his theory is exploded, he will not pray.

4. The Lord is not limited to the narrow conceptions of men, for the channels of his operation.
 5. The Lord can and will perform his work whether we can understand how he will do it or not.
- X. The great matter for us to understand is, *how to perform our part of the work*.
- A. The view taken in this discourse opens the way for the Gospel, the Church, the preachers, private members, books, tracts, missionaries, school teachers—in one word, for human instrumentality, in every form in making believers and turning the world to Christ, and views the sinner as an accountable being.
 - B. The theory here opposed strikes out all human instrumentality in making believers and turning the world to Christ.
 - C. The only reason the theory has not done more harm is that those who hold it, in spite of their theory, operate on the plan here advocated.
 - D. Let us preach the unsearchable riches of the mystery, which, from the beginning of the world, has been hid in God, who created all things by Jesus the Christ.

CHAPTER XI

"The Soldier of the Cross"

Publication Date: 1877

Purpose

The purpose of this discourse will be to compare the life of a Christian with that of a soldier and to show that worthy volunteers are wanted who will train faithfully and fight loyally all the battles of the Lord and thus be counted worthy of the crown of righteousness which Christ will give on the judgement day.

Outline of Sermon

- I. That we may be good soldiers the Apostle commands us to "be strong in the Lord and in the power of his might. "
- II. It may be regarded as a settled matter that when the Lord commands anything to be done, the command be obeyed—the thing can be done.
- III. How can one be strong as a soldier of Jesus Christ?
 - A. It is important to good physical strength that a man have wholesome food, in the right proportion, and that it be prepared in the proper manner, and taken at proper intervals
 - B. We can not have good strength without exercise.
 - C. So with the spiritual man he must receive the spiritual food and exercise his mind and body upon it to grow spiritually.
- IV. When we think of a "soldier of the cross" two things readily come into view:
 - A. Becoming a soldier;

- B. The work, or life, of a soldier.
- V. There are two classes that greatly mistake.
- A. One class never enlist; never become soldiers.
 - B. The other class enlist all right, but never do the work of a soldier.
- VI. There are some men who skirmish for our King and do good battle, who have never enlisted and do not belong to the army.
- A. While we feel kindly toward them, and commend them for the battle they make for our King, we regret that they do not volunteer, join the army and do the complete work of the soldier.
 - B. Then they, with the other soldiers, could receive the reward.
- VII. If a chieftain were beating up (sic) for volunteers to go into an army, what would be the first consideration that would come into the mind of a man thinking of enlisting.
- A. Is this cause a good one?
 - B. What kind of a commander do I have?
 - C. Christ's cause is holy, just, and good and the Captain of our salvation is so perfect that not a man who obeys Him will be lost.
- VIII. Can not a man take neutral ground, be neither on one side, nor the other?
The King has decided that "he who is not for us is against us."
- IX. If a man declines to enlist will he be conscripted?
Christ's soldiers are all volunteers.
- X. What is the first thing which happens when a man enlists?
- A. The first thing is the oath of allegiance.
 - B. Baptism is the oath of allegiance, the initiation, the entering the new and everlasting covenant.

1. This is the reason men are so slow to come to baptism.
2. It is not the water that intimidates them, nor the immersion in water, but the wonderful obligation they enter into, the fearful covenant, signed by the great name of God, sealed with the blood of Jesus, and confirmed by the oath of God.
3. Here is where a man pledges himself, by all the honor and integrity in him, to be true to the Lord that brought him.

XI. Are we not now ready for war, as we have enlisted, and taken the oath?

- A. No, the apostle exhorts, "Take you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand." What armor must they take to do this wonderful service?
1. The Roman soldier wore a heavy leather belt as a support to his back; the soldier of Jesus, instead of this, has "his loins girt about with truth."
 2. The Roman soldier wore a metal breastplate to protect his breast; the soldier of the cross, instead of this, has on "the breastplate of righteousness."
 3. The Roman soldier had a heavy helmet to wear as protection for his head; the soldier of the cross has "the helmet of salvation."
 4. The Roman shield was constructed to wear on the left arm, and protected the whole body; instead of this, the soldier of the cross has "the shield of faith."
 5. The Roman soldier had a strong sandal strapped tightly to his feet, and when he expected to travel over ice or rough ground, spikes were inserted in the bottom of the sandal so that the foot would not slide. The soldier of the cross must have his "feet shod with the preparation of the gospel of peace."
 6. No protection has been provided for the back, in case of retreat, because our King intended no retreating in any event.
 7. The one weapon of offense carried by the soldier of

Christ is the "sword of the Spirit," which is the word God.

- XII. In addition to having enlisted and put on the armor one must drill in order to become a good soldier.
- A. The Christian must now be drilled by being instructed, educated, qualified for activity, developed and taught to use every talent he possesses for his King.
 - B. In order to this end those who have talent to sing must be taught to sing as worship.
 - C. We must ourselves become able to teach others.
- XIII. There are several departments of this work of drilling.
- A. The greatest department for this work is in the home circle.
 - B. A pleasant and profitable drill may be done in a regular weekly Bible class.
 - C. A weekly singing class is an important part of the drill.
 - D. Meeting for prayers should be held weekly.
 - E. The regular meeting on the first day of the week should be regularly observed.
- XIV. The soldiers of Christ will now need some war songs.
- XV. To carry on a war successfully, there must be several points guarded.
- A. There must be no traitors in the ranks.
 - B. We must guard against men who are cowardly and afraid of the issue, and desirous to keep it out of view.
 - C. Look out for men in collusion with the enemy.
 - D. Beware of men who sympathize with the enemy; are always running down their fellow-soldiers, and praising the enemy.
- XVI. We want the true soldier who has no king, but Jesus, no law but the law of God, no cause but the cause of God, no kingdom but the kingdom of God.
- We fight the battles of the Lord so that we can say, with an old soldier, "I have fought a good fight."

CHAPTER XII

"Matters of Disagreement"

Publication Date: 1877

Purpose

The intention of this discourse is to consider the matters of disagreement that have distracted the body of Christ. Scriptural remedies for each of these matters of disagreement will be presented.

Outline of Sermon

- I. Differences are in the world, and we must deal with them as matters of fact, and not of fancy; matters of reality, and not of fiction, unpleasant though they may be.

- II. The first teaching of which we have an account, after the Lord gave his law to man, was adverse to the law of God, in that it started a dispute about the divine penalty threatened in case of a violation of the divine law.
 - A. The Lord ended this dispute by inflicting the penalty in accordance with the law, and sent a curse on the preacher that undertook to set aside the divine penalty.
 - B. In spite of this there have been plenty of teachers since who promise the wicked eternal life in heaven.
 - C. The intention of this discourse is to consider the matters of disagreement that have distracted the body of Christ.

- III. The doctrine of the Trinity, so-called, was among the early questions of difference; one over which there were as heated controversies, as much strife and alienation, as much discord and confusion, as ever existed over any question ever agitated, and even the most bitter persecution.

- A. Men speculated about the mode and nature of the Divine Existence, spun out of the most subtle, recondite and speculative theories; preached them and wrote them over and over again, and required the people to believe them, received those who believed them, and anathematized those who did not.
 - B. In a short time after this discussion was fully under way, there was but little said about the belief of *divine testimony* concerning the Father, the Son, and the Holy Spirit; but the question was about the belief of what *men were saying* about the Father, the Son and the Holy Spirit.
 - C. It mattered not if a man believed every word that proceeds out of the mouth of God; every word in the revelation from God, concerning the Father, and the Son, and the Holy Spirit, if he did not believe their theories about it—that contained the meaning of what God had said, he was *anathema*.
 - D. They went on the principle that the wisdom of God either *could not* or *could* but *did not*, state the meaning as clearly as they could state it.
 - E. Had these men been content with the clear *testimony* of God, concerning himself, his Son, Jesus Christ, and the Holy Spirit, and enforced that testimony on the people, they would have but little trouble in prevailing on men to believe it.
- IV. Theories about the fall of man, or original sin, became bones of contention, grounds of strife, and led to almost endless speculation.
- A. Large numbers maintained that depravity was total, hereditary; and that it involved man in death, temporal, spiritual, and eternal.
 - B. This, again, led to as many more speculations about regeneration.
 - C. To meet this total depravity of man's nature, they invented a theory of irresistible grace, or irresistible converting power.

- D. Then, this theory of hereditary depravity involved infants, not only in sin, but hereditary sin and, as they maintained, guilt, and "liable to eternal damnation."
 - E. This laid the foundation for infant regeneration, infant baptism and infant membership.
 - F. When infant baptism became general the making members of the Church without any faith, repentance, change of heart, or even knowledge of the existence of God, became just as general.
 - G. Churches became filled with the unconverted, the unregenerated, as these infants grew into manhood, thinking they were regenerated when they were infants, when, in fact, they had never been regenerated at all.
 - H. In the New Testament the basis of membership is not fleshly relationship to a father or mother, but faith in Christ.
 - I. Infants, having no actual sin, have no guilt, and therefore need no pardon.
 - J. The true ground is, that the Gospel is for those who can hear it, understand and believe it.
- V. The substitute for immersion was also introduced in the third century.
- A. The introduction of this innovation about the middle of the third century, has furnished a bone of contention, a cause of strife, and division from then until now.
 - B. That the word *baptizo* means immerse has been generally admitted by all and other forms have been regarded as valid *substitutes*.
 - C. With many today, the substitute is regarded as Scriptural and with such the substitute is better than the original.
 - D. We must abandon the substitute, which the Lord did not command, and practice the original, which the Lord did command, if we are to have agreement.
- VI. No one source of disagreement is greater than the introduction and maintenance of uninspired standards of religious faith, disciplines, formulas, etc.

- A. The inspired creed, the Bible, was the authority that conquered the vast numbers in early Christian times, and this is the authority to turn the world to God now. This authority must be urged on all men everywhere.
 - B. By means of creeds, or written traditions, the testimony of God has been set aside, and not made prominent in the eyes of the people, and the speculations of men have been substituted instead of the divine testimony.
 - C. Instead of these man-written creeds being helps, they are sources of confusion.
 - D. Since men try their creed by the Bible, then it is necessary to know the meaning of the Bible, independent of the creed, after all, and so the creed is of no use.
 - E. It is that which is peculiar to the party, in its creed, that makes it a party, and those who go into it do so for the sake of that peculiarity.
 - F. The idea is to receive people on *what we hold*, and not on what the *Lord has said*.
 - G. These human productions, uninspired systems, embodied in creeds have been most successful sources of discord, strife and division.
 - H. There is but one sure remedy for the evil, and that is, turn away from them all, and treat the Bible as you do your own; that is, receive it with all your heart.
- VII. Ecclesiastical confederation of churches into a general body-has been the source of more disagreement than almost any other.
- A. God's divine arrangement is not only the simplest, but the wisest that can be made.
 - B. God has made no opening for ecclesiastics., clerical dignitaries, lords over his heritage; but has established the most simple order of things ever known, and the most wise and efficient
 - C. The saints brought together in a community, in any one place, who meet and worship according to the Scriptures, are the church, or congregation of the Lord there.

- D. A congregation thus formed and set in order is authorized of the Lord, and has full authority to administer the affairs of the kingdom in every particular.
 - E. Among the inventions of men no one has been more successful in bringing mischief into the Church than the attempts to confederate the churches of the Lord into an organized body, as in the Romish Church, and all those following her model.
 - F. Any man of intelligence, who will read the New Testament once through, with an eye to this matter, can see that there is no such thing as a general confederation, or organization of congregations into one body in the kingdom of God.
 - 1. The entire work of the kingdom can be done without one.
 - 2. Infinite wisdom could have made such an organization, but did not because infinite wisdom had no use for such an organization.
- VIII. The differences between Calvinism and Arminianism have furnished ground of contention for the past two centuries.
- A. Many sensible people have listened nearly a lifetime and could not see what the difference was.
 - B. The Arminian is involved in as great absurdity as the Calvinist, for both consign the sinner to eternal punishment for sins which he never had the power to forsake.
 - C. The Bible has neither the one or the other of these theories in it.
 - 1. It teaches that God raised Jesus from the dead, and thus demonstrated him to be divine, and all he said to be true: that he will judge the world in righteousness by that man whom he has ordained, according to the obedience performed by accountable beings who were made aware of the commands they were expected to obey.
 - 2. God does not tantalize his creatures by stretching forth his hands to them and calling to them to "come to me, all you ends of the earth, and be saved," when he

knows that millions of them never had the power to come.

- D. Both Arminian and Calvinist unite in the absurd theory that the sinner can do nothing; that some kind of immutable disability is on him; that he can not believe, repent, or do anything acceptable to God.
 - E. Through the preaching of the Gospel of Christ the way has been opened and multitudes have been liberated from the manacles of these contradictory and absurd theories and brought into the light and liberties of the children of God.
- IX. The last instance that can be noticed about differences in the present discourse, is that about names.
- A. There has been no settled conviction with many people about names; "Bible names for Bible things," has no significance with them.
 - B. For example, we have a doctrine, a theory, called Universalism, of which you find no account in the Bible.
 - 1. Still men receive this doctrine, believe it, and quote Scripture to prove it.
 - C. We also have a large body of people in this country styled Baptists.
 - 1. It matters not with the man bearing this name that you will find no account of any religious body, or order of people, styled Baptists in the Bible; any account of any Baptist doctrine, or Baptist Church.
 - 2. He persists in talking of Baptists, Baptist doctrine, and the Baptist Church, as if the Bible were full of accounts of Baptists. Baptist Churches, and Baptist doctrine.
 - D. Another name claiming a share of attention is called Methodism; the people are called Methodists.
 - 1. One would think from the air of confidence assumed, that the Bible abounded with such words as Methodism. Methodist doctrine, Methodist Church and Methodist preachers.

2. It never occurs to the Methodist that the apostles were not all Methodists; that the evangelists and early ministers of Christ were not Methodists, that such a religious designation as the Methodist, or Methodist Church, never existed before John Wesley.
 - E. Then we have the staunch old Presbyterian friends, named after an assembly of old men, or seniors as the original word *presbuteros* means. Anyone can see how absurd it is to take the name of a body of seniors for the whole congregation—men, women and children.
 - F. Any man can see that the first followers of Christ were not baptized into any of these names, but "into the name of the Father, and of the Son, and of the Holy Spirit." The great apostle Paul would not allow those thus baptized to say, "I am of Paul."
- X. The whole family are immersed into one name, into one body, into Christ, into the kingdom of God, into the name of the Father, and of the Son, and of the Holy Spirit.
- A. Without regard to the differences discussed in this discourse, men hear the Gospel, receive it into good and honest hearts, understand it and believe it.
 - B. They are then one, and bring forth much fruit to the honor and glory of God, wearing no human name.

CHAPTER XIII

"The Course to Pursue to be Infallibly Safe"

Publication Date: 1869

Purpose

The labor of this discourse will be to show an honest and humble person what course to pursue in the midst of all the confusion of the times to be infallibly safe. In order to this end, a few of the most serious difficulties will be handled and disposed of in such a way as to show the safe course.

Outline of Sermon

- I. The fact of the existence of immense confusion in the public mind touching the way of salvation cannot be denied.
 - A. Many men of good character and fine intelligence stand aloof from all connections with any church.
 - B. Darkness pervades the public mind on the very matter of the highest importance to man of all others—the way to eternal happiness and renown.

- II. The Lord saw the "narrow way" in which his followers would have to walk to gain everlasting life, and He gave clear and necessary instructions so man could avoid being misled.
 - A. One cannot determine which, is the right way by the multitudes walking in a, way, for many are walking in the broad way which leads to ruin.
 - B. An important reason for being on guard, and for being extremely cautious is that we pass over the way but once, and if we miss it, the mistake can never be corrected.

- III. In the midst, then, of all the confusion of these times, is there a possible course that a human being can pursue that is infallibly safe?
- A. The purpose of this discourse is to give an affirmative answer to this question—to show that *there is a course to pursue that is infallibly safe*.
 - B. The labor of this discourse will not be to refute those opposed to the positions maintained, but to show an honest and humble person what course to pursue to be infallibly safe.
 - C. In order to this end, a few of the most serious difficulties existing will be handled and disposed of in such a way as to show the safe course.
- IV. The first difficulty to be encountered is the difficulty between the infidel and the Christian.
- A. Men of learning, extended knowledge of antiquity, with vast libraries and time for reading disagree on whether the Bible contains a revelation from God, and whether the man who does not believe it will be condemned.
 - B. If such great and learned men, on each side, cannot decide the matter, and settle the question beyond dispute, how can any lesser person ever decide the matter?
 - C. The purpose of this discourse, as previously set forth, is to show what course to pursue to be *infallibly safe*.
 - 1. To what danger is the man exposed who believes the Bible with all his heart, and honestly practices it, in any conceivable event?
 - a. He is as good and as happy as the unbeliever.
 - b. No man doubts that he is infallibly safe so far as the world to come is concerned.
 - c. If, in the final winding up of human affairs, it turns out as the skeptic has argued—he is in no danger of any sort.
 - 2. But, if the skeptic prove mistaken, look at the consequences of his act.
 - a. The sentence is "He who believes not shall be' condemned."

- b. Skepticism is an awful experiment in that it takes the risk of losing everything, without the possibility of gaining anything for this world or the world to come.
 - 3. To believe the Bible, then, and practice its teaching is infallibly safe for this world and the world to come.
- V. A second difficulty is over the matter of universal salvation.
 - A. Learned preachers are on both sides of the question, and the ordinary man is left in a state of confusion.
 - B. Both sides agree that all who believe the Bible, and obey its teachings, are infallibly safe for this world and the world to come.
 - C. The man who does not believe the Bible and obey its teachings stands on the doubtful ground.
 - D. In any conceivable event those who believe the Bible and obey it are infallibly safe.
- VI. A third difficulty which disturbs men is over the question of predestination and foreordination, i. e., Calvinism.
 - A. Since preachers themselves cannot settle the matter, and show what is right, how can lesser men ever decide it?
 - B. Is there any clear course that can be pursued to avoid the utter confusion on this matter which millions of our race presently experience?
 - 1. All agree that the apostles preached the Gospel to all wherever they went.
 - 2. They approved those who believed and obeyed, and disapproved those who did not believe.
 - 3. It is infallibly safe now to preach the Gospel to all men, and for all men to believe and obey it.
 - 4. If it could possibly turn out that the doctrine of predestination is true, those who believe the Gospel with all their heart, and obey it, are certainly as safe as anybody.
- VII. A fourth difficulty which men find difficulty in settling is whether baptism is essential to salvation.

- A. If learned preachers, on each side of this question, cannot settle it, how can the average man decide who is right?
 - B. A little reflection can open a clear path to any man who is simply looking for a safe course to pursue.
 - 1. Begin with the inquiry, Is baptism a commandment of God?
 - 2. It being admitted that baptism is a commandment of God, Is it right to obey the commandment of God?
 - 3. The safe course, as all admit, is to obey the commandments of God, and thus it is infallibly safe to be baptized.
 - 4. Scripturally it is the initiatory rite of the new institution, none was in the first Church without it, and none is admitted into any Church now, of any note, without what the Church calls baptism.
 - 5. Let all do what they admit to be right, and they will be safe as far as baptism is concerned.
- VIII. A fifth difficulty exists, regarding the mode of baptism.
- A. Strong, talented and learned men are on both sides of this issue and if the preachers cannot settle it, how can the ordinary citizen determine what to do?
 - B. There need be but little dispute about the matter.
 - 1. All admit that immersion is valid as the initiatory rite.
 - 2. Distinguished religious teachers, reformers, critics, commentators, historians and translators all have committed to writing the testimony that immersion was the original practice and valid.
 - 3. Sprinkling is defended primarily by those who practice it on grounds of expediency, and not on the basis of divine authority for the change from the original practice.
 - 4. The safe course undoubtedly is to practice that which never was in doubt, and which has never been in dispute among great, good, and pious men.
 - 5. No matter what can be proved about sprinkling or

pouring, immersion stands unquestioned and one's conscience can be at rest.

- IX. A sixth difficulty, regarding the operation of the Spirit, also exists.
- A. The preachers do not agree on this subject; and, if the preachers cannot settle this question, how can the rest of us ever decide who is right?
 - B. One can be a Christian and be saved if he was never able to settle this question.
 - 1. The operation of the Spirit, whatever it may be, and however it may be, is something that you are not to perform yourself.
 - 2. There is no dispute about the fact that whatever influence God may be pleased to exercise is from Himself, and not from man, and that He will exercise it whether men understand how He does it or not.
 - 3. The thing for man to do is to listen to the word of the Lord, believe it with his whole heart, and do what the Lord commands.
 - 4. If man believes all the Lord has said, and makes every effort in his power to do all the Lord requires, the Lord will do everything right on His part.
- X. A seventh difficulty is over the matter of whether man is justified by faith only.
- A. Some preachers say that justification is by faith only, and others say it is not by faith only. Men know not how to decide.
 - B. It is not necessary to decide to know the safe course to pursue on this matter.
 - 1. Since believing on the Lord is commanded it is clearly right to believe.
 - 2. Since repentance and baptism are also commanded it is clearly right to obey these commands also.
 - 3. If it should turn out that justification is "by faith only" there would be no disappointment or regret on the part of one who obeyed the commands to repent and be baptized.

4. But, should one stop at faith, and find that justification is not by faith *only*, you would find yourself still not justified.
5. It is, then, infallibly safe to believe, repent, and be immersed.

XI. An eighth difficulty is over the matter of which creed to take as one's guide in religion.

A. There are so many creeds, all claiming to be right, and all made by learned men, that it is impossible to decide which is right.

B. It is a matter of great moment, and of much relief that, aside from all the conflicting, clashing, and erring creeds, that there is one book that all parties concede is right—that it came from God.

1. All agree that the Bible contains the law of God and that the law of the Lord is perfect.
2. Any other creed or law for the church has commenced with two wicked assumptions:
 - a. That the law of God, as set forth in the Bible is not sufficient—is a failure.
 - b. That the insufficiency or failure can be remedied by weak, erring, and uninspired men.
3. Since all admit that the Bible is right and that those who follow the Bible honestly and faithfully, in faith and practice, will be saved, and since all admit that whenever any creed differs from the Bible it is wrong, it is infallibly safe to take the Bible and follow it.

XII. The friends of Christ stand today on the Gospel, the teaching of the Lord and His apostles, the ground on which the first Christians stood and defended.

A. If such ground is not safe, then all Christians for the first three hundreds years were not safe, for they all stood there.

1. They believed the Gospel, and became obedient to the faith.
2. They then, followed the apostle's teaching faithfully, and had the promises of a crown of life.

- B. This is infallibly safe for this world and the world to come.
- C. May all the friends of the Lord prove themselves worthy of this ground, defend and maintain it with integrity till the Lord shall come.

PART IV
COMPLETE MANUSCRIPTS
OF SOME OF FRANKLIN'S SERMONS
WHICH HAVE NOT BEEN GENERALLY
AVAILABLE FOR ONE HUNDRED YEARS

Urged by his contemporaries who saw the ageless value in his spoken word, Franklin compiled two volumes of what he considered his most effective sermons. Since these books have had a combined total of fifty three republications and are still in print, it is obvious that they must have, and still are, fulfilling a need in religious literature.

The following sermons have not been published since their initial appearance in Franklin's religious periodicals. Since these papers are relatively scarce and the most complete set rests in the archives of Butler University library, it is believed that those familiar with Benjamin Franklin will appreciate reading these discourses. These sermons are characterized by the same logic, candor, and humility that is evident in his more widely circulated addresses. His arguments are distinct and, in each sermon, he confines himself to one general subject which is dealt with in a clear and straightforward manner.

Whether he delivers a funeral sermon in honor of an unconverted friend as in "Thoughts Occasioned on the Death of Sefton Lane," or whether he is striving to teach a lesson on some phase of Christian living or doctrine, the urgency of his message is always apparent.

Although these sermons were originally preached a hundred years ago the eternal truths that they contain and the sincere and logical way in which they are presented make them almost as delightful to the earnest Bible student today as they were to Franklin's frontier audiences.

CHAPTER XIV

*The Eternal Purpose of God**

TEXT.—Be not thou, therefore, ashamed of the testimony of our Lord, nor of me, his prisoner; but be thou a partaker of the afflictions of the Gospel, according to the power of God: who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and Grace, which was given us in Christ Jesus, before the world began. 2 Tim. 1: 9, 11.

BELOVED BRETHREN AND FRIENDS,—By your permission, I invite your attention to the investigation of the Purpose of God. In the universe there is one eye that looks down through the long cycles of all the ages, and sees the end from the beginning. There is but one Being who can say, "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure." (Isa. xlvi. 9, 10) He who uttered this, and he alone, "worketh all things after the counsel of his own will." (Eph. i, 2.) He had a purpose, as mentioned in our text, before the world began, and it is according to this purpose we are saved and called with a holy calling. Hence, at the close of that beautiful expression, (Eph. iii 1-10) where the Apostle sets forth the object of the apostolic mission and of the church, he says it is "according to the eternal purpose which he purposed in Christ Jesus, our Lord." Also, speaking of the inheritance which the Apostles and prophets had obtained, and to which they were predestinated, he affirms that it was "according to the purpose of Him who worketh all things after the counsel of his own will." Many speculations have obtained touching this, the highest, holiest, and most benevolent of all the purposes revealed to mortals in the flesh, which we shall not mention in this discourse; but the following conclusions are inevitable:

1. This purpose was before all things. Hence, it is said to have been "before the world began," and called the "eternal purpose."

*The Western Reformer, Vol. VI, No. 12 (Nov. 1848)

The Infinite One had a purpose before he created man—created him for that purpose; had a purpose when he sent the Lord into the world—sent him for that purpose; had a purpose when he gave the Christian revelation, and gave it for that purpose. This great purpose of the Infinite Mind runs through the whole revelation of God to man; and indeed, the dealings of the Almighty with his intelligent creatures, as set forth in the Volume of God, are but a series of developments of this purpose, which was before all things; but this we shall see more fully as we proceed.

2. This purpose is connected with Christ. Both the purpose and grace, the Apostle says, were given us "in Christ," or by him, and he says that the eternal purpose was "purposed in Christ Jesus our Lord." The eternal purpose looks down from before the creation of man, four thousand years this side of his creation, to the revelation of Christ, to the period when it should be developed through him. No one need, therefore, look for this purpose outside of, or separate from, him.

3. Man is included in this purpose. It does not relate to angels nor any other beings, but to man. This will appear fully as we proceed.

4. It has in view the saving of man and calling him with a holy calling.

We, therefore, proceed to inquire into the object of man's creation. There is more importance in the first question of the Shorter Catechism than some would at first think. That question is this: "What is the chief end of man?" Nor is the answer less to the point; it is as follows: "Man's chief end is to glorify God and enjoy him forever." To the same effect, how beautifully the sweet Psalmist of Israel sang, as follows? "Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightst still the enemy and the avenger. When I consider the heavens, the work of thy fingers; the moon and the stars, which thou hast ordained: what is man that thou art mindful of him? and the son of man, that thou visitest him? for thou hast made him a little lower than the angels, and hast crowned him with glory and honor; thou madest him to have dominion over the works of thy hands; thou has put all things under his feet." (Ps. viii. 2-6.) The Apostle Paul, however, more fully and clearly sets forth the object of man's creation in his address in the Athenian court, immediately after introducing to that benighted people God who made the world, in

the following words: "And hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him. though he be not far from every one of us." (Acts xvii. 26, 27.)

Now, as man's salvation is according to God's eternal purpose and grace, or what is purposed in Christ before the world began, and as the Lord made man that he might seek the Lord and find him, the Almighty must have anticipated the fall, or man's apostacy. Hence, the purpose contained the Savior, man, salvation, and the idea of man's returning and seeking his God. We do not know of any other solution of these passages, and do not believe there is any. If any inquire why he created, knowing that man would sin and fall, we respond that it was better to create than not to create. If it is inquired how we know this, we answer that the fact that the Lord did create is an infallible evidence that it was the best that could be done. What the Infinite One does is the best that can be done in all cases. It is a fact that man was created; the Creator does the best that can be done: it was, therefore, the best that could be done to create. Not only so, but his design in creating man—"that he might have dominion," "that he might seek God, and find him," "be crowned with glory and honor." and glorify and enjoy God forever"—is the most merciful and benevolent object that ever prompted or instigated any purpose of resolve in the universe. We therefore look upon the purpose of God as his will, or his resolve, sent forth from his infinite goodness, guided by his infinite wisdom, executed by his infinite power, and developed to man by his Son, the express image of the invisible God, in whom dwells all the fulness of the God-head bodily.

Now, we must inquire what Christ came into the world for. In a single verse, the Lord tells us what he did not come into the world for, and what he did come for. We will hear first what he did not come for. He says: "For God sent not his Son into the World to condemn the world." (John iii, 17.) The word translated condemn is *krino*, which, in some eighty-five instances is translated judge, and evidently should have been so translated here. The Lord affirms in this passage that he came not into the world to judge the world, the same as he affirms in John xii, 4-7. In this passage he says: "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world. He that

rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." But our subject is to inquire especially what he did come into the world for. He says, "That the world through him might be saved." This clearly implies that without God sending his Son into the world, the world could not have been saved. Salvation was not possible to man or it was not in the power of man to be saved, without the mission of Christ into the world. Hence, he came that man "might be saved," or to give man power or ability to be saved. This is a beautiful expression, and clearly expresses the purpose of God in the mission of Christ, viz: to make it possible for men to return to God, or, as Paul expresses it, to seek God and find him.

This leads us legitimately to inquire into another point. What did the Lord give us the holy testimonies of Matthew, Mark, Luke and John for? For this John has furnished a direct and most pointed answer, in the following words: "Many other signs truly did Jesus, in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God." (John xx, 30, 31.) This is a full and clear statement of the Divine purpose in publishing these sacred testimonies. That gracious purpose was that man might believe, or, in other words, to give him ability to believe.

We have now briefly hinted at and shown the purpose of God in three points: 1st. In man's creation. 2nd. In the mission of Christ. 3rd. In the Divine testimonies. We have shown that his purpose in the first point was that man might seek God and find him; in the second, that he might be saved, and in the third, that he might believe. Now, do these modern developments correspond with more ancient imitations, in reference to this same great purpose of the . Almighty Father? The first clear and explicit development in reference to the eternal purpose found in the ancient records is in the promise to Abraham. It is contained in the following words: "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. xxii, 18.) Some one, however, will say, How do you know that this the same as the purpose of God? To this we respond, that we know that it is a development of the purpose of God, because it contains the same as we have found in the purpose. We have found that the purpose of God contained Christ, salvation, and man, and that those saved through Christ, according to the Gospel, were saved according to the purpose of God. What did this promise to Abraham contain? Paul says, "And the Scriptures

foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In these shall all nations be blessed." (Gal., iii. 8.) Now, the Scripture foreseeing that God would justify the heathen through faith is nothing more than the Scripture, before setting forth the purpose of God to justify the heathen through faith, and preaching the gospel to Abraham, was done, in simply communicating to him the purpose of God to justify the heathen through faith in a promise in him to bless all nations. The blessing in this promise was the Gospel, Christianity, or the salvation it presents to all nations. Abraham is presented with the original purpose of God, which is a blessing for all nations, while Paul comments upon the promise and declares it to be the Gospel. The whole of Christianity is now simply a full development of the eternal purpose of God, or the promise to Abraham.

Let us then proceed to take one look at the benevolence of the eternal purpose of God. This promise to Abraham shows that it reaches to all the nations of the earth. In perfect harmony with the development contained in the promise is the following expression of the prophet: "The Lord hath made bare his holy arm, in the eyes of all nations; and all the ends of the earth shall see the salvation of our God." (Isa. lii, 10.) To the same amount the prophet deposes again: "Look unto me, and be ye saved, all ye ends of the earth; for I am God, and there is none else." (Isa. xIv, 22.) These are very clear exponents of the Divine purpose, setting forth its expanded benevolence, as wide as the human race. Another development is made by Joel, to the same amount: "And it shall come to pass afterward, that I will pour out of my spirit upon all flesh." (Joel ii, 28.) Now, that these expressions are developments of the benevolent purpose of God, and that they extend to the whole race of man, we think no one can doubt. But notwithstanding developments so clear to us, the matters contained in them were all hid in God-mysteries—secrets not known to the sons of men—for ages. During this dark and gloomy period, man had not the ability to come to God, and God did not hold him strictly accountable. This will appear more evident as we proceed.

When the Apostle says of John the Baptist, "He came for a witness, to bear witness of the light, that all men through him might believe," (John i, 6-9,) he implies that the means of believing did not exist to the same extent before the light came as since; and that, though lack of ability did exist, since the light had come, it had been removed, and now all men, through him, might believe. This

shows that the Divine purpose in sending light unto the world was to remove inability, or to give ability to believe; and now all man have the ability, and may believe. The same sentiment is clearly inculcated in another expression, as follows: "If I had not come and spoken to them, they had not had sin: but now they have no cloak for their sins." (John xv, 22.) If the Lord had not come and spoken to them, and, as expressed subsequently, "done among them the works which none other man did," they had not been placed under the same responsibility, from the fact that they would not have had the same ability. But the ability now afforded by the coming of the Lord—his works speaking to them, thus extending power to believe—they are left without excuse, or have no cloak for their sins.

Is not the same principle recognized by the Apostle in the following: "But when we were yet without strength in due time Christ died for the ungodly"? (Rom. v, 6.) Now, "without strength" is without ability, power, or means to come to God. They were all under sin, apostatized from God, and fallen, and consequently without strength to return. While the world was in this condition, all included in unbelief and under sin, God had mercy upon all. It should be carefully noticed, too, that he had mercy on precisely the same all that were in unbelief, or under sin. The mercy he has had upon all is to enable them to believe, repent, and be saved from their personal transgressions, in their own actual and personal submission to Jesus Christ, and gives them assurance of a full and complete deliverance from the consequences of the Adamic transgression, in the resurrection from the dead. When it is said that "when we were without strength, in due time Christ died for the ungodly," it is clearly implied that he died to give us strength. When it is said that "he came into the world that the world through him might be saved." It is clearly implied that, without his coming, the world had not ability to be saved; but this coming gave ability. When John the Baptist "bore witness to the Light, that all men through him might believe," it is clearly implied that without this testimony all men had not the ability to believe, but with this testimony all men might believe. In the same way, when John says "these things were written that ye might believe," he implies that before these testimonies were written or published, man had not the ability to believe, and that his writing was that he might believe, or to enable him to believe. When the Lord says that he had come, and "spoken and done works such as none had ever done before; therefore, you have no cloak for your sins," he shows that his com-

ing, speaking and doing mighty works, has given them ability, and stripped them of excuse.

All this corresponds with that expression in our Lord's intercessory prayer, "I pray for those who shall believe on me through their word: " also that expression of Paul: "Faith comes by hearing by the word of God; " or the statement of Peter, that "God made choice among us, that the Gentiles, by my mouth, should hear the word of the Gospel and believe." What is here called "their words," the word of God," and "the word of Gospel," is manifestly all the same, and corresponds precisely to what John the Baptist calls "witness of the light," and what John the Apostle means by "these things are written that you might believe." All this, and much more that might be collected, to the same amount, means the Divine testimonies, which God has given to enable man, or give him ability to believe, that he may be left without excuse.

But what is it that is to be believed? What is it that the Divine testimony is designed to prove? It is not a set of metaphysical speculations, men's views, reasonings and opinions about Trinity and Unity, Calvinism and Arminianism, nor any other learned system of doctrines and commandments of modern date, for the following reasons:

1. "They who seek shall find," said the Lord, in referring to what he placed before men to believe. Thousands have sought the Lord through the above-mentioned speculations, and sought him honestly, but never could find him; therefore they are not what we are required to believe.

2. The Gospel of Christ is designed for the people at large. The people at large can not understand enough about the above-mentioned speculations to be able to say whether they believe them or not. They can not, therefore, be what the Lord required man to believe.

3. It is admitted by all intelligent men, that a man can be a Christian and not believe the above speculations. A man can not be a Christian and not believe that which God requires man to believe. Therefore, these speculations are not what man is required to believe.

4. It is declared by the Lord, that he that believeth not that which he requires man to believe, shall be damned. It is admitted that man may not believe the theories in question, and not be

damned. These speculations or theories, then, are not what the Lord requires man to believe.

5. Thousands heard, believed and received what the Lord required men to believe, or, hearing a single discourse. Thousands could not understand or know enough about the above-mentioned speculations, on hearing only a single discourse to say whether they believed them or not. Therefore, these speculations are not what man is required to believe.

What, then, is it that man is required to believe? There are three things about this matter, that never should be forgotten: 1. That faith is required of all—of the masses of the people 2. It is required upon pain of damnation. 3. It is a fact, as before stated, that immense numbers—that thousands—of the people believed that which God requires man to believe, upon hearing a single discourse. It must have been something of the simplest and clearest nature. It must have been something of the most tangible kind. It must have been exceedingly short; otherwise so many of every grade of intelligence, upon the hearing of a single discourse, could not have become believers. They had no time to hear, much less to digest, examine and decide upon the merits of lengthy and intricate systems, so as to say whether they believed or not. But, they had something presented and were required to believe it on pain of condemnation. Whatever that was, they believed it; and the power of their faith was so great that it changed the whole course of their after lives. What was it, then, they believed? They believed that great fundamental proposition declared by the Almighty Father of heaven and earth, at the baptism of our Lord: "This is my Son, the beloved, in whom I am well pleased." Hence, the Apostle Peter, when the Savior asked him the question, "Who do you say that I am?" responded, "Thou art Christ, the Son of the living God." In view of this great confession, the Lord pronounced a blessing upon him, adding, "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." (Mat. xvi, 16, 17.) In view of this great oracle, the same Apostle, when advanced in years, and about to put off his tabernacle, said: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased." (2 Pet. i, 16, 17.)

In declaring Christ to be his Son, the beloved, the Father gave him "honor and glory." To the same amount, Paul mentions "that which God has promised before by his prophets in the Holy Scriptures, concerning his Son, Jesus Christ our Lord, who was made of the seed of David, according to the flesh, and declared the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead." (Rom. i, 2-4). No one, we think, can fail to see that these expressions contain the great Christian proposition, in which the whole system centers, or upon which all depends. But some one will inquire, How do you know that this was what God required man to believe? Because John says, "These things are written that you might believe that Jesus is the Christ, the Son of God." This passage not only shows what the divine testimonies were written for, but precisely what it is that is to be believed—that Jesus is the Christ, the Son of God. But if any one doubts what it is, that is to be believed, we will hear Paul inquire about it and give the answer: "What saith it? The word is nigh thee, even in thy heart; that is, the word of faith, which we preach: that if thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thy mouth, and in thy heart; that is, the word of faith, which we preach: that if thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." (Rom. x, 8, 9.) What is it that he requires man to believe in his heart and confess with the mouth? He is to believe that God raised our Savior from the dead, and confess him with the mouth.

This is a capital point, one in which the souls of all men are concerned, and we must make sure work here. There must be no mistake. We must know precisely what it is that must be believed. What did the Lord command the Apostles to preach? "Go into all the world," said he, "and preach the Gospel to every creature." The Gospel, then is what to be preached. He then adds: "He that believeth and is baptized shall be saved." "He that believeth" what? As a matter of course, he that believeth what is preached—the Gospel. The Gospel, then, is what was preached, and what was believed. What, then is the Gospel? Paul defines it to be "that Christ died for our sins, according to the Scriptures; that he was buried, and that he rose again the third day, according to the Scriptures." (1 Cor. xv, 8.) His Gospel, then, is that he says must be believed in the heart and confessed with the mouth—that Christ died, and that God raised him from the dead—or, which amounts to the same, confess Christ, that he is God's Son, and then honor him

as God has done. But we must know that we are right there. What did the Apostles preach? Let us hear Peter: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." (Acts ii, 22-24.) Here he embraces the same great proposition concerning Christ, and at verse thirty-three, affirms that "this Jesus, God had raised up," and they were all witnesses of the fact. This is the same that was announced to Saul to believe: "I am Jesus of Nazareth, whom thou persecutest," said the Lord to him. He believed this announcement, and immediately commenced preaching it to others. (See Acts xii, 8, 9) The same was demanded of the Philippian jailor: "Believe on the Lord Jesus Christ," said the preacher "and thou shalt be saved." (Acts xvi, 13.)

Philip, the evangelist, preached Christ to the eunuch. After hearing him preach Christ, he inquires, "What doth hinder me to be baptized?" The man of God answered, "If thou believest with all thy heart thou mayest." He answered: "I believe that Jesus Christ is the Son of God." (Acts viii, 36-38.)

This is as extended a development as we can at present make of what was preached, what was believed and confessed, to save men. This, you perceive, is a single proposition, embracing the Messiah-ship of Jesus, and consequently his divine authority. This great fact, that he is the Messiah—the Savior of the world—is the one contained in the eternal purpose of God, in his promise to Abraham, alluded to by so many of his prophets, and evinced to John the Baptist at his baptism, by a voice from heaven, when God conferred upon him glory and honor. If God had not given us this foundation fact of all piety, benevolence and humanity, we never could have had any Christian faith. But having given the fact—the great proposition to be believed and the Divine testimonies that confirm it—he has thus enabled the world to believe. The light now being come, that all men might believe—these things now being written that you might believe—the world is left without excuse, and has no cloak for its sins. God has given ability to all to believe, and the responsibility is theirs if they do not believe.

But the inquiry arises, what advantage is there in faith? The

Lord responds, "And that believing ye might have life through his name." (John xxi, 31.) Faith brings the believer in reach of life, or where he may obtain life, or gives him power to obtain it. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John i, 12.) The simple circumstance of believing does not make a son of God, but it gives the believer power to become a son. The question, therefore, is how the believer, who has power to become a son, proceeds, or what he does to become a son? We must look back to the purpose of God in establishing the apostolic mission, and see what it was designed for. We have seen that the purpose contained Christ, the Divine testimonies to enable us to believe in him, and that this belief gives up power to become sons. Is there anything more in the Divine purpose? Let us hear Paul. In the same passage before quoted to show that Jesus was declared the Son of God, the Apostle says: "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name." (Rom. i, 5.) At the close of the same letter, we find the following: "Now, to him who is of power to establish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of the faith." (Rom. xvi, 25-26.) The revelation of the mystery, or making it manifest, as mentioned here, is the same as unfolding or developing the purpose of God; but it reaches beyond the mere idea of making believers, and introduces another element, viz: the obedience of faith. In revealing the eternal purpose, we find no faith alone system; but faith that gives power to become sons of God—faith that requires obedience. Having the same element of obedience before his mind, the Apostle says of our Lord, that "Being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. v, 9.) In the same spirit he again says: "But God be thanked, that though ye were servants of sin, you have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. vi, 17, 18.) This passage brings us to another item, viz: "being made free from sin," or pardoned, and shows that it is connected with this obedience found in the eternal purpose of God, and means the same as saved and called according to his purpose and his grace.

We might rationally expect to find something to do to become

sons, when we hear him say that, to as many as receive him, to them gave he power to become sons. The fact that he gives those who believe power to become sons, strongly implies that they have something to do; otherwise, there would be no use in power. But does not the Scripture say, "Stand still, and see the salvation of the Lord?" It does; but where would you suppose that passage may be found? Surely not connected with the conversion of any sinner. "But does it not show that the sinner is wholly dead in sins, and that he can not do anything?" By no means; for sensible being would command one so dead that he could not do anything to "stand still; " for, surely, one so dead that he could not do anything, could not even stand still. It requires some ability to obey the command to stand still, as well as some intelligence to understand it. They are not only commanded to stand still, which required some ability, but "to see the salvation of the Lord." Never let a man who contend that a sinner has no ability to understand a command, see salvation, or obey the voice of God, quote this passage, for the fact that God gave them the command to stand still, shows that they could understand a command—the fact that they obeyed showed that they had ability to obey, the fact that he commanded them to see the salvation of the Lord, and that they did as commanded, shows that they could see salvation—shows that they were by no means in such a state of inability as we have mentioned. The passage is found in Ex. xiv, 19. It is the Lord's account of the deliverance of the Israelites from Egyptian-bondage. The hosts of Israel had reached the Red Sea. On the right hand and on the left were impassable mountains. The Egyptian army was in the rear. Fear and dismay spread throughout the whole ranks of Israel. A cry is raised to heaven, what is to be done? Moses cried aloud to the people, "Fear ye not; stand still and see the salvation of the Lord." They stood still, and saw the sea parted before them—saw the salvation of the Lord. But they only saw it, but did not get it, standing still. Presently the Lord spoke unto Moses, and said, "Speak unto the children of Israel, that they go forward." Yes, go forward, and obtain the salvation which you only saw while you were standing still. Indeed, this is not all; but we must go forward in baptism, if you obtain this salvation, which you only saw while you were standing still. In obedience to the command of the Lord, they went forward, and "were all baptized unto Moses, in the cloud and in the sea." The next thing we hear of them is a song of triumph.

As they went forward and were baptized unto Moses, in the

cloud and in the sea, so the first act of the penitent believer, in obedience to his Lord and Master, is to go forward and be baptized into his name, that he too may unite in songs of redemption—not from Egyptian bondage, but from bondage of sin. Here, in the name of the Redeemer, by the blood of the covenant, by the Spirit of our God, by the life of Christ, through faith, he is justified, and his soul is delivered from all past sins, according to the benevolent purpose of God. Here is the object of the apostolic mission. Hear an expression of Paul upon it: "I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power; unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God; who created all things, by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus, our Lord." (Eph. iii. 7-11)

Here lies the fearful ground of condemnation for the impenitent. They find themselves included in the benevolent purpose of God, in the promise made to Abraham in the salvation spoken of by the prophets, that should be to the ends of the earth for all people, and the love of God to man. They find that the light of the world was for them, that Christ came into the world that they might be saved, that he died for them, shed his blood for them, and opened the way for them to the Father, as much as any human beings. They find that he sent the Gospel to them, with all its Divine testimonies, as much as he did to any saint that ever entered heaven; that it is put completely in their power to come to God. They remember, too, that the Lord says he is not willing that any should perish, but rather that all should come to repentance—that he wills that all men be saved—that all the day long he stretches forth his hand to a gainsaying and disobedient people, saying, Whoever will, let him come to the fountains of living water. They further reflect, too, that he cries, Harden not your hearts, as in the bitter provocation, but hear his voice, for now is the acceptable time, now is the day of merciful visitation—that he who comes he will in no case cast out—that those who seek shall find—that his yoke is easy and his burden light. He can say to the sinful man, in the day of judgement, I included you in my eternal

purpose—that you, as much as any of the human family, were the subject of my benevolent promise to my servant Abraham. That very salvation which I said should be to the ends of the earth, was as free for you as for any who have lived upon the earth. My love embraced you as much as any of the whole world. The very object of the mission of my Son to your world was that you might be saved. The very object I had in revealing my Son to you was that you might have confidence in him, and lean your soul upon him and be saved. I authorized his holy witnesses to write and publish their Divine testimonies for the special purpose that you might believe. I sent the true light, that is for every man who comes into the world, to you that you might believe. My Son spoke to you, and did such works as no man ever did, that you might have no cloak for your sins. I have set before you the wages of sin, which is death, and the gift of God, eternal life. My holy prophets have wept over you. My Apostles have preached to you, wept over you, prayed for you, and suffered martyrdom for your sakes. My Son taught in his own person, prayed over men, wept over them, did miracles among them, was condemned by Jews and Romans, nailed to the cross, crowned with thorns, buffeted, spit upon, his side pierced with a spear, his soul made an offering for sin—poured out his soul unto death. The cry has come from heaven to you, "Why will you die?" Preachers of the Gospel have plead with you, exhorted you, and prayed over you with tears. Many pious fathers have plead, and wept, and grieved. Mothers have mourned, as none but mothers can mourn, over wayward children, followed them, begging them to turn to God. Wives have struggled with inexpressible anxiety and anguish for husbands, and husbands for wives. Children have, with streaming tears, upon their knees, begged of their parents to hear the voice of warning, and turn to God.

But, in some cases, all this is resisted, and the sinner hardens his heart, and in wild infatuation rushes on till he falls into ruin. He is brought to a stand. He looks around. The work is done! In thunder tones, the words "He who is filthy, let him be filthy still," thrill his polluted soul. He cries aloud, Who has done all this? He answers, not the Almighty, for he included all alike in his benevolent purpose, as well as in his merciful promise, and gave his Son for all. Not our Lord Jesus Christ, for he died for all and commanded salvation to be sent to all. Not the holy Apostles, for they were faithful to preach the Gospel to all, and invite all to receive it. The kind friends we have alluded to are to blame for this sad affair. Where, then, lies the blame? Upon his own soul. What an eternal

sting upon the souls of the lost, to have to upbraid and reproach themselves for having resisted the wisdom, goodness, mercy and love of God; for having rejected the high and holy counsels of Heaven against their own souls; for having rejected and opposed all that was tender, kind, lovely, endearing and good; for having used the very lips which God made to praise him in cursing; for having used the very strength given him to serve God in barring the way, so that he never could get to heaven! What an eternal pain to the soul, the consciousness of having wrought his own ruin, of having pulled down eternal ruin upon his own head!

Suppose he does reflect that the Lord was good! So much the worse condemnation for rejecting him. He remembers that God is merciful; but this only adds to his misery to think he could have the hardness of heart to have rejected and despised such mercy. He may remember that the Lord is wise; but this only deepens the pangs of hell to think that he was so perverse as to reject such wisdom. He may think of the New Jerusalem, of the pure and holy there of all ages—of the holy martyrs, apostles, prophets, the ancient worthies, the angels of God. Jesus—the mediator of new institution—and the Almighty Father of all; that he hears the united chorus rise up, in a shout of blessing, and glory, and honor, and power, and dominion, to him who sits upon the throne, and the Lamb forever and ever—he may imagine he hears the innumerable throng making the heavenly arches ring with "Hallelujah, salvation, and glory, and honor, and power, unto the Lord our God;" but this, too, would only augment the blame that lay upon his soul, for his unaccountable obstinacy and hardness of heart, in disinheriting himself forever, and plunging himself into ruin.

My hearers, the door of mercy is still open. The invitations are still tendered to poor, fallen man. These invitations are to each one of you personally, full of the goodness and mercy of our God. Let me entreat of you that you act wisely upon this great question, in seeking the salvation of your souls. What shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

May God bless you! May you come to the Lord, and find redemption through the blood of Christ, to whom be praises and honor, forever and ever! Amen.

CHAPTER XV

A SERMON

*On the Setting Up of the Kingdom of God**

TEXT—"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2: 44.

Respected Audience: We claim the honor of being permitted to address you on this interesting occasion, on the introduction, rise, and establishment, of the most grand, illustrious, and powerful kingdom amongst all the kingdoms and theocracies ever contemplated by mortal man. The king, in this mighty realm, is the great theocrat of all—the mighty God, the everlasting Father. To him will all others finally have to yield up their crowns, and acknowledge him King of King and Lord of Lords. The edict has gone forth from his terrible majesty, and he will not revoke it, that his kingdom will "break down and consume all other kingdoms." When he shall have subdued the last opposing enemy, and conquered the last kingdom, he will deliver the kingdom up to God even the Father, that God may be all in all. Honor and dominion be ascribed to his illustrious name forever and ever.

Our king did not wade through rivers of human gore, and make thousands of widows and orphans, with broken and disconsolate hearts, in passing to the throne; nor did he truckle to the mansions of the great, or the prejudices of the vicious, to gain honor and influence; but, blessed be his name, he relied on the almighty power of truth, and that omnipotent power always to be availed by doing right. "My kingdom, ' said he, "is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." John, 18: 36. His kingdom was to be a

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spiritual kingdom, hence the means to be employed were spiritual not carnal, but mighty through God to the pulling down of strong holds." Our commander-in-chief did not put the timid and weak in the front of the battle; but he stepped forward in his own person, and opened his own bosom to receive the blow, which, although fatal in one respect, was most triumphant and glorious in another. While it was fatal to his dwelling longer, clothed with the flesh of the seed of Abraham, it was essential to the erection and prosperity of his kingdom.

As the kingdom of Messiah was a new kingdom, in it we have a new king, new law, new subjects and new territory. We will, therefore, call your attention in the first place, to the ancient scriptures, touching this kingdom. The Lord said to Abraham, "In thee shall all the families of the earth be blessed." Gen. 12: 3. This language Paul applies to the gospel in the following words: "And the scripture foreseeing, that God would justify the heathen through faith, preached before the gospel into Abraham, saying, 'In thee shall all nations be blessed.'" Gal. 3: 8. In the 22nd verse of the same chapter, he says, "The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." This promise then, contained blessings to be given to believers in the gospel dispensation.

At Mount Moriah, when Abraham offered up Isaac, God, by his angel, repeated his promise, including also an earthly blessing as well as a spiritual one. He said, "by myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, then 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 which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22: 17, 18.

Soon after promising these great blessings to Abraham, the Lord revealed to him another item by no means so pleasant. Said he, "know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years; and also that nation, whom they shall serve, 'will I judge; and afterwards shall they come out with great substance." Gen. 15: 13, 14. The Lord promised the land of Canaan to the seed

of Abraham, in the following language: "Unto thy seed will I give this land." Gen. 12: 7.

In these scriptures we have the promise of God confirmed by an oath, relative to the land of Canaan and all the temporal blessings thereunto belonging; and also relative to the heavenly Canaan, and all the spiritual and eternal blessings relative to both these Canaans were conditional, which we will prove now by one single reference to the scriptures. Speaking of the Israelites, in the wilderness, the Lord said, "they do always err in their heart; and they have not known my ways; so I swore in my wrath. They shall not enter into my rest." Heb. 3: 10, 11. Again, he says, "And to whom swore he that they should not enter into his rest, but to them that believe not?" Heb. 3: 18—From this, it is clear, that they failed of an entrance into his rest by error and unbelief. The Apostle immediately proceeds to say to the Hebrew Christians, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should fail to enter into the future and everlasting rest, through an error, had already entered into all the rest or enjoyment there was for them in this world, and now they are taught to fear lest they should fail to enter into the future and everlasting rest, through an evil heart of unbelief. Having now seen, that the blessings contained in the promise to Abraham, both temporal and spiritual, were conditional—that the natural seed failed to enter into the enjoyment of the temporal blessing through disobedience, and that the apostle admonishes us therefore to fear, lest a promise being left us of entering into his eternal rest, any of us should come short of it; we shall proceed to lay before you some of the ancient prophecies, relative to the setting up of the glorious kingdom of our Lord, the Messiah.

Daniel said of our Savior, "And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 14. All the kingdoms represented to the prophet, by his vision, were in the turn to be destroyed, but the kingdom of Jesus Christ shall never be destroyed; and it was in allusion to this prophesy, that the angel said of Jesus, before his conception, "He shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke 1: 33. Isaiah says, "It shall come to pass in the last days, that the mountain of the Lord's house shall be exalted above the hills; and all nations shall flow into it." Isa. 2: 2. When

mountain is used as a metaphor by a sacred writer, it signifies a government or kingdom, hence the prophet, in this passage, clearly refers to the establishment of the Lord's government. In accordance with this, another prophet says, "And many nations shall come and say, come let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Mi. 4: 2. This most clear and explicit prediction expresses the rise of the government of Messiah, under the symbol of the "mountain of the Lord," sets forth the going forth of the Lord from Jerusalem, and the law of the Lord from Zion, one of the highest summits in the city of Jerusalem.

Some religious teachers have thought, that God made a covenant with Abraham, and that the covenant under which we are placed is no more than a continuation of that covenant. But this is a mistake. Isaiah said, seven hundred and eighty-eight years after the going forth of the law, which was four hundred and thirty years after the calling of Abraham, and seven hundred and twelve years before Christ. "Incline your ears and come unto me; hear and your souls shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa. 55: 3. From this it is clear that the new covenant was not made at the time of this prediction, for the Lord said, "*I will make it.*" The making of the covenant was future, at the time the prophet uttered these words. The same is seen from the following: "Behold, the days come, said the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; (which my covenant they break, although I was an husband unto them, saith the Lord;) I will put my law in their inward parts and write it in their hearts; and be their God, and they shall be my people. And they shall teach no more, every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me from the least of them, saith the Lord; for I will forgive their iniquity and remember their sins no more." Jer. 31: 31, 34. This prediction was uttered six hundred and six years before Christ.

Should any one doubt the application we are making of this prophecy, we would inform such, that we have the example of a divine in high repute with all good men on this point. Turn to Heb.

8:7, 13, where Paul applies it to the new Testament dispensation. In this prophesy, we not only have the declaration that God would make a new covenant, but that it should not be according to the covenant that he had made with their fathers; and still more explicitly, we are told in what respect it should differ from the old covenant. In the old covenant all their little infants had membership as well as their servants. These did not know the Lord, hence the necessity, under that institution, of teaching, saying "know the Lord." But under the new covenant, the Lord says you shall not teach "Saying know the Lord," for, says he, "they all shall know me from the least to the greatest." Infants are not to be brought into this covenant first and then taught how to know the Lord, but they must be taught to know the Lord first and then come into the covenant. Those parents who affect to bring their infants into the covenant before they know the Lord, are in a singular predicament, for there stands the word of the Lord, "*they shall not teach saying know the Lord.*" At this rate they never will know the Lord. We shall omit explaining the writing of the law of the Lord on the heart, for another part of our discourse.

When Peter acknowledged that Jesus was the Christ, the Son of the living God, the Lord responded, "Blessed art thou, Simon Bar—Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter; and upon this rock I will build my church; and the gates of hades shall not prevail against it." This language shows that the building of the church was yet future, for the Lord said, "*I will built it—not I have built it.*" Luke 9: 27, the Lord says, "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God." You will find substantially the same Mark 9: 1, and Mat. 16: 28. After our glorious Lord had spoken of his second coming, and the end of his reign, he informed his disciples, that some of them should not taste death until they should see his reign usher in. This still keeps it in the future, although near at hand.

Be it remembered, the whole burden of the first commission to the apostles, was to the lost sheep of the house of Israel, or to the seed of Abraham, and they were solemnly inhibited from going in the way of the Gentiles. Under the first commission the apostles called upon the Jews to repent for the kingdom of heaven was at hand, but they were not authorized to say it *had come*. Under this first commission, the apostles did not preach the death and resur-

rection of Christ, for they did not at this time expect him to die and rise again before his reign commenced. But they expected him to set up an earthly kingdom, in which they expected to receive titles of honor and dignity. At the crucifixion of Messiah, they were all dispersed, and after his resurrection we have from them the pitiful language, "we thought that it was him that was to have redeemed Israel." On being informed that he had risen, one of them positively declared that he would not believe it, until he should see the scar in his side and the nail prints in his hands.

With considerations like these in view, he who would have the kingdom set up previous to this time, would have a valiant set of ministers in it truly. But it is in vain to speak of the commencement of the new reign until the end of the old one, of the new law being in force until the old one is taken out of the way, or of the going forth of the new law before the King had ascended the throne. All this is as idle and visionary as any thing can be. We will then endeavor to find the end of the old law first.

Paul says, "Christ is the end of the law for righteousness to every one that believeth." Ro. 10: 4. This passage asserts that Christ is the end of the law, but the question *when it ended*, remains unanswered. The following settles this question, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him having forgiven you all trespasses, blotting out the handwriting of ordinances which was against us, and took it out of the way, nailing it to his cross." Col. 2: 13. This corresponds with the following: "Having abolished in his flesh the enmity, even the Law of commandments contained in ordinances; to make in himself of twain one new man, so making peace." Eph. 2: 15. Again the Apostle says, "He taketh away the first that he may establish the second." Heb. 10: 9. From these passages it is established beyond all contradiction, that the old covenant is *taken out of the way abolished and nailed to Messiah's cross*, to make room for the new or second covenant.

To all this it is objected, that we make void the law and throw away the Old Testament. This is no new objection. Paul encountered it in his day, and as we have much more confidence in his ability to answer it than we have in our own we shall hear what response he makes to it. He says, "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31. Well, if you do establish the law, you nevertheless say it is abolished.

What then is it good for? He answered; "The righteousness of God without the law is manifested, being witnessed by the law and the prophets." Ro. 3: 21. If then the law is a witness of the righteousness of God without the law, that is one very important use for it. But he further asserts in the same connection, that "by the law is the knowledge of sin." Again, he says, the law was our school-master to bring us to Christ," and in another place, that "the law is good, if a man use it lawfully," A lawful use of it, is not to bind it upon the necks of the disciples, for it was only a school-master to the Jews, to bring them to Christ, the means by which we have the knowledge of sin, and a witness to the righteousness of God.

It must be recollected, that Paul used the same words in the 8th and 9th chapters of Heb., where we have the words *covenant* and *testament*, and evidently meant just the same in both chapters. Well, in the 9th c. 17th v., he says, "A testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." In the verse preceding this, he says "where a testament "is there must also of necessity be the death of the testator." With these scriptures before us we cannot fail to see. that the old covenant remained in force until the death of Christ, that it then became a dead letter, and the better covenant upon better promises was soon presented.

Messiah said to his disciples, just before his ascension to heaven; "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day; that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." Lu. 24: 46, 47. It will be seen from this that the *beginning* and remission of sins in *his name*, was yet future, when those words were uttered. We have the following reference of the Apostle Peter to the same *beginning* The beginning must then be found some place between the time when the Lord gave the last commission, and the time when Peter uttered these words.

We will however connect some other scriptures with this grand event. A prophet says, "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, your old men shall dream dreams, and your young men shall see visions." Joel 2: 28. To this let us add the words of the Savior: "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." Lu. 24: 48. This endument with power from on high was indispensably necessary to qualify the Apostles

for the important work committed to their charge. They were the earthen vessels in which the divine treasure of good news was vested. They were the ministers of the new will, or the new testament, which Jesus had committed to them, and which they were unable to call to mind or reveal to the world without the assistance of divine power. This the great law giver had promised them in the following words: "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." John 14: 26.

The new will was made out and delivered to the Apostles previous to the death of the Testator, but of no force while he lived, the old will was yet in force and observed by all good men. Now while the great Lawgiver was here, many objects of mercy applied to him for special favors. Well it is known that any lawgiver or lawgivers, have the power and right to enact special laws for special cases, a general application. Yet such an one would be just as much entitled to the honors of that calling, as any man is entitled to the honour of being a faithful expounder of the oracles of God, who takes a special law, enacted by the Saviour, for a special case, and gives it a general application to every person addressed by the gospel of Christ. When Jesus opened the blind man's eyes, he gave an exhibition of the use of means; such means too, as we are unable to show to have any tendency to effect the end; yet no one in this day is taught to use these means. The reason why we are not under obligation to do the same, and the only reason, is that it was a special requirement, in a special case, and never intended to go any further. No one now anoints the eyes of the blind with clay although, it was once commanded by the Savior. The only reason why is because that was a special command intended only for a special case.

It is worthy of remark, that amongst all the applications made to our Savior, for deliverance from all the various maladies with which they were afflicted, *he never required them to do the same thing on any two occasions.* This studied variation in the requirements of the Savior, it appears to us should be a sufficient intimation to all men, that he did not intend them to have a general application. It is therefore most ridiculous, in instructing sinners concerning the way into the favor of God to refer them to the publican or the thief on the cross for an example.

Suppose an aged father considers the time of his departure near at hand, and wishing his estate to be properly disposed of amongst his heirs, he has his will written, in which he expressed how all his effects are to be disposed of. This will is now a dead letter. But the old will is still in force, and the father may grant many special favors to his heirs while he is living, which are not found in the new will. But when the father dies, the old will, by which he granted the special favors also dies, and no more favors are expected from the father, except such as are specified in the new will. It will avail nothing towards obtaining blessings according to the new will, to comply ever so humbly with stipulations of the old will, and which are not found in the new will. The new will contains his last expression, and is the only criterion in the administration of his affairs.

We have now an important list of scriptures and reasonings before us. We must pause a moment while we recapitulate. We have the promise to Abraham, confirmed by an oath, that in him and his seed all the nations of the earth should be blessed. We have the prophecies of Isaiah and Jeremiah, that God will make a new covenant—that it shall not be according to the old one, which Paul applies to the gospel. It has been shown that the God of heaven had promised to set up a kingdom—that a law giver was to go forth of Zion, and the word of the Lord from Jerusalem—that in the last days God would pour out of his spirit upon all flesh—that the Comforter, the Holy Spirit should bring all things to the Apostle's remembrance—the able ministers of the New Testament, who were to preach repentance and remission of sins among all nations, beginning at Jerusalem, having first been endowed with power from on high. We now ask where and when was that beginning—that grand centre point, to which the foregoing scriptures and reasonings are evidently tending? Peter says, "the Holy Spirit was poured out on them, as on us at the beginning." Where was that beginning, where the Holy Spirit was poured out on us or on the Jews? Where do we read of their being endowed with power from on high In what part of the Bible do we read of the outpouring of the Holy Spirit? All these scriptures refer to the same beginning point, to the same time and to the same passage of scripture. That distinguished passage of scripture is in the second chapter of Acts of the Apostles; that memorable time was pentecost; and that noted place Jerusalem.

"There," cries an objector, "is one thing I have against your preaching—you always go to the second chapter of Acts." It is true we have very frequent occasion to refer to this passage of scrip-

ture, and it is but proper that we should give a reason, for so doing. We answer then that God himself referred to this passage when he made the promise to Abraham, and Peter pointed to this when he said, "The promise is unto you, and to your children, and to all that are far off." It was to this passage Isaiah and Jeremiah referred, when they declared that God would make a new covenant with the house of Israel and the house of Judah. It was to the same passage Micah referred when he said, the Lord should roar out of Zion, and the word of the Lord should go forth from Jerusalem. Joel pointed to the same time, when he said, "it shall come to pass in the last days says God, that I will pour out my Spirit." as Peter informed his audience on the day of pentecost. The Lord himself referred to this same passage, when he said, repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem. John the Baptist directed the attention of the listening crowds who attended his ministry to his passage, when he alluded to the baptism of the Holy Spirit. The Apostle Peter, refers to the same, when he speaks of the blessing of the gospel being first to the Jew and also to the Gentile.

In referring then to this passage of scripture, we are in company with Paul, Peter, and the Saviour, John the Baptist, Joel, Micah, Jeremiah, Isaiah and God himself. Our prayer is, that we may ever be in such dignified company.—Indeed, it was at this noted time, our illustrious King ascended to the right hand of the Almighty, and was invited to a seat upon the magnificent throne of royalty, in the midst of all the principalities, thrones, dominions and lordships in the immense realms of Jehovah. It was just at this juncture of time the Eternal Father, with his own hands, wreathed the head of our glorious and conquering King with an unfading crown.

In this second chapter of Acts we are informed of the descent of the Holy Spirit defusing all his wonderworking powers in the congregation of our God, as he sits upon each of the called and sent ministers plenipotentiary from his Majesty—our adorable King. Thus clad with divine honors and authority, vested with the keys of the kingdom, with power to bind on earth as it should be bound in heaven, the Apostle Peter addressed the astonished assembly for the first time, on the subject of his divine embassy, since the ascension of the King.

The Language of God's heaven inspired prophets seems to be bearing forward to this grand central point, and all the wonderful

workings, both providential and miraculous, of the great Disposer of events, seem to be preparing the way and tending to this grand result. Is he then to be despised as a minister of Christ who frequently refers to this time, this place and this passage of the word of God? If so, then may the word of God be despised.

Having now, as we think, given a sufficient reason for our frequent reference to this passage of scripture, we wish to propose a question or two. We wish then to be informed why preachers of other denominations have such frequent occasion to avoid this passage. We can answer this? Other preachers are in the habit of selecting a text from the Old Testament, as we have done, and tracing down the prophecies in pretty much the same way, until they approach near to this second chapter of Acts, which they frequently pass in not very respectful silence. Now, if they believe in spiritual religion, why do they avoid the very passage which gives an account of the descent of the Holy Spirit? If they believe in called and sent ministers, why not refer us to the teachings which emanated from the lips of these heaven inspired men who spoke as the Holy Spirit gave them utterance? It is an insult to the majesty of Jesus, to turn a deaf ear to these divinely called and sent ministers, especially the first time the spirit of the Lord rested upon them after the ascension of Jesus. He who shall dare to do this shall by no means be held guiltless by the King eternal, immortal and invisible.

But we may be asked, what have we gained by all this? To this it may be answered, we have found the "beginning," and it will not take long to show how they began at the beginning. This is very important for if anyone begins wrong, he must surely be wrong all the way through. The wise man wishes to begin right and continue right. We will now introduce an illustration to show the importance of beginning right.

Suppose then Mr. A. and Mr. B. are farmers and join lands. The landmarks to a great extent are destroyed, and a dispute arises as to where the line runs between them. Mr. A. claims that a certain string of fence, a row of apple trees and a fine spring are on his land, and he considers all his neighbors very uncharitable who do not concur with him in this opinion. Mr. B. claims that the fence, apple trees and spring are on his land, and considers all uncharitable who do not decide in favor of him. Thus the controversy continues for a time. Finally they determine to have the question decided, and accordingly call on the county surveyor.

But it remembered, the best surveyor in the world cannot settle this dispute until he finds the corner or beginning. The surveyor accordingly commences, making enquiry, and perhaps is guided to an old witness-tree. By the assistance of his field notes, and certain measurements which he makes, he is enabled to find the precise point where the corner is. He here sticks down the Jacob Staff, upon which he places the compass. The needle being settled, he is ready to take a sight. He starts off. Mr. A. calls out in a mighty rage. "*Stop there—you are wrong sir.*" The surveyor asks, "how do you know, sir?" "Why," responds he, "it will never do to run the line there—it will cut off my apple trees, my fence and my fine spring." But the surveyor minds not this sort of clamor, if he is an honest man, but follows his compass as accurately as possible.

In this way precisely, when we follow the sacred directions as we have aimed to do on the present occasion, up to the beginning, and find inspired Peter at the grand starting point, and attempt to follow him, while he runs the gospel line, some one who has gone on and made his religious improvement, without knowing the Lord's directions, cries out "It will never do to run the line there," and when asked why he tells us, that "if that doctrine be true, it will cut off so many good and pious people, who have never conformed to it." To such we ought to pay no more attention than the Surveyor did to the enraged man in the case we have just supposed. If any one has no higher motives in view, than to run this line so charitably as to take in a large number, let him be a Universalist at once, and run the line so charitably as to encircle the entire race of man. This is too much like a class of impolite men, who endeavored to run the line of distinction between gentleman and those below them, so favorably as to include themselves in the company of gentlemen, in the place of reforming their manners so as to entitle them to that distinguished station.

Men had much better reform their lives, so that a plain and construction of the word of God will include them amongst the redeemed, than to try to twist the law of God so as to include them when it really does not. This latter course is just as weak and foolish as it would be for a man to argue that the line of his land included a splendid gold mine which all deliberate and sensible men knew to be on the land of his neighbor. It is true it affords, a momentary joy when persons persuade themselves that they are Christians, when they are not; but the dreadful disappointment all such will have to endure, when they find their mistake, will more than

counterbalance all their joy. Shall we not then, return to the prime ministers of Christ, and learn where they run the line between pardoned and unpardoned men? Shall we not humble ourselves at their feet, and learn of them?

Let us now try as near as possible to bring ourselves into the audience of the Apostles, in the great city of Jerusalem, at the beginning. All around us are thousands of Jews, astonished and confused, mad and infuriated. Before us stand the holy ministers of Jesus, wearing divided tongues resembling fire. Some mockers venture to blaspheme the divine scene. These men are drunk—they are filled with wine, exclaim they. Peter stands up with the eleven, and informs them that these men are not drunk as they supposed; but this was what their own prophet Joel had said should take place. But he hastens to announce to them the resurrection of Christ. This he shows them is only a fulfillment of what their own prophet David had said should come to pass,—that his soul should not be left in the unseen world, and his flesh should not see corruption. Finally he charges them with the murder of the Lord of life and glory. The result is, they are pierced to the heart, and exclaim, in anguish of soul under the deepest sense of guilt, "Men and brethren what shall we do?" This same question is asked in thousands of instances in our day; but how frequently the answer is lost, or a different one given, from that given by the Apostles!

What answer did the Apostle give to this most interesting enquiry? He responded in the following most authoritative words; "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Here an objector responds, "I do not believe in baptism for remission of sins." Well, my dear sir, are you certain we have preached baptism for remission of sins? He responds "certainly you did." May you not be mistaken, sir? He replies "it is not possible." Well, sir you are not mistaken; you are right for once. We did preach baptism for remission of sins. But it was only when we quoted precisely the words of the Apostle, for we have not said one word about it, in this discourse except this quotation. You understood then, this quotation to teach baptism for remission of sins. Well that is just what it does teach. This doctrine, you say, you do not believe. You do not believe then, what you understand the Apostle to teach. This therefore is simply a difference between you and the Apostle, and of course you must be wrong. Now please give a fair representation of the matter. Do not say simply that you and I differ; but say that you differ with the

Apostle, and that whereas he believes baptism is for the remission of sins, you believe it is not for remission. In this way all will know precisely the position you occupy. We believe the Apostle answered that question precisely right and therefore, always give the same answer to this question. The man does not live who can give a good reason for give a different answer.

Our motto is, preach the same doctrine the Apostles preached, and when it is received, it will produce the same effect upon the heart. When this is done, those affected, should do the same things done by people anciently to constitute them Christians, and then do the same things practiced by the ancient Christians and they will certainly be the same kind of Christians.

We will now explain the writing of the law of the Lord upon the heart. In making an instrument of writing, there must be a writer, a pen, ink, and paper. In this figure God is the writer, and the prophet points out explicitly that the heart is the tablet upon which the writing is to be made. Paul, in speaking of this law says, "it is ministered by us"—us apostles evidently. The apostles, then, in speaking of this figure occupy the place of the pen. But the pen must be filled with ink before the divine Father attempted to use the chosen pens, the apostles, he filled them with the Holy Spirit, which answers to the ink, and on the wonderful occasion of which we have just been speaking, he uttered forth the new covenant from the lips of the apostles. The next we hear of it is, that they were pricked in the heart. It produced a vivid sensation when the law was printed upon the heart, and from that time forward they did not have to be taught, saying know the Lord, for they all knew him, from the least to the greatest. This word came from God, was brought to remembrance by the Holy Spirit, uttered by apostolic tongues, heard by sinners and engraved upon the hearts of so many as gladly received it.

This new covenant is the only document, the only creed, at all suited to the exigencies of human society. It is calculated to convince the unbelieving to convert the believing and save the converted. The histories of Matthew, Mark, Luke and John were written that the reader might believe that Jesus was the Christ, the Son of God, and that believing he might have life through his name. Acts of Apostles were written that the reader might learn how a believing penitent might enter the kingdom of Jesus Christ. The epistolary part of the New Testament was all addressed to chris-

tians, to those in Christ, to guide them in the line of their duty while they should tabernacle in the flesh, that they might finally land safely, in the eternal rest—in the house not made with hands, eternal in the heavens. No other creed ever convinced unbelievers, converted them, and guided them to heaven. But this one reconciles men to God and to each other, makes them one in Christ, while all other creeds keep up partyism and division, and make infidels.

May we not then, invite all men to come under the banner of our victorious and all-conquering King? He is the express image of the Almighty Father—the true and proper representative of the character of the invisible God, the first born from the dead of every creature, in whom all the fulness of the Godhead dwells bodily. The brightest spirit that burns before the flaming throne, such as Raphael or Uriel, falls prostrate at the feet of our Lord, the Messiah, and adores the name of him who sits upon the throne and the Lamb forever and ever. All the redeemed spirits who conspire together in the immense chorus of "Hallelujah; Salvation and glory, and honor, and power, unto the Lord our God," bow at the mandate of Jesus Christ. God confers upon him the richest honors of the universe—he gave him a name—the name by which the whole family in heaven and earth is named. Shall then a worm of the dust, whose breath is in his nostrils, bid defiance, to the authority of this mighty King, and rush into his presence unpardoned—unsaved?—We entreat with you to abandon the ungenerous thought, and accent pardon at his most merciful hands, and he will encircle you in the arms of everlasting consolation through the dark valley and shadow of death, into the eternal city, to go out no more.

To the only wise God, through Jesus Christ our Saviour, be honor and power everlasting. Amen.

CHAPTER XVI

*Human Responsibility**

That God will hold man to account for his conduct, is a truth alike consonant with reason and sustained by Revelation. Nor is there any thing more ennobling to man constitutionally, than that he is clothed with the attributes of responsibility. Herein he is elevated by fearful and wonderful endowments, above all sublunary beings beside. He only of them all can worship God, or rise to the dignity or virtue.

By the consideration of this truth and its practical regard humanity is raised to the noblest grades of its noblest excellent. Every virtue, even to 'the highest style of man, ' is built upon this foundation, laid in his constitution by the Architect of Heaven. Over the world, where man most seriously regards his responsibility, and especially as pertaining to God, he is ever found in his best condition.

Notwithstanding these considerations, so paramount to all conflicting ones, man's responsibility, and that too in its highest relation wherein he must account to God has been the special target of both open and disguised infidelity. Not long ago I was politely requested by a professional gentleman in one of our county towns whose sentiments were skeptical, to address the community on the following questions, acknowledging that they were intended to overthrow the doctrine whereof we treat, by undermining the sentiment of free-agency, without which the sentiment of responsibility, is but a sentiment of tyranny. The questions were these:

"1st. Did God create man for a purpose? 2nd. If so will man answer that purpose?"

Selecting for our discourse the theme now being considered, we did not think it out of place as we passed along to pay our respects to the questions proposed; and we will give them the same compliment now.

*"The Western Reformer, Vol. 7, No. 6, June 1849

Apparently the Christian and infidel answer the questions alike; but their agreement is in appearance only. They both say 'yes' to the questions, but 'yes' is not the same in the mouth of one, as in the mouth of the other. This arises from their attaching different meanings to one of the principle terms used in the questions. Does purpose mean an end determined on, irrespective of man's moral or religious responsibility or an end in which the attributes of such responsibility are regarded? Does it mean an end which does or does not consist with the existence of such responsibility? Infidelity adopts the former, and Christian argument the latter meaning. Hence it is easy to see that the infidel's 'yes' is 'no,' with the Christian's meaning for purpose, and vice versa. The word is susceptible of either meaning, and should be interpreted as the facts which the questions relate require. As, however, one has a right to give the meaning which he intends to attach to words used by himself, if the infidel will say he uses the word in a sense that sustains no relation to free-agency, we answer his first question 'No.' For we contend that God did not create man for a purpose inconsistent with his actual endowments. If he say he uses it simply in the sense of an end intended, without any regard to the circumstance of its relation to responsible endowments yet leaving it free to take a meaning according to the facts of the case, we say 'yes;' because the facts of the case require it to be used; for an end that consists with the endowments spoken of.

If the infidel agrees to the Christian's use of the word, then from premises consistent with free-agency, no conclusion can be brought against that free-agency, to the dispute that purpose can be so used, we are ready. If prove it can, by showing that man, as a matter of fact is a free-agent; and that God's purpose—therefore in regard to him must consist with his free agency. We will amplify our answer to the 1st question, and in our vindication, (so far as necessary) of that answer the whole subject will be sufficiently developed. We affirm therefore,

That God created man with responsible endowments, for the purpose of placing him under law; holding him to account for his conduct; rewarding him with honor in case of well doing or punishing him with shame for evil-doing; and all with reference to the general good attainable by such means, and the excellent glory of God. That God's purpose consists with the highest attainable general good and his own glory, is undisputed. If, therefore, the remainder of our affirmation be shown to be true, the whole must

be allowed. Has not God created man? Certainly. Placed him under law? Yes. Does he not hold him to account? Most certainly.—Reward him for well-doing? Yes. And punish him for doing evil? Yes. Was it not God's purpose to do as he has done? Yes. Did God intend to hold one to account who was not accountable? If not what reason is there to deny mans responsibility? There is none.

Either God has thus created man with responsible endowments, or he has not; if not then he is not a free agent; but he is a free-agent; and therefore responsible that he is a free-agent, we have said is a matter of fact to prove which we will now, in our turn, ask two questions.

1st. Is a man to blame for doing (in will or fact) what he never had power to avoid, or not doing (in purpose or action,) what he never possessed power to perform?

2nd. Are liars, rogues, thieves, murderers &c., to blame for their wicked doings?

Our first questions is, briefly, ought blame to attach without power? To say 'yes,' is to contend for accountability without reason, to demand brick without straw. It does not help the Infidel. According to it he must give account to God, though he never possessed power to meet the requisition. He is held to account, without being accountable. A system which attaches blame without power should be repudiated, not for blaming but for doing it unjustly; not for the truth but for turning that truth into a lie; not for conceding that a right should be done, but for contending that nothing but tyranny does it. Were infidelity to take this position, it would prove itself false, without promising any relief from the burden of responsibility, or the terrors of judgment. Infidels do not however so answer the question; but they endeavor to make out, that there is no other basis for accountability and the judgment, and so cause these to be repudiated, as being built upon injustice. The infidel and ourselves therefore answer the question alike, and say. no blame without power.

When the infidel is consistent in his attempts to evade the doctrine of accountability and the judgement, he answers the 2nd question by 'no.' He says the thief is not to blame for stealing. With the present issue before us, I once asked a skeptic the question under consideration. He readily replied no blame without power. 'Are liars thieves rascals Sic. to blame?' We say they are to blame. 'But

are they to blame?' 'We say they are to blame. ' 'But do we say right,—are they really to blame?' 'We say they are to blame. ' G. Rude of Harrison O., perceiving the stage of the case observed, 'We say they are to blame. You say they are to blame, I say they are to blame, the Bible says they are to blame and God says they are to blame, and they are to blame. ' On a certain occasion in a small town in Ky., I presented the same questions to a gentleman of venerable appearance, who was controverting with me man's responsibility. As his object was to show that man should not be required to give account to God, because he had no power to obey him, he readily said no blame without power. 'Are liars, thieves, scoundrels and villains of every kind to blame?' 'No. ' He had served as a magistrate. I thought myself justified in a close application. 'Did you ever commit a man for stealing?' 'Yes.' 'You are an admirable republican to send an innocent man to jail!'—He dropped his head said not another word, and after a short time left the company.

To say the mean, vile, and abominable, are not to blame for their wickedness, is shocking to our moral nature, and to the common feeling, and common judgement of mankind. Such a sentiment can gain no progress but with the destruction of our moral constitution and the progress of 'searing' the conscience and placing in the rank of those who 'are past feeling. ' Such a sentiment is known by all men, to be unreasonable;—a sentiment which reason must repudiate. And yet our skeptical philosophers talk loudly of reason. Yes!—Worship reason, and then say it is reasonable to steal knowingly and wilfully, without ever being to blame! No wonder such reasoners should abhor the Bible, and call the religion of Jesus superstition.

When infidels are consistent, and say scoundrels are not to blame, they thus expose the naked deformity of their system, and subject it to the certain contempt of mankind. On the other hand, when they say, 'No blame without power, ' but knaves and cutthroats are to blame, (and the entire family to which they belong, who delight in known evil,) they concede that the blameworthy had power and might have taken another path.

Few are comparatively so far gone, as openly and unblushingly to justify the vilest of mankind, in the very acts of wilful atrocity; and hence it comes to pass that, generally, infidels are condemned out of their own mouths, on this subject; for they acknowledge blame-worthiness to attach to the evil-doers referred to, and yet that it does not attach without power; hence those to blame had

power, (of will, or) of choice and action, and were therefore what are called free agents. Since then they who worked evil were free agents, they might have done good instead of evil; ought to be regarded as blameworthy and held to account by God.

We might urge a similar argument concerning praise.

Is it proper to praise for compelled action? Certainly not.

Is a man who delights in doing good a proper object of praise? Most certainly. This action then must have been free and uncompelled; and he, capable of freedom, choice, responsibility, and judgment. Any other position makes Arnold as honorable as Washington, and Cain as upright as Abel. And such is infidelity. It confounds the moral distinctions of right and wrong, annihilates the basis for virtue and makes it incongruous to praise or blame any man for any thing.—The smoke of Infidelity is but stench to the nostrils of virtue; and its philosophy, is but the smoke of sophistry to the sensible and candid.

We are indeed conscious of our free-agency, of our capacity for responsible agency. Our consciousness in the case must be regarded good evidence, for it is the testimony of a witness, without which we cannot take one step in knowledge.

To oppose human responsibility, is to oppose human nature as indicated by the language of all mankind.—Human speech is a proper index or evidence of human susceptibility and power. It indicates the properties attributable to man—to the human mind. Now language every where contains such words as right and wrong, virtue and vice, good and evil, choose and refuse, responsibility, accountability, praise and blame, applause and censure, justify and, condemn, reward and punish, glory and shame, honor and dishonor, holiness and sin, faults and chastisement, crimes and punishment, convicts, criminals, worthy, deserving, merit, demerit, and very many such there are, which are so used as to imply and express, that it is right for man to be held accountable, and that his attributes certainly justify the same. What I ask is accountability but ability to respond, or answer? And what is such speech but the declaration of man's interior consciousness, and of fact? Our op-posers are at war with human nature—with the speech of all the Earth. They contend that language is an unfaithful witness in the case and is not to be believed, notwithstanding her testimony is most disinterested, and proceeds from the lips of all men, of all

parties, systems, and behavior, even from those of our opposers themselves, who, as ready as others, approve or censure, justify or condemn. Surely their own mouths contradict them.

What we have affirmed of language, is equally true of the conduct, of the men of all ages and countries. Every where they act as if conscious of accountability and each as being fully aware that his fellow should be held responsible for his behavior. The recognition of his responsibility in reference to wrong doing gives rise to that development, described by a remarkable student in the attributes of humanity both recondite and manifest, when he said:

"'Tis conscience makes cowards of us all."

'A wiser than he said, The wicked flee when no man pursueth; but the righteous are bold as a lion.' And is there no real cause for such distinction between the evil and the good? And do the righteous as well deserve subjection to fear, as the wicked? And are the latter as truly entitled (as to righteousness,) to unflinching boldness as the former? Nay verily. The boldness of virtue, and the cowardice of sin, alike declare, not only that man is responsible, but that he knows he is, and rightly too.

Were it not that man is endowed with responsible capabilities, and capacities, the entire system of governments human and diving are built on oppression, and founded in the sand. Their penalties all stand on responsibility, as to the governed. The administration of law towards an irresponsible being, is a cruel absurdity of conduct. That man is capable of living under a government of law, shows him responsible. To deny his free, his accountable agency, is to make law and government the instruments of cruelty; seats of Justice the thrones of oppression; jails and penitentiaries the receptacles of the unoffending and innocent, and the vilest torture houses of tyranny. And so the same hand that would dethrone God, and rob him of his rightful claim to man's allegiance would rashly uprear the basis of human society, and bury in one everlasting grave the broken fabrics of law, order, and government, among mankind! O! Ye opposers of man's accountability, behold the reckless character of your labor, and let the rashness of your hands be stayed.

It is needless farther to multiply proofs. If the tyranny of demanding 'brick without straw, ' and charging blame for a failure on those who had no power to meet the demand, should be repudiated; if yet the workers of iniquity are blameworthy; if those who do good

and delight therein should be commended; if our consciousness of a responsible constitution be no delusion; if the spontaneous testimony of human speech by the lips of all nations afford a rational index to the attributes of man; if human deportment every where be a fair interpreter of human capacity and power; if all government human and divine be not in its very nature essentially, fundamentally, and throughout oppressive; then man is indisputably endowed, with the attributes of responsibility. And since he is invested with such attributes, it must needs be that God intended such investment, and to deal with him accordingly; and that he not only ought to account but he must account to the righteous tribunal of the Most High God, for the employment of his capacities and the exercises of his capabilities. And since man is both consciously and manifestly a free agent, it is not only true that God so designed him, but his foreknowledge consists with his being a free agent; and so deny that God does foreknow, or can foreknow, the actions of free agents, is to deny his foreknowledge. Having proven free-agency therefore, as a matter of fact, all cavils from the foreknowledge of God are cut off. For if that foreknowledge be admitted to consist with free-agency, i. e. if God can foreknow the actions of free-agents, how silly to reason from the Divine presence against such agency, to reason from its nature and existence, against that, with which it consists. But if it be said God cannot foreknow the actions of a free-agent then the objector; not I, denies his foreknowledge- and if he denies his foreknowledge, he has no business to reason from it against free-agency. Let it be remembered we have proven free-agency to be a matter of fact; and so the objector must either admit God's fore-knowledge consistent with it, or deny his foreknowledge of all events. In either case, the foreknowledge does not warrant a conclusion, adverse to free-agency.

The fact of free-agency is sometimes sought to be disproved, by such cases as those in regard to which man has no choice, and having shown that man in some cases has no election, they conclude that he has none in any. Such an egregious blunder, such an outrageous *non sequitur*, ought to be set up somewhere, for a scarecrow to young logicians. One might as well contend, because the man whose physical strength is equal to 300 lbs. cannot raise by sheer force 20, 000 lbs. that he has no strength at all, or because he cannot walk 1000 miles per day, he cannot walk one step. Yes, we hear men saying 'we had no choice whether we should be born or not, nor whether we shall die or not have we any, ' and many other cases where man has no election are appealed to, to prove that he

is powerless in every case. How weak a sophism is adequate to determine one who is greedy for its supper! Such cases only prove that's man's free action, his responsibility, are limited; and no more disprove the fact of free agency, than the fact that he is not Omnipotent, disproves the reality of that measure of strength he does possess.

It is true that while man has choice and power as to innumerable things, he has no election as to innumerable others; and these are infinitely more numerous than those. If a man had no choice as to the place of this nativity, he often has made choice as to that of his abode; and if it be not left to his option to leave the world or not sooner or later, he has often chosen as to the manner in which he would meet it, and in some respects as to the time of it. Yet the circumference of his power is far from infinite.

So also where there is power of choice between two objects, it is yet impossible to choose both; and it is on this account that many deceive themselves with a puzzle about foreknowledge. After supposing the choice of one to be foreknown, which is to suppose that one to be chosen, they conclude against free agency because they cannot also choose the other, and consequently have that foreknown also, as if to prove that a man can choose, either and not the other, required that we should prove that he could have preferred both at once, and as if by allowing a man two suppositions he could not always prove absurdity, by making his suppositions inconsistent with one another. And in this case that is precisely the fallacy, since that is foreknown which is chosen and not the other, and had the other been chosen that had been foreknown. In supposing one foreknown, it is manifest the choice is supposed to have been made, and as both cannot at once be preferred, to require the other also to be chosen, is to require a different thing from choice between two. Men cannot serve God and Mammon, but they can God or Mammon, yet after they have chosen one, they cannot whilst that choice abides, choose the other also. That which is chosen is the one foreknown, and to suppose the other chosen also, is to suppose both chosen as well as fore-known and either is an impossibility, and plainly a supposition to which no one is entitled.

Give me a supposition of the one chosen, and I will prove the one foreknown, and consequently, it is not allowable to suppose the other foreknown; or give me the one foreknown and I will prove the one of correspondent choice, since none other could be foreknown, and to suppose the other chosen in this case, is to suppose that

an act of free choice cannot be foreknown, (which the objector cannot prove,) or, that foreknowledge is not foreknowledge.

Give me two suppositions and I can prove any proposition whatsoever. A choice may be changed, in which case it becomes dead by the existence of another, but it is manifest two objects cannot be at the same time preferred, each to the other, though either may without the other.

Man's power of choice then is surrounded with limitations, though yet real, and so also his responsibility is only commensurate with his power.

We have shown man's responsibility to be a sentiment accordant with reason, and defended the same against the cavils of scepticism, by a reference to things known, or admitted to be matters of fact or of truth. This sentiment is placed beyond dispute by the authority of Revelation. Of the things not left to the choice of man, and which are absolutely and wholly beyond his power or control, this is one, vs. that God will hold him to account.

'God has appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance, unto all men, in that he hath raised him from the dead.' Notice,

1. God will judge the world. The event is certain. Man must account. He is held responsible by God's own will.

2. God has appointed a day for this business. The period, (or age,) is already determined, and that by God. The appointment is not of man. It is of God.

3. The judgement shall be transacted in righteousness. Wrong shall be done to none. Some oppose as if injustice must needs be done if the judgment come, as if God were unable to judge aright. Why oppose the Judgment? Is the objector unwilling that righteousness should be done? Whence the outcry on this subject? All! It is because right will be done. Opposers do not feel such repugnance to a judgment, but to a righteous one. Mr. E. Manford for instance, a leading opposer, in his Debate with B. Franklin says; some denominations.—will be far in advance of others in the future state, as a general rule. "—"In regard to denominations, I believe the Universalists as a body will stand at the head; they are more intellectual as a class, than others, and they cultivate the social and moral powers more than other denominations; have a greater

benevolence—more expanded charity and love for their species—more exalted views of God and his government; in fine they are superior to others in all that constitutes true moral and intellectual improvement." "Next to the Universalists will probably rank the Unitarians." The Quakers undoubtedly will come in next." "Now of the other denominations, such as Presbyterians, Baptists Campbellite Methodists, & c., it is difficult to decide which should have the preference. They are all more or less selfish, bigoted, sectarian and Pharisaical; entertaining very limited and dishonorable views of God and his government; and I have only time to remark that in the resurrection, I am afraid they will find that they have much to learn—that they are far very far in the rear of many who, until then, they had thought would not even attain the 'outskirts' of Heaven, much less be ranked in the first class."

Precious morsel! This man should have been named Daniel, and honored with a chorus;

"A Daniel came to judgment! aye a Daniel! Now it is easy to see that this man contends for a future judgment where decisions shall be made between parties, and ranks established to the first of which the Universalists, for the paramount excellence, shall be adjudged. Thus not to a judgment but to that righteous one revealed in the Bible, does this man stand opposed. He is to be ranked it is true among the advocates of a future judgment, a judgment after death, but unless he mends in the matter, he can never be found, among the advocates of the "righteous judgment of God." And yet, such are the men, who say a future judgment is not needed, whilst yet, decisions are to be made in cases, which even he seems unable "to decide" now. But away with such flimsy subterfuges, concocted in the Devils workshop, to seduce man's thoughts from the judgment of God. Since no possible objection, can hold against a future judgment administered in righteousness, they who oppose that revealed in the Bible, bring themselves into merited suspicion. The wicked only have reason to fear a righteous judgment.

4. The affairs of the judgment will be adjudicated by Jesus Christ; and in this we have a pledge that all will be done well, with due benevolence to each, and all, and a paramount regard to the Divine Glory. He has already been approved. It is useless to deny the judgment by Jesus the Messiah since;

5. God has given proof of it, which cannot be overthrown. He

has shown the event to be certain, in that he hath raised Jesus from the dead. By that resurrection Jesus was divinely declared, by the Omnipotence of God, to be the Son of God, his heir, the Lord Christ, Judge of quick and dead.

That God raised Jesus is witnessed by Apostles and Prophets, by Prophecy and miracle, by the Spirit and power of God. That Jesus rose and ascended to God, is declared, in the Bible which candor cannot read, and refuse to credit the account. The subject moreover has been conclusively considered by Paley and others, and even the Reformer contains many unanswerable arguments to this. The Resurrection of Christ therefore certifies to mankind the "judgment to come, ' and nails forever by God's decree, the truth, of man's accountability. Such then was God's purpose, to create man so as rightly to hold him responsible, a purpose subservient to that more generic one, which properly regards all possible being things, and relations, and which despite the cost and partial results, is justified by its resultant whole, in an ineffable over-balance of good, to the everlasting honor, glory, and praise, of the King Eternal, Immortal and Invisible, the only Wise God, Maker and Governor of all, and blessed forevermore.

Let it be observed, that the authority of the Gospel of Christ, seals this doctrine of man's responsibility, and of a "judgment to come." Without this truth, the Gospel has lost all its strength, is not "the power of God," is not the Gospel, By the consideration of this truth, which the Gospel of Christ's resurrection certifies, the wicked are terrified, and the righteous strengthened to overcome the world. It tells the wicked of Hell the righteous of Heaven. By its motives which transcend and exceed those of earth by an infinite measure, the upright are inspirited, whilst vast discouragements are cast on the heads of those who do evil.—Though "it shall be well with the righteous," "God shall wound the head of his enemies, and the hairy scalp of him that continueth still in his trespasses. "—Other errors are of minor moment, but he who denies the judgment, denies the purchase of the blood of Jesus, who both died and rose and revived, that he might be Lord, both of the dead and the living. Other errors, I say, are of inferior regard; but I mean other errors, which do not suppose, or do not exist with, this one, and which exist therefore, no farther than is possible, while one believes that Jesus was 'delivered for our offenses, and raised again for our justification, ' that he is therefore Lord of all, and therefore Judge

of all, and will therefore in his Father's Name, render to every man according as his work shall be.

Christians should pay more special attention to the chief things pertaining to the Gospel and regard those of slighter consequence less. They should endeavor by teaching to correct mistakes, exercising forbearance even all mistakes, provided they yield not, nor sacrifice the Lordship of Jesus the Son of God. O! that they would hold to the head, and cleave to one another, being united and cemented in love. To accomplish this they must not tithe mint and rue, omitting the weightier matters; but let these be chief in our minds, and hold others in their subordinate places; and let love be paramount to sacrifice itself.

How important that ministers of the word in preaching Christ should preach the Judgment. Thus shall the Saints be edified. Thus shall the voice of the strife be hushed in the house of God. Under grace themselves, let them be gracious to others; like their Master, 'have compassion on the ignorant, and on them that are out of the way, ' and instead of quarreling with them 'teach them the way of God more perfectly. 'O! that it were indeed the case, that,

'Christ and his cross were all their theme.'

Finally let it be observed and remembered that all professed Christians, who substantially hold to, and teach the responsibility of man, and his accountability to God, as contained in the Bible doctrine of the judgment of the great day, are successful in reforming men and that those who repudiate the doctrine reform none. Their disciples make no true improvement by virtue of their discipleship. This was illustrated once by one of their teachers, whom I had challenged for a single case of reform by his sentiments. He preferred to give two I will instance one of them. He was a 'wild young man, ' converted by a sermon of our informant. The first knowledge the latter had of it, was, he heard the former 'swearing, ' the doctrine was true. He was persuaded by his spiritual father however, to cease from his profanity, and become a preacher of that doctrine, which his first love, would have upheld by profane 'swearing. ' No! there is no power of reformation in a spurious Christianity, and that is spurious which sooner denies the Bible than credit the 'judgment to come." On the other hand, we repeat, that all who substantially hold to the Divine Decree as found in the Bible, That God has appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained,

whereof he hath given assurance, unto all men, in that he hath raised him, from the dead' all such we say, are successful, as is well known, and being constantly observed, in bringing men to reformation of life. These therefore should cease their mutual warfares, and join together in one mighty phalanx, and under the great captain of their salvation, make valiant onset on principalities and powers, and the rulers of the darkness of this world, against spiritual wickedness in high places.' Yes in the majesty of God's army, let them go forth and conquer the world. Let them carry no carnal weapons; let their armor be furnished from the armory of God; let them not rest in battle, nor tire until their warfare be finished, and the shout of Heaven be re-echoed from Earth, 'Alleluia! for the Lord God Omnipotent reigneth!' Amen.

CHAPTER XVII

*Sectarianism**

TEXT.—We desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against ... Acts, 28: 22.

Dear Hearers: Within the last twenty-five years we have heard much on sectarianism; we have therefore concluded to deliver you a discourse on this subject. And while we hope not to be sensorious or vindictive, we shall endeavor to be governed by divine truth, explained according to our approved authorities. And if the conclusions to which we may come, should startle some of you, we hope you will bear in mind that we did not make the promises from which we have reasoned, and consequently are not accountable for them. We are only accountable for the correctness of our deductions and conclusions; but not for the premise from which we shall make them.

We wish it also kept in mind that we shall not set out to establish positions to wound the feelings of any one, or to unchristianize any body; but we shall examine the subject in the light of the divine oracles, and present such reasoning as think conducive to the prosperity and peace of the church of Christ. We are aware that we shall not be able to present the same view of the subject, which is frequently taken of it.

1. As the word Sect, or what it means, is to be a leading feature of our discourse, it is necessary that we should ascertain what the word means.

Greenfield defines the Greek word *airesis*, from which we have Sect in the New Testament, "strictly, a choice or option; hence, a sect, faction; discord, contention."

The first occurrence we find of this word in the New Testament, is Acts 5: 17, in the following connection: "Then the high priest rose

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rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation." In this passage the word Sect signifies party—the party of the Sadducees.

The same word is found again. Acts 15: 5., translated sect, in the following connection: "But there rose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses." This evidently signifies, the party of the Pharisees &c.

The next occurrence we find of this word is Acts 24: 5. It here occurs in the speech of Tertullus, who appears to have been acting the part of an attorney at law, in filing his charges against Paul who at this time before Felix. After this accomplished orator had gone through with his compliments, which he did in a most polished manner; he filed his charges in the following manner: "We have found this man a pestilent fellow, and a mover of sedition amongst all the Jews throughout the whole world, and a ring-leader of the sect of the Nazarines: who also hath gone about to profane the temple; whom we took and would have judged according to our law."

The word sect here cannot mean any thing good, for this would have been no charge against Paul. He certainly intended to charge him with being a ring-leader in a wicked thing. Indeed this was his most grave charge. The substance of his charge was, "we have found this fellow a ring-leader of the heresy of the Nazarines." This is clear from the reply of the Apostle, for he by no means let it pass without a prompt reply. He said "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law of Moses and in the prophets," (Acts 24: 13.—In the Greek Testament we find the same word (*airesin*) in Paul's reply that Tertullus used, and evidently used in the same sense. Why it should have been translated sect in one place and heresy in the other I cannot tell. It certainly is clear that Tertullus intended to charge Paul with heresy, and it is equally as clear that Paul so understood him.

In his reply, the Apostle by no means admits the force of this charge for this would be the same as admitting that he was the leader of a heresy. But he answers "after the way which they call heresy so worship I the God of my fathers." He does not admit it to be a heresy, but simply what they call heresy.

Another occurrence of this word is Acts 36: 5, where Paul asserts that after the most strict sect of their religion he lived a Pharisee. Here of course he simply uses it as a party designation—"after the most strict party of our religion &c."

The next occurrence of this word is found in our text, and appears to be used indifferently, perhaps simply to designate party.

It occurs again I Co. 11: 19, in the following connection: "For there must be also heresies among you, that they which are approved may be made manifest among you." Here the word is used to express an evil, and designates a faction, which stands opposed to the approved, or in contradistinction from them. Sect is not used to express the approved here but used to designate the carnal who walks as men, as the Apostle designates them in the fore part of the same letter.

We find another occurrence of this word, Gal. 5: 20, in the Apostles enumeration of the works of the flesh, as follows; "Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditious, heresies." This is the same word in the Greek that is translated sect in every place where you find the word sect in the New Testament.

The only remaining occurrence of this word is found 2 Pet. 2: 1, as follows: "But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction." No one can fail to see that this word is used here to express an evil—a most daring sin against God.

A heretic is a party maker, and a party made by him is a heresy in the true and proper import of the term, Had there never been a heretic among the Jews, there never would have been a heresy or party, and just so, had there never been a heretic among Christians we never should have had a Christian heresy or party.

Butterworth gives the following from Cruden: "Heresy, signifies, a sect, pernicious and damnable doctrines, such as dissolve our obligation to Christian obedience—overthrow Christian worship—and subvert the foundation of Christian faith and hope."

Now if all this is correct, as it certainly is, sectarianism is heresy, for the same word is translated sect and heresy; in the New Testament; and consequently a sect-maker is a heretic. To speak then,

of an evangelical sect is the same as to speak of a evangelical heresy, and to speak of a Christian sect is the same as to speak of a Christian heresy. It is improper to talk of Christian sects, parties or heresies, as all partyism, sectarianism or heresies are anti-Christian. If we speak of the whole Christian family as a party, in contradistinction from what is not Christian, it is proper. But to speak of a sect or heresy of Christians, in contradistinction from other Christians, is only an evidence of carnality.

What is the meaning of all that bloody persecution which has sacrificed so many of the most sacred and precious lives in the Roman Catholic Church? It is all done under the charge of heresy, by that grand anti-Christian establishment, which has supplanted the appointed worship of the true God; and is styled, in the holy Book, "the man of Sin—the Mother of harlots."

What means the exclusion of so many ministers in good moral standing among Protestants? Nothing but a rage against heresy! But why be so exasperated at men for heresy? Why they will divide churches! Exactly so; and those parties formed by them are heresies and they must be excluded to prevent heresy. All parties then understand that a sect or party is a heresy among the professors of Christianity, and punish men with the severest punishment in their power, for creating a sect. All parties then put the seal of condemnation on heresy. In addition this the apostle says, "A man that is a heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth being condemned of himself." Tit. 2: 10, 11.—The heretic is then punished by all parties and denounced in the Bible, while the sectarian is regarded as a saint, although sect and heresy mean the same thing.

Sectarianism or heresy then means partyism and divisions in the body of Christ, and whenever we find any thing in the scripture against partyism, division, seism, &c., it is equally as much against sectarianism. When Paul refers to the heresies, 1 Cor. 11, he has precisely the same matters in his eye that he had when he asked the question, "Is Christ divided?"

We do not know any sin that is more pointedly spoken against in the holy scriptures, than the sin of division among the followers of Christ. It violates the very breathing, of the Lord himself; in his most solemn prayer, that all that believe on him through the word, may be one, as him and his Father are one. It violates the most solemn injunction of Paul, to the Epheshians, whom he com-

mands to endeavor to keep the unity of the Spirit in the bond of peace; and sets aside his most pathetic exhortation, to the Corinthians, to be perfectly joined together in the same mind and in the same judgment, and that there be no divisions among them.

How different this language and spirit from that which asserts that we cannot be of the same mind and judgment, all speak the same thing, and be perfectly joined together. How different the language of God's book, which says, "we are builded together, for a habitation of God through the Spirit," from that language which contends for building apart. The building of our God is fitly framed together, so that every joint supplieth, but the party buildings of our times are not framed together at all. The ancient building of God had one foundation, was one building, with one Spirit in it, and one name, or the ancient body had one head and was governed by one law.

2. We shall now proceed to show how persons entered into that sect, as the enemies and indifferent called it, which was every where spoken against. In doing this, we shall do but little more than quote a few passages, first from the history of conversions as found in Acts of Apostles, and secondly, from the allusions to conversions found in the epistolary part of the New Testament. As in introduction to these we will quote the last commission, as recorded by Mark, 16: 15, 16. "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."

On the day of pentecost, after Peter had lucidly set forth Christ to the minds of the people and they had solemnly enquired, saying, "Men and brethren, what shall we do?" the apostle responded in the following unequivocal 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 Ghost." Acts 2: 37, 38. The divine historian then immediately proceeds to inform us that "they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."

By referring to Acts 3d, you will find another exhibition of the gospel from apostolic lips, which induced many to believe on the Savior. As soon as they were convinced of the gospel; the apostle called upon them to "Repent and be converted, that their sins might be blotted out, against the time of refreshing should come from the presence of the Lord." Acts 3: 19. This is substantially the same as he had commanded in the second chapter.

In the 8th chapter we have an account of Philip's preaching at Samaria, upon which the sacred historians does not particularize, but simply says, that "when they believed Philip's preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered beholding the miracles and signs which were done."

In this same chapter we have an account of the conversion of the Ethiopian nobleman; who as he was riding in his chariot, heard Philip expound the 53d of Isaiah; "And as they went on their way, they came unto a certain water: and the eunuch said. "See here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him,—And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more and he went on his way rejoicing."

Luke also gives us an abridgement of Peter's first discourse at the house of Cornelius, and states that while they heard this, "the Holy Ghost fell on 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. Then answered Peter, Can any many 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 Lord." Acts 10: 44, 48.

We are also informed by the same historian, of "a certain woman named Lydia, a seller of purple, of the city of Thyatiria, which worshiped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us." Acts 16: 14, 15.

In the same chapter we have an account of the conversion of the Philippian jailor, after the miraculous deliverance of Paul and Silas out of prison, 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 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 meal before them, and rejoiced, believing in God with all his house."

The admittance of the first Ephesians into the "sect everywhere spoken against," is recorded in the following words: "And it came to pass, that while Appollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him that should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus." Acts 19: 1, 5.

The conversion of Saul of Tarsus is related by himself, Acts 22: 6, 16, and recorded by Luke in the following words: "And it came to pass, that as I made my journey and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, "Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light and were afraid, but they heard not the voice of him that spoke to me. And I said, what shall I do, Lord? And the Lord said unto me, arise and go into Damascus, and there it shall be told thee all things that are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man, according to the law, having a good report of all the Jews which dwelt there; come unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One; and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou has seen and heard. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Having lengthened out these quotations to such a great length, for the sake of giving an impartial and faithful account of the manner of entering into this community in apostolic times, I must be brief in my quotations from the epistles. The Romans Paul says, "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." Ro. 6: 3, 4.

Paul makes the following reference to the Corinthians: "For as the body is one, and hath many members, and all the members of that one body, being many are one body: so also is Christ. 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 all been made to drink into one Spirit." 1 Cor. 12: 12, 13.

To the Galatians the same apostle says, "we are all the children of God, by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Gal. 3: 26, 27.

To the Ephesians he says; "Husbands love your wives, as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." Eph. 5: 25, 26.

The foregoing quotations are deemed sufficient to show the honest man how he is to obtain the forgiveness of sins, and enter into that body of people every where spoken against.

3. We come now to show very briefly, what the practice of this people was. Luke informs us concerning them, that "they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers." Acts. 2: 42. We cannot multiply quotations on this part of the subject, but must simply say, that they were in the practice of meeting on the first day of every week, of praying, exhorting, commemorating the Lord's death and sufferings and making contributions for the expenses of their religion.

In all their deportment as they mingled with the world, they were instructed to maintain the most strict uprightness of deportment, that their enemies might be ashamed, hearing no evil thing to accuse them of. They were taught to be kind and tender hearted, to all with whom they mingled in this life; and urged to be faithful

unto death; and assured that by so doing they would gain a crown of life in the world to come. In one word, they were solemnly charged to flee from every thing evil and cleave to that which is good.

4. We hasten to show why it was that "this sect," as the enemies called it, was "every where spoken against." It would certainly be profitable for some people of the present day to study this part of the subject with much attention.—If any people are so unpopular as to be everywhere spoken against, it is certainly no small matter, to know the cause of it. Why was it then, this sect, was every where spoken against?

1. The first reason I shall assign is to be found in the fact, that it gained so many adherents from the various party establishments of that day. Every sect of the Jews was as zealous to proselyte to and keep itself up in that day, as any man among the various professed Christian parties of our times. This is manifest from the accusation of the Savior; that they would compass sea and land to make one proselyte. All the heathen gods also had their interested devotees, who were pledged to keep up their various parties.

When the sect everywhere spoken against, started, it swept the devotees of other parties by the thousand. This enraged the spiritual shepherds who made it their business to get up as many false reports as possible to put down the new party, to prevent it from making inroads upon their ranks. Every addition to the new organization is a subtraction from some other establishment. This is one very satisfactory reason why it was everywhere spoken against.

2. Another reason for its being everywhere spoken against; is to be found in its great exclusiveness. It would admit no other doctrine or party under heaven to be right. It announced at the commencement, that there was no other name under heaven or men whereby anyone could be saved. On this rock the church was to be built, and the gates of hell could not prevail against it. Other foundation no man could lay, then that which is laid.

Respecting the law of Moses in which the Jew gloried, it was declared that God found fault with it, and had established a better covenant upon better promises; and that Christ took the old covenant out of the way nailing it to his cross, that Christ was the end of the law for righteousness to every one that believeth; and that by the deeds of the law no flesh shall be justified in his sight. Paul asserted that he had before proved all under sin, and that scripture

concluded all in unbelief, and that the promise, which is by faith of Jesus Christ might be given to them that believe. He argued in the most unqualified terms that all the world was guilty before God.

Concerning the heathen gods, it was unhesitatingly asserted, that they are no Gods that are made by human hands, and that the time had gone by when God winked at Pagan idolatry, and that now he commands all men every where to repent. On Paul's entrance into Athens, he introduced himself by declaring to the worshippers that in all things they were too superstitious, for, in beholding their devotion, he saw an inscription to the unknown God, whom, he alleged, they ignorantly worshipped.

Thus it was, that ancient Christianity asserted its claims independent of all others, and at the same time declared the incompetency of all others to lead man to happiness and everlasting blessedness. In contending with the Jew, it was asserted that Christ was superior to all the prophets, not excepting Moses. It was contended that he excelled even the angels, inasmuch as God had never said to an angel, "Thou art my Son, this day have I begotten thee," or as he had said, when he brought the first begotten into the world, "Let all the angels of God worship him." "But unto the Son he saith Thy throne O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom."

I say, in this way they vindicated the exclusive claims and prerogatives of our victorious and all-conquering King, who is exalted to the throne of the majesty in the heavens. This was one grand reason why they were every where spoken against. Had they taught the people that "whatever is, is right," that "whatever a man thinks is right that is right to him." or that "it is no matter what a man believes so that he is only honest, ". or some such pointless and I had well nigh said senseless mockery, they would have been much more popular. Had they simply set up another sect upon an equal footing, with those already in existence, the offence would have been much less; but to set up a new organization upon a new foundation, with a new head, and style it "the Church of the Living God, the pillar and support of the truth, and claim the keys of the kingdom of heaven, with power to bind on earth, and it should be ratified in heaven, and to lose on earth, and it should be lost in heaven. To announce that Christ was the door of the Sheep—that he was the way, the truth and the life—that by him if any entered he should find life—that whosoever should believe on him should be saved, and that whosoever should not believe on him,

should be damned—I say all this was looked upon as exclusive, intolerant and unendurable.

3. Another cause of their being spoken against is found in the fact, that pointed the sins and wickedness of men in high places, who were greatly respected by the people at large. The Jewish Scribes and Pharisees affected great sanctity, extreme piety and devotion to God, and were esteemed by the people as the very exemplification of holiness. The Savior himself made direct attacks upon these men.—This he did, by alluding to their attaching portions of the law of Moses to their garments, standing in conspicuous places and for a pretence, making long prayers. He declared to one of these men that he was a whited sepulcher, while he was corrupt within—that he strained at a gnat and swallowed a camel. On sundry occasions, he charged them with refusing to enter the kingdom of heaven, and hindering others who otherwise would have entered, of having stolen the key of knowledge, of oppressing the poor, of robbing widows, and being the most consummate hypocrites. All this called down indignation from the Jews.

4. Another reason why the people of whom we are speaking was evil spoken of was that their doctrine endangered various craftsmen, and greatly conflicted with their personal and pecuniary gain. Thousands of mechanics were constantly employed in making and adorning heathen Gods.—When those gods were brought into disrepute by the preaching Christ, as was the case wherever Christ was preached, the occupation of those mechanics was destroyed. When they discovered that their "craft was in danger," they were instigated to speak against the new sect. The fact that it endangers the craft of some men has ever been an insuperable object to "that sect everywhere spoken against" with some persons.

5. The fifth and last reason I shall present on the present occasion, why this sect was everywhere spoken against, was that it admitted of no alterations of its doctrine, after it was first delivered. It pronounced the curse of God on man or angel who should preach any thing else, or who should take any thing from or add any thing to it. This neither comported with the notions of the Judiaizing teacher, who wished to amend the gospel by appending the law of Moses to it, nor the heathen philosopher, who supposed the gospel might be greatly improved by appending heathen philosophy to it.

In conclusion, we shall make a brief inquiry for that "sect every where spoken against," and see if we can find it. It appears to me

that there can be no trouble in the world in finding it if "it is everywhere spoken against," for this is such a noted thing that all must be fully aware of it. I shall be very particular on this part of the subject, for I think but few can mistake a party that is so notorious as to be "every where spoken against."

No church then, can be the one here alluded, to, that had its beginning this side of the Apostolic age. It cannot then be a Campbellite church until Campbell existed. If there were any Campbellites then, it is a clear case that they are not the people alluded to here.

It is a clear case also, that it cannot be a Methodist church, for before John Wesley there was no Methodist church. It is also clear that it cannot be the Presbyterian church, for they are by far too young; and the same may be said of the Lutheran, the Episcopalian, the Quaker and many others too tedious to mention.

We must then find a church whose method of admittance to membership is the same as set forth in those extracts from the sacred scripture, quoted in a previous part of our discourse, and who practiced the same things after admittance that they practiced before, as set forth in the brief quotations we have already made, and other portions of the sacred scriptures.

In addition to all this, it must be a church having no creed but the inspired writing; for that "sect every where spoken against," had no other creed for the first three-hundred years of the Christian era. Any people then, that have any creed but the inspired writings, is not the body or party of which we are speaking.

But finally, why should any body desire to be united to that party everywhere spoken against. Certainly not to gain the honors of this world. Why then? All! to gain the honor that comes from God. It is the only party—the only body or church that has the approbation of the invisible God under all the heavens. The Eternal from the loftiness of His throne, looks down upon this despised people with complacency, and girds them as with the everlasting hills. It is the only people in which the Holy Spirit dwells, and of whom the Lord Jesus Christ is the head. It is emphatically the church which will be presented to Christ, a glorious church, without spot or wrinkle or any such thing.

This body is composed of the redeemed hosts, who have made their robes white in the blood of the Lamb, and will come out of

every tribe, tongue and people, and will join in the immense chorus of glory and honor, dominion and power unto our God and the Lamb forever and ever. Much as the people of our God may be disposed, and much as they may be spoken against in this world; they are hastening to a day of glory and honor of everlasting blessedness and eternal renown. Much as they may be cast down and humbled, they shall be exalted in due time, if they faint not, for the Lord of hosts has promised it.

If the ancient ministers and disciples of Jesus Christ, endured confiscation of goods, banishment to strange lands, stripes, imprisonments; if they suffered the loss of all things, and were regarded as the offscourings of the earth; if they freely yielded up their lives, and suffered themselves to be tortured in all the horrid manners that could be invented, by the hellish malice of infuriated bigots; if they suffered, like the more ancient worthies, were destitute, and tormented, dwelling in dens and caves of the mountains, clad with sheep-skins and goat-skins, and thus obtained a good report, I say if they did all this, to obtain a good report; how shall we that are doing so comparatively little, call them brethren. What are we doing to obtain a good report? Remember; it was a good report of God; not man.

If we take into consideration the method by which the ancient worthies obtained such distinguished honors from God, and agree that men are called upon in our times, follow in their footsteps, as far as the similarity of the times demand it; it will certainly leave room to doubt, whether we shall enjoy the same divine honors. Think of the indefatigable labors of those ancient ministers of Christ, and let modern ministers stand speechless. Paul was a prisoner at the time the language of our text was uttered to him. And this was only a sample of what he had suffered for many years. Think of his travels, and toilings with his own hands to support himself, in founding the Corinthian congregation. And think of that proud and haughty preacher, who declares that "I will not preach unless I get," &c, &c. Indeed, think of that old servant of God, and then think of the most faithful minister you can find, and there is a mighty contrast. Why all this? Is there not a demand for labor—persevering and energetic efforts in these times of sin and rebellion against the throne of Jesus?

There never was a time since the Lord ascended to heaven, in which more good could be done with proper exertions; and in which there was a louder call, for laborers to "Go into all the world.

and preach the gospel to all the world"—declare the glad tidings to the whole creation. The command of Paul to Timothy, is in full force to every preacher of the gospel; viz. "The things which thou hast learned of me, commit to faithful men who shall be able to teach others also." So also is the following: "Give thyself wholly to the work that the profiting may appear to all."

Every man who has the ability to turn men from darkness to light and from satan to God, is called upon the highest and most solemn considerations that can possibly be placed before a man of God, to cry aloud and spare not. Where are our countrymen, our neighbors and our children? Are they not falling into eternity on every hand? Are not thousands falling victims to cold hearted infidelity? Are not error and superstition prowling over our fellow creatures? And what way can I look, and to what can I refer, without finding reasons sufficient to make the good man's spirit stir within him?

Does some brother say, "I am not supported?" Well we are bound to do all we possibly can, whether supported or not. It is evident that no one can do near as much for the cause of our Master, without a support as with it. But let all do all they possibly can, and they will reap a rich reward, in a coming day, though they may be poor in this world. Let us all stand firm in defense of the people' every where spoken against, and the God of that people will be our God, and we shall be his people, and dwell with him forever and ever.

Our exalted Chieftain never promised the honors of this world, or the praise emanating from man's lips: but on the other hand he has assured us that he who will live godly in Christ shall suffer persecution, and that their names shall be cast out of evil. If the ancient followers of Christ thanked God that they were counted worthy to suffer shame for his name, and gloried in his cross, what reason have we to complain? Certainly we are highly favored.

But what can I say to a man of the world, to induce him to unite with a people everywhere spoken against? I cannot promise him the riches, or the glory, or the honor, of this world. But our Lord has tendered something better than this. He proposes, when all earthly considerations shall fail—when disease and infirmity of old age shall come stealing up on you—when earthly goods can comfort you no longer, and when all earthly praises can do no more for you, and you find yourself sinking into eternity, to accompany you over

Jordan, into the eternal canaan; into the house not made with hands, eternal in the heavens, if you will but come under his guidance and do his will. He assures you that you shall put on immortality, and be crowned with glory and honor, in the fading heavens. In that blessed city, you will hunger and thirst no more—feel no more pain, and can die no more. Your associates will be the blessed of all ages, the cherubim and seraphim—God and the Lamb forever and ever. What more could you ask? But if you disobey him and miss this; eternal poverty, shame and wretchedness await you. Flee then, to the eternal arms of Jesus, and enjoy his favor forever and ever. Amen.

CHAPTER XVIII

*The Doctrine of Christ Versus Human Creeds**

TEXT. Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them: and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.—All scripture is given by inspiration of God, and is profitable for doctrine for reproof, for correction, for instruction in righteousness: that man of God may be perfect, thoroughly furnished unto all good works. (2. Tim, 3-14, 17.)

Respected Congregation:

The matters introduced in the passage just read in your hearing, have ever been of the highest importance to the church of Christ; and had they been strictly adhered to, would have saved the church from all the apostacy and error of every kind. Nor do I know of any passage, the contents of which it would be more profitable to urge upon the present generation, than the one just repeated. I do not mean that it is a passage that needs explaining, that the people may understand it, for, it appears to me, that every item of it is as literal, clear and explicit as it can be; but I mean that attention should be called to it and its obvious import impressed upon public attention every where. Will you then, give me your attention for a short time, while we consider this interesting portion of Scripture.

Paul being an apostle, a master builder and divinely inspired ambassador of Jesus Christ, addresses Timothy as an under-work-man, an uninspired minister, giving him directions how to behave himself in the house of God. In doing this, among other things, he solemnly commands him to "continue in the things which he had learned and been assured of knowing of whom he had learned them." But this passage, like some others which I will instance presently, is capable of being perverted even when quoted precisely as it reads in the book, by giving it a wrong application. For in-

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stance an audience have learned Romanism, and the priest wishes them to continue in it. To induce them to do so, he tells them to "continue in the things which they have learned." They are referred to the chapter and verse, and when they look, sure enough, it is scripture. But who would not object to this application? Surely the Lord does not say, to Romanists, "Continue in the things thou hast learned," nor does he say this to any who have not learned the same things Timothy had.—His language to Romanists is, or, at least to his people among them, "Come out from her, my people, that you be not partaker with her in her sins, and that you may not partake of her plagues; for her sins have followed up to heaven, and her uprighteous actions are come up in remembrance before God." Thus you see, that in the place of God commanding persons in any condition, and having learned any kind of doctrine, to continue in what they have learned, he commands some to abandon what they have learned. Indeed he requires every person to abandon what they have learned in religion, unless they have learned the same things Timothy had.

What had Timothy learned? From a child he had been taught the Holy Scriptures. This is what he had learned. What advantages was it to him to have been taught the Holy Scriptures? The apostle answers, "Which are able to make the wise unto salvation, through faith in Christ."

"Away with the idea of learning religion, and thereby becoming wise unto salvation. I believe no such doctrine," responds some one. You should bear in mind that I was quoting Scripture, and that your objection is merely an objection against the apostle with which I have nothing to do. You understand the apostle right however, that by learning the Jewish scriptures he would become wise unto salvation, through faith in Christ Jesus. This man, then, who had learned the Jewish scriptures, and thereby become wise unto salvation through faith in Christ Jesus, is commanded to "continue in the things which he had learned knowing of whom he had learned them."

The thought of leaving this doctrine should always bring to mind the conversation between the Savior and the disciples on a certain occasion. Our Savior was quite popular while the people were entirely mistaken in the nature of the kingdom he was to establish on earth. While they thought he would establish a mere earthly kingdom, they would strew garments and branches of the trees in the way for him to ride over, and shout, "Blessed is he

who comes in the name of the Lord." But after he told them of the overthrow of their temple, and that his kingdom was not of this world with some other disclosures which he made, there was almost a universal turning away from him. At this time, he addressed the disciples, saying, "Will you also leave me?" They answer him, "Lord, to whom shall we go? for thou alone hast the words of eternal life." That question may be asked all those who have been taught the Holy Scriptures and nothing else—who have followed the Savior and no one else. If they shall leave what they have been taught and him whom they have followed, "To whom shall they go? for he alone has the words of eternal life." He alone has the words able to make us wise unto salvation through faith in Christ.

The words of John, "They that hear us are of God, and they that hear not us are not of God," are frequently perverted in the same way. The Romanist tells his audience that they that are of God hear us, the Mormon tells his audience that they that are of God hear us, and the Universalist informs his audience that they that are of God hear us, and so of all the rest of the parties. Thus the pronoun us is made to mean any body who may see proper to quote the passage, whereas John's "us" were the apostles. They that are of God hear us, the apostles, and they that are not of God hear not us, the apostles.

Another passage frequently perverted in the same way, is the following: Let every man be fully persuaded in his own mind." Ro. 14: 5. This passage is frequently quoted to prove that we have a right to believe whatever doctrine we please. For instance that one man has a right to be fully persuaded that Sprinkling is baptism, another that pouring is baptism and another that immersion is baptism, or that one man has a right to be fully persuaded to join one church and another to join any other he may choose; but nothing can be clearer to an enlightened mind than that the apostle had nothing of this kind in his mind. He was not talking about being persuaded to any particular faith; but he was speaking of a matter of dispute in the congregation at Rome, where no law of God was involved and where the disciples were left entirely free. Some of the disciples contended that Christians should totally abstain from eating flesh. Others contended that they might eat it without offence. In this case the apostle informs them, that he who eats is none the worse, and he who eats not is none the better. The reason of this is, that God has enacted no law in the case, but has left every one entirely free to eat meat or not as he pleases. In all mat-

ters of this kind, where the Lord has left us entirely free, having enacted no law in the case, "let every man be fully persuaded in his own mind." Let no one Lord it over the conscience of his brother.

"Well," says one, "if you take that position, here is a difficulty for you. There is no law enacted concerning infant baptism; therefore, we must let every one be fully persuaded in his own mind, and, if persuaded to do so, have his infant baptized." Well, and will you apply the whole passage, and say, "he who has his infant sprinkled is none the better, and he who does not have his infant sprinkled is none the worse." Now a religious rite that does not make him any better who attends to it, than him who does not attend to it, is surely a poor thing. But this is not like the eating of meat, for infant baptism is in the place of and supplants the baptism appointed by our Lord. Man is not at liberty to appoint any religious rite he may choose, simply because it is not mentioned in the scriptures, but he is at liberty to use any article that may prove wholesome for his body, provided that he does not thereby cause some weak brother to stumble. The Lord proceeds with us upon the principle that we know some things and need not be taught upon them. In these matters he has left us free to use our judgments, in eating meat, wheat bread, corn bread, potatoes, apples &c. &c. or not as we may judge best.

I have made this digression in showing how several passages of scripture may be perverted, to reach a very important principle, viz. That there are certain things in which God has left us entirely free, having enacted no law in the case, in which instance we are to "let every man be fully persuaded in his own mind." In all those cases where no law is enacted, so far as it relates to our individual relation to God, and interferes not with any one else, the matter is unimportant, and we may do or not do, without incurring any guilt. But even this liberty of ours must be used without abusing it. We must be careful too, and determine the precise point where established law ends, and where human discretion begins.

The apostle now proceeds to tell us what the scripture is given for, after enjoining it upon Timothy to continue in it. What then, was the scripture given for? One would suppose, in observing the practice of most of the teachers of the present day, that the object the Lord had in giving the scripture, was that we all might have a proof-book to refer to in proving our doctrine. If we turn our attention to the Romanist, as he stands before his audience, or as

he writes in defence of his cause, and notice his references to the scripture, it would appear, that the object of the scripture must be to prove or to answer as a proof-book for holy mother church.—Every reference made to the Bible is to find something to sustain or prove the doctrine of Romanism. If we look at the practice of one of the apostles among the Latter-day Saints, we see him standing before the people with the Bible in his hand, quoting it to prove his doctrine. Here on the other hand, stands a Universalist, quoting scripture to prove that all will be saved.—And there stands a Calvinist, quoting from the Bible to prove his peculiarity. The same may be said of all the sectarian parties in the land. Now I put the question to all: Was the Bible given for this purpose? How does it read? Does the apostle say, "All scripture given by inspiration is profitable to prove our doctrine by?" Had it read in this way, the present practice would be tolerable correct. But it reads very differently. "All scripture given by inspiration is profitable for doctrine." The scripture is the doctrine itself, not the proof of it.

Some men, when about to address an audience, promise to prove their doctrine by scripture. This is generally thought sufficient. But this is by no means satisfactory. Indeed, it is a certain evidence that they intend to preach some other doctrine—something not in the scripture. But, if they prove it by scripture, is not that sufficient? There is no such if in the case. No doctrine can be proved by scripture only what is contained in that precious document itself. That doctrine we are not obligated to prove, for God proved it when he gave it to the world. He sent his Son from heaven, accompanied by such wonderful demonstrations of his divinity as to carry conviction to the candid wherever he went. After his resurrection, he was shown alive by many infallible proofs. The word was first spoken by this glorious person, and afterwards testified by his faithful witnesses, God also bearing them witness with signs and wonders and diverse miracles and gifts of the Holy Ghost, according to his own will. Those able ministers of the New Testament, delivered to the world the doctrine of Christ, accompanied by God's own proof. It is not therefore, given as a proof book, but given for doctrine already proved.

It is not our business to go about trying to prove our doctrine, but to lay aside all our doctrines and preach the scripture, which is

preach the scripture, the "faith once delivered to the saints," the doctrine of Christ itself, and nothing else. We are to take the scripture for our creed, preach it, believe it, hold to it, and defend it against all the assaults made against it by its enemies. It is true, we have a right to call in to our aid illustrations from nature from the various sciences and from all the learning of the day, to enforce the doctrine of the scripture upon the minds of the people; but we have no right to call out from scripture quotations to support some notion or doctrine not found in the scripture. This latter is quoting the language of the Holy Spirit of God to sustain some doctrine or commandment of men, or trying to make a witness of the Holy Spirit to prove some doctrine not taught in the Bible. It is wicked enough to teach something not authorized of heaven, but to add to this the awful sin of trying to make a witness of the Holy Spirit to prove it, is no better than attempting to purchase the power of imparting the gift of the Holy Spirit with money.

Some men ridicule the idea, of any people simply holding what the scripture teaches. I have heard them do it. They say, they never know where to put their hand on such a man—they do not know where to find him. They tell the people some times in a lively way, that if they ask one of us the question; What do you believe? he will answer, The scripture. Ask him what do the scriptures teach? He will say, what I believe. In this way, he goes in a circle, and you cannot tell where to put your hand on him. Ridicule the answer as any man may, we insist that it is not only correct, is as definite and far an answer as can be given. There is no way in so few words, that I know of, that a more expressive answer can be given. Suppose for instance, I ask a Methodist the question: What do you believe? He holds up his book of Discipline, and responds: "I believe the doctrine taught in this book." Is not the answer fair? I ask the Presbyterian for the same question, and he holds up the Confession of Faith declaring that he believes the doctrine taught in that book. Does he not answer me correctly, and without any evasion in the case? Surely he does. But when I am asked what I believe, and I hold up the New Testament, and declare that I believe the doctrine contained in that book it is a perfect evasion, a mere quibble, and he who asks the question does not know where to find me. Well, let him show me his creed, declaring that he believes the doctrine contained in it, and I will soon tell you where to find him.

A Methodist objects, stating, that his church has honestly set forth her doctrine, in 25 articles of faith, and numbered them off, so that any one can see them, and know exactly what they believe: but we are ashamed to make out our articles of faith honestly and let the world see them. If it will assist any one any, in ascertaining our precise faith, to see a few of our articles of faith definitely and honestly set forth, in our printed creed, I will refer them to more than 25 articles, and bind myself to find them all in three chapters of the New Testament. Do you wish to see some of our articles? Well, I will present some of them. I believe that most of the creeds of other denominations have an article concerning the church. We then, may have one on that point. Here then, it follows:

Art 1. "There is one body."

This is a great article of faith, and without any hesitation, we allege that it is the best article of faith, concerning the church of God, or one that has his approbation.

Art. 2. "There is one Spirit."

As all other churches have an article concerning the Holy Spirit, so have we an article touching this great point of Christian doctrine. When the Lord created the first human body, he made one human spirit to dwell in it, and when he formed the church the body of Christ, he sent one Comforter, one Holy Spirit to dwell in it and consequently declares, "there is one Spirit. "—but one Spirit. Whenever two spirits inhabit one body it must remain in a distracted state, be divided or one of the spirits dispossessed. The most common way, of late, is to divide the body, and make two of it, that each one may have a temple to dwell in. In the Savior's time, it was most common to dispossess one of the spirits.

Art. 3. "There is one hope."

The creed-makers, I believe, have overlooked this important point of Christian doctrine, and have made no article of faith, touching our hope; but the Framer of our creed, in his wisdom, has overlooked nothing. He declares, "there is one hope," or but one hope.

Art. 4. "There is one Lord."

All other creeds have an article concerning the Lord, though they differ widely from ours. We shall plead for ours, and defend it against any rival claims. No other one is as good, not even those who say, "he is the very and eternal God."

Art. 5. "There is *one* faith."

Other creeds have an article on faith; why may we not? We have one then, as explicit, plain and clear as any other in the world.

Art. 6. "There is one baptism."

Others have an article on baptism; so have we; and wherever theirs differs from ours, it is most positively wrong, for ours is infallibly correct, as all admit.

Art. 7. "There is one God and Father of all, who is above all,
in all and through all."

The creeds of other denominations have an article concerning the Deity, so has our creed, however much our article may differ from all others. We now invite all to come and compare articles, and whenever any article on these subjects differ with these, our neighbors may prepare to make corrections, for the above articles are infallibly correct.

The Lord made one body, put one spirit in it, inspired it with one hope, strengthens it by one faith, initiates into it by one baptism, governs it by one head, and is one God and Father over all, blessed forever and ever. These articles of faith all pertain to the unity of the body of Christ; while most of the articles of latter times tend directly to division.

The next seven articles of our faith are all practical and may be found 2 Pet. ch. 1. They are additions to our faith and essential additions too. Our creed is so far from teaching that faith alone is a most wholesome doctrine and very full of comfort, that it enjoins it upon us to add seven articles all practical articles to our faith, that we may be sure never to fall, and ultimately gain an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. After speaking of having escaped the corruptions in the world through lust and being made partakers of the divine nature, the apostle says, "and besides this, giving all diligence, add to your faith 1. Virtue, 2. Knowledge, 3. Temperance, 4. Patience, 5. Godliness, 6. Brotherly kindness, 7. Charity. These seven articles of faith, though practical, and essential to our entrance into heaven itself, are not found in any creed that I am acquainted with but our own—the New Testament. What excuse other creed-makers have for leaving them out I am unable to tell.

I have now enumerated fourteen articles of faith as definitely as any one can enumerate that many from any other creed in the

world. I will now refer to sixteen in one short chapter of 13 verses. 1 Cor. 13th ch. The great subject of charity or love is spoken of by all parties, but strange to tell, among all the articles of faith we have seen, there is not one article on this great item of Christian doctrine—this new commandment of our Lord, in any creed but our own. So important has our great Exemplar thought this item of the Christian faith, that he has given us sixteen articles upon it; seven declaring what charity or a charitable person will do; and nine declaring what charity or a charitable person will not do. I will first enumerate the things that charity or love will do. 1. It will suffer long, 2. It is kind, 3. It will rejoice in the truth, 4. It will bear all things, 5. It will believe all things, (all things of God), 6. It will endure all things, 7. It hopes all things. These are the seven things, or practical articles love or a lovely person will do. The next thing is to point out what love will not do. 1. It will not be envious, 2. It will not vaunt itself, 3. It will not be puffed up, 4. It will not behave itself unseemly, 5. It will not seek its own, 6. It will not be easily provoked, 7. It will not think evil, 8. It will not rejoice in iniquity, 9. It will not fail.

Now do you wish to know whether you are a charitable person? Look not then at your feelings. Look not within you. But look where you can see and know. Are you in the daily habit of doing what Paul says love will do, and do you abandon everything which he says charity will not do? Then, does God decide you to be charitable and although tongues, prophecies, and the supernatural gift of knowledge, have long since passed away, as they only belonged to the infantile state of the church, and have finished the work assigned them, yet your love shall not fail, but will continue to bloom, not only in time, but co-existent with years of God. It first emanated from the bosom of the eternal fountain of all love and all good—the bosom of God, and issued in the flowing blood of Jesus, "the Lamb of God that takes away the sins of the world." It shortly exhibits almighty power in binding together mighty hosts of Jews and Gentiles in one vast congregation, and is the golden chain which binds the whole family in heaven and upon earth, and will continue to dwell among the heavenly hosts, connecting and uniting all the shining hosts in the eternal ages yet in anticipation of all the good and virtuous.

If then; you want articles of faith, here we have infallible articles, in the scripture, the book of God has given for doctrine. Will you receive them? If you will, God will receive you, but if you

reject them, God will reject you. Nothing is more certain. The scripture is given for doctrine, for reproof, for correction, for instruction in righteousness. Will you have it for this purpose?—If you will not, you had as well deny it at once. If you will have the scriptures for the purpose for which they were intended, you cannot have them in any sense that will do you any good. But if you will receive the scriptures and use them for doctrine, reproof, correction, and instruction, what will it avail? What is all this for? The apostle answers: "That the man of God may be perfect, thoroughly furnished unto all good works." Is not this enough? If the Heavenly Father, has given us the scripture for doctrine, &c "that the man of God may be perfect, thoroughly furnished unto every good work," what more could we ask? What more do we need?

Seeing then, that the scripture is given for doctrine, what excuse can any man or set of men have for making doctrine, and attempting to prove it by scripture? Is not his attempting to prove it by scripture, a certain evidence that he has some doctrine not contained in the scripture? What excuse can any man make for not taking the doctrine of Christ itself, as the man of his counsel and the rule of his faith? Surely no excuse worthy of a man, much less of a Christian. We however, possess this advantage: every party under heaven is bound to confess our creed right. Indeed, they look upon it as such good authority, that they quote it to prove their own creeds right.

One more point, brethren, and I am done. Do we walk worthy of this creed? The best faith under heaven cannot save us, unless its sacred principles are carried out in our lives. So the best creed on earth cannot save us and will do us no good, if we merely talk about it and argue about it, and do not conform to it in our lives. When we come to close life's wearisome journey, we shall have no doubts about the correctness of our doctrine; but, in retrospecting our lives, the great question will be, have I obeyed from the heart the form of doctrine delivered me? Have I conformed to the doctrine taught me in the word of my Lord and Master? Here is where care is wanting on our part. We have God's truth, and if we follow its holy dictation, it will lead us to glory, to victory and to heaven. It will guide us safely to the city of God, to where we shall see Him who is the object of our love, to Him who will explain his word to us all, so as that there shall be no mistake. To his name be honor and power everlasting.

CHAPTER XIX

*On Washing the Saints Feet**

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

Beloved Hearers; The subject of our discourse on the present occasion is not of our own choosing, but is upon which we have been requested to deliver a discourse by many of our respectable, devoted and religious hearers. It is a subject upon which many pious and devoted Christians have felt greatly at a loss to know what to do, and one which it seems difficult to get many persons to understand. In treating upon it then, it will not be our place nor design to dogmatize, and use severe sarcastic language in reference to those who may differ with us; but it will be our purpose to enquire what the will of the Lord is, touching this matter. And whatever it may be, it certainly can be done by every good man; with as much satisfaction as any thing taught us in the holy book.

All we ask of those who may differ with us, is to give us a patient and impartial hearing, and then, if we cannot agree, it is hoped the disagreement will be greater than it was before.

1. We shall examine the Old Testament feet-washing.
2. We shall enquire whether feet-washing was appointed at the same time the Lord's supper was.

In considering the subject we shall observe the following order:

3. We shall enquire into the "all things which Jesus commanded."
4. Examine John 13 and 1 Tim. 5: 10.
 1. The first mention of feet-washing in the Bible is Gen. 18: 4. It was mentioned by Abraham, when the Lord appeared to him in the plains of Mamre as he sit in the tent-door in the heat of the

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day. Moses says, that on this occasion Abraham "looked, and lo, three men stood by him: and when he saw them he ran to meet them from the tent-door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: let a little water I pray you, be fetched, and wash your feet, and rest yourselves under the tree. "—Washing feet in this place appears to be an act of hospitality, as much as any of the other acts of kindness shown towards these divine visitants by the venerable Abraham.

The next we hear on the subject is from Lot, who addressed the divine messengers, who visited him in the city of Sodom, as follows: "Behold now, my lords, turn in, I pray you, into your servants house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways." Gen. 19: 2. In this passage also the washing of feet seems to have been one of the items of entertainment practiced by this highly favored saint of God. He evidently did not consider it an ordinance in a worshipping assembly, any more than any of the other acts of hospitality shown on the same interesting occasion.

The next mention of feet washing in the Bible is from the lips of Laban, addressing Abraham's servant, sent to intercede for Isaac, in obtaining his beloved Rebecca, who afterwards became his wife; in the following words: "Come in thou blessed of the Lord; wherefore standest thou without? for I have prepared thee a house and room for the camels. And the man came into the house and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet and the men's feet that were with him."

Gen. 34: 31. 32.—In this place also it is a part of the servants entertainment.

Another occasion on which feet-washing is mentioned, is found in the account of Joseph's brethren buying corn of him in Egypt, in the following words: "And the man brought the men into Joseph's house, and gave them water, and they washed their feet." Gen. 44: 24. Here again we find washing feet among other hospitable acts.

Feet-washing is mentioned by the Lord himself in the following language to Moses: "Thou shalt also make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt

put water therein: for Aaron and his sons shall wash their hands and their feet thereat." Ex. 30: 18, 19. This feet-washing was evidently for a different purpose, from any of those already mentioned, and was confined to Aaron and his sons; and included the hands as well as the feet.

Another place in which washing feet was a hospitable act is the following: "So they brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink." Ex. 19: 21.

Washing feet is mentioned by Abigail, to the servants of king David, who were sent by him to commune with her concerning becoming his companion; in the following words: "Behold, let thine handmaid be a servant to wash the feet of the servants of my lord." 1 Sam. 25: 41. In this case it is evidently intended as an act of kindness, and hospitality.

In 2 Sam. 11: 8, David commanded Uriah to "Go down to thy house and wash thy feet," but this of course does not relate to our subject.

David mentions washing feet with blood, Ps. 58: 10, but this of course is a mere figure, and not a literal washing of any kind.

Solomon sings of washing his feet, Song. 5: 3, but this of course does not allude to our subject.

I believe I have now referred to every place where feet-washing is mentioned in the old Testament, and from these passages, I think it will appear evident that the washing of a friend's feet, or providing water for him to do it himself, as all will see was the case in most of the instances referred to, was anciently one of the most common acts of hospitality, and an essential part of entertainment, extended to honorable, great and welcome visitors. Washing feet was done, like all other kind acts of entertainment, to show respect to those upon whom it was bestowed; and consequently when a certain woman wished to show superior respect to the Savior, she washed his feet with her tears. See Luke 7: 38.

2. We shall now proceed to examine whether feet- washing was appointed at the same time of the Lord supper. We have already seen that it was practiced long before New Testament times, and consequently that it could not have been instituted by the Savior.—As it was a custom in the world before the Savior came into the world, he could have done no more than enjoin its observance, as

he did any other act of kindness or goodness bestowed on man by his fellow man.

As I wish to examine the matter candidly, I will now proceed to show that the matters recorded John 13, were not done at the same time the Lord's supper was instituted. If we can show that they differ in time or place,—that is if we can show that the feet washing of John 13, and the Lord's Supper, do not agree in time or place, the position now taken will be established. We will then see if they agree in time first. Paul gives us a clew to the time of the communion 1 Cor. 11: 23. He says, "the Lord Jesus, the same night in which he was betrayed, took bread," &c. Now if we can determine the time of the betrayal, we shall have the time of the communion, for Paul says, it was on "the same night." We next invite your attention to the Savior's language Lu. 20: 26, "Ye know that after two days is the passover, and the Son of man is betrayed to be crucified." This places the betrayal, and consequently the communion, at the time of the passover. Now turn to John 13: 1, where feet-washing is introduced, with this language: "Now before the feast of the passover," &c. These passages, it appears to us, place feet-washing before the passover, and the communion at the same time with the passover. Now if the "Lord took bread" &c, as stated by Paul, on the same night in which he was betrayed, and if the betrayal and communion were at the same time as appears from Mat. 26: 2, and if the transactions of John 13th, took place before the pass-over, as stated in the first verse of that chapter, I cannot see how any reasonable man can help admitting that the communion and feet-washing were not at the same time.

John. 13: 2, speaks of "supper being ended." and verse four, of "rising from supper," and verse 26 of "dipping the sop" which must have been at another supper and yet before the betrayal and communion. If this is correct, the two transactions could not have been at the same time. Now if we are not mistaken, this dipping the sop was at least one supper later than the supper that ended before the feet-washing, and at this last supper when the dipping of the sop occurred, "Some of them thought, because Judas had the bag, that Jesus had said unto him. buy those things we have need of against the feast." Verse 29. Now if the feet-washing and communion were together, both were on the same night our Savior was betrayed into the hands of his enemies, according to Paul's testimony. Yet the supper at which the dipping of the sop took place, appears to have been afterwards, and Judas had not yet betrayed his Lord, and the disciples appear to be making preparation for the "feast." What

feast was there to which the Savior could have referred after the Savior was betrayed into the hands of his enemies?

Now we conclude the supper where the sop was dipped, John 13: 26. 27. is at least one supper later than the one that ended before the feet-washing, but for the purpose of making all possible allowance, suppose we grant it to be the same one. What then took place at the supper? John says verse 27, "after the sop Satan entered into him." (Judas.) Now remember it was after the sop. Was this sop at the last supper? Luke says, "Now the feast of unleavened bread drew nigh, which is called the passover, and the chief priests and scribes took counsel how they might kill him, for they feared the people." Then entered Satan into Judas. (Luke 22: 1, 3.) Now if John is correct in saying that Satan entered into Judas at the time of dipping the sop, and we admit for the sake of argument, that this was at the supper that ended before feet-washing, and if Luke is correct in placing it "before the feast called the passover," our position is settled. In Luke 22: 6, after satan had entered into Judas, we read of his seeking opportunity to betray him. This required some time. At the 11th verse Luke says, "then came the day of unleavened bread, when the passover must be killed." This brings us, to say the least of it possible, to another day after the dipping of the sop, and the entrance of Satan into Judas; and at the 8th verse, of the same chapter, Peter and John are sent to another place, to prepare the passover, at which place the communion was instituted.

We have now shown, as it appears to us, that the feet washing of John 13, and the institution of the communion did not take place at the same time nor place. Other arguments might be adduced at great length, but we deem it unnecessary to extend our argument on this point. If then, this feet-washing was not performed at the same time the communion was instituted, and not at the same supper, it must have been simply after eating a common meal, and has not the least appearance of a church ordinance. Now be it observed, that this is the only passage in the whole Bible upon which any person has ever relied for proof that feet-washing and the communion should be attended to at the same time and place. But on the contrary, we have seen that in Old Testament times, feet-washing was a part of entertainment, and done to confer a good upon the body, as food or raiment, and not simply for the cultivation of the mind and spirit, as the communion.

Now those who are in the habit of washing feet in worshipping assemblies, take it for granted that they are thus commanded to do,

and insist that those who do not practice in the same way they do, are living in disobedience to the commandments of God. But if Jesus never commanded them to do this, as I am confident he never did, they are simply enjoining a commandment of men, and no commandment of the Lord at all. It therefore becomes them to enquire, diligently what the Lord did mean. So far as I am concerned, I should feel fully as justifiable, in performing any other act of hospitality in worshipping assembly as the washing of feet.

It may be urged also, that there are just as many good reasons for eating a supper similar to that in John 13, in connection with the communion, as can be offered in favor of the washing of feet in connection with that appointment. And in order to be consistent on this point, our Tonker brethren, prepare and eat a supper in connection with the washing of feet and the communion. In this they seem not to have noticed the following language of Paul: "When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating, every one taketh before other his own supper: and one is hungry and another is drunken. What! have you not houses to eat and to drink in? or despise ye the church of God and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not." (1 Cor. 11: 20, 22.) What was it the apostle would not praise them in? Certainly not that they were in the habit of "coming together into one place," for he elsewhere exhorts not to "neglect the assembling of yourselves as the manner of some is." He did not refuse to praise them for communing, for in reference to the communion, he says, "I delivered unto you that which I received of the Lord Jesus." Why then did he refuse to praise them? Evidently in this, that they participated in a great feast, in which some became gluttons and others intoxicated and consequently did not discern the Lord's body. In so doing they ate and drank condemnation to themselves, "not discerning the Lord's body."

But my object in introducing this passage is to show, that although this or a similar supper accompanied the feet-washing of John 13, yet Paul forbids the introduction of a supper into a worshipping assembly, and declares that he "praises" not those who do so, "for they come not together for the better, but for the worse." The fact then of that supper being at the time and place of feet-washing did not authorize any one to make a church ordinance of it. Then I conclude, that the time and place of the feet-washing could not authorize any one to make it a church ordinance, as both were at the same time and place.

In the last commission Jesus gave to the apostles, he commanded them to "teach all things which he had commanded them." The import of this must be to teach all things which he had commanded them to teach, for he evidently did not command them to teach all things which he had taught them to do. This is evident from the fact that he told them to "go and preach the last sheep of the house of Israel"—"go not in the way of the Gentiles," &c., which he evidently did not enjoin upon the apostles among the "all things" they were to teach. We take it then, that the apostles taught "all things" of Jesus commanded them. Yet among "all things taught by them, they never taught washing feet as a church ordinance, in a single place. Paul tells us, 1 Cor. 11: 23, 26, what he received of the Lord Jesus, and that which he delivered to the Corinthians, in which he includes the communion, and in which he certainly would have included feet-washing, if he had received both of the Lord to be performed at the same time and place. Yet feet-washing is not mentioned.

I have not read all the books in the world, but in what I have read, including the Bible, I do not recollect of seeing a single intimation in any book, that feet-washing was ever performed in an assembly met for worship, in the early ages of the church. If such a thing was a standing practice, in the early churches, I can see no good reason why it should not have been mentioned in the New Testament Scriptures and early theological works, as frequently as the communion. Such, however, I am certain is not the fact.

The passage, 1 Tim. 5: 4, is the only intimation on the whole subject in the "all things" which Jesus commanded the apostles to teach, and the "whole counsel of God" which they declared to the world. And the manner in which this is mentioned shows that it was the same as that ancient act of hospitality, commonly practised, in entertaining strangers, which is so frequently mentioned in the Old Testament. That I am correct in this I think cannot be doubted, for if the washing of feet had been a standing ordinance in the church, there could have been no widow in the church "three score years old" who had not attended to it—The apostle could not say, "if she had been baptized, if she had communed," &c., for there were none in the church of so great an age, who had not complied with these commands.

The language in the 13th of John stands not in the form of *a* general law, to all alike in the whole kingdom of God, and consequently must be limited to those for whom it was intended. Peter

said, verse 8, "Thou shalt never wash my feet." The Savior answered him, "If I wash thee not, thou has no part with me. ' Now, nothing can be more clear, than that our Saviour does not say, in general, to all in his kingdom, "If I wash thee not, thou hast no part with me." Dear hearer, does he say so to you? If he does it is certain you have no part with him, as he never washed your feet. Yet that language was applicable to those to whom it was addressed.

At the 14th verse also, you will see that the language does not address itself to all alike in the kingdom of God. The Saviour there says, "If I, then, your Lord and Master, have washed your feet, you ought to wash one another's feet." Now can any one be so void of perception, as to say the Savior says, to any church in our time, "If I then, your Lord and Master, have washed your feet, you ought to wash one another's feet?"—Surely not, for this you know would exonerate them at once. To suit the application some make, it should read, "If I then your Lord and Master have washed the apostles feet, all Christians ought to wash one another's feet." But this is entirely another thing.

But the Savior proceeds to address the disciples. "I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things happy are ye if ye do them." What things? Certainly he did not call feet-washing "these things." "These things" refer to any acts of kindness and humility they might be pleased to bestow upon each other, of a similar character with the one he had just performed.

Whenever, then, Christians, in entertaining their brethren, prepare water, to wash their feet or do not themselves, as was the case anciently, in some instances they comply with a very plain and obvious duty; but not any more so than any other part of entertainment. In taking care of the sick it is also a good work, but no more so than any other acts of kindness they may receive at your hand. In all those humble and God-like acts many Christians are fearfully delinquent. "Pure and undefiled religion before God even the Father is this; to visit the Fatherless and widows in their affliction, and keep oneself unspotted from the world."

May the Lord put it into the minds of his people, to enquire into the things of good report, and learn and do his will, and to his name be glory and dominion forever. Amen.

CHAPTER XX

Endless Punishment

(The following is the opening address of the editor on Endless Punishment, delivered on the second day of the debate on the claims of Universalism, with Rev. Bosserman, of Dayton, Ohio, in Lexington, Ohio, September 22, 1856. By the request of many friends who heard the speech, we lay it before our readers. It was delivered perfectly extemporaneously, as every speech of ours was, as we had not time to open a single book to make the slightest preparation after we knew the debate would certainly take place, until we were on the ground. This will account for any lack of method or arrangement in the speech. We have aimed to write it out as near in the precise words in which it was delivered as possible, from memory, and a brief skeleton prepared during the short intermission of an hour and a half day that preceded its delivery, in the midst of talking and greeting friends, who were taking some refreshment on the ground.—B. F.)

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:—I have appeared before you only as a respondent during this discussion till now. Heretofore I have simply replied to the effort of my opponent to prove that all men will be finally reconciled, made holy and happy. Having, in my reply, not only defeated the argument of my friend, but brought negative proof ruinous to his whole system, and going far to establish my affirmative proposition, I am now to proceed to discuss Future Punishment. The proposition, as written by my friend, reads as follows: "Will any part of the human family suffer endless torment?"

Mr. Bosserman has made several strong appeals to your prejudices, only calculated, whether so intended or not, to prevent a candid hearing and deliberate decision. Similar appeals might be made to induce you not to believe in the existence of a fine, chain-gang, prison, penitentiary or gallows in this world; but after all his

*Biographical Sketch and Writings of Elder Benjamin Franklin, Vol. 1. 1880.

fine rhetoric, sensible people would still believe in the existence of such places of punishment. Nor would it avail anything with them should he read to them as tenderly and affectionately as he told his experience last night, during which he shed tears, or thought he did, as I judged from his applying his handkerchief to his eyes. He might, in the most feeling manner he could invent, tell the mothers present, that if there be such places of punishment, they know not but the tender infants in their arms may be the victims, and they may be separated from the objects of their fond embrace. But not many of the mothers here could be induced, by such argument, to deny the existence of such places of punishment, or to try to reform their children by making them believe that there are no such punishments. Good mothers believe, or rather they know, there are fines, jails, etc., and let their children know it, and advise them how to live so as to avoid them. In the same way, a good mother does not deny the existence of a place of punishment for the wicked after death, but labors to direct her children as the Lord commands her. to walk in the way that leads to life. The same is true of a good minister of the word of God. He does not deny nor attempt to quibble round the punishment threatened in the Bible, but guides the people in the way of life. No good guide was ever yet found would deny the dangers to which they are exposed he professes to guide safely.

Upon this momentous question, the Bible is the supreme authority. Whatever the Bible teaches is true, whether it suits our notions or not; and it is much easier for us to bow to the Bible than to bend the Bible to us. We shall, therefore, proceed to make a condensed statement of the argument now before you, with some additional argument, to show that people who die in their sins will be judged and punished after death, and that the punishment will be endless. In so doing, I shall grasp as many of the principal passages that I can rely on as possible, that my opponent may have a fair opportunity to make the best response in his power.

1. There is punishment or torment for wicked men after death, The case of the rich man and Lazarus is recorded—Luke xvi, 19-31. At verse twenty-two, we are informed that the "rich man died and was buried, and in hell he lifted up his eyes, being in torment." Such is the testimony of the Lord. The rich man himself testified, saying, "I am tormented in this flame." Abraham testified, saying, "Thou art tormented." The only use we now make of this case is to show clearly that a man was in torment after death. In connection

with this, I quote from Luke xii, 4-5, "Be not afraid of those who kill the body, and after that you have no more that they can do; but I will forewarn you whom you shall fear: Fear him who, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him." Here we find our Lord admonishing his disciples to fear God, because he not only can kill, but after that cast into hell. This could not be true if there were no hell beyond death. This Valley of Hinnom my opponent must find after death—after the body is killed—not merely a place to burn bodies, but in which both souls and bodies may be destroyed after the body is killed.

2. The next passage I shall quote to show that the Lord reserves the ungodly unto the day of Judgment to be punished, is 2 Pet. ii, 9: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." In the same letter (iii, 7,) the Apostle says: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Both of these passages are in the same spirit, setting forth the fact that the world is reserved for the day of judgment; and the latter connects the coming of Christ with the day of judgment. Let us hear Paul, whom Mr. Bosserman tried to prove a Universalist on last night, giving a charge to young preachers: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." 2 Tim, iv, 1: Here we have an account of judging the dead at the appearing and kingdom of Christ. This connects the coming of Christ and judgment together, and shows by the dead, as well as the quick, or the living, being judged, that it will be after death. But we must hear the Apostle Peter in his first sermon to the Gentiles (Acts x, 42): "And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the judge of quick and dead." Here again, we have judgment of both the living and dead. We must be explicit on this point, and afford clear light to show that the dead will be judged, as my friend is slow to learn. The Apostle Peter, speaking of a certain class of the dead, viz., the antediluvians, tells us for what the Gospel was preached to them in the days of Noah, as follows: "That they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet. iv, 5.) In the verse preceding this, speaking of other vile characters: "Who shall give account to him that is ready to judge the quick and dead," we find the dead included.

If the foregoing does not satisfy any candid mind that our Lord will judge the dead, look at the following: "But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you." (Matt. xi, 22.) Hear the Lord again: "For I say unto you, it shall be more tolerable for the land of Sodom in the day of judgment than for thee." The Sodomites had been buried in ruins ages before this; the cities Tyre and Sidon were destroyed from the face of the earth many long centuries before the Lord uttered these words; yet he declared that they should be in the judgment with the generation to whom he spoke. No man ever made even a plausible show of argument on the question here in dispute, who denies that this passage teaches a judgment after death. Let us attend to the teaching of the Lord again. He says, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas; and behold, a greater than Jonas is here. The Queen of Sheba shall rise up in judgment with this generation, and shall condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here." (Matt. xi, 41-42.) We have now found that the antediluvians, those of Tyre, Sidon, the land of Sodom, the Ninevites, and the Queen of Sheba, all dead and gone ages before our Lord's lifetime, are included in the judgment of which he spoke. But this is not all. There are more than these to be there. Look at the following: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment." (2 Pet. ii, 4.) Here we have the angels that sinned reserved unto judgment. Let us hear about these angels that sinned once more: "And the angels who kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." (Jude 6.) There has been no judgment in this world since the writing of these scriptures, at which the citizens of Tyre, Sidon, the land of Sodom, Nineveh, the Queen of Sheba, the antediluvians, the angels who sinned, with those to whom the Lord spoke, to say nothing of all who have lived since, were present. The reason is, that, "as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them who look for him shall he appear the second time without sin (or sin-offering) unto salvation." (Heb. ix, 27-28.)

3. We shall now connect the coming of Christ, day of judgment and resurrection of the dead together. Indeed, the passage

just quoted puts judgment after death, and the coming of Christ at the same period. The gentleman has quoted Isaiah xlv, 23-25, and applied it to the resurrection state. In this he is right; for Paul quotes the same passage and applies it to the same state, to prove that we shall all stand before the judgment-seat of Christ. (Rom. xiv, 10, 11.) Let us hear him: "But why dost thou judge thy brother? or why dost thou set a naught thy brother? for we shall all stand before the judgment-seat of Christ." Now, Paul, let us hear you prove this? "For," says he, "it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then, everyone of us shall give account of himself to God." The identical passage, then, quoted by my opponent to prove that all will be saved, is quoted by Paul to prove a judgment; and, as it relates to the resurrection state, it proves a judgment at the resurrection state, it proves a judgment at the resurrection of the dead.

But, my friend no doubt is anxious to hear from 1 Cor. xv, 22, 23. Let us hear the Apostle then: "As in Adam all die, even so in Christ shall all be made alive, but every man in his own order; Christ the first fruits, afterward they that are Christ's at his coming." The making all alive, predicted in this passage is the raising all from the dead. This the passage declares shall be "at his coming." This, beyond controversy, connects the coming of Christ and the resurrection of the dead. But this passage does more than this: at the coming of Christ and the resurrection of the dead it discriminates between those "that are Christ's" and those that are not his. The expression "they are Christ's" implies that there are some not his, and this is at his coming and the resurrection of the dead. These discriminations between those who are Christ's and those not his at his coming and the resurrection of the dead, are ruinous to the whole theory of friend Paul makes the same discrimination, speaking of the just and unjust, in his allusion to the resurrection of the dead in reply to Tertullus (Acts xxiv, 14.): "There shall be a resurrection of the dead, both of the just and unjust." The Lord himself makes the same discrimination in the words, "Thou shalt be recompensed at the resurrection of the just." An intimation of the same discrimination in the resurrection is found in Luke xx, 35, in the following words: "They who shall be accounted worthy to obtain that world, and the resurrection from the dead." See also Dan. xii, 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." He follows in the same passage: "And they that be wise shall shine

as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." The same is inculcated in John v, 28-29: "Marvel not at this; for the hour is coming in which all that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation." Thus you perceive that in every allusion to the resurrection, the Lord discriminates in some form or other between the righteous and wicked. We close this part of the argument with John's account of the matter. In his splendid vision, in the island of Patmos, he appears to have presented to him, and passed before him, in one grand panorama, the whole period called "Time," the delivering up of the souls in the invisible state, the collecting of the bodies from both land and sea, or the resurrection of the dead and he says: "I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

Now, cast your eye back, and take one solemn look at these expressions touching the resurrection, and see the discrimination between the righteous and the wicked, such as, "they that are Christ's at his coming"—"they that shall be accounted worthy"—"the resurrection of the just"—"a resurrection both of the just and unjust"—"they that be wise"—"they that shall turn many to righteousness"—"they that have done good"—"were judged every man according to their works"—and then tell what these continued and oft-repeated discriminations between the righteous and wicked mean, made at the resurrection of the dead, the coming of the Lord and day of judgment. Recollect it is after death; the quick and dead are present. The antediluvians, Tyre, Sidon, those of the land of Sodom, the Queen of Sheba, Nineveh, the angels that sinned, those to whom the Lord in his lifetime spoke, and all that are in the graves, with all alive on the earth, are there to be judged according to their works. "Those whose names were not found written in the book of life were cast into the lake of fire," Here is the last state of the disobedient.

But while I am making an effort to grasp as full a summary as possible, in my opening address, that my friend may have a fair opportunity to make response, if he has any, I proceed to another class of evidence upon the state of those who die in their sins. These passages are negative proofs, some of which have been re-

ferred to. The Lord says: "He that believeth on the Son has everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him. (John iii, 36.) This passage looks forward as far as unbelievers can be found, and declares that "he that believeth not the Son shall not see life." Jude, 12, 13, describes these. He says, "They are clouds without water carried about of winds; trees whose fruits withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." This description certainly follows these down to their last state. Let us hear the holy Apostle again: "For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ, whose end is destruction." (Phil, iii, 18, 19.) The end of these corrupt persons is unquestionably their last state. If their last state is destruction, as here affirmed, it is all the veriest nonsense to speak of their ever being saved. The same high and holy authority, comparing corrupt characters to "thorns and briars," says they are "rejected, and nigh unto cursing, whose end is to be burned." (Heb. vi, 8.) Here is the last state of a man whom the Lord declares it impossible to renew again to repentance: "he is nigh unto cursing, and his end is to be burned." Let us hear the Lord while upon this fearful and momentous point. He says: "If ye believe not that I am he, ye shall die in your sins." (John viii, 24.) Just before, he had said: "Ye shall seek me, and shall die in your sins; whither I go, ye can not come." One of these expressions declares that those who believe not shall die in their sins, and the other declares that those who die in their sins shall not go where the Lord is. or shall not enjoy him. This passage never was and never can be harmonized with the theory that all will be saved.

One man, while the Savior was upon his public mission, like many idle speculators of our time, more curious to know the precise number that will be saved than desirous to learn his Lord's will, or do it when learned, inquired, "Lord, are there few that be saved?" Now, I can but think that if my friend had been there, that he would have responded, "Why, my dear sir, they all will be saved." At least, such is the doctrine he is here to prove. But such is not the doctrine taught by our Lord. He gave that man a much more solemn lesson. Let us be attentive to his words: "Strive to enter in at the straight gate for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without,

and to knock at the door, saying, Lord, Lord, open unto us! and he shall answer and say unto you, I know ye not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I know not whence you are; depart from me all ye workers of iniquity." (Luke xii, 23-27.) This language can never apply to men in this world. The language of the Lord to men in this life is, "they who seek shall find," "They who ask will receive,"—to "Those who knock it shall be opened." "Whoever will may come," "He who cometh to me, I will in nowise cast out." As we sing, "The doors of Gospel grace stand open night and day." But this language applies to a time when the door of grace will be shut; when the applicant for admission shall not gain an entrance, but shall be thrust away, followed with the awful language, "Depart, ye workers of iniquity, I know you not." Here follows the Lords' own reason: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh as desolation, and destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall you call upon me, but I will not answer; they shall seek me early, but they shall not find me." (Prov. i, 24-28.) This reaches beyond time, beyond the day of grace, beyond this world, and beyond all Gospel invitation—beyond all repentance. To this list I will add but one more passage on this point. I allude to the closing words of the New Testament: "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, 19.)

Let us glance our eye over this list, and grasp as far as possible the amount of it. What, then, shall we think of the man would try to prove that those will be saved whom the Lord declares "shall not see life; " "upon whom the wrath of God abides; " "who died in their sins; " of whom Jesus said "whither I go ye can not come; " those whom he styles "trees twice dead and plucked up by the roots; " "To whom is reserved the blackness of darkness forever; " "whose end is destruction; " "rejected, nigh unto cursing, whose end it to be burned; " "who shall seek to enter in but shall not be able; " but shall be thrust away with the sentence "Depart from me, all ye workers of iniquity; " whom the Lord will "mock when their fear cometh; " "who shall have their part taken away out of the book of life, and out of the holy city, and out of the things which are writ-

ten in his book." We say, what shall we think of him who teaches, and tries to make men believe, that those to whom his language applies, shall be saved? Does he believe his Bible?

Having now followed punishment, not only to the after death state—not only to hades but to the day of judgment, at the coming of the Lord and the resurrection of the dead, when those whose names are not-written in the book of life are sentenced to the lake of fire, (as our Lord expressed it. "cast into hell, where the worm dieth not and the fire shall never be quenched, ") or gehenna—we.. are ready to look at its duration. My friend need not trouble himself about old Gesohenna, near Jerusalem, where criminals were executed, and dead bodies consumed; for its fires had gone out some four hundred years before our Lord uttered this fearful language. The Savior was not threatening a punishment (like our Universalist friends in finding a hell for the wicked at the destruction of Jerusalem), that he knew to have been done away four centuries when he uttered the language. But we must proceed to the duration of this punishment. We do not read of an "endless hell," my friend says. True, for he good reason that hell is a place; and an endless place; and an endless place would be rather a long place. We affirm nothing about the length or width of this place of punishment; but the duration of the punishment we affirm is endless. This is intimated in our Lord's words: "He who shall sin against the Holy Ghost hath never forgiveness; but is in the danger of eternal damnation." (Mark iii, 29.) Here the terms used to express the perpetuity of unpardoned or condemned state are as unlimited in duration as human speech can employ. How can you express the unlimited duration of a man's unpardoned state in stronger terms than to say "he hath never forgiveness? The same kind of unlimited duration, or perpetuity, is given to the fire of hell. The Lord says, "It shall never be quenched." What is the meaning of this? and what shall we think of him who will try to prove that this punishment shall have a termination? This can only be, when that which the Lord says "shall never be" shall come to pass, or when Universalists shall prove that our Lord's words are not true.

My opponent is right in applying the expression "The Lord God shall wipe away all tears," to the eternal state. John so applies this expression (Rev. xxi, 4,); but John soon finishes his description of those in the holy city, New Jerusalem, and just four verses after gives an account of others not in the holy city, but of whom we have the following overwhelming language: "But the fearful, and

unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death." Recollect this is in the resurrection state, at the precise period when all tears shall be wiped from those in the holy city, where there shall be no death. As my opponent desires a little light, touching the object of this "lake of fire," I am willing to contribute my mite to enlighten him. Matt. xxv, 41, we are informed that it was "prepared for the devil and his angels." As he has also asked, so significantly, learned and piously, "What or who is the devil?" I feel also under some obligations so assist him a little on that point. The Lord says: "He was a murderer from the beginning." Again, he says, "When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." (John viii, 44.) Such is a hint of his character. In the same connection, we are informed that "he abode not in the truth." From this we learn that he was in the truth, but abode not in it. This "everlasting fire," (Matt. xxv, 41,) prepared for the devil and his angels, is the same that the Lord says shall never be quenched, into which vile characters shall be cast immediately after the judgment, which we have seen followed immediately the coming of the Lord and the resurrection of the dead.

The angels who sinned, we are informed, (Jude 6,) "he hath reserved in everlasting chains of darkness unto the judgment of the great day." "Chains, under darkness," here used as a figure of the power by which they are held, or bound, are called everlasting. "Everlasting" here does not come from the Greek *aionion*, but from *aiodios*, which occurs in but one place in the New Testament. In that place it expresses the perpetuity of the Godhead, and his power, in the following words: "Even his eternal power and Godhead." This word means endless, or unlimited, duration, and is so used in the only two occurrences it has in the New Testament. The same word, then, used in the Christian Scriptures to express the perpetuity or eternity of the power and Godhead of the Deity, expresses the perpetuity, or eternity, of the powers by which the angels that sinned are bound in punishment. The chains, or powers, in which they are bound, are everlasting. (See Jude 6.) The fire prepared for the devil and his angels is everlasting (Matt. xxv, 41.) The punishment is everlasting (Matt. xxv, 46.) Angels can not die in any such sense as to be incapable of punishment, nor men in the resurrection "die any more" in any such sense as the natural death, for the Lord says of those in the resurrection, "neither can

they die any more, but are as the angels." This corresponds with the Lord's own words, "Their worm dieth not." In this same sense, the Lord affirms that man "is not able to kill the soul." It can not die as the body dies, and become incapable of punishment. But it can suffer the "second death," which means the same as "destroy in hell," or "lose his own soul," or "suffer the vengeance of an eternal fire," or "everlasting punishment."

Some destructionists have concluded that if the wicked have eternal existence, they will have "eternal life." But this only shows how loosely and carelessly they have thought upon the subject. "Eternal life," in no place, that we are aware of, in the New Testament, means simply eternal existence. Nor does immortality ever simply mean eternal existence. These terms always mean more than mere eternal existence. Where eternal life is presented as an object to be sought, it is not mere eternal existence; but it includes all the blessedness and glories of the redeemed. It is that form of speech in which a part is used for the whole. The same is true of the word "lost." When the Lord speaks of a soul being lost, the word lost involves all the evils of the state of perdition. The single expression, "second death," involves the same. Lost, destroyed, perished, all mean the same, and indeed come from the same Greek word, and when applied to the wicked in the future state, involves precisely the same as punishment, torment or misery, involving all included in the state of perdition. Any man who undertakes to explain "second death" to mean one thing, "lost" another, "perished" something else, and "destroyed" different from all the balance, will only blind himself, and all who hear him, in the labyrinths of his meanderings in the dark. No matter how many forms of speech, both figurative and literal, may be applied to the punishment of the wicked in the eternal state, the thing they refer to is one—always the same. Every expression that refers to that thing, always means the same. The same is true of the state of glory. It is no matter whether it is called "life," "eternal life," "immortality," the "joys of the Lord," or "a crown of life," it means the same.

The Lord involves the whole, on both sides, in the two expressions, "everlasting punishment" and "eternal life." All that awaits the disobedient, and will ever be visited upon them on account of the disobedient, and will ever be visited upon them on account of sins; is embodied in the short, but awful expression, "everlasting punishment." All that the whole Bible means by every expression touching the state of the wicked after the resurrection,

no matter what the form of speech, nor whether figurative or literal, is concentrated and embodied in this short but fearful expression, "everlasting punishment." In the same way, all that the Bible means by all the expressions, both figurative and literal, touching the state of glory, is embodied or concentrated in the short but important expression, "eternal life." The latter includes heaven and all that heaven means; the former includes hell and all that hell means.

The passage that we are now commenting upon is the close of our Lord's discourse. (Matt. xxv, 46.) The first thing we shall observe is the ground of admission, or that which the Lord gives as the reason of the separation of the two classes. He says, a few verses previous to the one we have been commenting upon, and when drawing his discourse to a conclusion, he will say to the righteous or those on his right hand, "Come, ye blessed of my Father," His reason for this invitation is, "When I was hungry ye fed me," etc. They inquire of him, When? He answers, "Inasmuch as ye did it to one of these the least of my servants, you did it to me." He will regard your acts of beneficence to the poor as done to him in person. But to those on the left hand he will say, "Depart, ye cursed, into everlasting fire prepared for the devil and his angels." His reason for this sentence is, "When I was hungry ye fed me not," etc. They inquire, When? He responds, "Inasmuch as you did it not to me." He regards their omission of humanity to the poor as done to one of these the least of my servants, you did it not to him in person, and makes this the basis of his procedure in the last judgment. So much for the Lord's reason for his decision. The sentence is, "These shall go away into everlasting punishment, but the righteous into life eternal." The next thing to observe is, that the judgment of both parties is at the same time. The sentence of both parties is on the same occasion. The entrance of both parties into the respective places assigned them is at the same time. The entrance of the righteous into "eternal life" is not their entrance into Christianity, for the Lord never refers to a man's previous Christian acts of beneficence as a reason for his reception into Christianity; but these had gone through their Christian life, and the Lord refers back to their Christian acts of humanity as a reason why they should enter into everlasting life. If this is not entering heaven and all the joys that heaven unfolds to man, I know not where the passage is to be found that speaks of the entrance into that state. But it is the entrance in© heaven itself—into "life eternal." At the same time, then, that the righteous enter "life eternal" or heaven, the

incorrigible enter "everlasting punishment," or hell. This shows that the states, the state of glory and the state of punishment, in point of time, lie side by side. In point of time, the parties enter and start forward at the same period.

How long will these states, or that which is received in them, last? Respecting the state of glory, or the life external, there is but one mind. Its perpetuity shall be co-existent with the years of God. In the same sentence then, in reference to those who enter their final destiny at the same time, the Lord used the same word to express the duration of the punishment of the wicked. That word is *aionion*, here translated "everlasting" in one place, and "eternal" in the other. As Dr. Clarke says, "It is as likely that the state of glory shall have an end, as that the punishment of the wicked shall terminate." The word *aionion*, here used by our Lord, can mean nothing but duration, and the same duration expressed by it in one part of this sentence is expressed in the other. If it means endless life, as all admit in one place, then it must mean endless punishment in the other. It can not be used in a limited sense in one part of a sentence and unlimited in another. Let no man, then, trifle with this fearful, momentous and awful passage, but remember this, that the judgment of all is at the same time; the sentence of all is passed at the same time; the entrance of all into their final state is at the same time; and the duration of the condition of all in their last state is, by our Lord, in the same short sentence of two lines, expressed by the same word. As certain as "life eternal" is endless, so certain is the punishment of the wicked endless.

The expression "forever and ever" occurs some twenty-three times in the New Testament, and means unlimited duration, or endless, in every case. It is never used in a limited sense in one place in the New Testament. It expresses the duration of the existence of God, of Christ, of the praises of God, and the punishment of the wicked. It is used in such expressions as the following: "Him that liveth forever and ever, "—"blessing, and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." That these expressions mean unlimited duration—in one instance, the unlimited duration of the life of God, and in the other, the unlimited duration of the praises that shall ascent to him—no man doubts. This expression is found thirteen times in the single Book of Revelation, and ten times expresses the duration of the life of God, the life of Christ, and the praises that ascend to heaven. In all these places it expresses

unlimited duration, all admit. The expression precisely is applied to the punishment of the wicked three times in this same book. Twice it is said "the smoke of their torment ascended forever and ever." Once it is found as follows: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." (Rev. xx, 10.) My opponent may make the old Universalian reply that "there is no day and night in eternity." But this is home-made scripture. No passage in the Bible says so. One passage, speaking of the holy city, New Jerusalem, says "there shall be no night there." In the same passage, speaking of the holy city, it is said there shall be no need of the sun, nor of the moon; but the reason given for this is not that day and night have ceased, but "the glory of God and the Lamb is the light thereof." That day and night have not ceased is evident from the statement that "the gates shall not be shut at all by day. (Rev. xxi, 25.) David, as quoted by Paul (Heb. i, 12), speaking of God, says, "Thy years shall not fail." Years are made of days, and if the years of God fail not, and if the gates shall not be shut by day, there will still be days in eternity. This is the period when all tears shall be wiped from the eyes of those in the holy city, which my friend has rightly applied to eternity. This is also the same period in which "the devil who deceived them shall be cast into the lake of fire, where the beast and the false prophet are, and shall be tormented day and night forever and ever." The same expression here also that expresses the perpetuity of the state of glory, expresses the duration of the punishment of the wicked. The same expression used to express the duration of the life of God, of Christ, of the praises of God, the state of glory in heaven, are used to express the duration of the punishment of the wicked. What, then, ever put it into the heads of men that the state of glory shall be perpetual, but the state of punishment limited? Certainly no Scripture, no argument, no reason, nor anything else, only their desire to have it so.

I admit the conclusion is momentous, fearful and overwhelming. But it is to be recollected that the mission of Christ is the last effort to reclaim our race. Jesus of Nazareth in his teachings, life, miracles and death, is the last great exponent of the love of God to man. He is presented as the chiefest among all the ten thousands and altogether lovely, to woo our whole rational nature and bring us to God. He presents a crown of glory in heaven, with the high and holy inducements of heaven, with all that heaven means, to enlist us and bring us to God. And then, as a last resort, he unvails a

judgment after death, a "lake of fire prepared for the devil and his angels," and declares to the rebellious, the incorrigible, that "their end is destruction—to be burned"—to "go away into everlasting punishment"—"tormented day and night forever and ever." Do you say "the thought is awful!" Then repent; flee to God and seek salvation. You can then know what salvation means. It is not an idle bubble about the salvation of a people never in any danger of being lost; but salvation of those already lost—a salvation of their souls from sin now, and both the soul and body from the danger of destruction in hell in the world to come. This does, as no other conclusion ever can, explain the labors, tears, persecutions and sufferings endured by the Apostles and first Christians.

CHAPTER XXI

*Spiritual Influences**

Text: 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, if so be that we suffer with him, that we may be also glorified together. Romans 8. 14, 17.

Respected Audience: We have read this portion of the sacred scripture in your hearing, with the intention of addressing you on divine influences, or spiritual operations, in conversion and sanctification. The subject to which we now invite your attention, is one which all ought to understand well, if they would be acquainted with our holy religion; and indeed one which all must understand to some extent, if they would escape the darkness of by-gone times.

Why this subject should be shrouded in so much darkness is somewhat strange, seeing that as little, ambiguity is thrown about it in the scripture as any subject which we could invite your attention to; and the only way we account for it, is from the fact, that the people do not go to the word of the Lord to learn what the mind of the Spirit is; but they are so habituated to hearing uninspired men that they are constantly liable to be deceived on all important subjects. We however, have more confidence in the divine teachings of the Holy Spirit himself as spread before us on the pages of the sacred scripture, to enlighten our minds on spiritual influences and all other religious subjects, than all the uninspired men on earth. And I may justly add, that this is the very reason why many differ with us so widely: they will not "hear what the Spirit saith unto the churches."

It is certainly scarcely necessary to deny again the old worn out and oft refuted misrepresentation, that we deny all spiritual influ-

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ences in conversion and sanctification. The public mind has long since become satisfied on this point excepting those who prefer deception to sober truth and righteousness, and it is now known to be a groundless charge. And we now feel truly thankful that there are thousands of honest persons in the great community, whose eyes are closed to their own interest, but who will read and learn for themselves. To such, we hope, under the divine blessing, to prove somewhat beneficial.

Before we proceed it will be incumbent upon us to make a statement or two, to set the subject in a proper attitude before our hearers. This cannot be done in a single sentence or a single paragraph. We shall therefore take our time to it, and set the subject out fairly.

It is frequently the case, when our opposers refer to our views on this subject, that they tell their hearers, that if men are ever converted. God must convert them, and the impression is left on the mind of the unsuspecting hearer, that we deny this. But we can confidently state on this point, in the fullest and strongest terms, that God has evidently converted all that have ever been converted since Christ was here in the flesh.

Another man in opposing our dangerous doctrine, as he is pleased to call it, informs his audience, that all who are truly converted to God, are converted by the Holy Spirit. This too, is done in such a manner as to leave the impression that we deny it. But on this point also, we can state with the greatest cheerfulness, that we have not one doubt, but that every soul converted to the Lord, is converted by the Holy Spirit, nor can any man call Jesus Lord but by the Holy Spirit.

By another it is asserted, that all who are converted, must be converted by the power of God, which produces a divine change of heart and feeling, and that without this no man is a Christian. This statement, like the others, is made in such a manner as to induce the hearer to believe that we not only deny any such power, but that we make light of it, and deride it as a perfect phantom. But this is all a mistake; and I can, in all good conscience, declare in as full and as strong terms as I can declare any proposition, that no person was ever converted to the Lord Jesus, but by the power of God; and this power produces a divine change of heart and feeling.

Another man appears upon the stage, and informs the people

that the heart of man is changed by faith, and that faith is the gift of God; and consequently that no man is converted unless God gives him faith, and thus changes his heart and converts him to the Savior. This too, is done in such a way as makes the impression that we deny it; but on this point, we also can say in the clearest terms, that every person converted to the faith of Jesus, is converted by faith, and that this faith which changes the heart, is the gift of God.

Perhaps some one is ready to say, at this point; do you intend to make us believe there is no difference between you and your op-posers touching those points? By no means—there is a difference, and a very great one, and I certainly have no disposition to conceal that difference from public view. But that difference is not that our opposers believe that God converts men and we deny it, but while we agree that God converts men, we disagree as to how he does it. The difference between us and others, is not that they believe that persons are converted by the Holy Spirit and that we deny but while we all agree that persons are converted by the Holy Spirit, we disagree as to how it is done. The difference between us and our friends who oppose us, is not that they believe that persons are converted by the power of God, and we deny it, but while we all agree that faith is the gift of God, and that man is converted by faith, we disagree as to how God gives it, and how it converts men.

In the place of trying to seclude this difference from public view, let me say that this difference is so great, that if our opposers are right, we are essentially wrong, and if we are right, they are equally as far wrong.. The difference between us and our opposers is so great, although we agree to the foregoing propositions abstractly; that if our opposers are right, we are denying and setting aside the power which God actually employs in the conversion and sanctification of sinners; and if we are right, they are actually opposing the very power which God employs to convert sinners to God. That we are right on this point, I shall now proceed to show and while I do this, I ask any man to show how he can take any other view of the subject, without setting aside the plainest statements of the scripture.

To what am I to appeal to as an authority in this case? It will not do for me to appeal to my experience, for any other person's experience will prove just as much the other way. It will not do to refer it to any religious party of our times, for the authority of

any other party would be just as good. By what rule then shall these grave and important matters be decided? Every person, we think, says by the *scriptures of truth*. "To the law and to the testimony; if they speak not according to these it because there is no light in them."

It is a proposition of scripture, that "without faith it is impossible to please God, and the reason given for this proposition is that, "he that cometh to God, *must believe that he is*, and that he is a rewarder of all them that diligently seek him." It is also asserted in the sacred scripture, that the heart is "purified by faith." The same is conceded by the teachers of all parties. No one believes that man can please God without faith, or come to him without believing: that he is, and that he is a rewarder of all them that diligently seek him; or that the heart of man can be purified or changed without faith. In one word, faith is the beginning point, as is admitted by all men of any intelligence.

It is a religious truth that faith is the gift of God; and that God gives it by the Holy Spirit; but the question *how he gives it*, is the one to be decided. This can be determined to the satisfaction of all who care anything for the language of Scripture. What then, say the scriptures? The Lord says, in the most solemn prayer to his Father, just before he suffered; "I pray not for these alone, (the apostles); but for them also who shall believe on me *through their word*, that they all may be one. In this passage, the Lord prayed for a certain class and certainly all good persons would desire to be included in that class. What class was that for which he prayed? Was it that class who received faith directly from heaven, and without the instrumentality of the word? Certainly not. What class then? He answers, "*for them who shall believe on me through their word.*" This language is as clear and conclusive as I could wish, and shows beyond all doubt, that God gives faith by hearing the word of the apostles.

There are some persons, however, whose notions of religion are such, that they require several testimonies from even scripture before they can believe. For the benefit of such we will add a few passages; not however, without mentioning, that what is *once* asserted in the word of God is just as true and strongly proved as that which is reasserted over and over again. The next passage to which your attention shall be called, is the language of the apostle John, which reads as follows: "Many other signs truly did Jesus, in the presence of his disciples which are not written in this book, but

these are written that you might believe that Jesus is the Christ, the Son of God; and that, believing ye might have life through his name." John 20: 30, 31.

What does the apostle say his object was in writing? He answers; "*that you might believe.*" Language cannot be more clear and explicit than this. But some man says, "here sir, is your mistake, that it is merely historic faith—I want *saving faith!*" Well let us see what kind of faith the apostle is speaking of. We wish to make no mistake. How does it read? "These are written that you might believe that Jesus is the Christ, the Son of God, and that *believing you might have life through his name.*" Faith that will give life through the name of the Son of God is undoubtedly saving faith.—Can there be a better faith than this? Can any man oppose this faith and be a good man?

Let me call your attention to the apostle Peter. He attended the great assembly of disciples which convened at Jerusalem to settle the dispute on circumcision a long time after the conversion of the first Gentiles. After much debating had taken place the apostle arose, and opened his speech in the following words: "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.*" Acts 15: 7. Could language express any sentiment more clearly, than the apostle asserts in this passage, "that God made choice amongst the apostle, and that by the mouth of Peter, the Gentiles should hear the word of the gospel and believe." Whoever then opposes the doctrine that faith comes through hearing the word of the gospel, as delivered from the lips of Peter, opposes the choice of God.

It is asserted by the apostle Paul, that "with the heart man believes unto righteousness and with the mouth confession is made unto salvation." But now the question is to determine how God puts his faith into the heart. This, the apostle settles in the following; "So then faith cometh by hearing and hearing by the word of God." Ro. 10: 17. This passage asserts the same doctrine as those quoted before. We are sometimes told that persons should pray for faith. It seems that some such notion was before the mind of the apostle. He first quoted the language of Joel, who had said, "it shall come to pass that whosoever shall call on the name of the Lord shall be saved," after which he gives us the following reasoning on the subject: "How then shall they call on him in whom they have not believed? And how shall they believe on him of whom they have

not heard? And how shall they hear without a preacher? And how shall they preach except they be sent!"

Now, if a man can pray, or call on the name of the Lord without faith, why did the apostle ask the question: "How can they call on him in whom they have not believed?" The apostle's object undoubtedly was, to expose the absurdity of such a notion.

If then, the apostles had not been sent, they never could have preached the gospel, and if the gospel had not been preached, we never could have heard the word, and if we had not heard we could not have believed, and if we had not believed, we could not have called on the name of the Lord, and if we had not called on the name of the Lord we could not have been saved.

We now have the testimony of the Savior, that faith is given through the words of the apostles; and we have also the testimony of John, the apostle, that he wrote that you might believe that Jesus is the Christ, the Son of God, that you might have life through his name; and we have the testimony of Peter, that God made choice among the apostles, that the Gentiles by his mouth should hear the word of the gospel and believe, and the testimony of Paul, that faith comes by hearing, and hearing by the word of God. If any one will not be convinced by these four testimonies, he is beyond the reach of Bible testimony. It is established, then, beyond all doubt that the faith comes through the word of God and that a person cannot call on the name of the Lord without faith.

I am reminded at this point, that some one will quote the words; "how can he preach except he be sent," and inquire how it is that we deny the call to the ministry, with this passage before us. His answer, however, that we never heard any person deny the call to the ministry alluded to here. The ministry of which the apostle spoke here, was beyond all doubt, specially and miraculously called and sent. Yet it is one thing to believe this and quite another thing to believe that every ignorant pretender who may quote the words: "how can he preach except he be sent," belongs to that ministry. Joe Smith could quote that passage, to prove that he was called; yet no well informed person could see that it proved his divine mission. The Roman priest can quote that passage to prove that he is called of God, as was Aaron, but who believes that it proves any such thing? How shall we prove then that this passage does not prove these men called? The only proper way to do this as we

think, is to enquire what ministry it was that the apostle alluded to, and then examine the qualifications of the ministry, and see if we have any men now endowed with the same powers.

I think no one will question the truth of what I say, when I assert, that Paul belonged to that ministry. It will be necessary for us to inquire how he was made a minister and what his qualifications were afterwards. On reading the 22nd. chapter of Acts, it will be found that Jesus, Christ appeared to Paul to make him a witness and a minister, and that he might hear the voice of his mouth.

Of his qualifications they were miraculous. He speaks of the abundance of the revelations that were given him, and informs us, that when he was called to preach, he did not go up to Jerusalem to them that were apostles before him, and that he did not consult flesh and blood; but preached by the revelation of Jesus Christ.

The evidence of his apostleship, were his power to do miracles, his having seen Jesus Christ, our Lord, and his carrying in his body the marks of the Lord Jesus—the scars which he received for preaching Christ.

Let the man show himself then, who has seen Jesus Christ, heard the voice of his mouth, did not consult flesh and blood, or go to them that were apostles before him, but preaches by the revelation of Jesus Christ, and carries in his body the marks of the Lord Jesus, having the power to heal the sick, drink deadly poison without harm, and raise the dead; and we will admit, that he belongs to the same ministry that Paul did.

The other apostles were made ministers in the same way. The Lord appeared to them and in his own person called them to the ministry, and with his own voice, commissioned them to go into all the world, and preach the gospel to every creature. Having ascended to heaven, he placed upon them cloven tongues, resembling fire, and filled them with the Holy Spirit, so that they were able to speak in every tongue under heaven of the wonderful works of God. They were enabled to stretch forth the hand and arrest disease, to handle serpents, and drink deadly poison without receiving harm.

Now, all we have got to say is, that no man belongs to that ministry who was not called in the same way, and possessed of the same powers of the first persons who did belong to it. That no man now has been called in the same way, that no one now has

been sent in the same way, that no one now is possessed with the same qualifications, and endowed with the same powers, that no one now will venture the deadly poison, and the handling of serpents, and that no one at this day can say, I have seen Jesus Christ our Lord, and carry in my body the marks of the Lord Jesus, I think, will be admitted by every sensible person. I take it them, beyond all doubt, that there is not now a man on earth that belongs to the same ministry.

Well says one, why do you preach, then, if you deny the call to the ministry? I do not deny the call to the ministry, but I simply deny that any man now is called to that ministry. But we find in the New Testament another ministry besides that one. This latter ministry, was composed of uninspired men, such as Timothy, Titus, Appolos, Barnabas, etc. Any gospel ministry in our times had a right to claim to belong to this ministry. But it should be remembered that not one of these claimed to be a master-workmen, but they were all under-workmen, under the apostles.

The difference between this ministry and the apostolic can be very clearly discovered by considering the letters of Paul to Timothy and Titus. We will call your attention to a few items. Says he to Timothy, "I charge thee, therefore, before God and the Lord Jesus Chris, who shall judge the quick, and the dead, at his appearing, preach the word." Paul never gave such a charge as that to Peter, James or John, and why? Because they stood upon a level with himself, being called and sent in the same way, and inspired, needed no such charge from him or any one else. Hear him once more. He says, "continue thou in the thing that thou has learned, and been assured of knowing of whom thou has learned them, and that from a child thou has known the holy scriptures." It would have sounded strange for one apostle thus to have addressed another. But still stranger it would have seemed, for one apostle to have said to another, "the things which thou hast learned of me before many witnesses, commit to faithful men who shall be able to teach others also." The apostles did not have to hear the gospel one from another before they would teach it to others, for they preached by inspiration. But from the foregoing, you will see that Timothy had to hear Paul, and what he learned of him, he was commanded to commit to faithful men who should be able to teach others also. In this way the gospel has been transmitted from faithful men to faithful men until it has reached us, and the command to commit

it to faithful men stands in full force to every minister of the gospel in our times.

We do not preach because we are inspired, or because we have been called and sent as the apostles were; but we preach because the apostles commanded us to commit the things we have learned of them to faithful men who shall be able to teach others also. The apostles are our called and sent ministers, and we have so much confidence in them that we would rather tell the people what they say, than to tell them we would rather tell the people what they say, than to tell them what we or other men say or have said, It is here we get divine authority to preach, but this authority only extends so far as what the apostles themselves have taught us. We are not authorized to preach any thing else.

Paul commanded Timothy to "study to show himself approved unto God, a workman that needed not to be ashamed rightly dividing the word of truth," but Jesus commanded the apostles not to study beforehand what they should say." This is a very clear difference between the apostolic commission and the commission of Timothy. One is commanded to study, and the other is commanded not to study. Paul commanded Timothy to give himself to reading, to meditation; to give himself wholly to the work, but the apostles were commanded to bear truth to their inspiration, to the revelation of the Lord Jesus.

By reading the Jewish scripture, hearing the apostles, and meditation, Timothy had learned, what to preach, and now Paul commanded him to continue in the things which he had learned, to preach the word, that he might be a good minister of Jesus Christ. And not only Timothy, but with him every other minister, is commanded to do the same things. These preachers of our times, who will not give themselves wholly to the work, give themselves to reading, to meditation, and who will not study themselves approved unto God, workmen that need not be ashamed, disobey an important commandment of the apostle, and consequently greatly curtail their usefulness.

Timothy did not try to convince the people that he was an apostle, or that he was called and sent as an apostle, but he labored to teach what he had learned of the apostles, and it appeared that he gave sufficient authority for what he said, when he assured his hearers that Paul said it was so. In the same way, ministers of our times, do infinitely more towards establishing what they say,

when they show that it is taught by an apostle, than when they try to prove to the people that they are apostles, unless it be *false apostles*.

Jesus said to his Father, "the words thou gavest me I have given them, and they have kept thy word," and he then, as we have already seen, prayed for them who should believe on him through their word, that they might be one, and the apostles agree with this in saying that "faith comes by hearing, and hearing by the word of God," or that it was the choice of God that the Gentiles "should hear the word of the gospel and believe. If then, we have not shown that God gives faith through the scriptures, it appears to us that no proposition can be shown.

Some one says, I thought you were to show that God gives Faith by the Holy Spirit. How is this? How did we get this word of the gospel, through which we believe? Peter says, "the gospel was preached with the Holy Ghost sent down from heaven, which things the angels desired to look into." Luke says; the apostles spoke as "the Holy Spirit gave them utterance." Paul says, "we speak not the words which men's wisdom teaches, but the words which the Holy Spirit speaks." Jesus commands Christians to "hear what the Spirit saith unto the churches." Where then do we find this gospel, which was preached with the Holy Ghost sent down from heaven, this language, which was spoken as the Holy Ghost gave utterance, those words which the Holy Ghost speaks, and what the Spirit saith to the churches? We certainly find it in the scriptures and no where else. The language of scripture is the language of the Holy Spirit, or the testimony in the scriptures, is the testimony of the Holy Spirit. This can be denied by no one who believes the scriptures to be divinely inspired. Whoever then, believes through the testimony of the Holy Spirit, as detailed in the divinely inspired writings, is made a believer by the Holy Spirit, From this there can be no escape.

How is it then that any one is made a believer by the power of God? We are informed that "the gospel is the power of God unto salvation, to every one that believeth." The gospel was spoken by the Holy Spirit, and is asserted to be the power of God, and consequently all who are converted by the gospel are converted by the Holy Ghost and the power of God.

God then, converts men by giving them faith, and this faith he gives by the Holy Spirit, through the apostles, and through their

word. This word was preached with the Holy Spirit sent down from heaven, and consequently all it contains is divine. Whatever effect or influence it has must be divine.

The Divine Being operates through the divine Spirit, the divine apostles, the divine word, which is divine power, and produces divine faith, purifies or changes the heart. Is not this purification or change, produced by these divine means, a divine purification or change? It must be admitted that it is.

No one can reasonably deny, that divine Being operating through divine instrumentalities upon the human heart, can produce any other influence operation or change but a divine one. Much as our opposers have said and may say of our dangerous views, they are all bound to admit that the conclusion we have now come to is correct.

Now let us take an example, and see if we are correct in this. On Pentecost, the Apostles stood up for the first time after the endowment with power from on high, under the full and complete influence of God's own inspiration, and through them, the Divine Father, by the Divine Spirit, put forth his divine power unto salvation to every one that believeth. "When they heard this they were pricked in their hearts." Here was the first intimation of *heart work* in the case; and this was caused by what *they heard*. We are elsewhere informed that the word of God is the sword of the Spirit. In order then to put the old man to death, the Spirit of God pierces him to the heart, with his sword, which is the word of God, and thus causes him to cry out, as at Pentecost, "What shall we do?"

This view perfectly accords with all we have said. We have already seen that faith comes by hearing, and hearing by the word of God, and that faith changes and purifies the heart. This purification or this change was commencing when they were cut to the heart, and was the cause of their crying out, "men and brethren, what shall we do?" Now, that God produced effect on their hearts, and that he did it by the Holy Spirit, by his word and by his power, is just as evident as any proposition can be; and it is only the work of a skeptical heart to deny any one of these agencies. It was then a divine effect in their hearts that caused them to cry out, "what shall we do?" It was the divine power of God, put forth by his Holy Spirit, in his holy word, to produce a holy influence on their heart. This effect it did have on the occasion alluded to.

We are told in our text, that "they that are led by the Spirit

of God, are the sons of God." When the Spirit addressed the immense concourse of Jews out of every nation one part of the congregation was led by the Holy Spirit and the other was not. Where then, did the Spirit lead those to, who adhered to its drawings? When they cried out to Peter and the rest of the apostles, "men and brethren what shall we do?" The Spirit spoke through Peter, in answer to that important question, and said, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit."

Forthwith the sacred historian, proceeds to say, that "so many as gladly received the word were baptized, and the same day about three thousand were added unto them." In that day as in this, those who did not gladly receive the word were not fit subjects. Of course there was no infants the baptized for they do not gladly receive the word. Those who were led by the Spirit on that occasion, it appears hen, were led to repent of their sins, and to be baptized, and those that were not led by the Spirit were not baptized. It is so at this day also.

Those led by the Spirit did what the Spirit commanded, and consequently were constituted Sons of God. The apostle then adds, "if sons, then heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with Him, that ye may be also glorified together with Him." We are not all simply then to be constituted sons, but we must suffer with him, if we would be glorified together.

Having thus been constituted sons, the Spirit bears witness with our spirit that we are the children of God. This testimony of the Spirit is found in the language of the Spirit in the scripture, which says, "as many as are led by the Spirit, they are the sons of God." Our spirit can bear witness that we are led by the Spirit, or that we do what the Spirit requires, and thus by the joint testimony of the Spirit of God and our spirit, we are proved to be the sons of God.

We know not what the Spirit teaches only as we read his divine communications in the sacred scripture, and we know not what he requires only as we learn it from the same source. When we have read what the Spirit requires, our own spirit can testify whether we have done it or not. When we have the Spirit of God testifying what it requires to constitute a Christian, and our spirit testifying that we have done it, we have the highest assurance that we can have, that we are the children of God.

We are aware however, that persons frequently ask if we have no evidence of our acceptance with God or the forgiveness of sins but the mere word. We would, however, ask of such how they know that Gods answers their prayers. To this the answer will be, that the scripture says, "ask and you shall receive." How does any man know that God will give his Holy Spirit to any one? Because, the scripture says, that "he gives his Holy spirit to him that asketh." How does any one know that the "Spirit bears witness with our spirit that we are children of God?" Because, the scripture says so. How do our opposers know that the thief on the cross was saved? Because the scripture says, "this day thou shall be with me in paradise." Is this the way and the only way they know all these things? Why, they allow this is quite sufficient. So it is, but the same scripture says, "he that believeth and is baptized shall be saved," and we believe that it is just as true in one place as it is in the other.

But suppose you could stand in the presence of the Savior; as he sits upon his glorious throne, and ask of him the forgiveness of sins. He would answer, as he did to one of old, "go, thy sins are all forgiven thee." I would approach you, and ask you, how do you know you have the pardon of your sins" You would certainly respond, because my Savior said, "thy sins are all forgiven thee." His would be as good evidence as you could give to any one else, if you could convince him that the Savior said so.

As the case now stands, the Spirit of God has proposed pardon to all upon certain conditions, and those who comply with the terms, have his testimony that they have the pardon of sins; and those who do not comply have his testimony that they are in as state of condemnation.

After men are in Christ, they must follow him, as it stands in John's vision in Patmos, they must "hear what the Spirit saith unto the churches" and do his commandments while they shall tabernacle here in the flesh, and then following him, he will lead them to the holy city of God—to the pure river of the water of life, to bask in the uninterrupted bliss and unfading joys of the new heavens and new earth, beyond the power of sickness, sorrow, pain, or even death itself. In Christ we enjoy the highest and most pure society on this earth, and live in the full assurance of the society of all the pure and blessed spirits in the holy place which the Lord built and not man, in the world to come forevermore. The Christian is actuated by the highest and most pure motives of any man

in all the world, and consequently is as good and happy in this life as his nature is susceptible of being, and expects the highest and most great felicity of heavenly light.

But what shall I say to that part of my audience which has never acknowledged the Lordship, the dignity, and glory of Jesus Christ? Shall I flatter such that they ever can be happy without reconciliation to God, and a public acknowledgment of his authority? I cannot with my Bible in my hand, for it says, he who shall not confess me before men, shall be denied before my Father and before his angels. Could I call your attention to a greater person than Him who is the express image of the Almighty and effulgence of his glory? And can you feel any hesitation in confessing your faith in him, whom the Father pronounced my Son, the Beloved in whom I delight, upon the stately banks of the Jordan, and again in the mountain of transfiguration? Can you—dare you, hesitate any longer without loving Him, in whose presence the flaming cherubim and seraphim fall prostrate?

Remember, the time is rushing on with immense rapidity, when you would give ten thousand worlds, had you the time at your disposal, for the approbation of the Great King in the immense realm of Jehovah. He now stands with extended hands to receive you. He now offers you an inheritance, in the unfading heavens—in the eternal city. You are now in health, and while all things are ready, and the Spirit and the Bride invite you—while every good spirit in heaven and upon earth invites you, resolve in your heart, with full purpose of spirit, to yield yourself up in subordination to the God that gave you life and being.

Be constituted a child of God, and if a child, an heir, a joint heir with Christ, to suffer with him that you may be glorified together with him.

Now to him who is able to keep you from falling, to the only wise God, through Jesus Christ, be glory and dominion for ever and ever. Amen.

CHAPTER XXII

*The Beginning of the Reign of Christ**

THE TEXT—"For unto us was the gospel preached, as well as unto them; but the world preached did not profit them, not being mixed with faith in them that heard it; " Heb. iv. 2.

Many confident expressions were seen in the audience when these words were read. Here the false assumption, that the gospel had never been preached at all till Pentecost, began to loom up, and the speaker started out upon the clear expression of his text, that the gospel "was preached to them, (the Israelites, in the wilderness) as well as unto us." The speaker now forgot, or, at least, did not inform his audience, that it had been distinctly stated in the morning, as stated by Paul, Gal. iii. 8, that the gospel was preached unto Abraham, saying, "In thee and in thy seed all the nations of the earth shall be blessed." He carefully avoided saying, or intimating, that, in the morning discourse, it was most explicitly stated that this promise to Abraham contained the gospel in promise, but not in fact; but the Apostles preached the gospel in fact and not in promise. It is true, then, that the gospel was never fully preached, fully unfolded, or preached in fact, and understood in its details, by any one from the creation of man till Pentecost; but it is not true, nor was the position at all taken in the morning discourse, that the gospel was never preached at all, even in promise, till Pentecost. The position he opposed mainly is false; but the position taken and defended mainly in the discourse in the morning, and that he made the people believe he was opposing, is true.

The reader will now inquire, what is the difference between the gospel in promise and the gospel in fact. The one is the gospel in a secret; the other is the gospel revealed. The one is the gospel in a mystery; the other is the gospel preached. The one is the gospel promised; the other is the gospel preached. The one is the gospel to come; the other is the gospel already come. The one

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is the gospel to be given in the future; the other is the gospel already given. The one is the gospel in prophecy; the other is the gospel in actual death, burial and resurrection of Christ, as preached, fully unfolded and developed to the world by the Apostles after the ascension of Christ to heaven. It is true, that Christ was in the promise to Abraham; that the grace of God was in it; that the Holy Spirit was in it; that the blood of Christ was in it; that the death of Christ was in it; in one word, that the whole gospel, with all its facts, its truths, its faith, commandments, obedience promises, hope; its reward and punishment, ordinances and all: but they were only in it in a mystery, a secret, or hidden; but not unfolded, developed and fully revealed to the world, for the obedience of faith. They were not spread out in detail before the world and submitted to mankind for practice till after the ascension of Christ to heaven. The patriarchs, prophets and holy men of ancient times believed the promise, containing good things to come, but did not know the time when these good things would come, nor what they were. They believed the promise and that it contained a blessing, a great blessing for the world, but they did not know what it was.

It is true that the Spirit of Christ was in the Prophets, who prophesied before of the coming of Christ and the glory that should follow; and the Apostle says it was revealed unto them, "that not unto themselves, but unto us they did minister the things which are reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into." This shows that the Prophets themselves did not understand what the good things were that they ministered for the unborn millions that should come after they were dead and gone.

This disposes of Mr. Luckock's gospel, preached in the garden of Eden, to Abraham, and to the Israelites in the wilderness, and shows that God's plan of saving men, which he so frequently declared had always been the same has not been the same. Else Jesus could not have said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and revealed them to babes." Nor could Paul have closed his letter to the Church in Rome in the following words: "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made mani-

fest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." The position taken by Mr. Luckock denies that there was any revelation of the mystery or secret by the Apostles; denies also that any mystery was kept secret since the world began. Speaking of the same thing—the mystery, or secret or the gospel—Paul says: "How that by revelation he made known unto me the mystery, as I wrote before 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 to the sons of men as it is now revealed to his holy Apostles and Prophets by the Spirit; " Ephes. iii. 2-4. The mystery was the gospel in promise; the mystery revealed was the gospel in fact, or as preached by the Apostles of Christ. It was not, then, anciently made known to the sons of men as it is now revealed. This is an end of controversy on this point.

Mr. Luckock objected to the remarks of the discourse in reference to John the Baptist, and misstated that the position had been taken that he knew nothing about the gospel. He then proceeded to inform us that John did know much about the gospel—that at his baptism it was said in the hearing of John, "This is my beloved Son, in whom I am well pleased; " and that John soon after this said, "Behold the Lamb of God who taketh away the sin of the world." It is true that he heard the oracle of the Father, and uttered the expression here ascribed to him. But this was no full development of the gospel, and even this was not appreciated nor recollected by John, or he would not have sent to the Savior, after his imprisonment, to know whether he was the Messiah, or if they should look for another. Many expressions are found, not only at this period but at a much later period, from which the disciples appeared to understand the Savior; but then again something would occur, showing that they did not at all understand him, nor the nature of his kingdom. At times they had clear conceptions, made clear utterances, and appear to have substance of the matter fully in their minds; but they, during the whole period of the Savior's life, had no stability of mind nor purpose. They had no stability and permanency of understanding. They said on one occasion, "We do verily believe that you are the Christ." This expression grasped the Christian faith; but it was not all comprehended by those who uttered it, and especially was it not retained by them.

At one time Peter said, "Thou art the Christ, the Son of the living

God." This the Lord declared to be the foundation, but how long did Peter retain this, or how far did he comprehend it? At another time, when the people were leaving the Savior, he said to the disciples, "Will you also leave me?" They replied, "To whom shall we go? for thou alone hast the words of eternal life." This expression appears as if they understood the Savior; but when we find Peter saying, in reference to the death of Christ, "Master, this shall never be," and when we see him deny his Lord three times over, and hear the Lord say to him, "When thou art converted, strengthen thy brethren," and when informed that the Lord had risen, we find that the account of his resurrection "seemed to them as idle tales," and that even after that, when he appeared to them, and they say, "Lord, wilt thou at this time restore the kingdom to Israel?" it is evident that they were still vacillating, wavering, had had no settled understanding of the whole matter.

Where do we find any terms of conversion laid down by the Apostles, or any plan of conversion set forth, during the entire period of the Savior's lifetime? You certainly find no plan of pardon set forth by the Apostles during this whole period. The Lord did not think it necessary to give us even a brief of a single sermon ever preached by them during this period. Why not? Evidently because their preaching, during this period, was not to be the example for the Christian preacher. If they had been preaching gospel sermons, fully developing, unfolding and spreading out the gospel, we should have had some briefs or epitomes of these sermons. But the true state of the case is, that this preaching was all preparatory to and went before the commencement of the reign of Christ. This preparatory preaching, that went before the commencement of the reign of Christ, is not the example for us; but the preaching of the Apostles after the commencement of his reign. With these preliminary observations, we proceed to the following, as we conceive them, incontestable reasons for concluding that the kingdom was not established, or set up, in the Savior's lifetime:

1. Paul says, "If he (Christ) were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law." (Heb. viii. 4.) This passage shows conclusively that he was no priest while on earth, but a great high priest, not in the holy place on earth, but the true holy place, which the Lord pitched and not man, in heaven itself, where, with his own blood, he appears in the presence of God for us. He did not enter into his priestly

office and work till he entered into heaven. His reign certainly did not commence before this.

2. His reign evidently did not commence before his coronation, or his being seated upon the throne in heaven. He had just ascended into heaven and been seated upon the throne, when the celebrated Pentecost came, and that day was evidently the beginning of his reign.

3. His reign, certainly did not commence before he sent the Holy Spirit to guide the Apostles into all truth. This he did not do till the day of Pentecost.

4. His reign, or kingdom, certainly had not come while his Apostles were taught to pray, "Thy kingdom come." He surely did not teach them to pray for the kingdom to come after it had come."

5. The Lord certainly did not send the Apostles to preach that the kingdom "is at hand," after it had come; yet this was the gospel, or good news, that was preached till Christ died.

6. He certainly did not give Peter the keys of the kingdom long after the kingdom had come, been opened, and thousands had entered into it. The ministry of John was finished and a considerable portion of the ministry of the Apostles, under the first commission, or during the lifetime of Christ, before the keys of the kingdom were given to Peter. The kingdom unquestionably was not opened before this.

7. Jesus laid down and enjoined immediately submission to no uniform law of pardon in his lifetime. Indeed, he never required of two persons, who came to him for relief from any malady, or from sin, the same acts of obedience, which is certainly a clear indication that these were special laws for special cases, and that they can never have a general application. For instance, the anointing of the blind man's eyes with clay, and the requirement for him to go, and wash, was as much an appointment of Christ as the celebration of the Lord's death. Why, then, is the latter observed and the former not? Because the latter is a general law, applicable to all the children of God, and the former is not. The former is a special enactment, for a special case, and never intended for any other case; or, in other words, it is a special law to one man, and no law at all to any other man. The reason, then, why the Lord varied his requirements, given directly to persons in his lifetime, and never required the same in any two cases, was simply that the time had

not come for the general law that should prevail in his kingdom to *be* spread out for practice, and he, being the Lawgiver—the source of the law—to meet exigencies before his general law came in force, made special enactments for special cases, and never intended to be applied in any other cases. Hence a dying thief implored his mercy when he was hanging upon the cross, and the Lord, without requiring any thing of a dying man, nailed to a Roman cross, where he could render no act of obedience, said, "To-day shalt thou be with me in paradise." No man need go to any of these cases for any example, or to learn what he must do to become a Christian.

8. There could not be two laws in force at the same time, and the law of Moses was in force till Jesus died. He was born under the law, brought up under it, kept it, was the end of it, abolished it and took the handwriting of ordinances out of the way, nailing it to his cross. The first covenant was faulty, and the Lord took it out of the way to make room for a better covenant upon better promises. It is useless to think of the reign of Christ having commenced and the New Testament being in force before the Old Testament is taken out of the way to make room for the New.

9. The very first thing in preaching the gospel in fact, or in full, is to preach that Christ died for our sins according to the Scriptures. This was not preached, and could not consistently have been preached, before Pentecost. It was not a fact that he died for our sins, till he did die. It was not preached immediately after his death, for his disciples were discouraged, thought all was lost, and did not attempt to preach at all till he rose from the dead. When the Lord appeared to them, he told them to "wait for the promise," which was the same as to wait for the day of Pentecost. It is true, then, as stated in the discourse, that some fifty days intervened here without any authorized preacher. This Mr. Luckock ridiculed and attempted to set aside; but for the purpose, he adduced no Scripture authority of any sort, and attempted no argument, save the argument from analogy—that the old president continued in the chair till the new one is inaugurated. This, however, amounts to nothing. The question is not about making a new president; but it is the inaugurating of a new government. It is nothing strange, in a case of this kind, that a few days should elapse, after the death of the old government, in form the nucleus and preparing for the new, before the new reign shall be perfectly and fully inaugurated. In point of fact, it is actually true, at all events, that the handwriting of ordinances was taken out of the

way, nailing it to the cross, which was the end of the law, and that the new law did not come fully into force till Pentecost; and let him invalidate it who can.

Mr. Luckock denied that there was any new principle developed on Pentecost. But we find the following there that was new:

1. A newly crowned King.

2. The newly descended Spirit, as promised by the Lord.

3. The newly inspired Apostles, with cloven or divided tongues, sitting upon each of them, baptized in the holy Spirit,

A. A new commission, differing in two respects from the old. 1. It is not to the same people as the old. The old commission was to the lost sheep of the house of Israel, and under it they were for bidden to go in the way of the Gentiles. 2. It contains not the same matters as the old. Under the old, they were to preach saying, "The kingdom of heaven is at hand." Under the new, they are sent to "preach the gospel to every creature"—to "disciple all nations"—to "preach repentance and remission of sins in his name among all nations, beginning at Jerusalem"—to baptize "into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world." Is there nothing new in this?

5. Now they have the death of Christ to preach.

6. They now have his burial.

7. They now have his resurrection from the dead.

8. They now have his blood shed for many for the remission of sins.

9. They now have the office and influences of the Holy Spirit.

10. Now they asked every thing in the name of Christ. Hitherto they asked nothing in his name.

Is there nothing new in all this? The Lord pity the man who professes to preach and still maintains that there is nothing new in all this, and have mercy upon people under the influence of such men. Nothing new in all this! Why, then, were more converts made on this day, than had been made in the three and half years

before this? Nothing new here! Why, then, three thousand rugged Jews cry out, "Men and brethren, what shall we do?" Why did every one of these, when told what to do, at once yield to the commandment of the Lord, turn to the Lord and become the most stable, true, abiding and determined men that ever lived? Why this wonderful change in the Apostles themselves? Before this they were weak, wavering and timid men. Now they are firm, determined, decided and the most intrepid men the world ever saw. Every man is bold as a lion. Where is doubting Thomas now? Where is that timid and cowardly Peter, who a few days before denied his Lord? Where are all those men to whom the resurrection of the Lord seemed as idle tales? They are all here; but their timidity, cowardice and wavering has all disappeared. See them standing before thousands, responding to the mockers and charging the murder of Jesus upon their enemies; and then ask, if there is nothing new here! When before did ever three thousand, one thousand, or one hundred, come inquiring what to do, receive a direct answer, comply with the terms, and on the same obtain pardon, by any regular appointment? The man who finds nothing new here, is so blind that it is really doubtful whether he can ever be enlightened on any subject of this kind. Before this time, no uniform plan of pardon had ever been laid down; but, on this occasion, such a plan was laid down, and from this time forward practiced wherever the gospel was preached. Was one man required to believe?—then every man was required to believe, whether faith is mentioned in every case or not. Was one man required to repent?—then every man was required to repent, whether repentance is mentioned in every case or not. Was one man required to confess Christ?—then every man was required to confess him, whether the confession is mentioned in every case or not. Was one man required to be baptized?—then every man was required to be baptized, whether baptism is mentioned in every case or not. Was one man promised pardon, upon his compliance with the conditions of the gospel?—then every man was promised pardon upon the same conditions, whether it is stated in every case or not. Was one man promised the Holy Spirit, upon his submission to the gospel?—then every man was promised the Holy Spirit in the same way, whether it is stated in every case or not. The plan now is uniform and the whole process is uniform, and will be till the last trumpet shall sound, though the same is not stated in every case.

The most objectionable thing, in regard to Mr. Luckock's dis-

course, was that he did not try to develop, establish or defend any thing. He attempted to set forth no system, plan or process of any sort, by which any person could come to the Savior, for the good reason that he has none. The object and tendency of the discourse was to create doubt, distrust and uncertainty in the minds of the people, in reference to the discourse they had heard. The effort was tolerably well calculated to darken counsel, mystify and bewilder; but there was nothing in it calculated to clear up any thing or remove any troubles out of the way. The gospel was preached in the garden of Eden, to Abraham, in the wilderness, by the Prophets, John the Baptist, in the lifetime of the Savior, and God's plan of saving men has always been the same. It consisted in a mingling of dispensations, of law and gospel, Christ and Moses, the letter and spirit, and throwing every thing into confusion and uncertainty not, we admit, very well calculated to induce any to become seekers, but well calculated if they are already seekers, either to keep them seeking, mourning and grieving the balance of their days, drive them into unbelief or despair. His plan of operating frequently produces these different effects. Some, in spite of the darkness of the system, rise above it, lean upon the promise of God, and get out of it.

How dreadful a thing it is that so many precious souls should be kept grieving, mourning and seeking till they die, when one clear answer from the Holy Spirit contains exactly what they desire to know, viz.: What they shall do to be saved. All we have to do, is to follow the infallible Scriptures. Is the man, like the Philippian jailor, an unbeliever? Tell him, as Paul did the jailor—"Believe on the Lord Jesus Christ." Is he a believer? Tell him, as Peter did the three thousand on Pentecost—"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." Is he a penitent believer, as Saul was? Tell him, as Ananias did Saul, "Arise and be baptized and wash away thy sins, calling on the name of the Lord." Is the man a Christian, as all to whom the Apostles wrote epistles were? Then tell him to be faithful until death—that he who endures to the end shall be saved—to "live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ—to "observe all things whatsoever the Lord has commanded"—to "fight a good fight"—to "war a good warfare" and ultimately "lay hold on eternal life." The great Leader, of the Israel of God—the Commander-in-Chief—stands at the head of

the army, saying: "I am the way, the truth and the life; no man cometh to the Father but by me." Again, he says: "I, if I be lifted up from the earth, will draw all men to me." He has gone into heaven, and now by the Spirit, through the Apostles, speaks to perishing man. May the people of our generation hear him, love him and serve him, that they may be happy now and for ever.

CHAPTER XXIII

*The Death of Sefton Lane**

TEXT:—"Lord, what is man that thou art mindful of him, or the son of man that thou visitest him?"—Heb. 2: 6.

MY RESPECTED BRETHREN AND FRIENDS, the circumstance which has called this large congregation together is one of that solemn class that we must frequently witness in passing through this world of sorrow, sickness and death. None are so dear to us, so much beloved, or so useful as to be exempt from death. Hence it is rational for us to be always ready to meet death, either in our own persons, or in the persons of those who are near and dear to us. I am unable to express the emotions caused in my breast, by hearing of the death of our beloved and highly esteemed friend, MR. SEFTON LANE; and in my meditations on my way from the city here this morning, as I passed in review the condition of this community, the church, and many brethren with whom I have spent some of my happiest days, and with whom I have so frequently been at the Lord's Table, while we commemorated our Lord's great sufferings for us. All is changing here, and ephemeral. Transmutation is written upon everything. Oh, Lord, teach us to number our days and incline our hearts to wisdom.

Since it was your desire to have me address the family and friends of our beloved brother, especially on my ways here, I have been reflecting upon some suitable theme, that the living might be benefitted by the occasion. I could think of no more fitting theme than is suggested by the words of David, found in the eighth Psalm, and quoted by Paul in the words just read: "Lord, what is man, that thou art mindful of him, or the son of man, that thou visitest him?" There are many important questions agitated and discussed among men, but none of greater moment, now that the tendency is so inevitably and rapidly to carnalism and sensu-

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ality, than the one now proposed. We therefore propose, as fitting the occasion, to consider the following points:

1. Man in the present state.
2. The boundary line of repentance.
3. The state of man between death and resurrection.
4. The state of man in eternity or after the resurrection.

When a man lies before us in death, and we reflect that we shall hear his voice no more, see his face, and witness his actions no more, what an impression it makes upon our sensibilities! What does all this arise from, but the estimate we put upon a man? Some speak of what a man is worth, meaningly simply his property. But the question we inquire into is what the man himself is worth. The scripture fact, that God loved man, attaches an importance to man, that this world never could have realized without the wonderful manifestations of the love of God to man. The wonderful fact, that Christ died for man, is another means by which we make a feeble effort to appreciate the value of a man. Oh, that the Lord would this day aid us in our feeble effort to grasp the idea of the worth of a human being.

We have already hinted at the fact, that the tendency of the times is to carnality, sensuality, and mere materiality. The theory that man is merely an animated, moving and thinking lump of clay, or matter, though tending to Atheism, is gaining footing and working itself through society in all the length and breadth of the land. The low and degrading notion, that after a man dies, he no more exists than he did a thousand years before his birth, is now boldly advocated and preached as the true gospel of the grace of God, to encourage the living, comfort the dying, and console the bereft. But all such idle theories have their foundation in the cold-hearted unbelief lurking in breasts from which the love of Christ and Spirit of God have departed. The fact that man can not be satisfied with mere animal gratifications, shows that there is in him more than mere animal man. Mere animal man finds all his gratifications in this life; but immaterial nature can not be gratified with material things, or a spiritual nature can not be gratified with sensual things. The reason religion—a spiritual system—effects man, is that it reaches the demand of a spiritual nature. Religion produces no effect upon the mere animal creation, nor would it produce any effect upon man, were it not that he has a spiritual, or an immortal nature.

This doctrine, of the spirituality, immortality and eternity of the "inner man," or "the hidden man of the heart," is abundantly set forth in the inspired revelation of heaven. This, Paul puts his pen upon as follows: "Though our outward man perish, yet the inward man is renewed day by day." 2 Cor. iv: 16. The outward man is the material man, which suffered by persecutions and perished, or died, but the inner man, or the spiritual, or immortal man, being imperishable, is renewed day by day, even at the same time that the outer, or material man, is perishing. He then, proceeds: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things that are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Now, here we have an outer and an inner man, the one perishable and the other imperishable, the one seen and the other unseen, one temporal the other eternal. The imperishable man, who is invisible, looks forward to the time when the external man, the material man, the house of the inner man, shall perish, to a house not made with hands eternal in the heavens. This inward and imperishable man, is called "the soul," in the following: "Fear not then who kill the body, but are not able to kill the soul." Man can kill the material, or the animal man, but the immaterial or spiritual man can not be killed by man. The same indestructible man is referred to in the following: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price." Now what is affirmed of the "hidden man of the heart?" Why that "it is not corruptible." The Greek *aphthartos*, here translated, "not corruptible, is also translated immortal, and is used to express the immortality of the Deity. This hidden man of the heart, which is affirmed to be immortal, eternal, and which man can not kill, it is also affirmed, "is in the sight of God of great price." This man, when dead to us, is alive to God.

2. The boundary line of repentance. Life is the boundary line of repentance. What the scriptures call "time," contains the whole period during which man can turn to God. "To-day, if you will hear his voice, harden not your hearts, as in "the bitter provocation, in the day of temptation in the wilderness." If we are ever molded into the image of Christ, made conformable to his

death, and prepared for the society of the blessed, it must be while we are in time. To show that we are inside of the clear revelations of God we shall make two or three references to the New Testament. One man, more curious to know the fate of the masses, than his own duty to God and man, in our Lord's life-time, asked him: "Lord are there few that be saved?" To this, the Lord responded: "Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able." LUKE xiii: 23, 24. He then proceeds to the time when this shall be, as follows: "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying Lord, Lord open unto us; and He shall answer and say unto you, I know you not whence you are." In reply, they make an appeal to the fact that the Lord had been accustomed to eat and drink in their streets. He replies, "I know you not whence you are; depart from me all ye workers of iniquity." This must be after death, for He refers to the future, "When ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out," or thrust away. It is after death, because the Master of the house has never risen up and shut to the door of the kingdom, in this life. As we sing sometimes, "The doors of gospel grace stand open night and day." None, in this life, stand and knock at the door, crying Lord, Lord, open to us, whom the Master refuses to receive. His language now is, "Whoever will, let him come and take of the water of life freely." "He who cometh to me, I will in no wise cast out." "He who seeks shall find; to him who knocks, it shall be opened," and "whoever calls upon the Lord shall be saved." But the time will come, when the Lord shall have arisen and shut the door, and men shall stand without, knocking and crying, Lord, open to us; but He refuses them admittance and thrusts them away, declaring that He never approved them.—Nothing like this can be found in this life. It refers to the time when the fear of the wicked cometh as a whirlwind; when distress and anguish shall overtake them; then shall they call upon the Lord, but He will not answer them. See PROV. i: 26, 27.

Another passage to which we refer, to show that death is the boundary line of repentance, is the case of the rich man and Lazarus, LUKE xvi: 19, 31. This rich man died, "and in hell he lifted up his eyes, being in torments." Here we find a man in torments after death. Lazarus has also died, and been carried by angels to Abraham's bosom. Dives, once the rich man, but now a

beggar, looks up and seeth Abraham afar off, and Lazarus in his bosom, and cries to him. "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame." Now the question of repentance, or obtaining relief from punishment after death, is fairly before us. In a parable by our Lord himself, an application is made of the mitigation of torment after death. What is the response of Abraham in the place of the departed spirits? Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed; so that thy who would pass from hence to you can not; neither can they pass to us that would come from thence." This is an end of all change of condition. In that world there is no turning to God nor falling from grace. The rich man, then despairing of any mitigation of his torments, or change of his condition, makes one more appeal to Abraham. "I pray thee, therefore," said he, "that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment." Having fallen into torments, on account of his unbelief, and having five brethren also unbelievers, he desired testimony presented to them from the dead, lest they also come to this place of torment. But Abraham answers, "They have Moses and the prophets, let them hear them." The rich man persists; "If one went unto them from the dead, they will repent." This is the only New Testament account of a request for a departed spirit to be sent to our world to lead sinners to repentance: but this request, coming from one already in the torments of a wicked man after death, was refused in the following words: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." This shows that God will allow no means employed to save sinners only those of His own appointment; and writes the seal of condemnation upon all visitations of the spirits of dead people to save sinners.

The next and only passage more to which we shall refer, to show the boundary line of repentance, is Revelation 22: 11. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. All the means ever employed to save man, have been employed in this life. All the cases of acceptable repentance that we have ever known anything

about were in this life. If, therefore, men ever turn to God, it must be in time.

3. We proceed in the third place, to consider the state of man between death and resurrection. There were, in the days of our Lord's pilgrimage, a class of materialists, who not only denied the resurrection of the dead, but that there was an angel or spirit. Many were the debates which they had with the Pharisees who differed with them upon these three points. Knowing that our Lord had sanctioned the doctrine of the Pharisees, that there were angels and spirits, and would be a resurrection of the dead, the Sadducees approached the Lord with the puzzle, touching the resurrection of the woman and seven husbands. As if they had said, "Now, Master, you agree with the Pharisees, and teach that there will be a resurrection of the dead; but this doctrine involves a difficulty; for a certain woman, in the course of her life, had seven husbands, and we should be pleased to know which one shall have her in the resurrection?" Our Lord soon explains this matter. He says, "In the resurrection they neither marry nor are given in marriage, but are as the angels of God." He proceeds, "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the of God Abraham and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living, for all live unto Him." While those departed from his life, are dead to us, they are alive to God—"for all live unto Him." "The inner man," as Paul calls him, or "the hidden man of the heart," as Peter styles him, which is eternal, "not corruptible," but immortal, which Jesus says, man is not able to kill, though separated from us, or dead to us, is alive to God, "for all live unto Him." See LUKE xx: 27-38

The Transfiguration of Christ presents us the three states, the fleshly, the intermediate, and the resurrection, or eternal state, all at once. The Lord is changed into the glorified state, is seated upon the throne, as we would see Him to-day, if we were before Him in Heaven. Hence Peter says, "We were eye-witnesses of His majesty, for he received from God the Father, honor and glory, when there came such a voice from the excellent glory, This is my Son, in whom I am well pleased." On this August occasion, Peter James, and John represented the fleshly state. They were present in the flesh. Moses was here, not in the flesh, for he had died some fifteen centuries before this. He was not in the resurrection state, for Christ was the first-born from the dead of

every creature, that in all things He might have the pre-eminence. But he was in the intermediate state, or the man Moses was there separate from the body; alive, conscious, and held a conversation with the Lord, in regard to his great sufferings to be accomplished at Jerusalem. Though Moses had been dead to the world fifteen hundred years, and his body mingled and lost in the dust, he was alive to God all this time, and so are all the dead. He had not lost his identity, nor his name, but is known and mentioned as the man Moss, in a conscious state, seeing, hearing and talking. Our friend, so much loved, lamented, but now dead to us, is alive to God, and as conscious, and maintaining his identity, as much, as when here in the body. Another dignitary present at the transfiguration was Elijah, who was taken to Heaven without seeing death. He was in the glorified state, in the body, glorified, spiritual, as all the bodies of the blessed are. Probably the Lord took him to Heaven without seeing death, in view of this very occasion. What a grand scene is now before us. The Lord of the universe is before us upon the throne; the old prophet Elijah, stands before him who was the great prophet of all the prophets, recognizing his authority, before the witnesses of Christ. Here stands Moses, the Law-giver of ancient Israel, and recognizes the Lord Jesus Christ, and surrenders up all authority to him. Just at this wonderful and interesting moment, the Almighty from the upper world, called out, "This is my Son, the beloved in whom I am well pleased: hear him."

Let us hear Paul once, on this subject. "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord." In a few words, he says, "Wherefore we labor, that, whether present or absent, we may be "accepted of Him." 2 Cor. v: 9. How could we be "present with the Lord," and "accepted of Him," when absent from the body, if there be not an inner spiritual man, who will exist separate, or absent from the body? No man living can ever reconcile this passage with the preposterous theory, that when a man dies, he has no conscious existence. To this we add only one more scripture. When John, in the Island of Patmos, was in awful and sublime vision, and saw the whole panorama of the future ages passing in review, he says, "I saw under the altar, the souls of them who were beheaded for the word of God and for the testimony of Jesus Christ, and they cried and said, how long, O Lord God Almighty, holy just and true, dost thou not avenge us of our blood on them who dwell on the earth." Here were souls, alive, looking back to what

had been done on earth, and looking forward to what would be done in future. They had not lost their identity nor memory, forgotten the past nor distrusted the future, but were alive. The intermediate state is, therefore, a conscious state, the righteous are comforted and at rest, with the Lord, in Abraham's bosom, or Paradise; the wicked are in Tartarus, in prison, tormented; reserved unto the judgment of the great day, with the angels that sinned.

4. In the fourth, and last place, let us take one look forward to the eternal, or resurrection state. Looking to the close of the intermediate state, John says, "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no more place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and the death and hell delivered up the dead which were in them: and they were judged every man according to their works." The Greek *hades*, here translated hell, simply means the invisible, or unseen state. In this invisible state, the book of God reveals two distinct, or separate apartments. One is Paradise the other is Tartarus. In this same book of Revelation, John, speaking in the person of Christ, says, "I am he who was dead and am alive forevermore; I have the keys of hell and of death; I can open and no man can shut, and shut and no man can open." The amount of this is, that I have the keys, or power, to open the grave, and raise the bodies both from land and sea, and I have power to open the invisible state, both Paradise and Tartarus, and bring forth the spirits of the dead, both righteous and wicked, re-uniting soul and body, to stand in judgment. When the last righteous sentence is passed upon man, in the last judgment, the final separation follows. Whoever was not found written in the book of life was cast into the lake of fire. This is the second death. Here is the last account of the wicked, the incorrigible, and we must leave them where God leaves them, without any attempt to dwell upon their deplorable and irremediable condition.

Let us now turn our attention to the righteous—the good and virtuous of all ages—those who feared God and worked righteous in every nation. John says, I saw them coming from every nation,

kindred, tongue, tribe and people, who had washed their robes and made them white in the blood of the Lamb, and they shouted, blessing and glory, and honor, and might, and dominion unto him who sits upon the throne, and to the Lamb, for ever and ever!" Again they shouted, Hallelujah to the Lamb! The Lord God Omnipotent reigns! John looks again, and says, from their eyes; and there shall be no more death, neither sorrow, nor crying, for the former things are passed away." Shall we who are bathed in tears, here to-day, reach the holy city, where we shall be called to pass through the deep waters of affliction no more; where we shall hear the groans of the sick and dying no more; where there will be no visiting of the sick, nor funeral occasions; where we shall no more be called to give up fathers and mothers in death, husbands or wives, or precious children; but where the wounded heart shall be made whole, the weary spirit shall be at rest, and the mourner comforted. How ineffable the bliss! How unutterable the joys! of a state where we shall not only be free from all the afflictions that encompass us here, but see the Lord and dwell with Him forevermore! How invaluable the rich boon proposed to man, through the Lord Jesus Christ! What everlasting obligations we are under to love God and serve Him! Let us put our everlasting trust in the Lord, our strength and our Redeemer.

Before I take my seat, I must try to utter some word of comfort to our dear sister, in view of her bereavement of her nearest and dearest earthly friend. I am perfectly aware that no words that I can utter can heal her bleeding heart. Indeed, here is where the Lord teaches us all, what poor, feeble and helpless creatures we are. We may sympathize with her, and try to enter with her into this heavy affliction and bereavement, but, though this may afford her some satisfaction, still it can give no permanent relief. We must go with her to our Father and our God, and implore Him for the comforts and consolations which she needs, and He alone can give. He says to her, and to us all, when in affliction and distress, "I will never leave you nor forsake you; but will give you grace and glory, and no good thing will I withhold from you." If "The everlasting arms are underneath," we shall be holden up. When Job was in the midst of bereavement and losses of property, in resignation, he exclaimed, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." When our Lord, with the sins of the world upon Him, entered the garden of Gethsemane, he fell upon his face and prayed, "O, my Father, if it be possible let this cup pass, nevertheless, not my will but thine be

done. In the same spirit of resignation, let us all bow to this mysterious dispensation of God's providence. Not our will but thine be done!

Respecting our departed friend, MR. SEFTON LANE, I presume, I speak but the mind of all who hear me, when I say that he was highly esteemed, a man of honor, integrity and morality. When I speak for myself, I must say, that I had much attachment to him, that I felt deep solicitude for him, and, some years ago, made several efforts and gave invitations with him upon my heart, to induce him to come to the Lord 'Jesus. I can but think that he was almost persuaded on more than one occasion. I am informed that during his last illness, he conversed upon his state, had the Bible read and friends to pray with him, and that he was willing to bow to the will of the Divine Being. But he has gone from among us; we shall see his face, hear his voice, and enjoy his society no more in this world. Our effort to speak to this dense audience on this occasion is not for him, but for the living. Shall all these warnings, in the midst of this people, fail to bring them to recognize the hand of the Lord? The aged are falling in our midst. Fathers and Mothers are dying. Husbands and wives are sinking into the grave. Children are bidding adieu to parents. Many of them warn their friends in their last hours, to prepare to meet God. Shall all these solemn warnings go unheeded, and shall all the prayers and tears of all the good, fail to bring this people to Christ? Shall the love of God fail? Shall the sufferings of Christ fail? Shall all the tender mercies of our God fail? Shall the goodness and benevolence of God fail to bring this people to the kingdom of God?

May God bless and have mercy upon us all, and may He especially grant to our dear sister, grace and strength to support her in this severe trial!

CHAPTER XXIV

*Address on Bible Revision**

The following extract is from an Address written for the Revision Association, in Louisville, on the first and second days of May, but not delivered. When we saw the shape of things we delivered an extemporaneous speech.

MR. PRESIDENT:—No man can work profitably in any department in the vineyard of the Lord without the constant realization that it is indeed he Lord's work; nor will any man, where such is not the case, apply to the Lord for his gracious aid, with full assurance of faith. To engage in any great religious work rightly, prosecute it properly and insure success, there should be a deep and settled conviction that it is the work of the Lord. This point should be fixed in the mind, established in the soul, and decided so as to be beyond all question. When this is the case, we can come to God, in full confidence, believing that when we ask the Divine aid, we ask according to the will of God, and that God will hear us. That the principal men in the Bible Union have, from the beginning, acted under the settled conviction that they are engaged emphatically in the work of God, is as manifest to the observer as any other feature in the whole procedure. If they are right in this—if it is assuredly the work of God—it cannot be overthrown. This principle was admitted, stated and urged by a reasonable man, though not himself identified with the work of the Lord, to pacify the open and fierce opposers of the apostles, when first revealing Christianity to mankind and converting thousands. He urged, if the work is not of God, it will come to nothing; if it is of God, you can not overthrow it. The enemies then were not willing to leave the matter to such a mild course; but determined to interpose the most violent opposition. Though this opposition was from a malignant and wicked spirit, designed to break down and destroy the work of God, divine Providence so overruled it for good, that their

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opposition greatly strengthened the divine testimony demonstrative that the work was of God.

In the same way, in placing a guard over the dead body of Jesus, when he lay in the tomb, though done by enemies and in opposition, served a great and good purpose, in completing the chain of divine testimony. With this vigilant opposition, their careful precaution, and perfect arrangements, they had the means of detecting any possible imposition. The circumstance that the great fact laying at the basis of Christianity, and we may now say, of the Bible, that the Lord rose from the dead, which forever establishes his divinity, occurred at the precise time and place when and where the enemies were making a sufficient effort to have detected any possible imposture, is now of immense value to us, in assuring mankind that the work was of God. The effort they made, at the precise time and place, and for the special purpose of detecting or preventing imposture, would have done it, if there had been any imposition. In this way the Lord makes the wrath of man praise him.

The apostacy of the infidel Julian, and his opposition to Christianity, though wicked in itself and aimed to destroy it, and he justly punishable for his opposition, is now an additional evidence of the divinity of the Bible. He was once in the church, knew the doctrine, and was well acquainted with the whole premises. He lived sufficiently early to have a full history from the beginning; and, consequently, the best means in the world for opposing. He, like most men who become apostate, became a bitter enemy. He was a man of great power and immense energy, and spent his full force in opposition. But never he shook the Bible, nor the foundation of the faith. He had abundant means to have detected imposture, if there had been any. He was able to have overthrown the faith, if it had been of man. He could have shown it to be human, if it had not been divine. But how much did he impede the progress of religion? How far did he succeed in extinguishing the Bible? His effort to impede it was simply sufficient to show that man could not stay the Almighty hand that moved the vast work onward. His effort to put down the Bible, serves, in our time, to show how puny the arm of man is, when lifted against the Book of God. The Bible still lives; its influence spreads, and its work progresses in great power, among the nations of the earth, while he is measurably forgotten.

These early struggles of the Bible against its bitter and virulent opposers, with its mighty triumphs and glorious achievements, dem-

onstrates with great clearness and power, that God was with it. But another train of enemies, less honorable, more insidious and greater in power, whose history is more clearly and fully written in the prophetic Scriptures than any other, come upon the stage, and, in a systematic, persevering and protracted effort, extending over a span of more than a thousand years, to wrest the Bible from the hands of those for whom God gave it, furnish to the thinking man a fuller, clearer and more perfect demonstration, that "the hand that gave it is divine," than all that had gone before. How wonderful it is, that "the Man of Sin," whose character, stealthy course, and entire work are so graphically depicted upon the pages of the Bible, and his certain perdition there so legibly inscribed, should continue his protracted struggle through the long cycles of so many generations, among so many nations, to wrest the Bible from the people, without recognizing his description in that Book! How wonderful and overwhelming too, that the combined, systematic and giant power of this the greatest human organization ever on earth, for so many ages to put down the Bible and wrest it from the people, should have failed. Such efforts would have annihilated any other book in the world. But the Bible lived in defiance of all these efforts, and appears only to have been accumulating strength to burst forth in greater power upon the immense population of our times upon the earth.

Think of the numerous manuscripts of the living oracles, silently in their resting-place, where, by Divine Providence, they had been laid for safe-keeping, till the midnight of the dark ages should pass away, and which the finger of God, in modern times, has directed his servants to bring forth. Look at the immense variety of works, preserved by our Heavenly Father, all throwing light upon antiquity. Lay this along side of modern art, learning and science, with the innumerable facilities now in the hands of good men, aiding in purging away all impurities and corruptions from the Word of God, and restoring it to the nations in their own mother tongue; and then say whether Divine Providence is not in it! What other book since the beginning of time has been thus guarded and kept?

If this book is an imposture, "a cunningly devised fable," why have not its opposers established that fact long since, and passed it by as a Pagan legend? Why did not Julian, with other ancient infidels, or the giant and learned infidels of France and England, in modern times, put the question to rest, and demonstrate to the world that it was fabulous?—or, rather, why were they excited by

it? Why did they not let it pass with indifference? Why could they not rest? Why cannot sceptics now rest? Why the listless, belligerent and opposing malignity of all apostates? Why not pass it off as an old fable, a witch story, or of fortune-telling? Because the spirit of the Book itself, the divine nature in it, takes such a hold upon our spirits, that we cannot let it rest. God is in it, warring against sin, evincing his glorious power and divine nature in all its parts. The struggle over the Old Testament, beginning more than three thousand years ago, and that over the New, commencing, almost two thousand years ago and lasting to the present time, with an overwhelming majority in the opposition, all the time, and its having a stronger hold on the world now than ever before, not only evinces that man cannot put it down, but that God has been with it from its earliest incipency. Could it have stood, with the weak defence of one family alone, against the combined powers and opposition of all the nations of the earth, from the calling of Abraham to Christ, if God had not been with it? Could Abraham and his descendants alone have kept the sacred oracles, first during a space of near five hundred years, in the form of unwritten tradition, or from the calling of Abraham to Moses, or the giving of the law, at Sinai, and in manuscript from then to Christ, with all the new acquisitions from the prophets, in opposition to the combined and numerous hosts of all the Pagan nations of the earth, if God had not been with them? The idea then, that a new order of men, without learning, any superior talent, worldly means, influence and beginning, with but a small number, should take the sacred deposit in hand, combine the Jewish Scriptures and add to them the Christian Scriptures, keep the whole, and transmit them from generation to generation, till they reach our time, in defiance of the opposition of all Judaism, Paganism and infidelity, without the special care, of Divine Providence, is preposterous in the highest degree! A greater absurdity could not well be imagined!

When we turn our attention to the times of Wickliffe, and see how few and feeble the friends of the Bible were. Infidelity abounded in all directions. A bigoted, blinded and unregenerate priesthood, sustained by a band of civil rulers, as ungodly as themselves, boasting of the imperfect Scriptures which they had, sometimes declaring them better than the inspired originals, opposed Wickliffe with every power, and never ceased their hostility till he was persecuted unto death. This great and good man, however, infused once more a desire for the pure Word of the Lord. This could not be obtained without pure versions. The subject of trans-

lating became an all-absorbing question. Wickliffe, Tindale, and young Frith were the great soul of this important and most essential movement gave it the energies of their lives, and sealed their testimony with their martyrdom. This work grew regularly, advanced and produced translation after translation. All the English version read, enjoyed, and for which so many thanksgivings and praises have devoutly ascended to heaven, have come from these great struggles. Can any man imagine that these feeble instrumentalities ever could have withstood the immense torrent of opposition, succeeded and established in the heart of the English people the desire for the pure Word of God, which lead to so many translations, if the Lord had not been with them? Surely not. They were clearly in the right. They were for enlightening the world; and God who commanded the light to shine out of darkness; who anciently said, "Let there be light, and there was light; " who shined in the hearts of the Apostles, giving the light of the glory of God in the face of Jesus Christ, was with those holy men, or was with his own gracious work, of translating his pure Word into the language of the people—to "MAKE IT VERY PLAIN." Can any man have the shadow of a doubt that God was with this work? Did not God hear the prayers of these holy men? In answer to their holy prayers, that the Word of God might be translated—made very plain—the Lord has given us the Holy Scriptures in our mother tongue—No opposition can withstand God. The work that is of God cannot be overthrown. Giving the Bible to the world was of God. Making it very plain—interpreting it to those who speak another tongue from that in which it was originally written, is the work of God—the work of the Christian ministry. Their effort is, and should be, to interpret every word which the Lord has spoken—make it plain to all the people. Can there be any doubt but they are right in this effort? Is not the desire to have every word in the Bible correctly translated into our mother tongue, right? Is the effort to translate every word which God has spoken correctly into the English language, right? Are not the prayers that every word in the Bible may be correctly translated into the English language, and every language on earth, right? Will not the Lord be with those who thus pray? The Bible is divine, which is the same as to say, that it is infallibly right. The Bible is that which God gave us—his entire revelation to man. This is in dead languages, and must be translated into the languages of the earth, before the people can read it. The command to "preach the gospel to every creature"—

"in all the world"—"to all nations," cannot be obeyed without translating. It is infallibly right to translate it correctly into every language in the world. Those honestly trying to do this, are infallibly right in their effort. Their prayers, that the Word of God may be correctly translated in all tongues spoken by man, are infallibly right. They may err in the course they pursue, but there cannot be any error in their object—that which they are praying for.

The friends of this great and good work, then, should work with the full assurance that the work is the work of God; and consequently that God is, and will be, with them. They may pray, with full assurance of faith, that the Lord will hear them, answer their prayers and aid them in their work. The Lord is in the Bible Union. His providential hand has been clearly visible in it from the beginning.

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ABOUT THIS BOOK

Benjamin Franklin, the gospel preacher (not the statesman of the same name), was perhaps the most influential figure in the Restoration Movement in the period following the death of Alexander Campbell in 1866. He was a noted evangelist, debater, and editor, espousing the conservative position in the controversies which arose over missionary societies and instrumental music. But his living influence is felt in this generation primarily through his great sermons. His first two volumes of sermons have gone through no less than 53 editions, and as Rue Porter has noted, are probably the most influential books of sermons of the Restoration, providing more fundamental sermons for able preachers than any other comparable source. These heretofore uncollected sermons are not inferior to the ones already available in either power or cogency—they are solid, meaty, original, and logical, and always deal with subjects of the highest importance. In addition to the eleven new sermons, there are nine full outlines of his most popular sermons, as well as a splendid short biography and the marvelously hard headed and inspirational comments of this noble spirit on the qualities necessary in the preacher and in his sermons if he is to be of the highest service in the kingdom.

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He spent more than ten years in examining the archives of Butler University, The Disciples of Christ Historical Society, Union Theological Seminary and several university libraries. He also visited the environs where Franklin lived and examined scrapbooks and other material in the possession of descendants of Franklin. His research led to the acceptance of a doctoral dissertation on Franklin by The Pennsylvania State University.

Among the many interesting interviews was one with Franklin's granddaughter, then aged 77, who made available pictures, family keepsakes, books owned by Benjamin Franklin, and a scrapbook owned by Franklin's daughter. Such intimate touches offer an exciting personal dimension to this book.