

THE POLYMATHIST;

OR,

CHRISTIAN PULPIT.

A WORK CONTAINING ESSAYS ON PASTORAL
WORK, SCRIPTURAL EXEGESIS,
AND HOMILETICS.

WITH

BRIEFS AND SKELETONS OF SERMONS BY
MINISTER
OF THE CHURCH OF CHRIST AND OF
OTHER RELIGIOUS BODIES.

ARRANGED AND EDITED BY

N. E. CORY.

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PREFACE.

I have had it in my heart for many years to do something to help *young ministers* in their work of preaching Christ to a perishing world, and inspiring other Christians to a greater zeal and devotion in the divine life; hence, on the 5th of May, A. D. 1875, I decided to arrange and publish this work, and accordingly announced it to the public. Many causes have prevented the completion of the work sooner, chief among which was the want of spare time in which to prepare it. This was not only true on my part, but also of many of my contributors. I have somewhat changed my original purpose in the arrangement of this work, thinking that the present form would reach more persons and do more good, than to make it entirely a text-book for the Bible-school; hence I hope the present form will be found beneficial to all Bible students in thought, if not in arrangement.

I beg the forbearance of all contributors who may find that I have either *shortened* their productions or *omitted* some of their briefs of sermons. I have already *enlarged* my book beyond what I expected to do, and my chief aim has been to give a *variety*, both of *style* and *subjects*, that the various minds and logical and philosophical acumen of the young ministers might be met in their varied wants; hence, in this work will be found able essays on three of the most important subjects pertaining to the preachers' work, namely, on Scriptural Exegesis, Homiletics, and Pastoral Work; also, able arguments

given in defense of the divine authenticity of the Scriptures, with briefs and skeletons of sermons on a variety of subjects in the three various divisions of Homiletics, Textual, Topical, and Expository, so all grades of minds can be met and benefited.

It will be found that I have not given the locality of any. Where the denomination is not named the contributor is a member of the Church of Christ. I endeavored to get ministers of other denominations to assist more in this work but failed. This work shows clearly *the oneness of thought of all Christians* when looking at God and his Cause from the Bible alone, Christ being held up as the leading center in all these productions.

I do not claim perfection for this work, but I do claim that it has a place, especially in the Biblical literature of the Church of Christ, there being no work of the kind in all its publications, and in occupying this position, it has a mission to fill in aiding, not only those of the present but also those of the future, to preach the gospel while the contributors and author of this work are stilled in death and their spirits resting in glory with him who said, "Go ye into all the world and preach the gospel to every creature."

I desire to sincerely thank my many contributors for their interest in the cause of Christ, and their aid in helping me to produce this work, which, *in the name of Jesus Christ, I now dedicate to all young ministers who are faithfully endeavoring to preach Christ and him crucified.*

In Christ and in hope of immortality.

N. E. CORY.

MOUNT PLEASANT, Iowa, April 27th, A. D. 1876.

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INTRODUCTION.

In each of the myriads of worlds that God has created, he has placed a center sun, which became the attractive and controlling power of that system. In the Spiritual Universe. *Jesus the Christ* has become the *center*, the attractive and controlling power. Matt. 16:16; John 20:31; Phil. 2:9-11. It is as impossible for *Christianity to exist* and be attractive without the Christ, as it would be for this world to *exist* and *revolve around* the sun without any sun. My young preaching brother, you might as well try to grow an oak, or produce a crop of apples, without the light and power of the sun, as to try to produce a Christian by preaching science, philosophy, etc., and *omitting Christ* in his divine personality and authority. It cannot be done; for "there is none other name given under heaven whereby we must be saved." Acts 4:12. And "the gospel is God's power unto salvation." Rom. 1:16; 1 Cor. 15:-1-4; Rom. 8:2. The object of this work is, therefore, to help to inspire the young preacher to *seek* the "*higher education*" and the "*higher life*," and thereby be the better qualified, by these examples, to preach the gospel in all its plainness, ancient simplicity, and authority. While you preach in kindness to others, do it in love, yet with firmness to Christ and his cause. Lose your life rather than compromise Christ or one word of his truth; for remember that when you compromise the Saviour and his truth,

you are compromising the eternal interest of that immortal soul to whom you are preaching.

The writings and sermons of all the reformers, from Luther down to the present day, show their unswerving integrity to Christ and his truth, as far as they had learned it. Shall we, who now live and enjoy the fruit of their lives, their toils, and sacrifices, be less loyal to Christ and his law than they were; or shall we compromise or forsake the principles preached by the apostles with "the Holy Spirit sent down from heaven," and sealed as it were with their sufferings and death, in order to proclaim the law of pardon given by him "who was delivered for our offenses and raised again for our justification?" Yes, my dear reader, as Christ was loyal to his Father and true to the interest of a dying and perishing world, let us be loyal to him and true to the interest of those to whom we preach, that we with them may be accepted of him and be permitted to enjoy eternal life.

N. E. C.

PART I

THE POLYMATHIST.

OUTLINE OF BIBLICAL EXEGESIS.

BY PRES. F. M. BRUNER.

I am to write concerning *the interpretation of the word of God*. What I shall say, therefore, ought to be addressed to the interpreter. While the preacher is also an interpreter within certain limits, still his work, *strictly as a preacher*, is pre-eminently the *authoritative proclamation* of the divine message contained in the gospel of God's dear Son. If, then, I shall seem to place the work of the *exeget* upon too high ground, this distinction will shield me against the charge of intending to under-value the important services of those who make no higher pretension than that of being proclaimers only; therefore, what I may say will apply *to the exeget* and *not the proclaimer*. I wish to engage the attention, however, at the very first, with the importance of this distinction, and trust that the few generalizations that the space allotted to this subject will allow me to present, shall inspire in the mind of the reader a more serious and just appreciation of the solemn responsibility resting upon him who takes upon himself the honor of being an interpreter of the revealed will of God. It is a solemn business to deal with the thoughts and acts of God, and he who does not so feel had better withhold his hand from the sacred ark. I proceed, therefore, to arrange some propositions, as nearly in the order of their necessary dependence as may be, and add such remarks as may

seem necessary to indicate the scope and application of each.

I. *The exeget must believe in God the Father, Jesus Christ the Son, and the Holy Spirit.*

The Bible contains a positive knowledge, otherwise it could not be an object of exegesis. It is as much a positive knowledge as mathematics, language, chemistry, or physiology. And like every other distinct knowledge, it has its own distinct primary truths. The student can not take the first step in mathematics without admitting the axioms upon which all its reasoning proceeds, neither can the interpreter of the Bible understand it without faith in the three divine persons who are concerned in the bringing about of the facts which it narrates, and in the prosecution and support of the design which unites all its parts and makes it essentially one book. These persons are not presented to in as objects of exegesis, but of faith; and hence no amount of exegesis can help them into the understanding. Indeed, it is a contradiction, radical and irreconcilable, that the finite should seek to contain the infinite. Until this can be done the trinity will never be a legitimate object of exegesis. But scholasticism made too much of faith when it built upon the dictum of Anselm: *Credo ut intelligam*; and endeavored to arrive at an understanding of *divine things*, as revealed to us, upon the ground that "Faith is wrought in us by God, and belongs to those gifts of God which testify to his working in us, and only through these experiences is it possible for the rational soul to arrive at a knowledge of that which is higher than itself, since it is its natural bent to advance from faith to knowledge." This theory fails in that it ignores the fact that the Bible contains a manifestation of God within the limitations of the finite, and, hence, becomes a legitimate object of the study of the "rational soul." Indeed, a benevolent Creator must have spoken to his

creatures with the design and desire of being understood by them, whenever and wherever they might hear his message. But while the finite intellect may understand a finite manifestation of God, it is only upon the principle of faith that we can grasp the idea of the infinite and ever blessed God himself, who is the creator and preserver of the heavens and the earth. We readily see, therefore, that inasmuch as the ideas of the infinite God, and of his Son, and Holy Spirit, are most important factors in the developments contained in the Bible, its interpretation is impossible to the man who has no faith in the existence of these divine persons. What such men need is not exegesis, but *evidence*. It is not to be wondered at that such men strike out of the Bible whatever is miraculous, or, which is the same thing, a special manifestation of the infinite power of the Godhead, under the limitations of the finite. But convince them by suitable evidence that the Bible contains the revelation of the living God to man, and miracles are no longer in the way, but become the most appropriate and rational things for such a God to do. No man coming to the Bible without an interest in the living God can understand either the Old or the New Testament. Likewise, he who comes to the New Testament with no interest in the Son and Holy Spirit, can not understand it; and, in the case of the Jews, history shows that, in the latter case, even though they held to the idea of the true God, still their Scriptures, and especially their prophecies, are misunderstood and constantly misapplied. It seems to me just as consistent to deny the existence of man as a factor in the things wrought out in the Bible, and then hope to understand it, as to pretend to interpret it without faith in these three divine personalities.

In view of the above reflections, I suggest whether the preaching of to-day, for the benefit of the unbelieving, should not be directed in a different channel, viz: in the

presentation of the evidences more frequently. The atheist or unbeliever will not understand our exegesis, nor admit its authority, so long as he does not believe in the God from whom the Bible derives its sacredness and worth. It is remarkable that the greatest exploits of rationalism are to be found in attempts at exegesis. It does not and dare not attack the great body of evidence. Still, (alas! for many an ill-timed debate), the believer has frequently allowed himself to be dragged into the labor and complications of an attempt to interpret the Bible from the stand-point of the unbeliever to his satisfaction. The task is hopeless and thankless, and furnishes amusement and frequently strength to those who care nothing for the interpretation when made, unless it is accompanied with the authority of the living God.

II. *The interpreter should have a clear insight into the condition, wants, and capacities of the human soul.*

The interpreter should know something of man as well as of God. In the Bible, God has revealed those things that meet the wants of man's spiritual nature. Nature may satisfy the wants of the intellect in the almost boundless field that she opens for its activity, but she furnishes nothing that can satisfy *the faith, hope, and love* of the human soul. Neither can she enlighten and control the conscience, for she presents nothing personal, except by inference, that can call forth and sustain any of these spiritual actions, and satisfy their demands. Now man, as a sinner and rebel against the God who created him, stands over against the revelation which that God has made to him, with capacities, wants, mysteries, and helplessness to which that revelation is exactly fitted. And the exeget will frequently be in the situation of the builders of the temple, who are said to have found the stone, for which they knew no place in the wall, unless he has a sufficient knowledge of the constitution of the human mind to discover the adaptation of

revelation to it. The builders may throw in the stones, "hit or miss," and pile up something, but it will be anything but a well arranged temple. The Bible, having the single purpose of purifying the heart and restoring it to God, makes but two prominent distinctions: "*The carnal mind*," and "*the spiritual mind*." Still it is pretty clear to one familiar with the general classification of the powers and faculties of the human soul, that the Bible in all its approaches to that soul fully recognizes its natural constitution, and never proposes violence to any of its faculties. It will also be clear to him that it presents those objects, motives, and characters for earth and heaven with which its powers may be forever employed, and from which it may forever derive the most complete and perfect satisfaction. I most earnestly urge upon every one who will rightly interpret God's word, and, especially, upon him who would rightly divide it, to carefully study the condition and wants of the minds of those he proposes to feed with spiritual food. I would recommend a careful reading of "Up-ham's Mental Philosophy," as a work easily understood and attractive, while it is instructive. The exeget, and much less the preacher, must not regard the Bible as a tune set to an instrument with but one string. I mean he must not deal with the soul as though the only thing it can do is to yield to authority; nor, on the other hand, must he suppress the authority, and play exclusively upon the feelings; nor, further, and what is too commonly the case, must he ignore both of these and furnish amusement for the cold intellect, by a display of a series of brilliant intellectual gymnastics, or elaborate chains of argument.

III. *The interpreter of the Bible must be a linguist.*

It has pleased God to commit the record of his acts and words in which he has revealed himself to the world, to the keeping of two languages, the Greek and the

Hebrew. The exeget must, therefore, be roaster of at least three languages, unless he proposes to be satisfied with what others have said, and lazily drift among the opinions of a thousand commentators. When we remember that the Holy Spirit has employed the languages named above for the purpose of conveying into the human understanding that knowledge which relates to man's highest interest, for time and eternity, who can overestimate the importance of being able to receive that communication from the very words and sentences in which it was originally expressed? I submit (or the careful consideration of those who love the pure word of God, *whether our exegesis, and consequently the preaching too, is not losing its accuracy, edge, and living power, from a want of knowledge of the original languages.* It is a fact, well sustained by history, that in proportion as the exegesis has been sustained and fed by a knowledge of the original languages in which God spoke to man, to that degree has it been spiritual and powerful. See the dark ages, when the priests, many of them, could not translate even their Latin prayers, and the consequent moral and intellectual stupor that spread like a pall of darkness over the church. On the other hand, look upon the mighty stream of new life that followed the preaching and literature of the reformers of the sixteenth and each subsequent century till the present. And why this quickening into new life? The answer comes from the unchained Bible and its study in the original languages. Without this thorough linguistic preparation we may fill up an indefinite number of books and sermons with "*slush,*" that will chill and choke the spirit rather than impart heat and vitality. Preachers will mistake the ebullitions and freaks of sentiment for the pure word of God, and imagine that when they have made the people laugh or cry, they have been preaching the gospel to them; they will tax the imagination for material to "fill in with" instead of drawing

their supplies from the fountain of life; and, finally, personal interest or party zeal will drive them to torture and wrest the word of God to their own confusion and the disgrace of the cause they represent. How painful such scenes! How majestic and powerful, on the other hand, the movements of the mind that pours forth the wealth of its experience, arising from a direct contact with the thoughts conveyed into it by the words chosen by the Holy Spirit. Whoever has heard A. Campbell, and those who fed upon the same spiritual pabulum, will understand what I mean. I suggest for the prayerful consideration of those who long for a higher spiritual life and more power in our preaching, whether we are not relying altogether too much on *commentaries*. Has the old war cry lost its significance. *The Bible for the people without note or comment?* Is not Protestantism to-day writing its *Targums* and its *Masora*? And is not the time of exegets and preachers occupied almost exclusively in reading theology, the commentaries, *the apers*, and "the indications of God's providence." ^DLight and heat emanate *directly* from the sun, and no man has yet succeeded in bottling them for preservation. I am objecting to the too great reliance on these human statements of truth. We may derive some help from them, some stimulus to look deeper into the mines of truth for ourselves but we are most certainly in danger of doing as did the Jews with their written comments and traditions, which they regarded as a fence about their law. I mean, instead of following the law, we are in danger of following the fence. There never was a time when Protestantism was more emasculated, time-serving, and confused—when exegets and preachers were so much prone to interpret religion in the light of the present instead of in the light of God's word. Our editors and commentators read each other, and have little time for anything else. The "voice of the people," or the "conscience of the age," is supposed to find expression in out

weekly and daily literature, and thereby exerts a power which sets at defiance the authority of the law of God. To "keep up with the age," a thing proper enough when rightly understood, *i. e.* to *understand* the age, is perverted to mean that the age is moving on in the right direction. It is on this ground that divine authority is sometimes ascribed to what has been found useful in human experience, just as though that experience might not have been different. But "the word of the Lord endureth forever," and while human life and human affairs are undergoing perpetual changes, and the hopes and fears, the thoughts and feelings of the human heart rise and fall with them, still that word like a cloudless sun, pours its genial light and heat upon the path of the weary pilgrim whose delight is in the law of his God. But, I ask, who, as an exeget or a preacher, can feel that light and heat, when he has only read the paper and the commentary? Truth cannot be bottled in exegesis any more than sunshine, and hence the formulas of the different denominations of Protestants are either dead or rapidly dying. The hope of a revival of religious power and purity among Protestants lies in a return to the study of the pure word of God, so that our faith shall not "stand in the wisdom of men, but in the power of God." The injunction, "hold fast the form of sound words," clearly implies that God never intended that the interpreter of the word of life should lose sight of the original altogether, and assume to explain what he is unable to read in the language chosen by the Holy Spirit. There is more meaning than we are accustomed to concede in the words of Christ (John 6:63; 15:3-7; 17:17; 12:48-50), concerning the message he brought into the world from the Father. The proper object of all that is worthy of being called exegesis, is that message as committed to the church by the aid of the Holy Spirit Who then can overestimate the importance of a knowledge of the original languages of the Bible, especially of the New Testament?

But I said that the interpreter must be master of at least three languages. Besides the Greek and the Hebrew, if he writes or speaks for those speaking English, he must understand the English. Many a truth is strangled in its utterance. And I wish to give due honor to the thorough English scholar. We have numerous examples of the borrowed power in which the cotemporaries and coadjutors of the great reformers have gone forth to plead for new truths or the reassertion of old and forgotten ones. Also it is equally clear that when these great leaders have been removed from the church, and their successors, from undervaluing the study of the Bible in the original languages or from a guilty love of ease, have neglected and discouraged their study, it is a fact in history and experience. I say, that the preaching and exegesis soon degenerated into "disputing about questions to no profit," and "ever learning without being able to come to a knowledge of the truth." What might have been decided in a few sentences of good English, if the decision could be drawn from the original, is spread out in thin moonshine over numerous pages, or occupies the time of numerous sermons. Those faithful English scholars, however, who have leaned upon sound scholarship for their exegesis and have industriously studied the translations into English, have, in many instances, attained great distinction as proclaimers, and in some cases by their accurate general knowledge have rendered valuable service as exegetes. But it must always weaken the confidence of such to remember that they cannot see for themselves, and without this personal assurance their utterances lose half their power, when they speak on disputed points. There is room enough within the limits of the well-settled and undisputed portions *of* the Bible for the glorious labors and study of a long life. But I am writing with the thought of that exegete who expects to deal with the passages that are not so readily understood before me, and I assume that the modesty of the common

English scholar will restrain him from meddling with things that are too deep for him!

IV. *The interpreter of the Bible should be intimately acquainted with the history of the people and countries mentioned in it.*

The allusion to or bare mention of conditions of climate, soil, religious customs, laws, idolatries, social life, dress, architecture, etc.. etc.. is frequently all that we have. When the student learns in what the worship of Baal and Astarte, of Dagon and Moloch, and the numerous divinities of the nations round about the chosen people who had been called out to preserve the worship of the true God. consisted, it is easy to see the reason of many things which otherwise seem harsh and inexplicable, when considered as acts of a merciful God. Smith's Dictionary of the Bible should be in the hand of every one who desires to read the Bible and *study* it while he reads. Jahn's Archaeology is invaluable, and the only caution I have to give is this: The author is too much inclined in some instances to find the philosophy of things in a law of natural development. Otherwise, as a simple treatment of the varied and difficult subjects which fall within the scope of the work, it has no superior.

To suggest a few things, illustrating the importance of this knowledge: What was the arrangement of the houses in which the people lived? What was the court ". What were the articles of furniture in their houses and kitchens? Why do we read of two women grinding? Why were those on the house top not to come down? How did they dress? What were the ceremonies of a Jewish wedding?—of a funeral? What was the arrangement of the sepulcher? Why did they say go *up* to Jerusalem and *down* to Jericho? How high were their mountains?—broad their valleys and livers?—in short, what were the scenes in the midst of which David sang his inimitable songs, the prophets gathered their sublime and beautiful

imagery, and the blessed Saviour and his disciples lived, loved, and labored? How sweet it is to stand with them in imagination and look upon the scenes which gave them so much that is beautiful and sublime, or walk along the shore of Gennesaret, or climb the mountain where the multitude gathered around him who spake as never man spake, to hear his marvelous words. It is not the design of the Bible to give man knowledge that he can get for himself. Its writers hail more important themes than geography, agriculture, climate, architecture, or modes of dress to deal with. They were busy with the things that came down to them from another world. And yet their writing touches the land and the people in the midst of which they lived on every side. The story is told of a weaver in England, who had finished a beautiful piece of cloth and had taken it from the dye and stretched it upon the tenter hooks to dry. It was stolen and supposed to be lost. At last the weaver heard of a sale of valuable cloths in a remote part of the kingdom, and resolved to attend. He found there a piece of cloth he felt sure was the one he had lost. But how could he prove it? At last he thought of the holes in the selvedge and the tenter hooks on which they had hung. The cloth was taken to the hooks, and lo! each was found to fit in a corresponding hole. No one doubted the weaver's claim. So the hills and mountains, the valleys and the plains, the rivers and the seas, as well as the people who once lived among those scenes, are God's immovable and imperishable witnesses for the truthfulness of his word. And the exeget will find their images still accurately reflected therein.

V. He should have an intimate acquaintance with the Bible as a whole and in all its parts.

No one should presume to interpret a book which he has not carefully *read through*, so carefully as to have learned the number of its parts, the purpose of each, and

the relation sustained by each to the others and especially the controlling aim of the whole. Without this the exeget may make grievous mistakes, even though he has a knowledge of Hebrew and Greek. Single words and sentences are *too narrow* to contain the great spiritual stream that moves over the sacred pages. And many a time the attempt has been seemingly made to crowd into a single word the *whole body* of divine truth. Above all men the exeget should understand that the letter kills, but the spirit makes alive. (2 Cor. 3:6.) The great purpose of the writer in making his book will furnish a guide to the meaning of many passages otherwise obscure. And the scope of a book may be gathered without a particular knowledge of every word in it. This may be acquired by the common English student, and is one of the sources of power observed in many men of limited education. When, however, such men come to deal with verbal criticism it is impossible that their criticism should be as reliable as if they could read the original. There is nothing more certain, however, than that both they who can read the original and they who cannot should spend much more time in *the continuous reading of the Bible*. Each of the books should be read through and through until we can readily distinguish the frame work of its arguments and feel the transition from point to point, so that the writer shall carry us up into his views and sympathies and land us in his conclusions. It is not sufficient to select a sentence or paragraph and set one's self to work on that, as though it sustained no living connection with the rest of the book. What nonsense an apostle is sometimes made to utter by such treatment of his words! This sort of study may lead the student like the mole through the great mass of Bible literature, from word to word and phrase to phrase, but he will never rise into the glorious sunlight and stand upon the mountain tops from which the sacred writers have contemplated human life and destiny. It is from this mount of vision that that eloquence

sweeps in upon the soul which transfigures the preacher, and imparts to his exegesis a fire and enthusiasm that break through into the understandings and hearts of those who hear.

Paul gives the scope of his Roman letters in Chap. 1: 5: John of his Gospel, 20:30-31. But the scope of many other books can only be ascertained by a careful reading, and if even the scope were known, in order to appreciate it, the interpreter should carefully follow *the author's own* development of it. No man can fully enter into the views of the apostle Paul, concerning the doctrine of "the obedience of faith," until he has followed him through his masterly argument, presented in the Roman letter. So then it is clear that we should read continuously, read thoughtfully, read prayerfully, read till the spirit of the writer has fully occupied our own souls; then we can see things as he saw them, and his words and sentences will be but gate-ways through which we are permitted to enter the temple of truth.

VI. *The interpreter should be familiar with all the historical and literary elements that enter into or in any way affect the contents of the book with which he is dealing.*

These elements are usually comprehended under the words of the Latin hexameter:

Quis, quid, ubi, quibus auxiliis, cur, quomodo, quando.
Who, what, where, with what helps, why, how, when.

Quis? WHO? Who is writing?—to whom?—and of whom? The writer should be an object of intense interest to the one who undertakes to interpret his words, and often much assistance will be derived from knowing his history. Inspiration did not suspend the individuality of apostle or prophet. The same fearlessness and earnestness, the same affectionate tenderness and unwavering devotion, the same learning, prudence, and philosophic acumen, to be observed before, are also found after their call to a divine mission. And it

helps the interpreter mightily to find his way into the meaning of the writer, to be conscious of the inspiration that sustained his life,—the faith, and hope, and love, that glowed within him. Moses, refusing the pleasures and honors of a royal court for the sake of his afflicted countrymen, and identifying himself with their fortunes, writes for us books that have a deeper meaning than it would have been possible for him to have done had he acted otherwise. Paul was the Christian philosopher, bold and fearless, and without doubt the discipline he had received at the feet of Gamaliel, was made to contribute to the construction of that masterly argument contained in the Roman letter, in which he reconciles Jews and Gentiles to a scheme of justification by faith instead of works. He was bold and fearless in following up the requirements of what he understood to be his duty before he became a Christian, and after he saw the Lord he was willing 'not only to suffer bonds, but also to die if need be for his sake.' He was a master in logic, a hero in faith, indomitable in purpose, and yet he loved with all the energy and tenderness of a mother. Exchanging the sword of the Spirit for a literal sword, I feel inclined to point to David as a man possessed of the same powerful elements of character. He wrestled like a giant with the problems of his age, and he discovers depths of faith and religious experience which assign him a place in the ancient history of the Jews very similar to that of Paul in the church, and he claims this place, notwithstanding he carved out his life-work partly with his sling and the glittering sword. But his soul is in his beautiful songs. His genius organized the national life and gave fixedness to the national character under the directing watch-care of God, 'who was his refuge.' So Paul was the great organizer of the church under the direction of the Spirit of Him for whose sake he counted all things else but refuse. And when we read either Paul or David we do not read

them in the light of their sins of which they so deeply repented and thoroughly reformed, but in the light of that faith and devotion to God that imparted to their lives all that is truly great in them. But this article would be extended beyond its proper limits to speak particularly of all the writers of the books of the Bible. The affectionate character of John is readily perceived. The unselfish character of Matthew, who passes over his own name when recording his call, as though it were the name of another, is stamped upon his book in its peculiarly objective style; and Peter is always the same ardent confessor.

Before leaving this topic, the *peculiar mission of the writer* should be mentioned. Paul received an apostleship for the obedience of faith among all nations. (Rom. 1:5.) But both he and the other apostles were witnesses of the resurrection of Jesus. Their writings, therefore, should be received and interpreted in the light of these controlling missions to which they were appointed.

But on the other hand the interpreter will need to recognize the character of those to whom the book was written. The letter to the Romans is unintelligible to one who does not recognize both Jews and Gentiles in the congregation at Rome. When this is perceived, then the relation which both sustained to the principle of religious life to the development of which the apostle had been called: the obedience of faith in Jesus as the ground of justification, is more readily perceived also. The letter to the Hebrews was written to Jewish converts and would have been unintelligible to readers not familiar with the Mosaic Institution. Such readers would readily see that the aim of the writer was to show that the system of worship and of government established by Moses had been fulfilled and supplanted by that instituted by Christ. Matthew wrote his gospel for Jews, and hence his frequent appeal to their Scriptures. Mark wrote for Gentiles, and hence his frequent explanation of Jewish

customs. Without further illustration, it will be conceded at once that it is absurd to apply language addressed to the sinner, to the saint, and that which concerned the Jew only, to the Gentile. In this respect there is, perhaps, no passage of Scripture more frequently and inexcusably misapplied than the account of the outpouring of the "Holy Spirit. (Acts 2: — .)

Finally the persons introduced by the writer, and represented as acting or speaking, should be distinguished from all others. The Father, the Son, and Holy Spirit are presented oftenest: but we have also angels, demons, and Satan, and their relation to the great purpose of the writer should be carefully considered. We have no right as interpreters to ascribe to the actors introduced by an author any other character or motive than he manifestly did himself. He may have false theories concerning these persons or not, yet so far as the requirements of the laws of exegesis are concerned we have no right to claim that we can fairly interpret an author when we reject his views to begin with. That is not interpretation which injects the views of the interpreter into the statements of any writer.

Quid? WHAT? What kind of composition is it? If it is prose, then words will be used in their ordinary sense, and sentences constructed according to their ordinary laws. If it is biography, then we will have individual lives to deal with as the controlling idea, as Christ in the Gospels. Is it history, then we will have the fortunes of a Commonwealth as in the case of the Jews or of the Church, as in the case of Christians. The former begins with Abraham, the latter begins with Peter's sermon on the day of Pentecost. The Acts of the Apostles is, therefore, Church History in its inspired beginning. The epistles are *didactic* books, intended to instruct the members of the churches in their duties. The Revelation is prophetic, and foreshadows, in outline, the future fortunes and triumphs of the church. The O. T. likewise has its His-

torical, Doctrinal, and Prophetic Books. The folly of identifying the O. T. and the X. T. and reading one as though it were given for the same people and the same purposes as the other, must appear to any ordinary mind on a little reflection. Again, it is equally erroneous to interpret poetry as we do prose, and read history for the same purpose that we read books of doctrine, or prophecy. In reading the poetry of the Bible, which is usually classed with its doctrinal portions, attention should be given to the principles of versification observed in Hebrew poetry. Some of the most prominent features of this kind of composition will be found in *Reason and Revelation* (Part V.) A more exhaustive discussion will be found in Keil's (German) *Introduction to the O. T.* (Part III.)

The "*Figures of Speech*" are too numerous to be mentioned in detail here. They are usually intended to convey the thought more clearly or forcibly to the mind, and hence "are some deviation from the plain and ordinary mode of expression, with a view of making the meaning more effective." (Hart's *Composition and Rhetoric*.) Indeed there are heights and depths of religious thought and sentiment for the expression of which the ordinary forms of speech are wholly inadequate. David in his remorse and grief sometimes felt the floods overwhelming him (Ps. 69:2-15), but again at the experience of the mercies of God his youth was renewed like the eagle's. (Ps. 103:5.) How tame in comparison to have said: I am exceedingly grieved or exceedingly encouraged and comforted. Figures are generally constructed with reference to some point of resemblance, and it is exactly this point that is important to the interpreter. Care should be exercised, especially by enthusiastic minds, *not to carry the figure too far*. One would not be likely to do so with such expressions as "heap coals of fire on his head," and yet it will require some attention to the figure to be able to state exactly the meaning *without*

a figure, and perhaps, after all, we will prefer the figure to any other way of stating it, because it carries so much force with it, and is really nearer the truth. The parable of the Prodigal Son was manifestly spoken to illustrate the willingness of God to receive *penitent sinners* and to rebuke the impenitent Jews. But the introductory parables illustrate the *reasonableness* of searching for men as well as for the comparatively valueless things named. As much as to say a man is worth more than a sheep or a trifling piece of money, and yet while you seek for these with so much care, you blame me for seeking for lost men. Bro. Milligan's work referred to above gives some valuable illustrations of this subject. (*Reason and Revelation*, Part V.) Whateley's and Hart's Rhetorics are standard authorities on the general subject.

Ubi? WHERE? In what place or country? Was the writer in prison, among Jews or Gentiles, in Jerusalem, Antioch, or Rome? Were the readers scattered abroad in the midst of enemies and dangers, or were they in the populous city, in the midst of luxury and idolatry? Do the scenes described belong to this world or the next, to heaven or hell? The underworld (Hades) and Jerusalem have been interpreted, the former out of existence, and the latter into an importance that no Bible writer ever gave it. If the suggestions made under Sec. IV. are called to mind, we need add no more than this: the character of the people, their laws, customs, religions, &c, will be a guide in explaining the book and increasing the light of its utterances.

Quibus auxiliis? WITH WHAT HELPS? The events narrated are brought about by natural or supernatural agencies, or by the co-operation of both. The resurrection of the dead, and the creation of the world, the most stupendous events narrated in the Bible, are purely supernatural occurrences, and can be explained only by admitting the presence of the power of Almighty God in

them. The views expressed under Sec. I. will have an important bearing here. If we study the Bible with faith in the omnipotent God whom it reveals, then we are at no loss as to the agency requisite to the accomplishment of any given work. And, except where it is plainly necessary, we need not exclude the employment of natural forces by Him who is the Author of nature. The flood, the standing still of the sun, the destruction of the enemies of Israel, the crossing of the Red Sea and of Jordan, and many other things, may be regarded as instances of the co-operation of the natural and the supernatural. And the exeget who tries to get on without admitting the presence of the omnipotent Jehovah in the events of the Bible, will at least admit that those who wrote it and those who received it and regulated their lives by its teachings, felt most profoundly the need of such a God. And is it worth the while to ask such interpreters to give a reason for this feeling in the human heart, in the absence of an object upon which it may rest?

Cur? WHY? We distinguish between the reason for writing and the occasion of writing a book. We learn that Matthew, on going abroad to preach to others, wrote his gospel to supply his place in the congregation to which he had been accustomed to preach; that Mark wrote at the earnest solicitations of the congregation to which Peter had been preaching, that thus they might preserve his sermons as he was in the habit of delivering them to them; Luke wrote (after a searching investigation) because numerous reckless writers had undertaken to give accounts of the things believed among Christians, and reported substantially Paul's gospel; John wrote after the books of the other three had been presented to him and approved by him. because he saw there were some omissions from the early life of Christ, and he wished to supply them. These were the *occasions* of the writing of these books; but the reason for writing was that they might bear testimony concerning their risen Lord. They

understood from the beginning that they were witnesses for Christ. (Luke 24:48; Acts 1:21-22; 2:32; 1 Cor. 15:1-15; John 20:31.) Many of the writers of the Old and New Testaments have stated their reasons for writing, some have not, but the reason may be found usually with a little careful reading and consideration of the main purpose of the author.

Quomodo? *Is* WHAT MANNER? Here is where reason assumes to be wise beyond what is written. It seeks to know *how* the water was made wine. We do not know how infinite power operates in producing the simplest flower. The chemistry of a plant cell lies beyond the reach of the human understanding. And if this is so why should we stagger at those sublimer facts recorded in the unfolding of the method of divine revelation, because we do not know how they were produced. The most importance that we can attach to this inquiry is that *it raises the distinction* between the cause of supernatural manifestations and how or the manner of the manifestations.

Quando? WHEN? The period of the world's history to which the narrative belongs, will account for many things which we would naturally expect to find in the text. The peculiarities of the language spoken then, concurrent events among other nations mentioned, their laws, customs, governments, rulers, as far as they have been taken up in the narrative, all contribute to give breadth and strength to the grasp of the understanding. The importance of much that was said in Sec. IV. will be appreciated in this connection. The exact date when the books of the Bible were written is not given in any instance. But an accurate knowledge of contemporaneous circumstances, compared with the contents and peculiarities of the book, enables scholars to decide with sufficient accuracy.

VII. *The interpreter must carefully observe the nature of the connection in which a passage stands.*

In an argument it is indispensable that premises and conclusion should be distinguished. In this case the union of the sentences is logical. But sometimes a proposition is carried in the mind or is suggested readily and, the writer passes on without writing it down; in this case the connection is psychological. In the Sermon on the Mount, the connection between the first thought, v. 1—16, and the second, v. 17-20, is clearly psychological. The Saviour in 17-20 answers an objection suggested to the Jewish mind by the whole of the preceding, in which he had developed *the divine idea of a perfect human life*. He recognizes the existence of the objection in the words with which he enters upon this new thought, "Think not," etc. But the "therefore," in v. 24, introduces a logical deduction from the argument of the sermon as a whole. The connection between an example and the proposition illustrated is important. The covenant made with Abraham is not clear to the mind of the Bible student, until its meaning has been illustrated in the establishment of the new covenant in the blood of Jesus Christ. The commission given to the apostles is not so fully comprehended until we have read the "Acts of the Apostles." and learned from their fulfillment of it how they understood it. And when Christ said: "Upon this rock I will build my church," we will know best what he meant when we are familiar with the organization given to the church by his apostles, as illustrated both in their acts and letters. Indeed, the Bible can be studied from almost its first chapter in this way; for the announcement made to the serpent, that the seed of the woman should bruise his head, required all the developments of the rest of the Bible to fulfill it, and the tree of life that stood in the midst of the garden reappears in the Revelation.

The successful study of prophecy must depend upon

an adequate knowledge of history and the recognition of the fact that it was the most natural thing in the world for the seer, who beheld the moving panorama of the ages, to speak of what he saw as actually present. Here is where the student feels most powerfully the grasp and omniscience of that intelligence that originated and executed the plan of the Bible. I must refer the reader for further details to the works already mentioned.

VIII. *The interpreter must explain all the words, the phrases, and the sentences contained in the Bible, or that portion of it he may select.*

There can be but one rule here: *The word, phrase, or sentence, that is obscure, must be explained by one that is clear.* This explanation may be found: (1), in the immediate context; (2), in some other part of the same book; (3), in some other book written by the same author; (4), in a book written by some one of the other sacred writers; (5), it may be found in the known purpose of the author in the book as a whole, or of the chapter, section, or paragraph. And it is always safest to exhaust these sources of explanation confined to the Bible, before turning to others. Then we may turn to the best lexicons of the language in which the text is found, (always to the original, if it is understood), to Biblical Archaeology, General History, and Commentaries of known modesty and scholarship. Here is where the greatest responsibility of the interpreter lies. Here is where he must deal with details, the particulars of religious life and its duties. He must come down into the vale and tell youth and old age in simple words their duty. He must know the specific duties of the officers and the private members. He must know the difference between milk and strong food, and be able to give each his portion in due season. He must know how to explain the words and phrases, "sin" and "holiness," "carnal" and "spiritual," "the righteousness which is of the law and that which is by

the faith of Jesus Christ," and (especially if he is a preacher) "perfecting holiness in the fear of God."

REMARK.

It remains to remark upon the subject as a whole, that there are two methods which may be pursued in the study of the Scriptures: the *inductive* and the *deductive*. The former will be exactly the reverse of that adopted in the forgoing discussion, while the latter will be recognized in the plan I have just worked out. The investigator may begin with the words and then go on step by step, outward and upward, but the instructor must pursue the opposite method, and begin with the highest while he descends to the lowest and most minute details.

I have aimed at little more than a general statement of the subject, with a few illustrations. Some interesting points have been omitted altogether, and the reader must seek for further details in works devoted specially to the subject.

My desire shall be fully gratified and my prayer answered, shall the reader be stimulated to place higher honor upon the interpretation and proclamation of the *word of God*.

HOMILETICS.

BY PROF. S. P. LUCY.

The word homiletics has been selected to designate that branch of literature in which the principles of rhetoric are applied to sermonizing. It has, indeed, been styled "Sacred Rhetoric." The homily, or sermon, as the Greek verb from which homily and homiletics are derived would imply, in the first age of the Christian era abounded in instruction. The principal purpose of the sacred orator of the apostolic age was to inform, to enlighten. The name homily, as indicative of familiar style of address, was, therefore, more nearly appropriate at that age than at the present, when the preacher of the word must not only instruct by the familiar lecture, but must also appear in the pulpit as an orator in the broadest and highest sense, when he must appear in the character of a master of assemblies, able to command the attention and respect of a critical auditory, who, in general, have at command ample means of information on the general scope of sacred literature, and who, therefore, do not need detailed lectures, but demand, rather, to be led into higher conceptions of all truth, and of the truth, by the inspiring influence of the pulpit orator.

It is not enough, therefore, that the Christian preacher should be fully acquainted with the teachings of the Holy Scriptures. Many of his hearers in this age will be as critical in that knowledge as he may ever hope to be. Neither is it sufficient that he should have acquired the ability to thoroughly analyze a subject and frame a masterly argument—this is a valuable and indispensable preparation for the work. The preacher must know how

to cast his information, his analysis, and his argument, into the mold of a sermon which shall possess all the characteristics of a finished oration.

To preach in this, the nineteenth century, with acceptance, the speaker must be eloquent. And when I say eloquent, I have in mind the general and accepted idea of eloquence of the present day.

I do not mean to say that no one should attempt to preach who is not a finished orator, capable of exhibiting the powers of the true orator in the beginning of his ministry; but I do mean to say that it is useless for any one in our day to expect to convert souls to Christ and reap all the rich rewards that cluster around a faithful and able ministry of the word, who, after sufficient trial, gives no evidence of power to captivate his audience and compel their undivided attention. The whole power of the sermon is exhibited within the short space of forty or sixty minutes. Within that limit it is everything or nothing to the audience. It is not a written page that may be read again and again, and by slow degrees be received into the mind of the reader. The impression is instantaneous. That impression should be intense. Thoughts are fuel, and the arts of the orator the elements to fan them into a flame in the hearts of the hearers. The thoughts of the preacher, of all other persons, should be expressed in "words that burn."

The familiar relation between the speaker and the hearer, so obviously existing during the ministry of the Saviour and his apostles, does not obtain in modern times and among us. The speaker is no longer supported in the treatment of his subject by suggestive inquiries from his auditors. No direct appeals are made to the speaker for information. The preacher of to-day is a teacher, it is true, but he is more, he is truly the persuasive orator. He presents facts, develops reasonings from facts and principles, excites by appeals to the emotional nature, and lastly, moves upon the citadel of will-power and

captures the whole man. He is thus an orator in the fullest acceptation of the term.

INSPIRATION.

There is a proper sense in which every orator may be said to be inspired. Inspired as Milton was when he wrote of "man's first disobedience, and the fruit of that forbidden tree whose mortal taste brought death into the world and all our woe."

The inspiring influence of truth, whether seen in the lower forms in nature, in man, or in the divine Word, is the one great source of effectiveness to all speech. It is the breath of life breathed into the nostrils of the body of all composition by which it becomes a living soul.

Men who in any department of oratory have been noted as especially forcible, clear, convincing, and persuasive, have always testified to the influence of an indescribable awakening of all the powers of thought and expression during the delivery of extemporaneous discourse, while the soul was fully aroused by the theme and the presence of large auditories of listening and sympathizing hearers. The man whose soul has never been so aroused to surpass itself in its ordinary moods and conditions, may well doubt the possibility of his ever moving others to action by his teaching.

This inspiration is not merely emotional. The fountain from which it flows is intellectual and emotional. It is one of the richer fruits of a more thorough comprehension of truth. It varies both in intensity and character with the varying themes which orators of different types are called upon to consider. The great Demosthenese drew his inspiration from the loftiest conception of the Greek mind of liberty. Burke drew his from "the well of English law," a never-failing source of justice. Patrick Henry and John Adams were inspired with the thought of civil and religious liberty upon the Chris-

tian idea. The Christian preacher draws his inspiration from that higher source which includes all law and liberty, civil and religious, and which is itself the inspiration of the God of all truth.

Holy men of old spoke as they were moved by the Holy Spirit: that was inspiration proper in the highest sense. They spoke the thoughts of God. The Christian preacher is not inspired in his address as were they, but he is but one remove from it. However great that remove may be conceived to be, it is yet but one step lower. Out of the fullness of his infinite knowledge and wisdom God has given to the inspired writers that which we see and hear. Drinking at this fountain of inspiration, as the preacher should daily and hourly, he is brought into full sympathy with the thoughts of God concerning man's condition and redemption. I say, he is brought into sympathy with those thoughts. The man who reads the words of the divine record as an admirable presentation of truth—reads the Bible as he would a work on science, in which he discovers much to entertain and more *to* admire—that man has not yet reached the condition of the soul which I would describe when I say inspired. So long as the intellect only is involved, there is no inspiration, no impelling power, no rising of the soul, no filling of the heart with the spirit of truth.

There has been a great deal of speculation in regard to spiritual influence outside of the word. The purpose of this article will not permit a discussion of that subject; but one thing is certain, no intelligent preacher will deny for a moment that the inspiring influence of a thorough and prayerful study of the word is the chief source of his power and effectiveness. The themes which the preacher is called upon to contemplate are incomparably grand. The study of mind, even in a philosophical point of view, ranks higher in our conception than any other; but, in this relation, we are called upon to study the

origin, present moral needs, and eternal destiny of the human spirit.

The moral turpitude of sin against God, the comprehensive system of redemption from sin and death through the atoning sacrifice of our Lord, justification, sanctification, and glorification in heaven—all the weighty and transcendent truths concerning eternal salvation and the final destiny of the human spirit in the world to come, should inspire the preacher to a degree of earnestness in his ministrations that may never be equaled by the orator in any other field of human thought. Nay, such themes should lift his soul far above the loftiest flights of eloquence at the bar, in the forum, or on the platform. Lawyers, statesmen, lecturers on science or ethics, have no such sources from which to draw except as they encroach upon the field of thought peculiar to the preacher, which, indeed, they sometimes do.

The Christian orator, then, is inspired in the presence of his auditors, from two sources: the presence and influence of the audience—this he has in common with all other orators—and the influence upon his mind of the precious and all-absorbing truths respecting human life and destiny. Feeling, as he must, the importance of that which he presents, he, of all other men, possesses one of the chief sources of eloquent utterance—earnestness.

PREPARATION".

We will consider this branch of our subject under two divisions: 1. *Preparation in general.* 2. *Special preparation for a particular sermon.*

That preparation is necessary is assumed. The extent and character of the preparation may be matters of discussion.

We submit that there are three elements involved in the production and utterance of any sermon worthy of the name. These elements may be denominated *logical*,

rhetorical, elocutionary—the first element having reference to the thought, the second to the style of composition, the third to the style of delivery. All of these elements appear in the speech of any man upon any subject whatever. The power to think, to compose, to utter, is common to all men. From this fact it becomes difficult to indicate precisely the amount of culture necessary to the orator in order that he may be able to use the powers common to all with a degree of effectiveness actually attained by the few. There have always been those who have argued that no special attention to preparation for public speaking is necessary; that the preparation of mind which would make one a writer will serve for oratory, provided only that the person possesses the natural qualities which are supposed to be peculiar to a certain few. The natural qualities referred to in this assumption must pertain to the third element in the sermon—the elocutionary. It may be admitted without in the least infringing upon any preparation which will be insisted on in this article, that there are natural aptitudes in some constitutions that render them much more effective in their elocution.

This, however, is not granting that absolutely no additional culture is needed in the orator as distinct from the essayist. Every speaker of experience knows that there is a practical modification of these elements for the purposes of public address as distinct from the use of the same elements in the essay. The oration has its own peculiar logical arrangement and rhetorical forms, arising from the fact that the additional aids of utterance and action are depended upon to bring the thoughts fully to minds of the hearers.

But the sermon in the broadest sense is both an essay and an oration, *i. e.* it must possess all of the essential qualities of both. The force of this remark will be more evident further on, as we develop the general thought of preparation. When I speak of the elements of the ser-

mon being logical, rhetorical, and elocutionary, I must be understood as referring to the intellectual elements only: the emotional in combination with these is already understood from the foregoing remarks on inspiration.

Having said thus much by way of introduction, we are prepared to consider more specifically what *general preparation* may be considered necessary in order to give reasonable promise of success in sermonizing.

LOGICAL ELEMENT.

Following the analysis already given, let us first consider the logical element of the sermon. Logic in the strictest application of the term, as the name of a science, treats of the reasoning process—the laws by which the mind passes from premises to a conclusion. The word is used, however, in a broader sense as pertaining to thought and the reasoning powers. When we speak of the thought of a sermon, we usually mean the reasoning, or the linking of the thoughts into one consistent whole, so as to constitute what we are pleased to style the logic of the discourse. But the term may be extended still further, and to avoid the multiplication of terms I use *logical element* to mean the thought, the subject-matter of the sermon.

(a) The first prerequisite worthy of especial mention is that indicated in the language of the apostle Paul to Timothy, 2 Timothy 2:15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Studious habits are indispensable, and not only that, but study to a purpose is quite as necessary. By study it is not meant that the young preacher should engage all his time in devouring books, but rather that he should occupy a reasonable portion of each day in digesting the

contents of a few select volumes. Above all let the word of God be daily food to his spirit. He must keep his mind constantly refreshed with its history. He must know, not texts, but books and their design and scope. He must know, not how to select passages to prove pet theories propounded by others, but how to interpret passages of Scripture in the light of the context. Upon the exegetical preparation I need say nothing specifically. The reader is referred to the learned article in this volume on that subject.

I have already said that he should study to a purpose. He should have before his mind always the real spiritual wants of the people he may be called upon to address. All that is necessary for me to say here is, that he needs to keep ever before his mind the fact that man is lost without a Saviour, and that the word of God furnishes all the truth necessary to receive and act upon in order to salvation. He must, then, rightly divide the word of truth, or give that message necessary to the life and growth of his hearers. This he can only know how to do by faithfully discharging his duty as a pastor, or shepherd, over the flock of God. For specific and wholesome instruction on that subject, the reader is referred to the excellent article on Pastoral Work.

(b) The second item worthy of mention under this division of our subject is, that the reasoning power, or ratiocination, should be assiduously cultivated. We have, unfortunately for the cause of Christianity, many preachers who are totally incapable of conducting a logical course of reasoning. Here again the careful study of the word is sufficient, though a thorough study of the laws of mentality and logical reasoning would make the preacher much more acute in study and in the preparation of material for discourses. No better elucidation and application of the laws of reasoning need be sought than that furnished by the inspired apostle in the letter to the Romans. The man who can independently and thoroughly

present the logic of that letter gives sufficient evidence of his qualifications in that regard.

RHETORICAL ELEMENT.

We come now to consider the rhetorical element of the sermon. Rhetoricians divide the general subject into two divisions; viz: Invention and Style. They give certain directions under the first division as to the best manner of gathering the material of thought and putting it into forms of expression; while they reserve to the second division the consideration of propriety in the choice of words; the character of sentences to be preferred and the manner of grouping them so as to express the thought most clearly, forcibly, and beautifully; and the proper use and philosophy of "figures of speech" in language, etc., etc. Unquestionably all that may be properly considered under this division of our topic is of importance to the man who proposes, under God, to rest the victory over sin, so far as his instrumentality is concerned, in the power of fitly-chosen words.

Analysis and synthesis are two logical processes involved in the correct study of any subject, and the more refined the topic the more necessary to rigidly follow out its analysis.

It should always be remembered that language as a possession and instrument of the soul comes into our possession synthetically. We have learned its use in the concrete; we have not considered it to any great extent in the abstract. Few men ever carry the analysis of language far enough to consider it as simply a product and phenomenon of the life of the soul and an evidence of its origin from God. It is not the philosophical consideration of language either in its relations to spirit or its origin in the intelligence which created the human spirit that is sought; but that analysis which looks to the laws of its verbal structure and the relations of its parts

to one another. Such an analysis as this last may be and is of great practical value to the writer and speaker. This, however, involves the critical study of grammar. It is not my purpose to discuss this particular phase of the subject at length. I only wish to say that the study of that subject is implied. Not detracting anything, then, from the value attaching to the most rigid study of grammar, as we at present understand the scope of that science, I wish to impress upon the mind of any young preacher who may read this article the, as I conceive, important consideration, that a knowledge of grammar only does not give to any one the power to write or speak correctly or efficiently, unless that analysis is closely followed by the synthesis of the language. The long continued practice of composing is the useful, or may be, magnificent super-structure of which analysis is indeed a very excellent, safe, and I may almost say, indispensable foundation.

As a practical illustration of purely analytical men, I refer you to the majority of teachers. They are generally simply critics. Some of the best critics in this respect I have ever known are comparatively feeble in expression. This is not the side of culture in which the preacher wishes to become most proficient. It will do very well for the teacher, for criticizing is his business. Not so the preacher; he must be proficient in the correct and powerful use of words.

(a) As a means of growth in efficiency in the use of the sermon, I propose, first, The habit of writing upon the themes engrossing the attention of the preacher. Having written freely to-day, correct with all care to-morrow. Writing always tends to make one more exact in the use of words and more careful in the construction of sentences. Write essays. Write sermons. I do not say, offer your essays for publication, neither do I say, read your sermons. A little common sense will generally guide you in your judgment in these matters.

(b) I recommend a constant study of etymology. An English scholar, as we commonly use the expression, may become very critical in the knowledge of the derivation and root-meaning of words, and consequently of their correct use, by carefully studying the Unabridged Dictionary, and other works on the special topic of Etymology. A short passage of Scripture may be used every day for the purpose of prosecuting this study. Take up each word in the passage. Inquire by the aid of your dictionary, or other reference-book, the meaning, the first meaning and from what language derived. This study will be? fruitful source of power in a few years, if faithfully pursued. If the student has the grammar of three language? at command the result of such study will be greatly increased, not threefold, but manifold. Not only the Scriptures but the writings of standard authors upon a variety of topics should be so studied, as to aid in giving the preacher the command of the current, standard words of the literature of his times. No better English, however, is to be found than that employed in the common English translation of the Bible. The constant study of the sturdy anglo-saxon of the common version gives power with the people, because it is their language. It is the every-day language of the educated and of the illiterate. It is the language by means of which we most easily and naturally convey our thoughts. The anglo-saxon is our inheritance. It is adapted to our mental constitution, and no amount of culture in other languages will ordinarily so far divorce us from its use that we cease to prefer it in the expression of our clearest thoughts and tenderest feelings. This fact accounts for the effectiveness of the sermons of our fathers in the current reformation. They were Bible students. They not only received the thoughts of the word of God, but they received the language also, and spoke the language of the common version almost exclusively.

There is no good reason why we should lose that power.

The source of it remains with us. We have only to make a proper use of it. Thorough culture in the grammar of other languages does not necessarily tend to the use of words derived from those languages to the exclusion of the shorter and stronger words of our mother tongue. It will be observed that those men whose culture in language is the most profound, are capable of putting their thoughts in plainest terms.

(c) Passing over the study of the rhetorical structure of the sentence, I invite your attention, briefly, to the study of figures of speech.

God has illustrated his power and his goodness in all the outward forms of nature, and the soul enlightened by the word of truth receives in consequence with an especial pleasure such figures as are drawn from this source. This is the philosophy of the thrill of pleasure we experience in the recital of the words, "The heavens declare the glory of God and the firmament showeth his handiwork, day unto day uttereth speech, and night unto night showeth knowledge."

The mental life of man is moulded in objective forms. Our mental and moral life is "bodied forth" in action. Hence the force of expression which constantly makes use of simile, metaphor, and allegory.

The word of God abounds in figures of speech:—

" For as the heaven is high above the earth, so great is his mercy toward them that fear him."

" I am the good shepherd, and know my sheep, and am known of mine."

Twenty-two verses of the fifteenth chapter of Luke are employed in the statement of an allegory which teaches the abstract truth, that God will forgive sin upon genuine repentance and return to a righteous life. But how much more forcible is the teaching when rendered into the beautiful allegory of the prodigal son.

The parables may be considered as themselves the most

forcible argument in favor of employing figurative language to illustrate abstract truth. The great Teacher has stamped this manner of teaching with the divine approval, and he has at the same time given absolutely perfect examples of its use.

A careful study of figures of speech with the aid given by our rhetoricians will enable any one to use this form of speech more appropriately than it is possible to do without such study. Such study will also serve to check the speaker in an unwarranted use of figures. The purpose of this essay and my limited space will not admit of reference to illegitimate use of figures of speech.

(*d*) Lastly, in reference to this clement of discourse, a habit of order in the development of a topic must be acquired. Order in nature is one of the most striking corroborating testimonies to the truth that the world is the product of divine intelligence. Without a fully developed plan, clear thinking upon a topic is scarcely possible. An intelligent grasp of a subject implies an analytical view of the whole matter—a seeing the end from the beginning. This does not necessitate a complete view in the first instance of the entire analysis. This bird's-eye view dawns gradually upon the mind. What I wish to enforce upon your attention, in particular, is the necessity of forming the habit of thinking upon any topic methodically, so that the whole process of your thought shall gradually and certainly tend toward a comprehensive view of any subject that may come up for your consideration. I may venture to remark that in this judicious development and arrangement of thoughts, in connection with the logical element necessarily involved, may be found the most satisfactory evidence of the excellence or deficiency of the sermon as an artistic production.

The rhetorical arrangement of a discourse has been variously stated. There is little gained in providing for more than three radical distinctions in the discourse, viz: (1) Introduction, (2) Elucidation, (3) Peroration.

ELOCUTIONARY ELEMENT.

We come now to consider the last element in our analysis. What preparation in general can be made in order to insure greater effectiveness in the delivery of the sermon? That the delivery of sermons among educated ministers is not equal in excellence to either the logic or the diction, we presume will be conceded. And among those who make no claims to a thorough education, much of the native power of many is poorly economized and applied. Both classes are breaking down continually on account of want of skill in the management of the voice and in economizing the vital forces. Too many preachers study and prepare sermons as though the subject-matter were everything and the delivery nothing.

This leads me to the first suggestion I desire to make, viz: (a) Live temperately. Not long since I heard a judicious elder brother say of one of our most distinguished preachers and educators, when speaking of the fact that he rapidly lost his powers of mind as he grew old, that he lost his powers because he was a glutton. This was putting it rather strong, I thought; but I do not doubt he had good reason for charging the preacher in question with high living. Physical power is indispensable to a good delivery. I do not say that the speaker need be of any particular height or dimensions, but he must be vigorous. No man can long maintain a healthy and efficient physical-system who is intemperate in eating or in drinking, or in any other physical habit, (b) He must not only be temperate, but he must also studiously observe his own peculiar organization and wants, and check evil tendencies and cultivate habits in strict accordance with well attested hygienic laws, (c) Presuming the foregoing hints sufficient, I call your attention more specifically to the cultivation of those powers by which

we express in outward demonstrations and utterances our thoughts and emotions.

These powers of expression are subject to the common law of development by healthy action, as are all physical powers.

(a) Vocal culture involves an intelligent practice upon all the elements of utterance. First of all, the student should make himself acquainted with the fact that utterance is a combination of elements, and he should clearly apprehend what those elements are. This is an important point, for many practice assiduously to no purpose for the want of an intelligent analysis of the science of elocution. The saying, "practice makes perfect," is like another, "where there is a will there is away." The truth is, where there is a will wisdom finds a way. (It is so rendered by the Scotch poet, Burns.) So is it true that intelligent practice tends to perfection, and any other practice may or may not be beneficial.

It is true, that a speaker may observe a certain defect in his delivery and direct his attention to it and practice upon it until he has removed the difficulty, and then give attention to some other defect, and so on; and thus empirically treat the case and improve himself in a very marked degree. This course is in itself good; but it should stand as a supplement to the course I suggest. There is a general culture appropriate to all, and then any specific culture with reference to personal peculiarities will be more successfully followed.

We have so many excellent books on the science of elocution that it would be entirely superfluous, had I the space, to indicate even a brief analysis of the subject. Suffice it to say that culture in the various elements, such as the qualities of voice, the compass, force, forms, etc., according to the arrangement and instruction of competent writers will tend greatly to improve both the power and the pleasure of speech. I say the pleasure of speech, for I set it down as an axiom that the speaker who does not

deliver his address so as to be to him a source of actual enjoyment is not competent to successfully exercise this art.

(*b*) Not only must the voice be cultured in a systematic way, either by personal effort guided by a text on the subject or by a competent instructor or by both, but careful attention must be given to action in order to reach the best results in oratory. We find here a still greater diversity of gift than we observe in the voice in its natural aptitudes. Whatever theory we may have as to cultivation of gesticulation, we will agree that to suit the action to the word the word to the action is no mean accomplishment. Indeed, our complete conception of perfection in oratory always includes the chaste form and the expressive attitude as the necessary complement of the finely modulated voice.

Yet men have succeeded as preachers in spite of awkwardness. I freely concede that in a choice between an awkward delivery with high intellectual and moral qualities, and perfection in graceful gesticulation accompanied with shallowness and heartlessness, I would prefer beyond all words to express that our pulpits should forevermore be filled by awkward logicians and God-fearing men.

Gesticulation has been aptly termed a decorative art. As oratory is classed among the fine arts, gesticulation is that department of this fine art which is wholly decorative. It does not originate but embellishes. Comparing it with architecture, it does not enter into the general design as an essential and distinct part of the structure, it is rather an additional charm to every part. It appears in the elaborate finishings, the carved work, the moldings, the reliefs.—the endless variety of elegant designs to beautify by giving expression such as will gratify the aesthetic nature with which God has endowed us all.

It is the business of the architect to build a strong frame and erect a useful building; but if he be capable, he should and will add to its specific use an expression

that will gratify and elevate every soul that shall look upon it. It is the duty of the preacher to teach the truth so plainly that none may mistake his meaning; but if he be capable, he should add the graces and charms of an appropriate and forcible gesticulation, that the truths he utters may be carried to the soul with an expression befitting their native grandeur and loveliness. Systematic culture in this department of oratory will richly repay you for your pains-taking. Supplement this by empirical practices, you may and will, just as in observed defects in utterance peculiar to yourself.

(c) As a third item of general preparation under this general division, I suggest that one may, improve his address greatly by giving careful attention to what has been styled "the aesthetics of elocution." We will suppose that one is well informed in rhetoric in regard to the various styles of composition, both of prose and poetry. We will suppose also that he has carefully cultivated his expression, both in voice and action. The adaptation of the voice and action, under the direction of the will, to an appropriate expression of the varieties of composition constitutes the aesthetics of elocution. To apprehend the varieties of style as the rhetorician does might be styled the aesthetics of rhetoric, but to apprehend the character of voice and action which will carry to the mind of another the finest conception of thought and emotion is the aesthetics of elocution. This power of discrimination comes by study and practice with a constant effort at the realization of the ideal. Practice through a series of years upon the leading varieties of style in literature with this point in the mind will constantly improve the susceptibilities, both of the mind and the powers of expression. From such practice we may expect the best results possible to the individual. The practice upon the separate elements of utterance and action is analytic, and that view of any science or art is necessary in order to any thorough culture in it; but to rest there in the culture

leaves the mind without having grasped the great generalizations, as to science, and without receiving the increased power commensurate, as to art.

No completeness is attained either in science or art, without the synthetic view. Having separated the science into its parts and having discovered in practice the elements of an art, we enjoy in a very high degree the grouping of elements into living pictures. Dramatic reading affords one of the strongest incentives to the best efforts in grouping in this art. Devotional reading affords another powerful incentive to effort in this direction. In the Bible we find both of these styles illustrated by the finest specimens. Indeed, there may be found in the Bible a great variety of the styles of composition best suited to develop this power of grouping.

The speaker who adopts, and to a good degree follows, the foregoing outline in reference to the cultivation of expression will not become an imitator, though he will be prepared to improve by observing good models. He is left free to exercise his own powers, thus developing himself, by the use of all the aids common to all his fellow students, into an artist in the highest sense. He grasps the sentiments of the soul expressed but feebly in written words and with a master-hand spreads them out upon the canvas like a landscape-scene of rugged hills, verdant vales, rippling brooks, and grand flowing rivers.

SPECIAL PREPARATION.

The suggestions under this division are miscellaneous. It is not possible to follow the outline pursued under "general preparation" without appearing to be too methodical, thus giving to the suggestions an air of preciseness not desirable. There is no attempt here at exhaustiveness in treatment. Many more might be suggested of equal

worth. The question is raised, What especial preparation is necessary in any case to preach a particular sermon? To assist in answering this inquiry the following points are submitted:—

1. Pray without ceasing. The spirit of prayer is a spirit of inquiry after truth.

2. Study the spiritual wants of the people to whom you minister—not only their present wants, but those of the future. You should comprehend them, their surroundings and needs more fully than any one else. This should be in view in every special effort. You cannot afford to spend your time and strength shooting at random.

3. Search the Scriptures thoroughly upon any topic that you decide to consider and present. Search other books afterwards as your time may permit in the course of your preparation. But beware of drinking too far down the stream. The fountain will furnish you pure water.

4. Think with your pencil in your hand. As your thoughts come write them freely. If method comes at once and without effort, use it by all means; but do not make an especial effort to arrange your thoughts at first. Gather material first. If you think without noting, you will generally lose much that would be valuable. It usually requires years for one to acquire the habit of methodizing mentally without writing and by an analysis holding the facts gathered to the end of an investigation.

5. If you are fluent in speech, write the sermon and carefully expunge all redundant expressions and superfluous words. By this means you will become more accurate and less verbose. If you lack words, by revising the written text you will have opportunity to think at your leisure of additional words and more elaborate expressions.

6. Place in definite form all of the facts, arguments, and illustrations developed in the investigation.

7. Meditate upon the whole topic, after having rested

the mind from the labor of investigation. Now you are digesting the subject in all its parts. Now you are making it your own. This meditation will give consistency as well as fervor to the sermon. If you have average ability as an extemporaneous speaker, it will matter but little so far as the development of the subject is concerned whether you have your manuscript in the stand or not.

8. Memorize. I do not say write and memorize the sermon. That would, with the average memory, be a herculean task and an unwarranted waste of time. Memorize the text, outline of discourse, and Scripture references and texts, as far as possible. Many who write sermons have them nearly memorized by the time they are written, and consequently read them easily. I cannot reconcile my mind to the thought that it is necessary for any man capable of preaching to use so much of his time in writing out in full all of his sermons, much less take a still larger portion of time in committing them to memory. What is most desirable to use in sermonizing is not the memory of words, but the philosophical memory of ideas and logical connection.

9. Mature your sermons during the middle of the week, leaving Monday and Saturday to recuperate from the excessive labor of delivery and of preparation of discourses.

10. Get illustrations from facts observed during the week, or from those which you may glean from the news of the day, rather than from books of illustrations furnished ready made. If you do use a book of illustrations, do not commit it and retail it to your hearers. There is danger in the use of these illustrations that you will disgust your hearers by the frequent repetition of stale stories and allusions. Remember that you address a reading people and you must not depend upon authors too much in this or anything else. If you do, you will soon have the reputation of a declaimer and nothing more, and if

you should happen to be a poor declaimer, what a pity that you should occupy the sacred desk!

11. Prepare yourself physically for the great effort of delivery after you have made the necessary mental preparation. The rest alluded to above, on Saturday, will furnish a negative preparation by giving your system time to rally its forces after the hard mental labor is over.

You will find your voice improving in power constantly for a considerable length of time, if you have not practiced upon this suggestion, by deep breathing every day, accompanied by some simple exercise tending to strengthen the muscles of the chest and abdomen. By keeping up the breathing exercise with light gymnastics you will maintain your power at its height of effectiveness so long as your general health is good, and, indeed, the exercise itself will aid you in maintaining your health. I have practiced this light gymnastic exercise and forced breathing long enough to know whereof I speak.

12. Do not permit a week to pass by without attending to exercise in reading. Read not only to culture your mind and to improve your rhetorical style, but read aloud in all styles of composition to improve your voice and action. Having a given style of discourse to deliver, practice with reference to that fact. I do not say practice upon the delivery of the sermon itself necessarily, though many eminent persons have been in the habit of so doing. I do want to emphasize this point, however, do not put all of your practice on the sermon itself. By so doing, you are likely to stereotype the effort.

13. If you have been temperate in your habits, you will rise early on the Lord's day, with a clear head and a heart full of thanksgiving to God for the blessed prospects of the day, and with a prayer on your lips for an especial blessing upon your labor in the audience of the Lord's people, and as one to whom is committed all the words of eternal life. You will with pleasure review the outline of your morning discourse, then relieve your mind of es-

pecial effort at thinking upon the subject just before speaking, and go to the house of the Lord with a cheerful countenance and an abiding faith in the promises of God to add his blessings to all faithful efforts. The evening discourse having been previously prepared, needs only a brief review before preaching. The review being long enough before preaching to give the mind a little time to rest. These specifications are made thus minutely to guard against the too common practice of going into the pulpit with the mind already exhausted with the effort of thought, as well as with the physical system in a relaxed condition instead of being at the height of its vigor.

14. A few words concerning the delivery of the discourse. Of course, if the discourse is read, it should be well read. For effectiveness, as between reading and extemporaneous delivery, in ninety-nine cases out of one hundred there is every consideration in favor of extemporaneous discourse. I can not argue this point here, though I give my opinion—subject to some modification in certain cases—that a man who is not capable of acquiring skill in extemporaneous discourse in a reasonable length of time, is not called to preach the gospel.

It the delivery, be self-assertive, dignified, courteous. Let your theme be everything, yourself nothing, except so far as you are an exponent of the emotions arising from the theme. You will not, then, declaim nor dramatize. Avoid making specious efforts to meet the fancies of a hypercritical few, and yet you need not make an effort to offend by persisting in habits that are better laid aside. Lastly, be yourself.

CONCLUSION.

In the treatment of the theme, limited space has made it necessary to touch upon leading features and pass many details. It will be observed that in all that is said, it is assumed that the discourse is of the nature of an oration

rather than a lecture. According to Professor Shedd's classification of sermons into "topical, textual, and expository," I have dwelt upon the topical type of sermon. I have thus selected the highest type of discourse and treated that as including the, so to speak, lower types of discourse. Want of space has forbidden elaborate illustration, yet it is hoped that the perusal of this essay may afford some instruction that may serve the young minister in his earnest endeavors to better qualify himself for the discharge of the responsible duty of preaching the gospel to a sinful race. With the mind stored with the treasures of truth, with the heart full of the love of God, and with all the powers of expression—which are God-given—subservient to the one great purpose of persuading men to repentance and a holy life, preach the word—the gospel of our salvation.

THE PASTOR'S WORK.

BY PRES. B. W. JOHNSON.

There may be a difference of opinion concerning the official position of a pastor in the congregation; there can be none, however, as to whether the *pastoral work* rests upon divine authority. Call the minister by the name of pastor, preacher, elder, bishop, deacon, or whatever you wish, it remains incontrovertible that there is pastoral work which must be done, if the congregation would prosper or even continue to exist. There may be a strife among the doctors about what we shall call the shepherd, but all agree that there is a flock which must be watched over, guarded from the wolves, led to the pastures of the Master, gathered together in the fold. All admit that there are lambs that must be carried, and fed on the milk of the word; lost sheep for the shepherd to find and bring to the ninety and nine that have never wandered astray. None deny that there are mourners to be comforted, sick who ought to be visited, fainting toilers who need encouragement, tempted ones to strengthen, and the dying to cheer and point to Christ. All this is pastoral work.

It is the will of the Holy Spirit that this work should be done in the fear of the Lord, by godly men, appointed to this labor. In many churches no regard is paid to the will of the Master, and the work is totally neglected. In others the commandment is feebly and imperfectly observed. In most cases where there is active pastoral labor, the work is done by a preacher. In all cases it is performed by some one set apart to that work, and set free from other pursuits by a maintenance at the hands

of the congregation. It is idle to expect faithful and thorough pastoral labor from elders whose time and energies are absorbed in secular callings.

I. After this preface, I wish to speak of the qualifications that the pastor must possess for success in his work. Some are better adapted to the office by nature than others, but grace and study are essential to the equipment of the most gifted, and often the greatest successes are achieved by those for whom nature has done least. This is written for the benefit of pastors, and possibly may fall under the eye of some young laborer who is eager to become abundantly useful in his work. I will fancy this young man before me, and will address to him personally some suggestions.

My dear young brother, if you will read closely, study, meditate upon, and pray over each part of the pastoral epistles of Paul, namely, those addressed to Timothy and Titus, you will find that you are furnished an aid and strength for your work, that no modern treatise can supply. I ask you to especially note certain commands and suggestions.

1. *Keep thyself pure.* Live a pure and holy life, which shall raise you above the atmosphere of suspicion, "The youthful lusts and pleasures; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." Character is power. If men distrust you, your ministrations will be in vain. I have, known men of talent, whose light and frivolous lives rendered their weightiest words light as feathers, and made their presence by the sick-bed a pain to the dying, saint. "Let no man despise thy youth; but be thou an *example* of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

2. (*Isthî en.*) "Give thyself wholly to these things." Be wholly absorbed in your work. Let it be your thought by night and day. Pray over it without ceasing. Like Paul, be able to say: "This *one thing* I do." Let no-

thing else interfere with your work. "In all things show thyself a pattern of good works, in doctrine showing incorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of thee."

3. Be discreet. Never suffer yourself to be carried away by the company into extremes of mirth and frivolity, nor betrayed by bad treatment into a display of temper. Be everywhere a man, but a man of God. "Give no occasion to the adversary." Above all things bridle your tongue. "The spoken word never returns." "Think twice before you speak once." Engage in no wordy, boisterous discussions with unbelievers, but "in meekness instruct those who oppose themselves."

4. You will doubtless find that members of your congregation occupy very different stations in life. Be the brother of every one, the equal of all. If the rich brother is a good man, treat him as a brother beloved. Do not fawn upon him like a cur. He will despise you if he discovers that you are a toady. If the rich man is a sinner, as the prophet rebuked the king, thus tell him of sin, pointing your finger at him and boldly saying: "Thou art the man." Go, likewise, to the homes of the humblest, and greet them as a loving brother. "Condescend to men of low estate." Be so kind, gentle, and loving to the most lowly, as to disarm every suspicion and to lead them to confide in you as their truest earthly friend. Stand upon the same level as all your flock; as high as the highest; as low as the lowest.

II. Having said thus much concerning personal preparation for the work, I will speak of another matter which may have troubled you. I conversed with a preacher once who said that he made no pastoral calls, for the reason that he could only do so at the expense of his sermons. He had no time for calls. He had never learned to husband his time. If any man wishes to make a sue-

cess of life, he must work by system. God does. Day and night, summer and winter, seed-time and harvest, come at appointed times. For the pastor there must be a time for study and a time for pastoral work. Have fixed hours for study. During those hours *study*. Do this alone. Do it with thy might. Lord Lytton wrote a library of books, which have been translated into a dozen languages, by spending three hours a day in his study. Albert Barnes prepared all his commentaries and other works between the hours of 5 and 9 a. m. You ought not to spend all your time in your study. The bow always bent loses its elasticity. Let me suggest, what the experience of most pastors has shown, that it will be best for you to devote your morning hours to study and the afternoon to pastoral calls.

Indeed, how can any man preach, who does not spend a part of his time among the flock? What can he know of the sorrows, the trials, the mistakes, and the sins of his congregation, unless he visits in their homes? He might just as well preach to them in Choctaw, as to attempt to move them in language which is totally unacquainted with their real life. The most effective sermons are those that flash upon the preacher as he is prayerfully and lovingly laboring from house to house among his people.

There is no better way to increase your congregation than to make frequent calls. People like these attentions from a pastor, and feel that they are placed under obligation to return his call by dropping in at church. Said a member once, "I enjoy the sermon ever so much better when I have had a shake of the preacher's hand during the week." I wish to insist also that no pastor is a success unless he is made the counselor of his people. They can never make him a counselor unless they become acquainted with him. If they see him only in the pulpit they doubt a little whether he is of the same flesh and blood as themselves. If you wish to influence your con-

gregation, you must come very near them; get into their homes, and in this way enter into their hearts.

III. I am now going to speak of that part of the pastor's work which consists in making calls, and I wish to first insist upon going out among the people in the right spirit. Some go as the whipped slave to his task. I do not see how any man can hate to mingle with the people who loves them. If he be a mere book-worm or a misanthrope, a moral dyspeptic, it can be accounted for, but not if he love his Master, his Master's work, and his Master's servants. Some, on the other hand, make a kind of pleasure excursion among certain members of the flock, where there are good croquet grounds or other means of diversion. These are equally far from going forth in the spirit of the Master. "Go into thy closet and shut thy door." After a season spent in prayer for the divine blessing upon your work and upon your people, you will have little difficulty in going among them in the spirit of Christ. If you make the intended visits of each afternoon an object of special prayer before you go out, you will go with the ever-present conviction that you are employed in the Lord's work, and will aim that no visit be without some good effect. Consider the condition, wants, and weaknesses of each family, and seek wisely, but, perhaps, indirectly, to correct errors, to warn, instruct, and strengthen. Try to have an object in view whenever a pastoral call is made.

But of one extreme I wish to warn you. Do not go as a *priest*, clad in robes of office, with an expression of countenance that is intended to proclaim, "I am holier than thou art." Some preachers surround themselves with the terrors of Sinai, and make the poor people wherever they go fear and quake exceedingly. As the awful presence appears at the gate, some white-headed urchin exclaims: "The minister is a-coming!" and all the children rush off to their hiding-places, like chickens when a hawk sails over the barn-yard. From cracks and corners

they peep, if he turns his back, and gaze upon him as though he had come down from another sphere. We are reminded of the little child, which crept back from its hiding-place to its mother, who was just recovering from the visitation of a cast-iron, awe-inspiring clergyman, and asked in its simple wonder, "Has God Almighty gone clean away yet?" Sad was the mistake of the little one, but no sadder than the preacher's.

Oh, ye pastors, be plain, simple men; be the brothers and helpers of the people, and let me assure you that you err exceedingly if you are not the friend of the children. Your Saviour was. The children loved him. Can you claim his spirit, and yet chase the little ones before you as sheep flee before a wolf! Go among the people ready to sympathize in their cares, trials, sorrows, and joys; ever ready to help and comfort; always drawing from the present circumstances a lesson that will direct their souls to Christ. Talk with them concerning their earthly affairs, as if you felt an interest, but always lead the conversation to heavenly things before it closes.

IV. But you wish to know whether you shall always read and pray with the family. That will depend on circumstances. When you visit, do not go clad in official state, but rather with the freedom and informality of a faithful friend and brother. Let there be no stereotyped forms observed in your calls. In some cases the conversation, or trials confided to you, or sorrows of a household make prayer an imperative duty. Wherever you are assured that it will be a comfort and salutary, you will be in no doubt as to your course; but if, on the other hand, circumstances indicate that it will be a mere formality, as far as the family are concerned, do not propose a desecration of the holy rite. Never pray as a form. Never pray to be seen of men, or to please man rather than God. When the occasion calls for prayer, let your supplications be simple, direct, and brief. Ask for what those who are bowing with you at the throne of

grace especially need. Do not repeat over a wide range of supplications, some of which might be appropriate at other times and places; but so pray as to lead them to feel that their burden had been carried up to the presence of the pitying Father.

V. There is no place that your duty will ever lead you that calls for more discretion than the sick-room. Make an inflexible rule that you will visit all cases of sickness. Do not confine yourself to the members of your flock, but be sure that in sickness and sorrow your visits will be welcomed by those without. There may be rare exceptions, but as a rule you will be gladly received. You may not at first be invited to see the sufferer, but make inquiries and show your interest by continuing to come. Never thrust yourself into *any* sick-room. The condition of the patient may demand absolute quiet, but this ought not to prevent you from showing your friendly anxiety by repeated visits. When invited to see the sick, as you will assuredly be if circumstances allow, do not sink your common sense in your *clerical* office. Be gentle as a woman; loving as a brother. Do not force a religious conversation, but be sure to point to the great Physician by some of your words, at least. If the patient desires religious conversation or prayer, comply fully and freely with his wishes, but be sure to make your ministrations brief. If you would be of service you must not stay long enough to weary. If the suffering is great, remain only a few moments, unless you can be of aid, and, under any circumstances, be sure to go before the patient wishes you away. Leave him anxious to have you stay longer, but comfort him with the assurance that you will soon return.

VI. I have said that you ought to visit the sick whether church members or not. Nor ought you to wait for "those without" to fall sick before you visit them. The pastor sometimes hesitates to call on those of this class, lest his visits shall be deemed an intrusion. It is seldom

the case that they are not pleased by such attentions, and sometimes they feel keenly the neglect if they are never called upon. You will notice in your public congregation some who become frequent hearers. Do not fail to call upon them; express your gratification to have them as hearers, and try to lead them gently but unobtrusively towards Christ. While you show your anxiety for their conversion, it is often best to avoid a rude abruptness. Sow the seed of the kingdom first in their hearts, and when it has ripened, spare no personal effort to reap the harvest.

VII. It will have a good effect for you to take with you some co-laborer, whenever possible—some other member of the church. It will do the brother good, by stirring him up to greater zeal, and often removes an embarrassment that would otherwise attend the pastoral call. But if you are married to a devout woman, the best companion, ordinarily, is your wife. Necessarily your calls are often paid to the female members only of the household, the males being absent at work or business. If the minister's wife attends him, his call upon a lone woman will be much more agreeable and free from embarrassment. The presence of the pastor's wife would enable her to speak much more freely of her trials. It is no unusual occurrence in a pastor's experience, that his duty demands that he should call upon persons whose reputation has been tarnished. Perhaps he has a penitent Magdalen among his members; or there is one about whom the tongue of slander has been busy; or another concerning whose purity there is a shadow of doubt. He cannot be too careful of his reputation, and must suffer no taint of suspicion to fall upon it. Yet he would fail in his duty if he were to pin his garments closely about him and pass by such homes as those I have named. If his faithful wife goes with him her presence shuts the mouth of evil surmise. You will see, however, that if she attended nowhere else, her presence at these places would seem like

an accusation, but if she was often with him, her presence would be expected.

VIII. There is another matter of great importance that I desire to mention. I have said that it is of benefit for the pastor to take some brother member along on his visits. It is well to send members of either sex to visit in particular cases that arise. If there be a poor, destitute family, take or send some well-to-do brother to visit them. His sympathies will be enlisted and he will bless himself in ministering to them. If you wish to accomplish the greatest good, try to get all your members to working. Devise and point out work for them. Often ask them to do work that you could do yourself. Some of the most successful pastors have wrought out their great results, not by pulpit powers, but simply by a happy faculty for organizing the forces in a congregation and setting them at work. Just as far as possible find some work for every member in which he can feel that he is of service to Christ.

I will close by solemnly admonishing every pastor of certain failure in his work unless he keeps constantly before him the example, and constantly seeks to imbue himself with the spirit, of the Good Shepherd who gave his life for the sheep.

THE POLYMATHIST.

HINTS TO PASTORS.

BY IRA J. CHASE.

Eight years ago I commenced to do what is called pastoral work. With all the sorrows with which these years are filled, worlds would not purchase from me their joyful experience. The friendships formed, sinners, the vilest, as well as those not far from the kingdom of God, who were made saints, the holy, happy marriages, the triumphant deaths, all these more than make up an experience so rich and joyful, that I almost start with alarm, and do most earnestly and devoutly inquire, "What have I done to merit such a precious privilege?"

SPECIFICATIONS.

1. Be faithful in secret prayer, to be prepared for everything your hands might find to do, especially when "watching for souls as he that must give account." Paul's testimony, so expressive, is to the point: "I cease not to warn every one of them, night and day, with tears." Prayer prepares us to do this manfully.

2. If a pastor desires success in his work, it is indispensable that he visit his flock just as frequently as the number of families in his congregation permits, and the *oftener the better*. No man ever did nor ever can become a success as a servant of God, who neglects this duty, even though his talents be equal to Gabriel's. I desire to visit those first, if I can, who are absent from church on the Lord's day, to learn the cause, and sympathize, or reprove, or rebuke, with all long suffering, and doctrine.

Always pray, if opportunity is offered. This will

require you at all times to exercise your best judgment, for there should be a fitness in this department of the work. As you value your influence on society, do not neglect the poor of your congregation whether *in* or *out* of the church. My very richest experiences in Christian life and work have sprung from the *poor* of my flock.

3. Always be cheerful. "As in water, face answereth to face, so the heart of man to man." You can preach *some* gospel when you *shake hands*. Do not be affected, but be open, frank, and manly with all you meet. If it can be avoided, do not let a stranger leave the house where you preach, without grasping his hand and learning something about him. Hand him your card, bid him come again.

4. You must also be a man of faith. A stream can not rise higher than its source, and if you are complaining of heat, cold, rain, or snow, it will "catch" like a flash of fire in dry stubble. No, sir, never fret. God made the weather just right. God reigns. "He doeth *all* things well." When the poor complain of "hard times," urge them to labor to the best of their ability, and trust in God.

If those in comfortable circumstances complain, hear them, and contrast their condition with others around them. It will be an ample plaster in most cases, and then urge to a holier, nobler life in Christ. You must be a member of every household. When they tell you their joys, their hopes, and their determinations, you can use them to encourage others; but when you hear their sorrows and trials, you must be like the Dead Sea, have an inlet, but no outlet. If you care for the praise of Zion, you are a "watchman," and if you love your work, and consecrate yourself to it by constant prayer, you will love all with whom you come in contact, and they cannot help loving you.

5. Do not have too many counselors, or intimate friends, and you will keep clear of the earth, "jealous

eye." Keep a memoranda of your visits and prayer meetings. If you have never tried it, do so, and you will appreciate its value. If, kind reader, you are a young man, and only those do I ever dare address, please accept my Christian life-long motto: "And he that bade thee and him come and say to thee, give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee." Luke 14:9, 10.

. May God make us co-workers, and such pastors as he will own in judgment.

EXTEMPORANEOUS SPEAKING.

BY B. U. WATKINS.

There is a growing demand for extemporaneous speaking. It has a far greater power to lead the hearts and minds of the hearers, than reading a written essay however well prepared. But the extemporizer must not go to the pulpit, or platform unprepared. It is a mischievous superstition to expect words to be put into our mouths, either by the natural inspiration of the occasion or by supernatural influence. On the contrary, the extemporizer needs abundantly more preparation than the sermon-reader. The sermon-reader may, with some labor, get up a tolerable discourse upon a subject with which he is but slightly acquainted. But to make a good effort, off-hand, a man must prepare himself, must be full of his subject. He must feel a living, abiding interest in what he has to say. To preach well, the whole man must be absorbed in the issue he wishes to bring before his audience. No amount of college training, though very well in its place, can compensate for the lack of that *spiritual earnestness* which should characterize a minister of Christ.

But to compass this desirable faculty of *extempore* speaking, we must give a few rules.

1. Be careful to know you understand your subject well before you go into the pulpit.

2. Do not hope nor expect to make a grand effort on the first occasion. I am an old man now, and I have known some young men to astonish an audience with a first effort; but I never knew such a one to make a good preacher. Indeed it would save great mortification to the

minister and shame to the cause, if they would only preach for the benefit of their hearers, rather than for self-glorification.

3. After storing the mind with all the necessary study his subject demands, let the young preacher prepare himself with notes made out in his own mind, but not written. Three points are enough for any discourse. Let them be numbered in the mind, as, first, second, third. And if the speaker is afraid of embarrassment, when he comes before his audience, let him use three fingers of his left hand as symbols, for the time being, of three points. In studying up your subject, repeat it in your mind, holding your fore-finger of your left hand in your right, while going over your first point. And associate the thoughts you wish to deliver with the pressure you give that finger. For the second point, take next finger, etc. So when you arise to speak if every thought forsakes you, press that fore-finger, just as you did in your study, and the associated thought will come to your relief.

4. Have a few rules for analyzing and finding points in a subject. Of every thing, three questions can be asked: *What is it? How is it? Why is it?* These three questions can be applied to any subject you please. Though, of course, you are not required to use this system of division on all occasions.

To apply this method to the subject of faith. Inquire *what* is faith? *How* do we get it? And, *why* do we get it? Get scriptural answers to these questions, and you have a good discourse.

But sometimes we wish to speak to *one* point only. In such case we will take Cicero's method. *Dicenda, explicanda, demonstranda sunt omnia.* All things must be stated, explained, and demonstrated. Do you wish to speak on the action of baptism, state your proposition thus: (1.) Baptism is a Greek word, but when properly rendered, it means immersion. (2.) Explain your position. When we say baptism means immersion, we. do

not include any secondary or implied significations, since neither God nor man ever gave commands in any but the *first* meaning of words.

Under the head of explanation, illustrations from snatches of history, or supposed cases, may be properly introduced. For example: A mother tells her son to wash his hands. He goes to the pump and wets them. She says, "Son, you have not washed your hands at all; you have only wet them." "Yes, mother, but *wet* is an implied meaning of *wash*. You can't wash anything without wetting it, can you?" But says she, "I intended you to cleanse your hands. But now they are worse than they were before." So he goes out again, and returning, shows his hands. "Have you washed this time?" says the mother. "I didn't wet them, but I rubbed them in ashes, then in meal, and lastly in sand. And I am sure they are now clean, and that is what you meant." "No," says the sensible mother, "it is not what I want, that you should be disobedient, so, go now, and wash as you were told."

Nor do we intend to seek for secondary meanings, if it had a hundred. For as before observed, commands are never given in secondary meanings of words. For instance: A lady tells her laundress to harness the horses, when she only means *to* have the clothes horses filled with wet lines. *Horse* is applied to a clothes rack, as a secondary meaning of that word. But when given as above, it is unpardonable. So when God commands baptism, we may be sure he is too holy and good to mock us with secondary meanings in his commandments.

(3.) The last division of your subject is the *proof*. Here is a large field. It will include its use in the New Testament; also Lexicons and classic authority may be appealed to.

Dear young brother, above all things, study and love the Scriptures. Be prayerful and upright, and God will bless and comfort you.

SOME OF THE CARDINAL CAUSES OF INFIDELITY.

BY J. W. MONSER.

I. The Perpetual Struggle between Reason and Science on the one hand, and Faith and Revelation on the other.

1. Reason, science, faith, and revelation are within the limits of the universe, the universe is under God's care, and there is no contradiction in God's works.

2. The trouble is, scientists and theologians are afraid of each other's spheres. Scientists often speak of a Bible which they have not studied, and theologians often condemn scientific facts that they are not familiar with.

3. The lines are not correctly drawn between science and revelation. Each has a legitimate province. Enthusiasts have gone into spheres that did not belong to them. Catholicism and Protestantism have dictated, condemned, and ignored in too broad a sweep. Scientists, in refusing to embrace will, mind, conscience, history in their scientific tables and methods, have not gone far enough.

4. There is a tendency in this age to conceive of one's system as the orb of wisdom, whereas, at best, it is but the disc. Poets, philosophers, moralists, physicists, and theologians are vulnerable in this regard.

5. If theology has been and is full of errors, so has been and is science. Mutuality of respect and forbearance is essential. Investigation on both hands must proceed, but we want facts rather than theories.

6. We cannot give up either nature or the Bible, whatever befall.

II. *Theologians held responsible for false oracles and miracles.*

1. History makes a distinction between the fictions of polytheism and the facts of Christianity, but skeptics do not.

2. In the fourth century B. C. Greek skepticism had grappled successfully the heathen oracles and miracles, but it was swept away by the preaching of the gospel.

3. Catholicism, by its vast extent of territory, has assumed, with many minds, the place of Christianity. But the attack of an abuse of Christianity will not destroy its use. Moreover, every loyal disciple joins in such attack.

4. The effort to produce oracles and miracles, from age to age, is as offensive to a Christian as to a skeptic.

III. *The alliance of Christianity with politics has begotten skepticism.*

1. The Master's record is too clear upon this for men to be in doubt. John 18:36.

2. The corruptions of Christianity set in with the alliance of Constantine.

3. Study the alliance of Rome with Europe, and of Church and State in England, France, and Russia.

4. It makes bishops and clergymen out of politicians and corrupt men.

IV. *The Reaction from Dogmatism and Speculative Controversies has been to Infidelity.*

1. Dogma and controversy are essential when of proper character. Paul and Peter disputed constantly. But there was no skeptical reaction from their labors. Abstract heresies are followed by a loss of spiritual life.

Wordy disputes breed doubts. The Calvinism that originated in Genoa, (Calvin's home), has been superseded by Unitarianism, because of Calvin's arbitrary methods.

2. Even Luther's great principle, the right of private judgment in reading the Bible, has been so abused in his own homestead that to-day it is a nest of infidels.

3. The Church of Christ is now feeling the effect of rash and dogmatic utterances, hence the progressive tendency manifested.

V. *People have been driven out of the Church into natural theology, by a dry, fossilized system of thought.*

1. Men must have soul-food as well as brain-food.

2. Those who delight in studying God in the forests and fields, often have the finest sensibilities, and would, by proper training, make the best of church members.

3. Jesus always gave the people living truths.

VI. *But it is a mistake to popularize or secularize the pulpit to hold them.*

1. Too much tendency in sermonizers to neglect Christ and him crucified, and preach nature. This vitiates the taste for spiritual truths. Preach Christ.

2. Too much humanitarianism and philanthropy for the faith and obedience preached. To be merely a moralist is to be half an infidel.

"VII. *Then there is the pandering of the press to catch them.*

1. We are now in an age when the pulpit and press are in the fiercest competition. The circulation of daily papers on Sundays, in cities, is becoming a fearful rival to the churches. Such a *mélange* of matter is presented in the papers that the appetite for sound teaching is paralyzed.

2. An even worse rival are the periodicals, pamphlets,

and books on Darwinism, evolution, transcendentalism, spiritism, phrenology, naturalism, etc., etc.

VIII. *Worse than all else is the contrast between our profession and our practice.*

1. We are all constantly exercising an unconscious influence, no matter how conscious we may be of our appearance.

2. The tree is judged by its fruits and not its leaves.

3. It is the life the world needs. Every *Christian* life is a fragrant odor to the skeptic. He quails before it, though he is compelled to greet it. Remember, then, that ye are the light of the world, and that a city set upon a hill cannot be hid.

Finally: *Here then are some of the cardinal causes of infidelity.*

The sinner hates God. Impurity will not commune with purity. Bad deeds shun the light. The willful independence of man leads him to reject God and the truth of God.

We may as well consent to push through them. They meet us on every hand. Some we can remove, some modify, but some will still face us. Let the opposition go on. Let the skeptic disprove the facts we offer, and we will bear away Christianity to its resting place as we do our dead. But never fear. It has stood so far, "and, having done all," it will stand.

PROVINCE OF REASON IN RELIGION.

BY CLARK BRADEN.

"Come, and let us reason together, saith the Lord."—Isaiah 1:18.

REASON.—That faculty of our spirit that takes cognizance of ideas, statements, principles, laws, and systems, and decides their truth or falsity, and their good or evil nature.

RELIGION.—(1.) That element in man's nature, that leads him to seek for and venerate a superior being, and to seek for and apprehend spiritual truths, and be guided and controlled in life and conduct by them. (2.) A system or truth to be believed; of worship, or acts of devotion to be performed; of rules regulating life and conduct.

Opinions concerning the province of reason in religion are various:

1. Some hold that religion, or superstition, as they term it, is an abuse of man's veneration and marvelousness, and that all religion is in utter violation of all reason. This includes all anti-theists and atheists.

2. Some believe that man is a religious being, but claim that his religion, like his science, is entirely the work of his unaided reason. This includes all theists, deists, and rationalists, who admit the existence of God, but deny that he has ever made any revelation of himself, except through his works.

3. Some admit there has been a revelation of God, but make reason paramount, and regard revelation as merely an aid to reason, and subordinate to it.

4- Some take the position that religion and reason are

man's guides, and that when properly construed, they are always harmonious and accordant. They are necessary complements of each other.

5. Some contend that religion is based entirely on revelation which came from God, and it must be man's sole guide, and that as reason is erring, imperfect, and depraved, it should always submit to religion, and give to it an unhesitating and unquestioning obedience.

6. Some contend that as man's nature is totally depraved and corrupt, his reason is hostile to all truth and good; hence religion must ever be antagonistic to reason, and its work is to oppose all work and influence of reason.

The first proposition is an utter rejection of reason. Man has a religious element in his nature—has veneration and spirituality—has ever been a religious, a worshipping being. If reason be our standard, religion is rational, and in accordance with man's nature and reason. Admitting this, the question arises, "What are the relations of religion and reason? What is the province of reason in religion?"

1. Reason has to determine whether there be any God, or any religion or not, unless religion be an exotic implanted in or engrafted on our nature by tradition, from those who preceded us, or by direct revelation to each individual. Even then, reason must decide whether it should or will accept this foreign element or not, unless it be mechanically forced on man.

2. Reason has to determine whether God has given to man a revelation or not. Man is a religious being. Becomes like the being he worships. As the pupil becomes like the teacher, the child like the parent, so does man pre-eminently become like the being he worships. Then religion is the regnant element in man's nature, in life and conduct, and the standard in deciding what is right or wrong. Hence man must have a pure object of worship, and a pure religion.

Man cannot devise or discover a pure object of worship, or a pure system of religion, for he is sinful and impure. Has never done so. Has never emancipated himself from the thralldom of impure religions. Then God must reveal himself as a pure object of worship, and give man a pure religion. But such religion and revelation must be based on an appeal to man's nature and reason, and in accordance with them when properly construed.

Religion is not an exotic implanted or engrafted on man's nature, and perhaps repugnant to it; but man has a religious nature, and revelation is a teacher and guide, a standard, and a sanction or authority to reason properly construed, and to man's religious nature.

3. Reason must decide which of the professed revelations, Hebrew, Persian, Indian, Mohammedan, etc., is the true revelation. In doing this, especially in the question of internal evidence, reason has to pass on the reasonableness or absurdity, the justice or injustice, the right or wrong nature of the statements of facts, truth, doctrine, duty, and worship of each professed revelation.

4. Reason has to determine what God has said in his revelation. When God revealed his will to man, man had a language. Each word had a meaning. God used that word in that meaning, or as man used it. He talked to man as men talk to each other. Hence each sentence in revelation, and revelation itself, is to be construed like any other utterance or declaration. The Bible is to be construed and interpreted like any other book.

Can reason go so far as to say that a certain statement or doctrine cannot be the teaching of revelation, because false or wrong? Can reason say whatever a passage may mean, it cannot have a certain meaning, because such meaning is absurd?

Must we give to a passage what appears to be its obvious meaning, and accept it, regardless of whether it appears to our reason to be false and wrong? Or shall

we give to a passage a meaning that appears to our reason to be rational and right, regardless of what seems to be its obvious meaning? In other words, must the exegesis determine the doctrine, or the doctrine determine the exegesis?

5. Since there are various readings of the original text of the Scriptures, reason must determine which is the true reading. This is not as important a matter as skeptics would have us believe, and yet it possesses some importance.

6. Since the Scriptures were written in Greek and Hebrew, or in languages that are not now spoken, reason has to translate them into each language of the world. Translation is entirely the work and province of reason.

7. Since the Scriptures contain a record of the acts and utterances of inspired men and those uninspired, good men and wicked men, of God, Christ, the Holy Spirit, angels, devils, and demons, reason has to determine what is inspired, and what is uninspired, in the Scriptures, in regard to authority, doctrine, and rule of life.

8. Since men are to unite only on what is faith and religious duty, and there should be toleration and charity in mere opinions and expedients, reason has to determine what is faith and what is opinion; what is religious duty and what is expedient.

9. There are in the Scriptures things that were miraculous, or extraordinary, or political, or local, or temporal, or belonging to peculiar classes, or mere means and instrumentalities: and things that were universal and eternal, and universally obligatory; reason has to decide to which class a thing belongs.

10. There are items of faith, of religious duty, of worship, and practice; and there are mere names, and methods, and instrumentalities of faith, practice, and duty; reason has to decide to which class a thing belongs.

11. Since we are to conform to apostolic precedent, and

insist on uniformity in obeying all that has a clear apostolic precept or example, reason has to decide what things have apostolic precept, and what have not. Reason has to determine what constitutes an apostolic precedent. This is the problem of our reformation.

12. Reason has to determine many things connected with religion, such as order of services, location, style, and cost of house of worship, and all the incidentals of religious duty and worship that are left to the good sense of the church.

13. Since all judicial power and authority is vested in the church, reason has to determine the meaning of the law, and whether it has been violated or not, and the penalty.

14. Since all executive power and authority is vested in the church, reason has to determine how the penalty shall be inflicted, and inflict it; and also reason has to carry out all executive power of the church.

15. There is a province for the exercise of reason in developing the doctrine of revelation. This is done in studying the Scriptures, and in sermons, commentators, systems of theology, and all exegesis of Scripture.

The Scriptures are a system of general principles, of universal truths, of general truths and principles. Hence each generation will, as light is thrown on revelation from different developments of thought and investigation, and by new discoveries, give its own development and elaboration of these general truths, and pass beyond former generations. Then each generation will gather its own clusters of grapes from the vineyard of God's word, and press its own wine of doctrine, and construct its own bottles of statement or elaboration of truths. Here is an exhaustless province of reason in religion.

So far we have not considered the relation of individual reason to the reason of mankind generally.

When we speak of reason, *whose* reason do we mean? My reason? Your reason? The reason of men gener-

ally? Shall I yield my reason to the reason of the majority? Or of the church? Or the reason of learned men.'

How can I determine, when I pronounce a thing reasonable, whether reason, or tradition, or habit, or appetite, or prejudice, or passion made the decision?

Another important consideration is the influence of sin and depravity on reason. Revelation will be opposed to a depraved use of reason. How can we decide when there is such conflict?

Old theologians, believing that man is totally depraved, held that all revealed truth will be repugnant to his depraved reason. Hence it was with them the highest evidence of the divine origin of a doctrine, that it was repugnant to reason. And the highest evidence that a doctrine was from the devil, was that it agreed with reason. Hence they held that a man had to be regenerated before he could receive the truth or revelation.

We say that truth is in accordance with a right use of our reason, and only opposed to a depraved use of our reason. But how can I know that when I accept a thing, I do so from a right use of reason, and not a depraved use of reason? Or when I reject a thing, I do so from a right, and not from a depraved use of reason?

Shall we believe what contradicts or is repugnant to reason? Can we do so? Can reason properly used, contradict revelation? Can science contradict revelation? If we think they do, which shall we accept and follow? Can we believe what we do not understand? Does religion require us to do so?

In nature we believe many things when we cannot understand why they are so, nor how they can be so. So it is in religion. But in nature our belief can go no further than our knowledge and understanding. It can go no further than knowledge and understanding in religion. If this were properly understood, the absurdity of bigots and objections of skeptics would have no intel-

ligent believers. We are not required to believe what we cannot understand, nor what contradicts reason, for we cannot.

But we have in nature and religion to believe what is above reason, as to how it is so, and why it is so; for man is finite, and truth is infinite. God says to the human reason, "Come, let us reason together."

PART II.

SKELETON SERMONS.

REVELATION AND ASSURANCE OF FAITH.

BY R. A. M'AYEAL, (UNITED PRESBYTERIAN.)

TEXT.—"Now faith is the substance of this hoped for, the evidence of things not seen." Hebrews 11:1.

INTRODUCTION.—Faith is the bond of union between the soul and God. Sin broke this bond and sent humanity adrift upon the tumultuous sea of uncertainties, to be tossed by every vagrant wind, and mocked with a thousand dissemblances of distant shores and peaceful havens that, as they are neared, fade away and are gone forever. Religion rebinds the soul to God; brings it back and shelters it "beneath the shadow of the Almighty." In his infinite goodness God has appointed the agencies of a practical religion, by which the broken strands of faith are gathered up, and the soul brought back to the quiet harbor, and its hopes anchored "within the veil."

The agencies of God's law are Jesus, his sacrifice and

atonement; revealed truth, written and preached; and the mission and work of the Holy Spirit. The end and design are to produce faith and all that accompanies and follows faith, in the human soul, in human character and destiny. Hence the Scriptures attach every importance to faith. "Without faith it is impossible to please God." "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life." John 3:36. Faith thus holds the place of supreme importance in our salvation.

In determining the nature of faith our text is a most important contribution. The sphere of faith properly is the intangible and unseen, both in the present and future. Reason, in its last analysis, knows nothing but the seen and tangible. Faith enters "within the veil" and discovers "the things that God hath laid up for them that love him;" brings them home to the soul as realities, and realities so transcendently glorious and excellent, and so connected with our interests as to exert a controlling influence over our judgments, wills, affections, and conduct. We then begin to live new lives and to live for eternity.

The revelations of faith, as stated in the text, are of two classes, present and future.

I. Things not seen.

II. Things hoped for.

I. Faith is the evidence, the demonstration, concerning proof, of "things not seen."

1. God is not "seen," and faith brings him near and renders his being a practical and glorious reality, so that we live constantly *in his presence*. The soul that is without faith is "without God."

2. Jesus, on the cross, in resurrection, and in glory, is not "seen." Faith renders it all luminous and clear, and identifies us with the cross, the resurrection, and the glory. Without faith the whole wondrous story of Jesus is a mere myth.

II. Faith is the "substance"—the sure confidence of things hoped for. It reveals the certainty of the fulfillment of all God's promises in the future. "Men are saved by hope;" because "hope," resting upon faith, lives in *certain expectation* of the full and final reward. The final goal of the Christian's hope is the second coming of Jesus and the resurrection. Acts 23:6; 1 Cor. 15:19; 1 Thess. 2:19; Titus 2:13; 1 Peter 1:3-5; 1 John 3:2, 3; 1 Peter 1:13.

CONCLUSION.—Amid all the tribulations of the present, faith enables and disposes us to live in the presence of the unseen, and in full assurance of the glories of the future. "We look not at the things that are seen, but at the things that are not seen. For the things that are seen are temporal, but the things that are not seen are eternal."

THE WORDS OF THIS LIFE.

BY DR. R. RICHARDSON.

TEXT.—"Go, stand and speak in the temple to the people all the words of this life."—Acts 5:20.

1. This message was delivered by an angel. Angels were often employed for such a purpose. The "angel of the Lord" directed the apostles to do this. They directed *men* to preach to their *fellow men*.

2. This angel, however, incidentally reveals his conception of Christianity. It is surely very important to know *what Christianity is*. Some have supposed it a theory or system of doctrines. Others conceive it to be a form of rites and ceremonies. It has to do with human reason and has its doctrine; also has relation to man's outward, or material nature, for it is designed to embrace man in all the parts of his being, body, soul, and spirit. But it does not terminate in doctrine, or in outward forms. Its end or purpose could not be thus subserved. It is hence interesting to know what an angel thinks of it; how a being from the spirit world regards it; what conception is formed of it by a spirit, coming from the very presence of God himself, and bearing the very message of God, as to what Christianity is.

3. What then is that view? It is this, that Christianity is a life-text.

(1) In the view of heavenly ministers, and in the view of God himself, Christianity is a life.

(2) How dear and beautiful to us, in all its manifestations, is life. Even in its lowest form, that of the plant, how charming and how precious!

(3) How much more glorious in its higher develop-

ments—the flocks herding upon the grassy slopes—the child at play—the philosopher in his profound investigations of nature—the philanthropist in his noble charities and toils!

(4) How precious it is in all its forms. How the plant struggles to live. How animals cling to life, from the worm on which we tread, to the mighty monster of the deep. How man fears to be deprived of life. A man caught in the rapids of Niagara succeeded in taking hold of a rock. Multitudes gathered on the shore for aid. After many efforts were made in attempting to seize a rope, he lost his footing and was swept off by the tumultuous waters. At the brink of the cataract he was seen to lift himself, by a powerful muscular effort, entirely out of the water, while at the same moment he uttered a scream of agony and despair which was distinctly heard above the roar of the torrent. But we have no need to go to Niagara for an illustration of the fear of death. We see this everywhere around us, in the care men take to sustain and perpetuate life.

(5) Life is more and more desirable as it is more and more exalted in its own nature. Plants are collected for their beauty; animals are exhibited; works of intellect are admired; moral heroism is revered. How much more terrible insanity, the derangement of the intellectual life, than any mere bodily disease. How awful the perversion of the moral nature in wretches unsuited by their crimes to be at large in society or to breathe the vital air.

(6) Man possesses all these forms of life, intellectual happiness, superior to animal; moral blessedness above all. It is the feelings, the emotions, the qualities of the moral nature that introduce us to society. Friendliness and love bring us to the purest and highest enjoyments. The life offered by the gospel is a still higher development, and is presented to men in the possession of their powers, who alone are capable of receiving it.

(7) The value of everything is estimated according to the terms by which it is held. A diamond loaned for an hour, a farm rented for a year, are of little value compared with things possessed for life. But the spiritual is an eternal life; not a mere continued existence, but a life of blessedness, amidst the highest joys of the universe, while the unsaved and unsanctified spirit may experience the sorrow of the "second death."

(8) The spirit is thus *separable* from the body. The vegetable and animal lives belong to the body itself. It is in the intellectual and moral natures that we have won a distinctive character; the divine image which imparts to him the power of communion with the spiritual system.

(9) God is the source of all life, whatever may be its nature. We cannot obtain the living plant but from the seed. We cannot have the bird without the egg. To obtain any form of life we must use the means through which the life is bestowed. We must comply with the conditions which God has ordained. This is the part of wisdom, and men do it generally in all cases, except that of religion. But here, too, we must have respect to method.

(a) This method, as stated in our text, is by *words*. The angel said, "Speak to them all the words of this life." And this is in full accordance with all Scripture—as the angel said to Cornelius, "Send for Peter, who will tell thee *words* whereby you shall be saved." So again says Peter, "Being born again, not of corruptible seed, but of incorruptible, by the *word* of God, which liveth and abideth forever." 1 Peter 1:23. Hence we see how an intellectual and moral being alone can receive the spiritual life; because such a being alone can receive and understand *words*.

(b) What are these words? They constitute the glorious gospel of the blessed God. Its facts touch us most as intellectual and moral beings. The death for sin

which it reveals, imparts to us the hope of pardon and of deliverance from that which is the cause of separation from God, of death and sorrow. The resurrection of Jesus inspires the hope of a triumph over death and the grave. The wondrous truths which it presents, like the vital power enclosed in a seed, work mightily in the intellectual and moral natures of man. Seed must fall into good and honest hearts in order to fruitage. The facts of the gospel meet all our wants, fears, and hopes. They expand reason and satisfy our moral nature, which finds justice and mercy here combined in the divine philanthropy. We can have confidence in returning to God.

(c) In seeking for this divine life, it is most important that we carefully adhere to the method through which God is pleased to bestow it. We may not presume *to* dispense with any part of the divine plan. The angel said, "Speak *all* the words of this life." The whole counsel of God is to be declared. We do not dare, therefore, to omit a part of these "words," and to say in pretending to quote Scripture, "He that believeth shall be saved." We must speak all the words, which are, "He that believeth and is baptized shall be saved." Mark 16:16. We dare not omit or trifle with baptism, which God has commanded to every believer, and in which he has been graciously pleased to bestow the assurance of personal forgiveness through faith in the blood of Jesus. The appropriateness and beauty of this institution as a symbol of the death and burial of Christ, of our death to sin and resurrection to the new life, of a birth into the kingdom of heaven, and its importance is shown in what 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 Ghost." Titus 3:5. It is comprehended in the word by which we are to be saved. Hence in the pure age of Christianity, before men had corrupted the gospel, every

believer was commanded to be buried with Christ in baptism, and to be thus constituted publicly his disciple. Nor are we to omit mention of that other blessed promise contained in the gospel, the gift of the Holy Spirit bestowed upon every obedient believer, to consecrate, strengthen, renew, and constitute him a child of God, and an heir of everlasting life. The blessed work of the gospel, in which all things are revealed to us, is then the work, in submission to which we shall enter upon the enjoyment of that "eternal life which was with the Father, and has been manifested unto us."

TO THE MINISTRY.

BY B. S. JANES, (BISHOP OF M. E. CHURCH.)

[Preached at Evanston, Illinois, May 23, 1875. Reported by James Lile.]

TEXT.—" If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen." 1 Peter 4:11.

Dr. Wakely, after a long and laborious life, lay dying; being asked for a message to his brethren, cited this text. I am not now putting off the harness, but I speak to some who are putting it on. The text is applicable to all, but specially to ministers, to whom we limit it. It tells us the rule for preaching, the measure of pastoral service, and the motive for it.

I. Speak as the Bible speaks. This is proper, for we are *agents*, not principals. We are messengers of Jesus, of God. We must confine ourselves to our instructions—must never transcend, modify, or come short of them. One who does not see his duty thus, is unfit for the work.

II. Our commission is very explicit, "Preach the word." 2 Timothy 4:2. This, no more, no less. See also Romans 10:" 8; 1 Corinthians 1:23; 2 Corinthians 4:5; Acts 20:26, 27.

III. 1. Men are tempted to preach science and politics. These are not legitimate topics for you. The Bible does not *teach* science, though it incidentally refers to scientific truth. In "The heavens declare the glory of God." we have, not God teaching astronomy, but

astronomy teaching religion. So Jesus, speaking of heaven, does not teach chemistry, or household economy, and Paul, 1 Corinthians 15:37-44, does not teach agriculture; but all these are used to illustrate the gospel.

2. Use science as the surveyor uses it in measuring land, or as the general uses it in planting his batteries and aiming his guns. Whenever it will help you, use it, but let the world see your "science" only in your success.

3. While the Bible does not teach politics, it does teach the morals of government, and the duties of citizens. But confine your attention as a preacher to the moral aspect of every political question involved. Some preaching against slavery made themselves political partisans, as do some now when discussing the temperance question. On this point the public must be made to *see* and *feel* that God forbids the furnishing, providing, or presenting the glass in any way or any circle. Families who do this, young ladies who tempt persons, are foremost in guilt. You must speak with plainness and frequency, but "*as the oracles of God.*"

4. So of marriage, and the one only cause of divorce. The pulpit must form a right public sentiment, or the sacredness of the family will be destroyed.

5. The Bible sets forth the duties of citizenship. The State is ordained of God, not the *outward form*, king, emperor, president, but the *authority* is of God. We must pray for rulers, and we cannot do this, and yet be disobedient.

6. But we need not preach or pray for party politics. When the Jews would involve Jesus in this, he refers to the tribute money. Coining money is the prerogative of government, hence his answer combines patriotism and piety. And he who would rob government of its just revenues, by frauds or false oaths, deserves state's prison. The morals of government are stern morals.

7. On mixed questions, as on all others, speak *as the*

oracles speak. The same things and in the same order. A watch is to mark time, and every part of it, even the case which protects the machinery, is subsidiary to this. But each has its place.

IV. So religion has one great object, salvation. The Bible begins with a statement of fact, and ends with a benediction. All its teachings are for the one end, and each has its order—creation, sin begun, the promise, the flood, the law on Sinai, these show man helpless, lost, and prepare us to receive Jesus, the lowly, suffering, dying, rising, reigning Saviour. Galatians 3:24. Here speak "as the oracles" speak.

V. Then there is an order in religious experience. Penitence first, then pardon, then sanctification, then glorification.

VI. 1. As pastors, your last sermon should suggest your next. Preach the whole system of truths in their relation, not isolated. This will make a strong church. In occasional sermons be particularly careful. Some one may hear you who will never hear another sermon. Tell him the way of life so plainly that he may be without excuse.

2. Let the truths presented be in the same order, and the same style "as the oracles." As in literary productions, there are differences of style in Scripture. Saul uses his armor, David his sling. To each writer was given for transmission that which was agreeable to his style and manner. Paul is not' poetical like David; John is not like Isaiah.

3. So ministers may properly be diverse in work as they are in structure; metaphysical, imaginative, hortatory. But improve and use *all* your talents. Make logic attractive; preach truth in your exhortation.

4. But in some points all Scripture writers are alike. All are *direct*. They aim to hit something or somebody. They are *earnest*. Each has fire power. The live coal has touched his lips. They have dignity and grace.

They speak with authority, for God has commissioned them.

5. Should you not resemble, yea, *imitate* them in all these? Then will your style, like that of Scripture, be a *living* style, never out of date.

VII. 1. Prove all by Scripture. The word says the wicked shall die. You must say so too, and prove that God says it. So of the righteous "it shall be well." Speak "as the oracles," then will you be as the mouth of God, and this will give you power. But take a text, and deliver an essay, quoting, proving nothing from the word, your sermon may be rounded, polished, and people may go home and play marbles with it. You must handle threatenings and promises, thunderbolts and arrows.

2. Speak in the *spirit* of the oracles. God is king. He is also a compassionate parent and friend. He entreats as well as commands. So while echoing Sinai's thunders, we should remember the groans of Gethsemane, and the blood of Calvary.

3. "If any man minister." This refers to pastoral scenes, visiting the sick, the poor, the erring; advising, instructing, comforting.

4. Do this as you have opportunity. For this take care of your time. "Never be unemployed, nor triflingly employed." Would that people knew the value of a minister's time! One hour of faithful work *here* may be worth a cycle of eternity.

5. For the same reason, take care of your health, as a first interest. Practice no needless indulgence, use the right kind, quality, and quantity of food and drink, and use nothing but *food* and *drink*.

6. You need general information on doctrine, duty, the interest, the temporalities of your people. This gives you opportunity by increasing your circle of influence.

7. You need the Holy Spirit, which is given of God, as is the harvest. Waste nothing. Attain all possible power and grace.

VIII. 1. Lastly. Notice the motive,—to glorify god—to show him to men for their praise and service. To enter the ministry as a *profession* is profane. God may ask, as of Elijah, "What dost thou *here*?" 1 Kings 19:9.

2. "Glorify God." Creation is great, redemption is greater. Glorify God by leading men to him, adding a lip, a voice to those singing his praise. Depopulates hell, fills heaven. The ministry that does this glorifies God. More, it lifts us out of our little selves, and into God's glory, where the wise shall shine as the firmament evermore.

NECESSITY OF THE DEATH OF CHRIST

BY C. W. SHERWOOD.

TEXT.—" Ought not Christ to have suffered these things, and to enter into his glory?"

"And he said unto them, These are the words which I spate unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" Luke 24:26,44-47.

INTRODUCTION.—Meaning of the word *ought*, "to be necessary," and *behoove*, "to be necessary; to befit."—*Webster*.

1. There is a God—taken for granted in the Bible, and confirmed in nature.

2. God created man—affirmed in the Bible, and confirmed by science.

3. For what purpose did God create man? The glory of God and happiness of man must have been the objects.

4. The Creator would be dishonored if he could not or would not govern that which he had created.

5. Government must conform to the capacity of the creature—physical law for the sun, the sea, and the brute.

6. Man is physical, intellectual, moral, eternal; and each of these should render to God a revenue of glory according to their capacity. The inventor of a steam engine is glorified, if it is properly governed and made useful; otherwise he is reproached. So with the Maker of man. Could the inventor endow his engine with reason, he

would be entitled to a larger revenue of glory; could he endow it also with a moral sense, still more glory is due; but the voluntary obedience and praise by a creature possessed of intellect and a moral sense, is the highest grade of glory conceivable to the true naturalist or true believer.

7. God's glory and man's happiness demand that man should be governed by, not only physical and intellectual, but moral law, adapted to his capacities. These include the power of choice and of being a reasoning and consistent subject of rewards and punishments. If man could not sin, then his obedience would not be voluntary—then he could not be rewarded—then God would not be glorified by the superior powers of man.

8. Rebellious children, pupils, and subjects defeat the objects of their being, and reproach instead of glorify their parents, teachers, and Creator.

9. Every man, every creature must glorify God in some way. A nation is glorified by its honest citizens, also by its criminals in the prison, but disgraced by its criminals running at large.

10. The best means of securing obedience is to make the rewards large and certain and the penalties severe and certain.

11. The greatness or smallness of rebellion by a law-making power can only be shown by the greatness or smallness of the penalties and rewards and their certainty.

12. The severe penalty of death given to Adam shows that God is very favorable to obedience and good order.

13. Man voluntarily rebelled and went into death. God does himself the honor of enforcing his laws. Can man be redeemed, the law honored, and God be just?

14. One man could not die for and redeem others, for there was no man not himself involved.

15. The death of an angel could not maintain the honor of God and satisfy the law, for the law required that man should die.

16. If man is redeemed a complete equivalent must be given. A lamb or heifer may do for a type but are not valuable enough to redeem man. They can at best be but a faint acknowledgement of a stupendous debt. A substitute must not only be a man, but one as valuable and noble as was our race in its highest estate before the fall.

17. Adam was a son of God, dwelt with the Father in intimate and sweet communion, so was it with Christ.

18. Adam was a man, pure and holy, with all his powers unimpaired by sin, so was it with Christ.

19. Adam *was* a representative man for the whole race, and so with Christ. "As in Adam all die, so in Christ shall all be made alive." 1 Cor. 15:22.

20. Adam's rebellion was voluntary, not deceived, was chosen while in the unimpaired use of all his faculties, with life and death fairly before him. So was the obedience of Christ voluntary, with unimpaired faculties, a perfect equivalent.

21. A redeemer must be the sole and rightful owner of the price he gives. Jesus was the only son of man that owned his own life independently. No other man belonged to himself. Jesus had life in himself even as the Father has life in himself.

22. A redeemer and mediator must be equally connected with both parties. 1 Timothy 2:5, 6.

23. A redeemer must not be involved in the transgression, or else he would have to die for himself, and would have no life left to give for others. "Jesus was without sin."

24. Had Jesus died of old age he could not have satisfied the broken law for others. Had he been all divine, his death would not have been the death of man, as the law required. Had he been all human, he would not have been raised from the dead for want of power. He was declared to be the Son of God by his resurrection. Hence, without the two natures, redemption would have been impossible without dishonor to the law of God.

25. The honor of God's law and the happiness of man require of a redeemer that he shall not pay the penalty and release the guilty without making careful provisions against continued rebellions and for future obedience.

26. A redeemer has the natural right and should have the wisdom to stipulate conditions to the recipients of his mercy. God can trust his Son and man can trust the Son of man. Any practical plan of redemption required that God should have an agent on earth and man an agent in heaven, and Christ with his double nature is the only being that could fill both places.

27. A lost and helpless man can afford to accept any condition of a redeemer, because no conditions could be harder than the sinner's conditions without redemption; but the conditions must be adapted to the capacities of the submissive party. Matthew 28:18-20; 2 Corinthians 5:18, 19.

28. Repentance, as well as remission of sins, must be preached. See the commission, by Matthew and Mark; also the continuance in well-doing, 1 Peter 1:5-11. Jesus has stipulated for God's glory and man's happiness, in requiring of man not only reformation, but that those redeemed by his blood shall live soberly, righteously, and godly.

29. In order to enforce these conditions it would be wise in the redeemer to exhibit the beauty of obedience. This Jesus did in his life.

30. Wisdom also required that he exhibit the enormity of sin, which Jesus did in his suffering and death.

31. To insure obedience, as man is capable of being moved by rewards and threatenings, it was wise to hold out exceeding great and precious promises and exceeding great and dreadful punishments. 2 Peter 1:4.

32. It would be wise also to give assurance of the certainty of the rewards and punishments. Matthew 25:46.

THE GREAT COMMISSION.

BY PAUL BAGLEY.

TEXT.—"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway even unto the end of the world. Amen." Matthew 28:18-20.

1. Of the text,—"power," from *exousian*, authority or power. "Go ye therefore," or go abroad. The Saviour went about doing good.

"Baptizing them," from *baptizo*, meaning to dip, plunge, immerse; secondary meaning, to wash.

"Teaching them," from *didaskelos*, to teach or instruct; the "teach" above being from *mathetuo*, to make disciples.

"Lo, I am with you alway;" with us to sustain, console, and comfort in every hour of need.

2. The triumphs of the gospel in the past, over the opposing power of the Jews, till their temple was destroyed. Over pagan Rome till Constantine the Great made it the religion of the Roman State. Over Papal Rome from A. D. 606 to 1866-9, fulfilling the 1260 years when King William defeated Napoleon, and Victor Emanuel took possession of Rome. Christianity is triumphing over Mohammedism till it is openly proclaimed in Turkey.

3. It triumphs in India, China, and Japan. All India is now subject to Great Britain, and the laws of England are, to a large extent, the laws of India. Railroad cars take the place of the Car of Juggernaut. Rail-

roads, steamships, telegraphs, military stations, missionary stations, schools, colleges, and churches all over India, and 6,000 converts to Protestant Christianity in India and Burmah during last year (1874), is encouraging. In China missionaries are now allowed to travel all over the empire, by obtaining passports. Native Christians are not to be molested on account of their religious faith. There are about 6,000 Protestant converts and 30 or 40 Protestant missionaries in China. In proportion to the number of missionaries, the number of members is about as great as at home. The old Japanese edicts against Christianity are repealed, and the way opened, and people kindly disposed to Europeans.

CONCLUSION.—Fellow Christians, *Go!*

THE TESTIMONY OF JOHN AND THE WORK
OF CHRIST.

BY JOHN HAYES, JR.

TEXT.—"He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life: but the wrath of God abideth on him."—John 3:31-36.

Here we have in substance the testimony of John the Baptist concerning Christ. Then let us inquire:

1. For what was the mission of John? Mark 1:2, 3. Note his testimony concerning Christ. John 1:34-36.

2. *How* did John prepare a people for the Lord?

(1.) He addressed their understanding.

(2.) He appealed to their consciences.

(3.) He preached faith in a Saviour whose way he was preparing.

(4.) He preached repentance.

(5.) He rebuked sin and hypocrisy.

(6.) He preached the ordinance that he administered. Mark 1:4; Acts 19:4, and thus he prepared the way of the Lord.

(7.) He made the Saviour manifest to Israel, in his baptism, (Matt, third chapter;) and then he constantly said of him, "He must increase, I must decrease." John had then fulfilled his mission.

We next come to the person and work of the Saviour—*the* Christ.

1. The Saviour having been tried in the temptation, now commenced to preach. When he spoke of the prophetic writings of Isaiah, he applied them to himself.

(1.) Luke 4:16-21. He had now entered upon the duties of his personal mission to the Jews, and showed clearly by word and action, that we cannot serve God without obedience to him, as obedience is the clearest definition of service.

(2.) God is represented in the Bible as the rightful sovereign, and source of all power and law and right. Jas. 1:17.

(3.) The Saviour is represented in the text as coming, from God and bringing to man the word, and will of God, as he himself was above all on earth. Matt. 3:17; John 3:30. He became the exemplar of the faith and hope of man.

2. Christ never hesitated to say publicly that the prophetic writings—respecting the Messiah which God had promised to the seed of Abraham—referred to himself, and took to himself all the promises that were made concerning Shiloh.

Mr. Renan told only the truth when he said of the Saviour: "He did not preach his opinions, he preached himself." In yet fewer words, Christianity is *Christ*. 1 John 4:2, 3.

(1.) The birth and infancy of Christ speak for themselves. The baptism, temptation, and transfiguration were great events, which only the Christ could demonstrate before, or to the apostles. Matt. 3d, 4th, and 17th chapters; Luke 9:36.

(2.) Peter had learned that great central truth of Christianity, which became the rock foundation of the church, and received the keys, (Matt. 16:16-20,) which unlock the divinity of Christ and the glory of God. Matt. 17:5.

3. Christ begins his ministry by (Matt. 4:17; 3:2.)

and in his sermon on the Mount; he asserts his authority as a teacher. Matt. 7:29. He shows his wisdom in the unfolding of those divine principles given in that sermon, Matt. 5:44; 6:33; 7:24-27, and demonstrates his divine power by his miracles. Upon these claims he bases the results of receiving or rejecting him. Matt. 10:40. And in this sermon on the Mount he lays the basis of a morality transcendently above any the world ever had before.

4. The questions as to whom and what he was. next engaged the attention of the Jews, John 5:31; Matt. 11:4-6; John 3:16; and his design and work is shown in Eph. 4:16; Matt, 7:28. In showing his claim he demonstrates his power, but not always to the multitude. Matt. 9:25; Luke 9:51, 52; Mark 1:34; Matt. 8:4; John 3:2, 3.

5. Christ in presenting his claims upon men, develops them gradually, as his parables clearly show. Yet he in all the greater ones fills the higher place. The Sower, Matt. 13th chapter. The Householder and Vineyard, Matt. 21st chapter. The Marriage of the King's Son, Matt. 22d. chapter. (Heb. 3:5, 6.) The Virgins, Matt. 25th chapter. The Talents, Matt. 25:14.

6. Christ's authority, as given in the commissions he gave his servants and apostles. Matt. 10:7, 8; Luke 10:9. 10; Matt. 10:33:16:21; 28:18-20; Mark 16:15-18; Luke 24:44-19; John 20:21-23.

7. The full development of Christ's authority and kingdom, as given in the last commission, and the beginning of the law of pardon in full redemption in Christ. Acts 2d chapter; 4:10-12. And as the walls of Jericho fell by the power of God, Josh. 6:20, so the power of sin gave way, by the apostles declaring the authority of Christ. Act 2:36-41.

We note from the commissions of Christ that he and his authority must be followed and obeyed, as the following Scriptures clearly indicate: John 6:15-24,66; 7:

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10; 8:30, 59, also, 9th chapter, and 11th chapter. Acts 1st, 2d, and 3d chapters, and 1 Cor. 15th chapter; John 20:31; Act. 8:2G-39; 16:30-34.

If any, like Thomas, shall doubt, Lord, grant they may look upon thy word to him, and "be not faithless, but believing."

REMISSION OF SINS, UNDER MOSES, JOHN
THE BAPTIST, AND JESUS CHRIST.

BY JONAS HARTZEL.

TEXT.—"Therefore, behold, I *am* against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold, I *am* against the prophets, saith the Lord, that use their tongues, and say. He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord. And when this people, or the prophet, or a priest, shall ask thee, saying, What *is* the burden of the Lord? thou shalt then say unto them, What burden? I will even forsake you, saith the Lord. And as *for* the prophet, and the priest, and the people, that shall say, The burden of the Lord, I will even punish that man and his house. Thus shall ye say every one to his neighbor, and every one to his brother, What hath the Lord answered? and, What hath the Lord spoken? And the burden of the Lord shall ye mention no more; for every man's word shall be his burden: for ye have perverted the words of the living God, of the Lord of hosts our God."—Jer. 23:30-36.

[The following skeleton is taken by permission of the author from a published sermon.—EDITOR.]

EXORDIUM.

Faith and repentance in all ages, and under all dispensations, have been prerequisites to pardon. Faith is confidence in the truthfulness of the word of God, and a trusting in him for promised blessings. Faith has always been produced in the same way. Rom. 10:17. Repentance on the part of the sinner is a concession due to the divine government, and is essential to the breaking up of the elements of an old, sinful life, and forming the

elements of a new and holy life. The disposing cause of repentance is the manifestation of God's goodness *Worn.* 2:4. But God has, for reasons both wise and benevolent, placed an ordinance of his own appointment between repentance and the remission of sins. To this there are but few exceptions.

SERMON.

I. *Remission of Sins under the law of Moses.* The second time the word *forgiveness* occurs in the Bible, is in Exodus 32:30-34. Again note the word of the Lord to Moses on this subject.

1. *Law of Forgiveness for the "Congregation."* Lev. 4:13-21.

2. *Law of Forgiveness for a "Ruler."* Lev 4:22-26.

3. *Law of Forgiveness for the "Common People."* Lev? 4:27-31.

4. *Law of Forgiveness for the "Poor Man."* Lev. 5: 7-13.

5. *Law of Forgiveness for "Violence" "Deception." "False-swearing," etc.* Lev. 6:2-7.

6. God was now teaching the great truth that man could, in his fallen condition, live by death *only*. For injustice "the soul that sinneth, it shall die." The sacrificing knife in the hand of the priest—the bleeding, gasping, dying lamb, and the burning carcass in the fire, were all so many pictures placed before the eye of the Jew, while he beheld, what in justice would have been his condition, if mercy had not interposed and the life of an animal been accepted for the sin of the soul. Lev. 17: 11; John 1:29; Heb. 9:15; and Heb. 9th and 10th chapters.

II. *Remission of Sins under John the Baptist.* For conditions and proofs, see Luke 1:76, 77; Matt. 3:5, 6; Mark 1:4, 5; Luke 3:3; John 1:6; Luke 3:2. Hence, those who refused to obey rebelled against God. Luke 7:30.

III. *Remissions of Sins under Jesus Christ.*

1. During his personal ministry. Matt. 1:21; Mark 2:1-12; Luke 7:48; John 15:3.

While Jesus Christ was on earth he did forgive sins. But he is no more on earth, to forgive sins, as he once did. What shall we do? Shall we call him down from above? or shall we call him up from the dead, that we may enjoy the blessings bestowed upon the man sick of the palsy? Jesus Christ still forgives sins on earth. His word is here, his name is here, among men, to save the believing, sin-sick soul.

2. Hear the words of the risen Saviour, commanding the apostles, for our sake. Mark 10:15. 10. Hear his ambassadors, in his stead, commanding broken-hearted inquirers. Acts 2:38. Behold now three thousand hear the word of forgiveness with joy, and are saved from their sins. These had the word of that ever-blessed Saviour who had "power on earth to forgive sins," and the man sick of the palsy had no more. Is a promise of Christ entitled to less confidence since his resurrection and ascension than before?

3. *Divine Classification.* Faith, repentance, baptism, remission of sins, the gift of the Holy Spirit. Acts 2:38; 22; 16.

4. The language of those who know that they are preaching God's truth is unequivocal and positive. Lev. 4:31; Matt. 11:29; Mark 19:19; Acts 2:38; 16:30-34; 22:10; 8:26-39; Rom. 1:10; 1 Cor. 1:8; 2 Tim. 1:9; Tit. 3:5; 1 Peter 3:21; 2 Cor. 1:20; Gal. 3:26-29; Rom. 6:3-11; 3:24-26; 5:9; and Eph. 2:8.

The sinner can know to his satisfaction whether he has complied, with singleness of purpose, with these overtures of mercy. Having done so, nothing can prevent him from appropriating the promise of the new covenant to himself. Heb. 10:17. His assurance of pardon must now rest upon the pledged veracity of Jesus Christ, as

his covenant-keeping Mediator. Before this, he believed him to be a Saviour to others; but now he believes him to be *his* Saviour—*his own personal Saviour*.

"Earth *now* has for him a "joy, unknown in heaven. The new-born joy of sins forgiven."

5. The sinner thus *forgiven*, must then be developed in the Christian life. John 17:17; Phil. 2:12, 13; 1 Peter 2:1, 2; 2 Peter 1:4-11. Then at death he can claim the promises. Rev. 22:14; 3:21; and hear the Welcome. Matt. 25:31.

BAPTISM AND THE OPERATION OF THE
HOLY SPIRIT.

BY N. E. CORY.

TEXT.—"But God hath revealed *them* unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. 2:10.

INTRODUCTION.

In Greek we have *pneuma*, from which we have *spirit* 385 times. In our translation, in the majority of cases, it is rendered *spirit*; but sometimes, it is rendered *ghost*. It should be always translated *spirit*.

I. *In what capacity and upon what did the Spirit of God first operate?* In the capacity of a creator or divider by the direction of God. and *upon* water, as its *first* operation, and not upon mind, heart, or spirit,—but *water*. The design of that operation was "to divide the waters from the earth." Gen. 1:1-4; Ps. 104:30; 33:6; Heb. 11:3. Hence, in Gen. 1 chapter, we have the phrase "God said," *nine times*, to show us how God's Spirit and word acted together in the creation of the world. And at that time the elements were in a chaotic mass, prepared for the Spirit to operate upon. So in the spiritual world, John the Baptist came to "prepare the way of the Lord" (Mark 1:3.); and when the Spirit moved upon the moral elements to set apart and establish the Kingdom of Christ, as a justifier (1 Tim. 3:16), those elements were like the natural elements, in chaotic darkness, until the Lord by his Spirit gave light, power, and order to them.

II. *Baptism of the Holy Spirit.*

1. By whom administered? Matt. 3:11,—by Christ.
2. When administered? On Pentecost, and at the house of Cornelius. Acts 2nd and 10th chapters.
3. Manner, or how administered? "Fell on them." Acts 11:15.
4. Subjects of that baptism. Apostles and the household and company of Cornelius. Acts 1:15; 2:1-4; 10:24; 44:48.
5. Effects of that baptism made them speak with tongues and do miracles. Acts 2:4; 10:46; 3:1-9, etc. *All* who were ever *baptized* with the Holy Spirit were endued with these miraculous powers and gifts. But when the cause ceased, the effects ceased.
0. Duration of this baptism and its effects. It ceased with the apostles. Ps. 74:9; 1 Cor. 12:13; and never passed to the *third* person.

III. *Reception of the Holy Spirit by the apostles' hands.*

1. How? Acts 8:19.
2. Who received it? Acts 19:3-5.
3. *Effects*—gave some miraculous powers, but *not as great* as the baptism of the Holy Spirit did. Acts 19:6.
4. Its bounds—only with the apostles and never passed to the third person.

5. *Duration*—*ceased with the apostles.*

IV. *Striving of the Holy Spirit.*

1. With whom? Gen. 6:3—with all men.
2. When? 1 Peter 3:19, 20.
3. How? 2 Peter 2:5; and now it strives with all through and in the gospel.

V. *Teaching of the Holy Spirit and our resisting it.*

1. How does it speak to us? 2 Samuel 23:2; Zech. 7:11, 12; Matt. 10:19, 20; John 14:26; Acts 2:4; 1:16; 28:25-27; Eph. 3:5; 2 Peter 1:20, 21; 1 Peter 1:11, 12.
2. Things that it speaks to us. John 16:13; Heb.

3:7, 8, Rev. 3:6; Acts 2d, 8th, 10th, and 22d chapters
The law of pardon, *once*, Acts 15:21; *how*, Acts 8:35.

3. How can, and do we resist it? Act 7:51; Neh. 9:30

4. Effects of our resisting it 2 Tim. 2:8, 9.

VI. *Bible use of the terms "Spirit" and "Word."*

SPIRIT.

1. In creation. Gen. 1:2; John 26:13.
2. In salvation. Tit. 3:5.
3. In sanctification. 1 Cor. 6:11; 2 Thess. 2:13.

WORD.

1. In creation. Heb. 11:3; 2 Peter 3:5; Ps. 33:6.
2. In salvation. Jas. 1:21.
3. In sanctification. John 17:17; Eph. 5:26; Job 33:4.

Has God *two different* works in creation, salvation, and sanctification, and does he operate in *each* by a *separate* means? *No*, the work is *one*—and his means are his Spirit and word, in the gospel, working inseparably together.

VII. *Gift of the Holy Spirit.*

1. The giver John 14:16, 17; 10:7
2. Conditions upon which we receive it Acts 5:32 Gal. 3:14-22
- 3 Things to be done 1 Cor 4:15; Jas 1:18; 1 Peter 1:22-25; Acts 2:38.
- 4 When received? John 7:39; Eph. 1:13.
5. By whom received? John 14:10, 17; Gal. 4:6; 1 Cor. 6:19; Rom 8:9
6. Effects. Acts 8:39; 10:34
7. Duration. Eph. 4:30; Ps. 51:11, 12.

The joys and comforts in the trials of life, and death come to the Christian by the indwelling and influence of the Holy Spirit

THE TEN VIRGINS.

BY J. CARROLL STARK.

TEXT—Matt. 25: 1-13.

This parable refers to the ancient marriage ceremonies. The bridegroom was met by the bride and her friends and escorted home.

Oil was carried in separate vessels, and poured upon the wick.

The number ten seems to have no bearing only to illustrate the proposition. Ten, seven, and three were sometimes sacred numbers.

The bridegroom represents the Son of God coming to be wedded to the Church. Rev. 19:6-9. It will be a day of awful grandeur, such as the world never saw.

Of the marriage of kings' sons. In the realm of kings no higher dignitary ever set foot on the earth.

Of the bride. No happier one was ever led to the altar.

Of the long hours of preparation. Her education in music and manners. 2 Cor. 11:2; Rev. 19:6-9.

Time. The marriage is at the end of the world.

"While he tarried they slept." Stephen fell, or slept. Acts 7:60; 1 Cor. 15:20. "He giveth his beloved sleep." David.

The cry. "Behold the bridegroom comes: go meet him," etc. A time of great hurry. No chance for preparation.

The virgins. 1. All had been invited. 2. All were looking for the bridegroom. 3. All had responded to the invitation. 4. All expected to go in.

One class were wise. Dan. 12:3; Matt. 7:24. One class were foolish. Matt. 7:26. In all the teaching of Jesus these two classes are ever prominent. "Wheat and tares" in the same field. "Net and fishes"—same net. "Sheep and goats" in the same field. "Thorny ground and good ground"—same seed.

The separation comes after—in the end. The foolish were baptized into the same church, sat at the same table, prayed to the same Father, slept with same expectation, awoke at the same call, came near enough to see the glory and be shut out.

Why shut out. They had lamps; the appearance of the lamps was the same; they had invitation cards; wanted and expected to go in. Where do they differ? They had no oil; their "lamps have gone out." Read Matt. 5: 14; Phil. 2: 12. "Work out your own salvation." This is the light.

These two classes are found in every church. One class are always forgotten when you ask advice, etc.. because they always forget themselves. They call Christ Lord, Lord, etc.; speak the divine word, but fail in the divine love. These have done nothing very bad; have never broken their lamps. They are waiting, expecting, etc.. but have no oil in their lamps.

Their character is shown by their peculiar proposition. "Give us of your oil, for our lamps have gone out." They were "dead-heads" in the church. They had lived on the generosity of others so long that they expected to do so always. Have sat by others' fire—enjoyed preaching which others sacrificed for—the song which others sung. No church burden have they ever carried. No wonder they go so readily to others.

But men say, "What can I do? I can't preach, I am too poor to pay much, I can't talk, I am a child, or a widow. My time is needed for my family. What can I do?" There is much to do. Look around you. If you can't pay for preaching, you can pray for preaching and

the preacher. If he is defamed you can tell him your fidelity is unshaken. If you can't carry the gospel to your friends, you can bring your friends to the gospel. If you can't teach in Sunday-school you can learn. If you can't take part in the prayer-meeting, you can encourage it by your presence. If your preacher is so hurried that he can't take time to find you, you can take time to find him and tell him you have not forgotten him. You can speak to the afflicted, encourage the weak, say a word to the children, etc.

The signs of the times tell us the great day is fast approaching. The clock of time has long since struck eleven. Midnight is near. Look to your lamps.

Only one-half of those who expected entered—were ready. See Luke 13:22-30; Matt. 7:21. What a small proportion!

Of the feast. Everlasting joy. Of the music. The meeting of friends. Eternal rapture. Will I be there? Will you?

LIFE BEYOND.

BY A. BURNS.

TEXT.—"But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth and the sheep hear his voice: and he calleth his own sheep by name, and lendeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them."—John 10:2-8.

"I give unto them eternal life."

1. Here is the figure of a flock, and the relation of Christ, that of a shepherd to his flock. We cannot learn from this passage how this relation is brought about; the fact that it exists is merely referred to.

2. The indications are directive: "Hear my voice."

3. No being can give to another what he does not possess. The Saviour possesses life. John 5:26-27. God alone has life independent.

4. All life is derived; but all is derived by law.

5. What is life? Any definition that will suit here must be primary or universal.

6. All primary definitions are universal, and all universal definitions are primary. The definition of life is union; and eternal life is eternal union with God.

7. The unknown is sought through the known. The class as quality here indicated, is unknown to us by experience, hence we begin with the lowest order of life, viz.,

(1) Vegetable life. Union of sun and earth forces.

No law, no life, obtains in all the domains of the vegetable kingdom as axiomatic.

(2) Animal life; by the law of animal life. No law.—no life—axiomatic. First pair—Miraculous. All after by law of Procreation.

(3) Intellectual life; no law—no life. In all its departments it is the immediate result of law.

(4) Moral life; next higher order of life unites man with his fellow man. Moral life does not unite man with God as is vainly supposed. Explain why a man may be a moral man and yet not be a Christian, but cannot be a Christian without being a moral man. The union between God and man was ruptured before his union with his fellow men. and he must return by the way he went out. "Go first and be reconciled to thy brother, then come and offer thy gift," is God's order.

(5) Spiritual life: union with Christ. No life can exist without the preceding, or lower life. But one kind of life is not dependent on the other.

(6) Law of spiritual life, three sections: spirit, soul, and body; faith, repentance, obedience. " Law of the spirit of life in Christ Jesus. Rom. 8:2. Here a man becomes a sheep, whose shepherd is Christ. He is now a candidate for eternal life. A result of law—a law of seven sections, eternal union with God the last. (In Eden) 2 Pet. 1:5-11. He that dwells in love dwells in God. and God in him. Ultimate consummation, union with God. lost in Adam, regained in Christ by the gospel. 1 John 4. 16; John 5: 15.

DEATH AND JUDGMENT.

BY A. B. G.

TEXT.—"And as it is appointed unto men once to die, but after that the judgment."—Heb. 9:27.

How often it is said, if there is a God, why all the suffering that is in the world? Why does death reign triumphant over all? Why does the innocent suffer and the cold-blooded murderer go free? Is there no justice to be meted out to man? John 1:14, 15.

That day is necessary for God to vindicate his character before angels and men as a God of justice, mercy, and love. Such a day is often spoken of in the Bible.

1. We are called upon to repent in view of that day. Acts 17:31.
2. The devils and demons expected such a day when Jesus was upon earth. Matt. 8:29.
3. Wicked angels are bound to that day. 2 Pet. 2:4.
4. The unjust are reserved to that day. 2 Pet. 2:9.
5. All will be there. Rom. 14:10-12.
6. Our words will be brought up. Matt. 12:36, 37.
7. The secret things to be judged. Rom. 2:16.
8. Sodom and Gomorrah will be there. Matt. 10:15.
9. It is after the spirit leaves the body that we are to be judged. 2 Cor. 5:8-10.
10. Therefore after death. Heb. 9:27.
11. No hope for the wicked beyond. Heb. 10:26-31.
12. It will be the last day of all days. John 12: 48.

13. It will be the final perdition of ungodly men. 2 Pet. 3:5, 7.

To accomplish this Jesus will yet come again.

1. Jesus will yet come personally. Acts 1:11.

2. When he comes the saints will meet him in glory. Col. 3:4.

3. When he comes his people will be made like him. 1 John 3:2.

4. When he comes he will change our bodies like his. Phil. 3:30, 31.

5. When he comes he will raise the dead. 1 Cor. 15:23; 1 Thess. 4:13-10.

6. The resurrection like the judgment is at the last day. John 11:24, and John 12:48.

7. The righteous revealed at the resurrection of the just. Luke 14:14.

8. Paul looked for a crown of life at the Lord's coming. 2 Tim. 4:1-8.

9. When the Lord comes he will reward the righteous and the wicked at that day. 2. Thess. 1:6-10.

From this punishment we never read of an appeal. Kind hearer, I have not sought to argue with you, but to quote passages that cannot well be perverted.

1. There will be a judgment in the future.

2. After death.

3. At the last day.

4. You and I will be there.

5. We shall stand justified or condemned. Let us labor to enter into that rest.

EARTH NOT OUR REST.

BY F. W. EVANS, (P. E. OF M. E. CHURCH.)

TEXT.—"For this is not your rest."—Micah 2: 10.

1. This language was originally addressed to Israel, and referred to the condition of Israel outside of the land of Canaan, yet is applicable to illustrate the condition of man in this life.

2. Illustrates the condition of both the righteous and the wicked. "The land is polluted by crime, and under the curse, hence unfit to be the rest of the righteous. The wicked contain within themselves the elements of disquietude, hence cannot obtain rest in this or any other land.

3. Some act as if this were all the rest ever to be enjoyed. Appeal to three witnesses.

I. *Reason teaches that earth is not our rest.*

1. *The nature of the earth is not adapted to give rest.* (1) Earth is material, but the mind is spiritual and demands spiritual rest. Rest demands contact. (2) Imperfection of physical, mental, and moral nature a source of unrest.

2. *Earth is too inferior to the mind to give rest.* (1) Made for man, and not man for the earth. Dominion over the earth given to man. Gen. 1:26. Partially controls many of the laws by which it is governed, hence superior. (2) All material organizations are mortal. That which is mortal cannot satisfy the immortal mind. (3) Unlike the body, the soul outgrows everything with which it is connected. Seems in old age sometimes to lose its power, but put it again in a young body, and give it as good physical instruments with which to work and we

will find it a grander agent than ever before. (4) The soul is a fathomless reservoir which nothing earthly can fill. It takes a mental copy of everything it sees. It could in the course of eternity copy every created thing in the universe and have abundant room to take in countless copies of new creations. (5) Its greatness is shown by the fact that nothing less than God can fill it, while its fall appears from the fact that it seeks satisfaction from created things.

II. *Experience teaches that earth is not our rest.*

1. *The general experience of the world.* (1) At times the sunlight throws around the world a fleecy mantle of golden splendor. At other times clouds overspread the sky and clothe the world in garments of leaden gloom. (2) Volcanic mountains arise in the midst of plains, islands sink in the sea, and volcanic islands rise out of its depths. (3) Even the stars seem restless and change their aspects and disappear from the face of the sky. (4) Nations change in their relative strength and influence. Some die and others are born, so that every few years there has to be a reconstruction of the map of nations. (5) Commercial staples and centers of commerce are ever changing. Venice, the once proud queen of the Adriatic, has long since lost her glory, and her power. And what were once insignificant villages, have become great and important commercial centers. New York, San Francisco, etc. (6) Society is constantly changing. The world is full of social unrest.

2. *The particular experience of individuals.* (1) Many have vainly sought rest in wealth. Prov. 23:5; Luke 12:16-20; Eccl. 2:4-11. (3) Ahab was a wealthy and powerful king, but must have Naboth's vineyard. 1 Kings 21:1-16. (4) Some have sought it in power and influence. Naaman was a man of renown and next in power to the king, but was a leper. Ahithopel, when he found his counsel was not followed, went and hanged himself. 2 Sam. 16:23; 17:23. Haman,

next in power to the Persian king, was unhappy because Mordacai refused to do him honor. Esth. 5:11 13. (5) The imaginings of youth are contradicted by the realities of age. In childhood we long to be men. In manhood we long to be children again.

"O, when I was a tiny boy,
My days and hours were full of joy,
My mates were blythe and kind,
No wonder that I sometimes sigh,
And dash a tear-drop from my eye,
And cast a look behind."

(6) Like children we long for earthly toys, and when possessed we tire of them.

"Man never *is*, but always *to be* blest."

III. *Revelation teaches that earth is not our rest.*

1. *The condition of the sinner.* (1) "No peace to the wicked." Isa. 48:22. "The wicked like the troubled sea." Isa. 57:20. (2) Wickedness is a source of unrest. Ambition, covetousness, envy, jealousy, malice, etc.

2. *The condition of the righteous.* (1) "In the world ye shall have tribulation." John 16:33. "They that live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. Subject to chastisement and temptation. Heb. 12:5-11; James 1:2-5. (2) Jacob bereaved of his children. Gen 43:36-38. Job says, "I would not live alway." Job 7:16. The Psalmist says, "O, that I had the wings of a dove, etc." Psa. 55:6. Paul says, "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:19. (3) Religion itself is a source of restlessness in this life. Jer. 13:17; Phil. 3:18, 19.

3. *The temporary rests of this life.* (1) There are moments when we feel a sense of almost perfect rest. Yet this rest is not derived from the world, but from God. Psa. 116:7. (2) But even these instances of rest are of short duration. Such instances of rest are but a few

flowers to urge us on to the gardens of God. A few clusters of grapes to indicate the richness and fertility of the "land to which we are going." A few snatches of heavenly harmony to urge us on that we may join the immortal choir of the skies. The liftings of the curtain to give us a glimpse of the ocean of glory beyond.

4. *This world is a state in which to prepare for rest.* (1) It is a nursery in which are trained the heirs of glory. A gymnasium for moral and spiritual development. The scene of our pilgrimage to the skies. Heb. 11:13. The battlefield where victory is to be won. 2 Tim. 4:7, 8. The voyage to the celestial port. (2) In view of these facts mourn not when friends are taken from you. 1 Thess. 4:13-17. Nor fear thyself to approach the dark valley. Psal. 23:4.

THE WORD OF GOD.

BY HENRY EXLEY.

TEXT.—"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe."—1 Thess. 2:13.

INTRODUCTION.

Christianity came not as *writing*, at first, but as *life*. John 1:3. This outshining reveals him not as Creator, but *Father*; speaks of man as last; seeks to find. It says: "God so loved the world," etc. Offers life *to* all. Denounces sin. Its burden is Christ—kingdom—obey—be happy.

Christianity, a divine life in human flesh. So loving, pure, etc. It is the "light," etc. It was first lived by him. It was all of grace, etc. Then it was spoken. His word, spirit, life. Then written—he wrote nothing. Disciples heard, saw, wrote. Thus the 27 books. An unpretending little book, yet contains his words, claims inspiration. Are its claims true? If not, foundation gone.

I. 1. *Historic Authenticity*.—The central fact, Christ. Did he exist? How do we know? As Washington, Napoleon. In all such cases as these we appeal to the great and substantial records of past history—books, manuscripts, monuments, institutions, observances, coins.

Why this year 1876? From Greece? Rome? Rise or fall of any empire? *No!* Reason—*Bethlehem*.

Anno Domini, as long as used, is an incontestable chronological *fact*.

2. *Ordinances*.—A second attesting fact in monumental observances: Lord's day, Lord's Supper, Christian baptism; these by hundreds of millions, more than 1800 years. Within thirty-five years after he died, many martyrs for believing and obeying these. All this impossible if Christ was a myth. His life, apostles' lives, etc., his death and resurrection, *are facts* uncontradicted, nay, admitted. Cause was ridiculed, defamed, persecuted, but no one presumed to deny the *facts*.

3. *Manuscripts*.—Number nearly 700; not all perfect, but contain New Testament many times over. Contain many inaccuracies, freely admitted, nought but a miracle could have prevented that; but after the most careful research by the most competent scholars, out of 50,000 V. R., most do not alter the sense. More than 670 examined, found in Europe, Africa, and Asia. Wonderful agreement points to a common origin. We have a text now, without flaw. Time, fifth century and on. *Tongue*, "Hellenistic Greek," spoken only during the short time of Roman rule. This is overwhelming evidence. Also manuscripts of the gospels in various languages. Some in second century agree essentially with ours. Before the end of second century 60,000 copies of the gospels. They agree essentially with each other and ours. Could not be corrupted successfully. Detected before or after the apostles died.

4. *Who wrote them?*—They whose names they bear. They *are facts*. Fell not from clouds, nor grew out of dust. Then who did? *Some persons did*. Pagan, Jewish, Christian, all refer the four gospels to Matthew, Mark, Luke, and John. Epistles—to Paul, Peter, John, James, Jude. All Christians from the year 33 to 101. did, etc. All opponents did admit they wrote them—did admit *facts*—never dared even to question the authors. Facts, time, place of publication, etc. They are

authentic. Eighteen hundred years unbroken testimony.

Show first 400 years. Fourth century. Eleven catalogues, by different persons, times, etc., all agree with ours now.

A. D. 397. Carthage Council, 44 bishops present. Its 47th. Scriptures of the New Testament like ours, *no more and no less*. Augustine wrote of the Christian doctrine; gives a list like ours.

A. D. 330. Laodicea Council, the same, save Revelations. Rufinus, of Aquileia, same as ours.

A. D. 254. *Origen*, born in 185, died 254. The most learned of his age. Heathens attended his lectures, dedicated books to him. His list like ours, save James and Jude, and these elsewhere.

A. D. 150. *Tertullian*, born at Carthage in 150, so near John. He quotes from *all* quotations thirty folio pages. Dr. Lardner says he quotes more from the New Testament than is found in all writers for many ages.

A. D. 90. *Justyn Martyr*, ten years before John died, calls the four gospels, "the genuine and authentic account of Jesus Christ and his gospel."

I *Century*. Testimony is thus unbroken for 400 years. *Apostolic Fathers*: Barnabas, Acts 13:2, 3; 1 Corinthians 9:47. Clement, Philippians 4:3. Hermas, Romans 16:14. Polycarp was a disciple of John. Ignatius enjoyed intercourse with the apostles frequently. In their writings, 220 quotations. *Allusions*: "The sacred Scriptures." "Oracles of the Lord." Martyred for him. All antiquity does not afford a vestige of counter proof. Sir Isaac Newton says. "I find more marks of the authenticity *of* the New Testament than in any profane history whatever." McIlvaine says, "Were a fiftieth part as much asked for a work, Roman or Grecian, it must fall."

II. *Credibility*.—They are then authentic, but are they credible? Can we believe them? Pilgrim's Progress is authentic. Bunyan wrote it. Not credible, be-

cause it is an allegory. Facts never denied. Justyn Martyr, Trypho, year 140, Ephesus. Debate. Trypho, Daniel 7:13, denies Christ as Messiah, but admits the facts, nay, affirms them; yet the facts are public. Eye, ear, hand—could be no delusion. Facts few, but great. All done in three and a half years. Opposition such as nothing but truth could withstand. Persons, times, places. Take crucifixion.

1. Brought to Pilate. Tacitus and Josephus both say he was Governor of Judea.

2. Treated with derision, practice of the times.

3. Scourged, this was the custom, stripped, whipped, executed.

4. Accusation written, this so in Jerusalem.

5. Bears his cross, this the practice.

6. Put on his cross, this the law. Sweat.

7. Body given up, this was the law. Such the facts written. Uncontradicted.

Lazarus, names, facts, council, Caiaphas. Numbers flocked to see Lazarus.

III. 1. *Inspiration*.—Divine, infallible guidance. It speaks as one having authority. Claims to be the word of God. Apostles, calm men. 1 Corinthians 2:12-18; Ephesians 3:1-6; Galatians 1:8-12; John 14:26; 16:13; Acts 15:28; 2 Corinthians 13:3; 2 Timothy 3:15-17.

2. Character of Jesus. Matchless, grand. His life is Christianity. He claimed to be reconciler, redeemer. He identifies himself with humanity in all its sorrows, conflicts. *Never overcame*, earth and hell oppose. Where such another? Earnestness, mildness, grandeur, humility, hatred of sin, love of sinner, divine, human, sublime, awful, attractive. He deceive? Never.

3. *Their Influence*. Nothing like them elsewhere. God breathes in them, speaks to the heart, made bad good, transformed character, remodeled nations, banished

idolatry, elevated woman, civilized society, monuments of mercy, "Glory to God, good will to men."

The best men have been inspired here. Calvin, Luther, Wesley, Clarkson, Wilberforce, Howard, A. Campbell. These a deception! Then what is true? Truth and message. They speak with authority; not timidly, but boldly. Soul feels awed. Promises, threatenings. This nation, and these humble men. God, light, love. Calls to virtue, glory. Book of books!

DEFENSE OF THE FAITH.

BY PROF. S. H. HOSHOUR.

INTRODUCTION.

Jude, or Judas, the author of this epistle, was also surnamed Thadeus, or Lebeus. He was one of the apostles. Acts 1:13; Jude 1. Besides this epistle none of his sayings are recorded, except in John 14:22. He wrote this epistle about the year A. D. 75. His object in writing was to guard the Christians against innovations upon the simplicity of the gospel.

THE OUTLINES.

1. *Consider the tiling delivered.* The faith. It means the gospel, the plan of salvation. Acts 6:7; 13:8; 14:22; Romans 1:5; Galatians 1:23.

2. *Who delivered it?* The apostles of Jesus. Corinthians 15:1-4; Galatians 1:23.

3. What did the faith embody?

(1) One God and one Lord Jesus.

(2) One mediator who died for us, 1 Timothy 2:5,6, who arose for us and is king, priest, and prophet, and has given the law of pardon, so that man, by faith and obedience, may enjoy remission of sins, and a state of salvation, and have hope of eternal life. Hebrews 5; 9; Acts 2; 36-41.

4. This faith is worth contending for.

(1) It brings from darkness to light. Acts 26; 18.

(2) It gives an enduring revelation of God's goodness.

(3) It presents the character of Christ attractively.

(4) Opens a glorious prospect of immortality.

5. *This faith has many opposers*, Jews, infidels, Mohammedans, and heathens.

6. *The means of defense* are to be drawn from God's word. 2 Corinthians 10; 4, 5.

7. *We cannot be Christians without contending against error*. Text and Acts 17 chapter.

8. *The blessings of this faith*. 1 John 5:4; Revelation 3; 21.

PREACH CHRIST—I.

BY N. A. MCCONNELL.

TEXTS.—Isa. 63 ch.; Acts 8:35; 2 Cor. 4:1-5; 1 Cor. 1:2.

INTRODUCTION.

To preach is to proclaim, to publish is to make known. Hence to preach Christ is to make him known, 1st, who is he? 2d, what is he? 3d, what has he done? 4th, where is he now? 5th, what is he doing? 6th, what does he demand of us in order to our salvation? 7th, will he ever come back, and when? 8th, what then?

1. Who is Christ? (1) The son of Mary. Isa. 7:14; Matt. 1:21; Luke 2:6. (2) The son of Joseph. Matt. 1:16; Luke 3:23. (3) The son of David according to the flesh. Matt. 1:1; Luke 3:31; Rom. 1:3. (4) He of whom Moses in the Law and the Prophets did write. John 1:45. Illustrate. Gen. 3:15; 12:3; 22:18; 49:10; Deut. 18:15-20; Is. 9:5-7; 11:1-12; 53:1-15; 61:1-3. (5) Place of birth. Mi. 5:2; Matt. 2:1; 6:16. (6) Time of his appearance. Dan. 9:24-27. (7) The Son of God—the only begotten Son of God. Luke 1:35; John 1:31; Rom. 1:4.

CONCLUSION.

He is the son of Mary, therefore human. The son of David, the king, therefore an inheritor to David's throne. The Son of God, the rightful sovereign of the universe, therefore an heir to God's throne. Hence Lord of all. Acts 10:36.

PREACH CHRIST—II.

TEXTS.—Isa. 36 ch.; Acts 8:35; 1 Cor. 2:2; 2 Cor. 5:1-5.

EXORDIUM.

It is true that to preach Christ is to make him known, and to know him (John 17:3), is eternal life, then there is good reason for Paul's determination. 1 Cor. 2:2. We will now inquire,

What is Christ?—1. What is he personally? (1), The brightness of God's glory. Heb. 1:3. (2), The express image of his person, or, perhaps, the exact representation of his character. Heb. 1:3. (3) The fullness of the godhead. Col. 1:19. (4) "God manifested in the flesh. 1 Tim. 3:16. (5) The only begotten son of God full of grace and truth. John 1:14.

2. *What is he officially?*—(1) Jesus the Christ. Matt. 16:18; Acts 17:3. But what does this combination of words mean? (1) Jesus means Saviour. (2) Christ means anointed. (3) *The* is a definite adjective and points to a definite object. The words, therefore, in their etymological and scriptural import, mean this.

The anointed Saviour.—Three classes were anointed under the former dispensation, viz.: prophets, priests, and kings. Man needs to be saved in three senses: 1, from ignorance, 2, from sin, 3, from misrule. He needs, therefore, a prophet to instruct him, a priest to atone and intercede for him, and a king to rule over and reign in him, and to protect him. Jesus is *the* Saviour—not simply *a*, but *the* Saviour,—hence he is the anointed, i. e., the prophet, the priest, the king.

All hail the power of Jesus' name, etc.

PREACH CHRIST—III.

INTRODUCTORY.

TEXTS.—Isa. 53 ch.; Acts 8:35; 1 Cor. 2:2; 2 Cor. 4:1-5.

As Christ is the whom and what the Scriptures teach him to be, and as he claims our allegiance, we may well inquire,

What has he done?

1. He came into this world. 1 Tit. 1:15.
2. He laid hold upon—not angels—but men. Heb. 2:16.
3. He went about doing good. Acts 10:38.
4. He made himself of no reputation, and assumed the form and character of a servant. Phil. 2:6-8.
5. He gave himself for our sins. Gal. 1:5.
6. He, though rich, became poor. 2 Cor. 8:9.
7. He died for our sins. 1 Cor. 15:1-4; Matt. 26:28.
8. He suffered himself to be buried. 1 Cor. 15:4; Eph. 4:9.
9. He arose again the third day. 1 Cor. 15.
10. Having chosen men to preach him to all the world he gave them full instruction as to their work, after he arose from the dead. Matt. 28:19-20; Mark 16:16; Luke 24:44-48; Acts 1:1-4.
11. He ascended to heaven, from whence he came. Acts 1:10; Eph. 4:9, 10.
12. There he made an atonement for us, received the reigns of government, took his seat at the right hand of God to push his triumphs to final success and sent the Holy Spirit to the apostles to tell the story that God had made the same Jesus whom they had crucified, both Lord and Christ. Acts 2:36.

LIFE'S PURPOSE, PLAN, AND PRIZE.

BY J. H. GARRISON.

TEXT.—Phil. 3:13, 14

INTRODUCTION.

1. Human life is a solemn thing—more solemn than death in view of the responsibilities.
2. Every true life must have its purpose.
3. Successful life, its plan—or prize.
4. Every earnest life, its motive.

SCOPE.

1. *Life's Purpose.*
2. Paul's life a success, this was his purpose: "I press toward the mark."
2. Allusion to Grecian racing. A mark terminated their race-course. So is the Christian race bounded by the perfect life of Jesus. He is our mark.
3. Figure indicates the most intense earnestness and activity.

II. *The Plan.*

1. Forgetting the things behind, (a) What Paul had to forget—his love for Judaism, (b) What every man has to forget, to reach the mark, (c) Cannot serve God with divided hearts.
2. Reaching forward to the things before, (a) Paul did not live in the dead past, (b) Our crown of life *before* us. (c) Hope looks forward—not backward.

III. *The Prize.*

1. No soul can wage successfully the battle of life without some grand prize set before it.
2. Christ endured the shame of the cross for the joy set before him. Heb. 12:2.
3. Secret of Paul's life of sacrifice. "I press forward * * * *for the prize of the high calling.*"
4. Closing scene of his life. "I have fought the good fight—finished the faith," etc. 2 Tim. 4:7, 8.

GOD'S ESTIMATE UPON MAN.

BY G. T. CARPENTER.

TEXT.—"What is man that thou art mindful of him?"—Psalms 8:4; Heb. 2:6.

I. Considered contextually. David,' the astronomer, prophet, and devout psalmist, contemplates the starry heavens in their vastness and perfection, and looking forward to Christ as man's representative, utters these words. .

II. Our efforts to save are measured by our estimate of value—illustrate.

III. Everything with us is *relative*—rich or poor comparatively. Christ rich in the absolute (2 Cor. 8:9). Fruit totally rotten is worthless; the diamond though in the rough is valuable—man totally depraved is worthless.. The price that God paid for our redemption proves man of value.

IV. Man is triune: body, soul, and spirit.

1. The body in its framework, nerves, organs, systems—"Fearfully and wonderfully made," "Mid link in being's endless chain;" "Know thyself;" Napoleon's marble statue, however perfect, is not the hero of Lodi.

2. The animal life and the mind—how infinite the potentialities! The blank intellect of the infant, and a Newton weighing worlds! How wonderful!

3. The spirit, the undying part, the part nearest akin to God—this to be reunited to the body and brought to judgment.

V. God's partiality toward man, in passing by angels, and the intelligences of all other worlds to come to man, in the person of his Son. Man bore his image—was made "lord of the fowl and the brute." Illustration,—the far off

island of immortality—the journey thither—the reception—the golden strands, jeweled palaces, not the King's delight—his infant Son, his image and his heir. So God treads upon the jewel worlds that David saw, and comes to his image—man—heirs of God and joint-heirs with Christ. VI. CONCLUSION.—God having so esteemed man, having done so much for him, what should we do for ourselves and for others? Ah! man *lost* is a great wreck,—saved, is greater than angels!

THE KINGDOM OF CHRIST.

BY WM. M. ROE.

TEXT.—Dan. 2:31-46.

1. The term *kingdom* implies, (1) a king, (2) subjects, (3) territory, (4) laws issued, and enforced. The different metals represent different degrees of political strength—the term *mountain* is used to denote empires, etc., and the term *stone* is applied to Christ or his kingdom. Gen. 49:24; Acts 4:11, 12. The same kingdom is called the kingdom of God, the kingdom of Christ, the kingdom of Heaven, etc. Matt. 16:19; Rev. 1:9.

2. As to the time of the establishment of Christ's kingdom four views have been adopted. (1) Some assume it was established in the days of Abraham. (2) Some claim it was set up in the days of John the Baptist. (3) Some designate the first Pentecost after the ascension of Christ as the time of its establishment. (4) Others aver that the prophecy in our text will not be fulfilled till the second advent of Christ. Here we have great extremes. We note, (a) Not more than one of these views can be right, (b) The Bible, therefore, can establish but one of these views, (c) If Christ's kingdom now exists we can certainly find it.

3. Daniel both tells and interprets the king's dream. Dan. 2:10-14. We often forget our thoughts in sleep. Does history place Daniel among the true prophets?

4. The symbols. From Daniel's interpretation we learn, (1) that the image symbolizes four *universal* kingdoms. No petty kingdom here symbolized. (2) The stone symbolizes the kingdom of God during its growth into a

universal monarchy. Dan. 2:35. (3) The golden head represents the Babylonian or Chaldean empire. It was begun by Nimrod, Belus or Baal. Gen. 10:8-11. This was probably about A. M. 1771 or B. C. 2233, and 115 years after the flood. This image dates from Nebuchadnezzar, son of Nabopolassar, the founder of the Babylonian empire, B. C. 625. Nebuchadnezzar was enthroned B. C. 604—this kingdom ended B. C. 538, continuing as a petty kingdom 1695 years, but as an independent, universal monarchy, only 87 years.

4. The breast and arms of silver symbolized the Medo-Persian empire. We note. (1) It succeeded the Chaldean empire B. C. 533. (2) It was universal. (3) It was inferior in morality, unity, and energy. (4) On account of its silver plate, shields, etc., it was styled "The Silver Empire." (5) It began B. C. 538 under Darius the Mede or Cyaxeres the son of Astyages, uncle to Cyrus the Great. Dan. 5:25-31. It ended B. C. 331, lasting 207 years.

5. The brazen portion of the image represents the Grecian empire which was founded by Alexander the Great about 334 years B. C. We note, (1) This kingdom was universal. (2) On account of their brazen armor the citizens were called "The brazen-coated Greeks." (3) To Cassander, on the death of Alexander, was left Macedon and Greece, which were reduced B. C. 168. To Lysimachus was left Thrace and Bythinia, which were reduced B. C. 133. Syria was allotted to Selucus, and was reduced B. C. 63. To Ptolemy was left Egypt, which was reduced B. C. 30 years. Long before Christ however the Roman empire superseded the Grecian as a universal monarchy. Luke 2:1.

6. The legs and feet of the image symbolized the Roman empire. We note, (1) It succeeded the Grecian empire. (2) It was a universal monarchy. (3) On account of its great strength it was called the *iron* kingdom. (4) It was weakened by an admixture with foreigners.

(5) This empire fell about A. D. 476, when Odoacer, chief of the Heruli, captured Rome and assumed the title of king.

7. We have now clearly identified the image as a whole and in its different parts. We call especial attention to the following facts: (1) Only universal kingdoms are symbolized. (2) These are four in number. (3) The period of the existence of these monarchies was from B. C. 625 to A. D. 470—a period of 1101 years. (4) The only *division* that is symbolized in the image is one of strength and weakness blended. Dan. 2:41, 42. This embraced all the peculiarities of Europe, Asia, and Africa. The *arms* did not symbolize kingdoms. We must not press symbols, parables, etc., into our service to prove, doctrines not in the mind of the writer. Illustrate by the kingdom of heaven as symbolized by a grain of mustard seed. The *legs* of the image did not symbolize a division of the empire into kingdoms or parts. The Eastern and Western divisions of this empire did not exist till A. D. 357, but the empire was then in the state represented by the toes of iron and clay, and was fast declining. Neither did the *toes* symbolize kingdoms. If the toes symbolized kingdoms, and the legs represented the Eastern and Western divisions of the Roman empire, then all the toes were on one foot, for these ten kingdoms, it is said, were all in Europe!

8. Of the kingdom symbolized by the stone we note, (1) It was to be set up *in* the days of these kings, or during the prevalence of universal monarchy. It was therefore set up between B. C. 675 and A. D. 466. It was not then established in the days of Abraham. Daniel 2:44 does not tell which kingdom was to be in existence when the kingdom of God was to be set up. See Ruth 1:1; Dan. 2:34 settles this point. The stone smote the image on the *feet*, not on the *legs* or *toes*. Peter had the keys—not Abraham. Matt. 16:19.

(2) The kingdom of God is not to be set up at the sec-

ond coming of Christ, (a) It is now almost 13 centuries too late for the prophecy of Daniel. Note the words, "*In the days of these kings.*" The ancient Roman empire passed away, A. D. 476. (6) The stone smote the image on the *feet*, not on the *toes*, and none claim that the toe state of the Roman empire has not commenced, (c) The stone *became* a mountain. Here the idea of growth. This cannot be after Christ comes. The kingdom of God not established in the days of Abraham, neither will it be set up when Christ comes again. Matt. 16:18, 19 proves it not set up in the days of John the Baptist, hence, it was established on the first Pentecost after the ascension of Christ. Micah 4:1,2. See Acts 2d chapter.

(3) These four monarchies destroyed by the kingdom of God. How? All these animated by one and the self-same spirit, to-wit: *That might makes right.* Herein the identity of the image. 4. This fifth kingdom; *everlasting.* Dan. 2:44. 5. So long as Christ reigns, persons may enter this kingdom. Psalms 110:1; 1 Cor. 15:25. 6. When Christ comes again this kingdom to be *delivered up* to the Father. 1 Cor. 15:22-25; 2 Peter 1:10, 11. Let all seek the kingdom of God. Matt. 6:33.

SIGNIFICANCE OF NAMES.

BY J. H. M'COLLOUGH.

TEXT.—"And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."—Matt 1:21.

I. The origin of names is a curious study. In our day, we inherit the sur-name from the father. There was a time when names were given because of some significant fact.

Thus, a man's occupation originated many names, as "Smith," etc., and complexion gives us the "Blacks," etc. Physical forms give us "Long," "Shorts," etc. Qualities of mind and heart give us "Sharp," "Smart," etc., etc. When names are given by divine authority, it is a profitable study to inquire, *why* they were given?

God-given names. When God gives a name there is a lesson of great value in that name. A few examples may be given:

1. "Adam," the name of the first man, in the Hebrew tongue, was equivalent to the word "homo" in Latin or "man" in English. It stands for race, including women. God called them "Adam." The word signifies "of the earth," and points to the origin of one part of our nature.

2. Abraham, the name of the great Patriarch, contains a promise in prophecy. Abram, the original name of this person, signified, "A high father." Abraham signifies "A high father of many people."

God fulfilled the prophecy of this name in the nation raised up of the seed of Abraham. Gen. 22:17,18.

3. "Israel" means "Thou hast prevailed with God." It was given to Jacob when he wrestled with the angel

who came to him as an enemy in the darkness. When morning came and Jacob saw that it was an angel, he was blessed and this name given.

4. The name "Solomon" signifies "peaceful." David, when the conquest of the land God had before promised was complete, purposed to build a house to the honor of the name of God. He was not permitted to do it, because he was a man of blood, which disqualified him to build a house which should be a type of the house, or family, of God. God accepted the purpose of David's heart, but told him that a son should be born unto him, to whom should be given peace; he should build the house. When that child was born, a prophet was sent to name him "Solomon." The prophecy of the name was fulfilled in a long, prosperous, and peaceful reign; during which, the beautiful temple was built in Jerusalem.

5. The name "Peter" signifies a "Stone." It was given by our Lord to Simon, as a prediction of what he should be, for the early part of his career did not merit the name.

After the resurrection of Christ, Simon was "Peter." Before this, he was "Son of Jona," which means "Son of a dove." He denied his Lord before the crucifixion, but after the resurrection, he stood up and charged them. Acts 2:23. From this time forth he was a rock.

III. *The titles of the Redeemer.* The work committed to the Messiah was many-fold, and we find many appellations.

1. "Jesus." The angel named the promised child and gave the reason. "He shall save his people from their sins." "Jesus." in the Greek tongue, signified a "Healer," a "Saviour." Their mythology taught that one who possessed the healing art in a pre-eminent degree, combined the wisdom of men with the power of the gods.

The work of Jesus was to heal the soul, and save from sin by divine power. He was to be a "Healer," not only of the bodies, but of the souls of men. The healing of

the bodies furnished credentials from heaven, and laid the foundation of faith in him as the *soul* physician.

His true work was to cure the "evil eye," the "lying tongue," and the "feet swift to shed blood." This is done by changing the heart. He was to save his people from their sins. The healing is connected with the taking of the person away from the sin. The sin is left behind, we go away into a new relation; a new city on a hill: This change of relation must stand connected with the healing, and *both* be included in the name "Jesus "

2. "The Christ." This is the name of the office. When we say "The Governor," "The President," etc., we speak of the Office. "Mr. Davis" may be Mayor of the city. "Davis" is the personal name, but "Mayor" is the official name. "John" was the name of the forerunner of Christ. "The Baptist," was the name of his office or work. When we insult the person bearing the office name we insult the Government that created the office. If the French nation insults the Minister Plenipotentiary of the United States, she insults the whole nation.

If Jesus is indeed the Christ, which means God's anointed, when we reject his claims we offend all heaven. The great question is, Did he have the seal of heaven? God taught the people by the law, that three officers were created by anointing. The Prophet, Priest, and King. Jesus was anointed with the Holy Spirit, and with power. He filled these three offices by the appointment of heaven; and he who would be a citizen of the kingdom of heaven, must acknowledge and obey him in this threefold capacity.

3. "The Son of God." Rom. 1:1-5; 10:9. This name points to his divinity. This being that now lives beyond death, who is divine, was once made flesh! that is, was made humanity, then changed to divinity. Do you believe that? Then there is a grand possibility before you. It is possible for human beings to be changed

into divine beings so far as to be immortalized. This Son of God shows us how the family of God is to be formed, by causing us to partake of the divine nature and become like Christ now is. 2 Peter 1:4.

Suppose a chemist should affirm that coal and diamond are of the same nature or substance; and to prove it. he takes a large diamond and converts it into coal and gives it to us to be handled and thoroughly examined; then changes it before our eyes, back into diamond again. Would it not convince us of the fact claimed?

Humanity is the coal, Jesus, in his glory before the world was, is the diamond. He was made flesh and we saw and handled him. Then he was raised from the dead, and glorified once more. We have the promise that we shall be like him, when we pass through the gate of death and the resurrection.

IV. "Our new name." Rev. 11:17. When we pass through the gates into the city, we are to have a white stone given us, whereon is engraved a new name! What shall be my heavenly name? No doubt it will be significant of my place in the great family. It may mean my chief characteristics as a Christian here below. Can it be that my heavenly name will be a synonym for all I have done for Jesus and his cause?

It may be, in the tongues of angels, a word will be found large enough to be like an algebraic symbol, and contain in its grand meaning all the worth of my soul; the same of all the good I have been able to do, in the service of my Lord!

God has given his name among men, and it contains all he has done for us. We are to "hallow it." We must not allow it to be traduced and dishonored. Our names are written in heaven and God will keep our names holy, if *we* are true. We shall know each other there, by our *new names*!

RIGHTLY DIVIDING THE WORD OF TRUTH,

BY S. C. ADAMS.

TEXT.—" Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

All we can know of God is by what he has *done*, and what he has *said*.. These avenues limit our means of knowledge.

All we can know of God is found in two great volumes, the volume of *Nature*, and that of *Revelation*.

The first tells what he has *done*. The second tells what he has *said* and *done*. The first for the physical, or "outer man." The second for the spirit, or "inner man."

There are *natural divisions* in the first—mineral, vegetable, and animal. Everything is for a *specific object*, or purpose. God has done no unnecessary work, and provided no unnecessary elements. God has done nothing for man that he can do for himself, either in the kingdom of Nature, or of Grace.

Turn to the second—All admit this (Bible) to be the "word of truth."—and according to Paul should be "rightly divided."

Natural division should be sought for, and a natural division is found between, 1, The Patriarchal; 2, The Mosaic; and 3, The Christian Ages.

Christ "rightly divided" the Old Covenant into "The law," "The prophets," and "The psalms."

A *natural* division is found between the Old and New" Testaments, or Covenants.

Christ being the *end* of the law, the New Testament

most concerns us, and *should* be "rightly divided." If we *cannot* and *do not* do so, we are workmen who *need* to be ashamed.

The *object* of the twenty-seven books of the New Testament to be determined by the *subject* or contents of each, if not stated.

The first *four* tell us of all that Jesus "began to do and teach," and "are written that you may believe that Jesus is the Christ," John 20:31, or to produce "faith."

Having faith, we enquire, Lord what wilt thou have me to do? The "Acts" *asks*, and answers *this* inquiry again and again. Acts 2:37; 10:6; 16:30; 11:6.

Being "translated into the Kingdom of God's dear Son" (the church) "that thou mayest *know* how thou oughtest to behave thyself in the church." 1 Tim. 3:15. The Epistles, or letters to the churches—will "thoroughly furnish unto all good works." 2 Tim. 3:17.

That we may have "great consolation, who have fled for refuge" to lay hold of the *hope*," etc. (Heb. 6:18.) We are ever "*looking* for *that* blessed hope, and the glorious appearing," etc., (Ti. 2:13) and for those "prepared mansions" (Jo. 16:2, 3) that are so gloriously revealed in the book of Revelations.

When "*rightly* divided." The "babe" grows into the '-stature of a man"—'valiant," "strong in the Lord." and is "able to see afar off."

When "rightly divided" we see perfect wisdom, in adaptation,—enstamped upon, every proper division of the great, and blessed volume of Revelation—" the word of truth."

OUR JUSTIFICATION AT THE HIGHEST TRI-
BUNAL.

BY E. SHEPPARD.

TEXT.—"It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. 8:33,34.

1. Justification is a forensic word signifying a freedom from condemnation. As a Father, God *forgives*; but as a Judge, he *justifies*.

2. Through the work of Christ for us, God can preserve the integrity of his government and yet justify the sinner that believeth in Jesus. Rom. 3:23-2G.

3. The antetype of justified believers is Abraham, who is, for his faith, called the "friend of God." Gal. 3:7-9. Abraham's faith was characterized by prompt obedience to God's commands. James 2:21, 22. Our justification is based upon faith that works by love. Gal. 3:26-29. He that has the faith is "*justified from all things*," and counted righteous before God.

4. In earthly tribunals a case gained in one court may be carried to a higher court. If again gained it may still be appealed to another, until it reaches the supreme court, and may there be lost.

In the judicature of heaven God is the supreme judge. There is no appeal from his final decision. "It is *God* that justifies," who is he that condemneth?"

The Jews condemned Christ, God justifies him by his Spirit. Tim. 3:16; John 16:8. For he committed "himself to him that judges righteously."

5. The meritorious and efficacious ground of the sinner's

justification is through the work of Christ specified in answer to the challenge: "Who is he that condemneth?" (1) "It is Christ that died." Rom. 5:9. (2) "Yea rather, that is *risen again*." Rom. 4:25. (3) "Who is even at the right hand of God." 1 Cor. 6:11. (4) "Who also *maketh intercession for us*." 1 John 2: 1 2, 5.

6. (1) God will not do it. Rom. 8:33, 34. It is he that justifies his people. For Christ's sake he has withdrawn all charges against them forever.

(2) Christ will not do it. His work of love embracing his humiliation, his suffering, his death, his glorious resurrection.

(3) The Holy Spirit will not do it. It is his office to make known the conditions of our justification.

(4) The holy angels will not do it. They look on the propitiation with rapturous delight, and rejoice over man redeemed, and made free from the guilt of sin.

(5) The Devil alone is the accuser of the believer. Rev. 12:10. And he shall be "cast down."

The "prince of this world" has no voice of authority or influence before the court of heaven. Man shall triumph over his accuser.

7. And the apostle shows that nothing shall be able to separate those whom God has justified, from the love of Christ,—that the believer shall be more than a conqueror, for he shall overcome those things that *conquered* all other *conquerors*,—*death* and the *grave*!

MANNER OF LOVE.

BY E. GOODWIN.

TEXT.—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."—1 John 3:1.

1. Notice the kind of love which has been manifested to the world.

2. Notice the manner in which God hath manifested this love.

3. Speak of the design of this manifestation of love.

4. Show our duty in view of this love.

1. There seems to be something peculiar in this love, hence the apostle says, "Behold what *manner* of love;" thus indicating that this is a *special kind* of love.

We speak of the love of *esteem*, the love of complacency, and the love of *pity*. The love of esteem is love looking up; it is the love of an inferior towards a superior being. The love of complacency is the affection we feel for our equals, whose manners please us, but the love of pity is that love which prompts to actions of kindness to those in distress. Illustrate by the man that fell among thieves, who was relieved by the good Samaritan

Now which of these kinds of love has God manifested? Not the love of esteem; God is above all; not the love of complacency, for "all have sinned and come short of God's glory." Then it was the love of pity for those who were unable to help themselves. Rom. 5:6-8.

2. God manifested this love in acts; "God so loved the world that he gave his own Son to redeem us." John 3:16. All that he did and suffered for us was to manifest the love of God. 1 John 4:9.

3. The design: "That we might be called the sons of God;" might be adopted into the family of God, and saved from sin.

4. That we may be benefited by this love, we must do the will of God. See Matt. 12:50.

THE CHURCH OF CHRIST AND ITS PRIVILEGES.

BY M. N. LORD.

Some one may ask, can I not live a Christian as well out of "The Church," or "Body of Christ," as in it? See John 10th chapter. By the term "Church," or "Body of Christ," I mean that church whose history we have in the "Acts of Apostles," and whose "Head" is Christ alone.

By the term Christian, I mean that person who was once a sinner, and who believing, repented of his sins, confessed Christ as "the Son of God," and was baptized for "the remission of his sins," and thus came "into Christ."

I do not mean that man or woman who is baptized without faith, repentance, or confession, or who, "having the form of godliness (immersion in water) denies its power," for the Master says, by his ambassador, "from such turn away." 2 Tim. 3:5. The immersed, or baptized, penitent believer is a Christian.

Now such an one "cannot live a Christian life, out of the church." I put in proof the testimony of Christ again. See John 20:1-8.

The following propositions are submitted .

1. God creates state, or condition.
2. He places in such state or condition all the elements of life and perpetuity of life, adapted to such object as he purposes to put in such state or condition.
3. He creates the object, and fits and adapts it to the state or condition created for it.
4. This being true, it follows that the life and the

perpetuity of the life of the object depend upon its remaining in the state created for it.

Illustrative of these several propositions, I will introduce the following testimony, in point. Gen. 2:7-17.

God created the garden, and in it placed the tree of life, which had in it the power to save and perpetuate life. He then placed man (the object) in the garden, and gave him such law as was necessary, and in the 17th verse suspends the term of his life upon the proper observance of the rules, regulating his conduct in "the garden," and on the food furnished in the garden. In the 3d chapter we find, that death followed, when man left the garden (state or condition) created for him and for his abode.

A second and forcible illustration will do.

1. God created the waters, (Gen. 1:1, 2, 9, 20, 21, verses) and fitted up such state or condition, with all the elements of life, and perpetuity of life—for the fish, the object he designed to place in the waters.

2. He created the fish and placed it in the waters, and its life depended upon its remaining in the state for which it was created—hence when removed from the state that God created for it, it dies.

Now apply these two Bible illustrations to the propositions offered, and the conclusion is irresistibly forced upon us, that the object must remain in the place designed for it. It must be remembered that God never does a work of supererogation. He never does more nor less than is absolutely necessary.

God had created the Jewish church—it was divine from "foundation to topstone." Yet when the time came to create the Church of Christ, he destroyed the Jewish church, and its laws and ordinances were no longer binding upon any one on earth or in heaven.

Keeping this in view, you will permit an application of the facts, principles, propositions, illustrations, proofs, and reasons, to the point before us.

1. There was a necessity for a church, which Christ

calls "My Church" (See Heb. 8:1-8; 3:3-6; Matt 16:16-18). or God would not have created it.

2. It required a church with a divine foundation, structure, laws, ordinances, food, and blessings, for an object with a divine nature to live in. Peter tells us of the "*object*" in 2d letter 1:4.

1. The foundation of all churches, or organic bodies of men, is found either in a human or a divine proposition to be believed by all the members thereof. The "Church of Christ" being divine, and requiring membership partaking of the divine nature, required a divine proposition.

2. God himself said, "This is my Son," (Matt. 3:17) and Christ accepts it as the foundation of his church, (Matt. 16:16-18) and Paul says there can be no other laid by any man. (1 Cor. 3:11) This proposition must be wholly divine—direct from God.

3. Its builder must be divine—in order to a divine building for his children to dwell in; hence, God, and Christ, and the apostles are said to be the builders, (Eph. 2:22; 1 Cor, 3:9, 10; Heb. 3:3-6; 1 Peter 2:5-9.) So much in proof of a divine building, builder, and material—"a spiritual house"—divine house.

4. Divine laws and ordinances, demanded a divine law-giver, lord, or legislator, or head. (See Heb. 3:6; Eph. 4:5; Acts 2:36; Mark 9:7; James 4:12; Eph. 1:15-23.) Christ the law-giver, must be divine.

5. Divine food must be provided for each object that God created, and formed, and placed in his church. This food must come from God. What is it? Answer.—"His word" alone, unmixed with human words, is the only food upon which the Christian can live; and this must be in "the Church of Christ." (Proof, John 6:63; 12:50; 21:15-17; Acts 20:28-30; 1 Cor. 3:1, 2; 1 Peter 1:3; Heb. 5:12-14; Matt. 4:4; Ps. 119:5; Heb. 4:12; 1 John 5:11.) Now God made the Church of Christ the depository of the "Word of Truth." 1 Tim. 3:15; Acts 20:32 give us its value.

6. The blessings are divine,— "Remission of sins,"—"Resurrection," and "Immortality."

7. This "Church of Christ" is called "house," "building," "household," "temple," "body of Christ," etc. If a house, it implies dwellers in the house suited to the house. If building, materials such as God selects to construct it of—lively stones, etc.

If a household, it implies householder suited thereto. If a temple, it implies such priests as God selected to worship therein. If a body, its members must be a part of the body.

APPLICATION.

1. God created the "Church of Christ" and fitted it up for the Christian—and placed therein all the elements to save and perpetuate the life of the "Christian," or the baptized, penitent believer.

2. He created the Christian, Eph. 2:10," and calls the Christian a new creation, 2 Cor 4; 17, and fitted "the creation" for state or condition created for it.

3. Having placed all the elements of life, and perpetuity of life therein, the Christian or "creation" must remain in such state or condition, or perish, or die. By the terms life, and death, I mean what Paul meant. Rom. 6:8-11; Eph. 2:1-5.

Proof.—John 15:1-6. If you remain in me you shall live, if not, you shall die.

Reason.— 1. We are baptized into Christ, (Gal.3:26, 27; Rom. 6:3, 4,) and when we are in Christ, we are in his body.

Again, when we are baptized into *him*, we are baptized into "his body," (1 Cor. 12:12, 13,) and "his body" is "his church," (See Eph. 1:20-23; Acts 2:41,) this will answer.

As the reason now stands—when we are in Christ, we are in the body of Christ, and when in the body of Christ,

we are in his church; therefore, when in his church we are in Christ.

The converse of this is—when out of Christ, we are out of his body—when out of "his body," we are out of his church—therefore, when out of his church, we are out of Christ. Out of Christ we die—in Christ we live.

FINAL.

The "Word of Life," or "Word of God," or "Gospel" is the only instrument which can convey life to sinner or saint,—and that only by faith. This instrument is in the Church of Christ alone. 1 Tim. 3:15. See Ps. 119:50; John 12:50; 6:63; 3:34-36; 5:24; 2 Peter 1:5-9.

CHRIST THE END OF THE LAW FOR RIGHTEOUSNESS.

BY J. K. CORNELL.

TEXT—"Think not that I am come to destroy the law or the prophets: I am not come to destroy, but fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matt. 5:17,18.

I. When Christ came and was manifested as a great teacher, and began to develop the law and bring out those grand principles that had been so long covered up by the traditions of the Jews, in fulfillment of the prophecy of Isaiah (42:21), that he should "magnify the law and make it honorable," it seems that the Jews looked upon him as making an effort, at least, to "destroy the law." But he was ready to allay their fears by telling them to think not that he had come to destroy the law or the prophets: he had not come to destroy but to fulfill. For verily one jot or tittle could not pass from the law until all be fulfilled. The intimation is clear in this that when it was fulfilled it would pass away.

II. What law is here under consideration, it is very necessary to understand. It has been sometimes assumed that there were different laws given to the Jews, to wit: First, the decalogue, or ten commandments, as a moral law, a distinct, complete, and separate law. Second, the ceremonial law, which was "carnal" and "not good." Various Scriptures have been quoted in proof of this; such as, Ex. 34:28; 24:3-8; Deut. 1:13; 31:9; Ezek. 20:25. But this is only a shallow assumption; for Moses wrote all the words of the Lord in a book, both the ten commandments and that which men call the cere-

monial, that God gave to him for the children of Israel, and this book is called "the law"—"the law of God"—"the law of Moses"—"the book of the law"—"the book of the law of Moses"—"the law of God"—"the book of the law of God," etc. Ex. 24:3-8; 2 Chron. 34; 14; Neh. 9:13, 14; 8:1-14. In this law the king was to learn his duty to God. Deut. 17; 18-20; Josh. 1:7, 8, and also all Israel. Hos. 8:2-4; 12:13; Luke 2:21-24; 27:39. It was all put into the ark of the covenant. Deut. 31:24-26; 10:1-5; Ex. 25:21, 22; 40:20. The division into two or more laws is by men and not God. The New Testament writers in speaking of this law, sometimes quote some part of it and speak of it as the law, when nothing more is intended than to speak of the law on that subject. Malt. 12:5; 22:36; 23:23; Heb. 7:5—12. In the text the Saviour uses the word law to include all that had been given, for "not one jot or tittle was to pass till all be fulfilled."

III. This law, when fulfilled, passed away with all that pertained to it. God promised by the mouth of Jeremiah (31:31) to make "a new covenant." This new one was not to be according to the one at Sinai. Jer. 31:32, 33. But there was no place for the "new" until the "old" was taken away. Heb. 8:8-13. But we are directed more closely to the ending of the old covenant by a prophecy in Isaiah 42:6; 49:7, 8. When this promised One shall come he will make this "new covenant," for he is "to be a covenant for the people." When Christ entered upon his public ministry, three years and a half were spent in "magnifying the law and making it honorable" (Isaiah 42:21), and in the preparation for the establishing of the "new covenant." When all was complete, he yielded to his enemies and was "nailed to the cross," and when all things were completed he cried, "It is finished." John 19:28-30. The preparation is complete, and hence the old covenant

ends at his death. Eph. 2:14, 15, and Col. 2:14. Jesus then descended to the grave and Hades, but arose again and ascended to heaven to make the "offering of his own blood" upon the altar of God in heaven (Heb. 9: 14-24), and is coronated King, "made both Lord and Christ." (Acts 2:26.)

After he arose, and before he ascended, he said to his disciples, that all things written in the law and prophets concerning him must be fulfilled (Luke 24:44), and after his ascension the Holy Spirit declared through Peter that Christ had fulfilled all these. (Acts 3:18; 13: 27.) So that the law and the prophets being thus fulfilled, end by virtue of limitation, and hence, says Paul (Gal. 3:24,2.3), "We are no longer under the law." To this also agree Rom. 7:4-6; 3:28; 10:4; Gal. 2:21.

IV. But as we have a "*moral code*" in this law, that is thus shown to be "done away"—"abolished," to which "we are dead,"—"justified without the works of it," (Rom. 3:28) are we then free from those moral requirements?

In the decalogue (Ex. 20), we have a law forbidding idolatry, blasphemy, murder, adultery, stealing, covetousness, etc. If free from this law are we then without restraint and at liberty to do all these things? We answer in the negative, for the reason, first, that if we are, then is the "new covenant" a failure, for it clearly purports to be a "perfect law" (James 1:25), and, secondly, that these things are wrong in the very nature of things, and, therefore, always wrong to do them whether there be a law forbidding them or not. (Rom. 2:14, 15.) But aside from this the case is not changed in the least; for as a new law is given to take effect immediately upon the abolition of the old, then the new law may contain a clause governing these things, which in this case is so. In the "new covenant" we have every moral requirement found in the decalogue, except the fourth com-

mandment, if, indeed, there be any moral requirement in it. The first, Acts 7:49, 50; second, 2 Cor. 6:15-18; third, James 5:12; Col. 3:8; fifth, Eph. 6:1-3; sixth, Gal. 6:21; seventh, Gal. 5:19; eighth, Eph. 4:28; ninth, 1 Tim. 1:10,11; tenth, 1 Cor. 6:9, 10, and in many other Scriptures are these recorded. Every requirement of the decalogue except the fourth, which required the observance of the seventh day Sabbath. There is not in all the "New Testament" a single intimation that it is to be observed, but some very positive that it is not required. Col. 2:16, 17, *et. at.* But there are in the gospel many moral principles not taught in the decalogue: some that are found in the law and others that are not. There are two grand, underlying principles, that were from the beginning and must continue to the end, upon which Jesus declared, "hang all the law and the prophets." Matt. 22:36—40. But none of those things in the "Old Testament" are a law to those who live under the "new covenant," except such as are found in the gospel, and these have not their authority in "the law" but in the gospel, and by its author—Christ. Matt. 17:5.

V. Two questions will now arise:

1. Have we then no Sabbath?
2. Is the Old Testament of no value to those who live under the gospel?

1. To the first we answer, no, we have no Sabbath; but we have a day as much superior to the Sabbath as Christ is superior to Moses, as the redemption of man from sin and death is superior to the delivering of the children of Israel from Egyptian bondage. The Sabbath commemorated the exodus from Egypt. Deut. 5:15. The first day of the week commemorate; the resurrection of Christ from the dead, by which "life and immortality are brought to light," and the redemption from the grave. 2 Tim. 1:10; 1 Cor. 15:1-4; Luke 24:1-7; Acts 20:7; Rev. 1; 7. A day not for rest, Sabbatizing, but

a day to labor for the honor and glory of God and his Son, for our especial spiritual growth, and the conversion of sinners, and to commemorate his death and sufferings and his resurrection.

2. The Old Testament is of infinite value to the Christian. It is the foundation of the New Testament, and without which it could not be sustained. In it we have the prophecies that are fulfilled in Christ—"The more sure word of prophecy." (2 Peter 1:19-21). It is as the foundation to the building. But *we* are not to live in the foundation but in the temple erected upon it.

But one more question may still arise. If it is the gospel that saves what is it that convicts of sin? Not the law of Moses, but the gospel, the law of Christ. The beginning of all sin under the gospel is in unbelief. John 1:7-9; 3:18, 19; 15:24; 16:8-11. He that believeth not is condemned, because he has not believed on Christ, and not because he has violated the law of Moses.

Then can we better understand the apostle (Rom. 1:16, 17) when he says "the gospel is the power of God unto salvation," etc. May God help all to come to "the true light," (John 1:9), and know that "the law came by Moses, but grace and truth came by Jesus Christ," (John 1:17), and that "Christ is the end of the law for righteousness to them that believe." Rom. 10:4.

CHRISTIAN LIBERTY.

BY JOHN BOGGS.

TEXT.—Galatians 5:1.

EXORDIUM.

Liberty! A soul-inspiring word. Enkindles in the heart the love of country. Its desire is universal. A watch-word of great power. History elaborates its inspirations. Liberty is either natural, political, civil, or religious. It is personal or national.

CONTEXTUAL EXAMINATION.

The text a conclusion from premises in chapter 4th. Antitheses: Hagar—Sarah; bond woman—free woman; law of Moses—gospel of Christ; Jerusalem which now is—Jerusalem above. Christ's disciples heirs by Isaac, and not by Ishmael.

DIVISION OF TEXT.

I. The Liberator. II. The Liberated. III. The Liberty.

I. THE LIBERATOR.—An object of prophecy. Deut. 18:18; Isaiah 61:1-3; Luke 4:18-21; John 8:36. Jesus the author of liberty. The Son of God makes free indeed. Worthy of all honor—entitled to gratitude . of liberated.

II. THE LIBERATED.—Those whom the truth makes free. All Christ's disciples. Confidence in liberator

required. Strict obedience to him enjoined. Children of God—joint heirs with Christ. Free from sin and servants of righteousness. Made free from the law of sin and death by law of spirit of life.

III. THE LIBERTY.—Indirectly, all true freedom comes from the Christ. His word has a civilizing power—teaches respect for individual rights. Directly the text teaches:

1. Freedom from the bondage of the Mosaic law—its rites—its ceremonies—its sacrifices—its tithes—its convocations—its holy days. Paul taught not to be entangled again with that yoke. Gospel perfect law of liberty. Christian *to* look to it for rule of life.

2. Freedom from bondage of Satan—from slavery of sin and death—from guilt, pollution, penalty of sin. Become the Lord's freemen. Entitled to privileges of his church—members of Christ's body—living stones in his temple. Liberty to be his disciples—to follow him—to resist evil.

3. Freedom from bondage of corruption—from the grave—from destruction. The consummation of Christ's great work. Corruption put on incorruption. Our vile bodies fashioned like unto Christ's glorious body. Delivered from bondage of corruption into glorious liberty of the children of God. Emancipation of the body from the power of death to the enjoyment of eternal life.

CONCLUSION.

Stand fast. Foundation sure. Christ the rock. Stand then by faith in him—by his word dwelling in us richly—by prayer—by communion with God—by attending to ordinances of his house—by indwelling of Holy Spirit—by love to God and men.

SIGNIFICANCE OF CHRIST'S BAPTISM.

BY J. W. MOUNTJOY.

TEXT.—Matthew 3:13—17.

INTRODUCTION.

1. *The Circumstances.* Jesus came from Galilee to Jordan, 60 or 70 miles. He came all this way for one purpose, viz: to be baptized of John. Whatever this was, Jesus did not look upon it *slightingly*. It is sufficient to note that he came to obey the will of God.

2. *John's baptism was from heaven, it was from God.* John 6:33. John did not take this institution from something, but God commanded him to baptize. Mark 1:3-5.

I. The baptism of Jesus, what was it? What took place? It is well to determine, if we can, what actually took place. It may have a good deal to do in determining what is meant by *Christian baptism*. This may be determined from three considerations.

1. The place, in Jordan, Mark 1:9, not simply *at the Jordan*, but *in it*.

2. The Saviour's own allusion to it. Matt. 20:22. He speaks of his sufferings under the figure of baptism, an immersion.

3. Allusion in Epistles. "Buried with Christ by baptism." Rom. 6:4; Col. 2:12. Here the allusion is clear. How was Christ buried? *In baptism—*" *buried with him.*" He too must be buried as well as we.

4. The believer is also immersed. Here then is a burial.

II. But then the questions arise: (1) If Christ was immersed, should we be? (2) Why was *he* baptized? We answer:

1. Not in connection with sin—not because he was a sinner. He had no need for repentance. No sin ever touched that pure spirit. Baptism was in connection with remission of sin. Hence John's difficulty. 1 Peter 2: 22, 23.

2. He was baptized for the sake of example. His example is worth thousands of arguments. How pleasing when obeying God in this institution to know that we are walking in the footsteps of Jesus. From three stand-points we may look at this. "Thus it becomes us," etc.

(1) "All righteousness"—every divine appointment. This was from God. Is baptism of divine appointment? Can any man say it is not? The question is not, can I be saved with it or without it, but is it of *divine appointment*?

(2) It is to be fulfilled—ratified—obeyed. Jesus obeyed. Thus he sets the world example in showing what is to be done with a divine appointment. No reasoning here, simply obedience.

(3) "It becomes us"—it is proper for us. Here believers are to obey God in this as well as in every other institution. Every duty derives its importance from its being a divine appointment. Prayer, praise, Lord's Supper, etc.

III. 1. The value of this institution. Is it of no significance that on this occasion the Holy Spirit came upon Jesus?

2. God the Father spoke. Matt. 3:17

3. Jesus prays. Luke 3:21.

4. Father, Son, and Holy Spirit at his baptism. Father, Son, and Holy Spirit at baptism of the believer.

5. Beginning of his ministry. Repent and be baptized, etc. Acts 2:38.

JESUS AT THE HOUSE OF SIMON.

BY R. MOFFETT.

TEXT.—Luke 7:36-50.

EXORDIUM.

Jesus associated with the people. He was found with the rich and the poor, with the learned and rude, with the proud and humble—in the country and in the city—in the fields and in the temple—among shepherds, farmers, lawyers, and doctors; and wherever he was he gave lessons for good. In this incident of his life we have illustrations of his all-seeing wisdom, and the application of truth to guide erring human nature.

1. *Simon was a Pharisee.* The Pharisees were wealthy as a class, and the most respectable people of their time. Yet they were self-righteous, proud, haughty, and envious of the rising power of Jesus. On several occasions they sought a pretext for accusing and arresting him. *Examples:* (1) They came asking, "Is it lawful to pay tribute to Caesar?" Matt. 22:17. It mattered not if he answered yes, or no. If *yes*, they could arraign him before the Sanhedrim as unfriendly to Israel and Moses' law. (See Adam Clarke *in loco.*) If *no*, they could arraign him before Caesar as one advising the people to rebel against him. Note the wisdom of the answer, and how they were foiled in their effort to find an accusation against him.

(2) A woman was brought before him, guilty of a capital crime. John 8:5. They ask whether she should be stoned according to the law of Moses. Had he said *no*,

they would have accused him to the Sanhedrim as against Moses and his law. Had he said *yes*, they would have accused him to Caesar, as opposed to his law; for Caesar had taken away from them the right to put any one to death. Note the wisdom of his answer.

Simon evidently sought, on this occasion, to find some accusation against Jesus.

2. *Simon showed his character in the neglect of common, but significant, courtesies.* The kiss was a significant salutation,—equals saluted each other—superiors received the kiss, but did not return it. Simon received the kiss, but did not salute in turn. He felt that Jesus was his inferior. Refer also to his neglect of water for the feet and the ointment for the hair—indicating that while Jesus was an invited guest he was not an invited friend. Describe the scene at the table. Verses 37, 38.

3. *Simon assigned a reason why Jesus was not a prophet.* He said to himself. Verse 39. His reasons: Jesus is not a Pharisee, *therefore he is not a prophet.* He must think, act, and feel like a Pharisee in order to be a prophet. This is not peculiar bigotry. The Jews crucified Jesus because he did not come up to their standard. In all ages of the history of the church there has been this war.

4. *Jesus showed Simon that he was a prophet. He read his thoughts.* Verses 40-43.

5. Jesus was kind in his answer. Note the severity of kindness in the rebuke.

6. *The valuable lesson.* Gratitude is in the ratio of the appreciation of a blessing—the appreciation in the ratio of the sense of need. The woman felt that she needed Jesus and his mercy, and hence the evidence of love and gratitude. Simon felt he did not need Jesus, and hence there is no evidence of love and gratitude. Note the importance of convicting men of sin before they can appreciate Jesus. Note the character of the moral Simons who are in the church, in contrast with the lost

and sinful who have been convicted of sin and rejoice in abundant pardon. Note also the fact that whether men owe fifty or five hundred, they are unable to pay, etc.

7. The woman's character. (1) She was a great sinner. (2) Her love. Loved much. She saw only Jesus. Simon's frowns were not seen. (3) Her kiss. She kissed his *feet*—indicating her humility. (4) Her tear?—indicating contrition and gratitude. (5) Her alabaster box of ointment—indicating sacrifice and friendship. (6) Her silence—speaking the praise of Jesus in her works rather than in words. (7) Jesus is here now in his poor. Have we no love *to show*, no tears to shed, no sacrifices' to make for Jesus.

GLORYING IN THE CROSS.

BY F. M. GREEN.

TEXT.—"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Galatians 6:14.

I. Men are continually deifying something. When God is not in all their thoughts, then Baal is deified, and when Baal fails them, then they turn and glorify themselves. Paul's description of such persons is very vivid. Rom. 1;21, 22; 1 Tim. 4:1-4. This is, indeed, a fearful picture.

II. What a contrast in this language of Paul, "God forbid that I should glory save in the cross of our Lord Jesus Christ." His language is a bright torch in our hands, as we contemplate the mysteries of the Christian doctrine and look out on its marvelous success. It controlled Paul and made him a monument, then, now, and for all days, of the grace of God, and his own history a rich inheritance to the saints of God.

III. The question has its positive as well as its negative side. There are other objects of glorying, "save in the cross of our Lord Jesus Christ." Such glorying is ruin. It is opposed to the letter and to the spirit of the gospel. It is fatal to fidelity and purity, joy and power. The sin is universal. I ask your attention to some of the objects of false glory.

1. *Glorying in men.* 1 Cor. 3:21. "Therefore, let no man glory in men," etc. Hero worship is the sin of all ages. It would have made Jesus a king. John 6:15. It shouted hosannas over Apollos and Cephas, Paul and

Barnabas, and it has placed Peter on a throne at Rome. It is all wrong.

(1) It is positively prohibited by the Holy Spirit (1 Cor, 3:21), and this ought to be final against it.

(2) It involves the minds and souls of men; for it asks and grants submission to a master no greater or more worthy than themselves. 1 Peter 1:24.

(3) And above all it turns men away from Christ, their only hope.

2. *Glorying in party.* This is wrong.

(1) It keeps our eyes blinded to our own defects. Our views, creed, and conduct must be justified, regardless of the result and often times regardless of the truth.

(2) It prevents us from forming a proper judgment of those who are opposed to us.

(3) We become indifferent as to the means we use to advance our interests.

(4) And, finally, like the other, it keeps us from Christ.

3. *Glorying in doctrine.* Men talk of the doctrines of Christ. Christ established a doctrine; the Devil establishes doctrines. Doctrines are the increase of ungodliness. Doctrines do not save us; we are saved by Christ.

4. *Glorying in human reason.* Hear this from a late number of *The Index*, (Boston, 1875,) from its editor: "The progress of science is rapid enough to take away one's breath. Every step he takes leads mankind farther and farther away from the idle hopes and fears of Christianity toward the calm, eternal truth." That's human reason. But where is the Christian whose breathing is effected by the progress of science? The race is not hard on them. And what a mercy it is that the progress of science (?) does not bother them.

Human reason cannot originate anything. It cannot lay an enduring foundation and build thereon its temple. It sometimes levels, desolates, and burns. The Roman

soldier could not build the city of the Great King, but he dared to place his blazing torch at her gates. So of those who glory in their reason. But the grand basis on which the Christian rests his hopes for time and for eternity is in the cross of our Lord Jesus Christ.

We come into the world alone, and we leave it alone. No gentle nurse leads by the hand the trembling child when it passes into the presence of the Infinite. It must go alone. King and priest, warrior and maiden, philosopher and child, all are alike here.

CONCLUSION.

Our hope is in Jesus. Hear Jesus' voice: "Oh come ye heavy laden! come unto me and I will give you rest." And passing on through earth's brief joys and trials, may these thy people join the immortal throng, whose incense waft from golden viols, and worship thee in their unending song.

WITNESS OF THE SPIRIT.

BY D. R. DUNGAN.

TEXT.—"And we are witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him."—Acts 5:32.

These things are declared in the text:

1. The apostles were witnesses of the resurrection and ascension of Christ.

2. The Holy Spirit is also a witness of these things.

3. The Holy Spirit is given to all who obey God. We can only treat of one of these subjects in this sermon—the witness of the Spirit.

I. What is a witness? "One who gives testimony." What is to give testimony? To solemnly declare the things known to the witness to the understanding of those who are to be instructed. But how can this be done? By words spoken or written, or signs used.

II. But is this the teaching of the Scripture on the subject?

1. The witness of God is equally tangible with that of men. 1 John 5:9, 10.

2. Persons condemned by two or three witnesses. Heb. 10:28; Matt. 18:16.

3. The witnesses against Christ agree not. Mark 14:55, 56.

4. Abel obtained witness. Heb. 11:4; Gen. 4:4.

5. Apostles appointed witnesses of Christ's resurrection. Luke 24:48; Acts 1:8-22. This testimony they gave in words. Acts 2:23; 3:15; 4:15; 10:41; 13:31; 22:15, 16.

6. John the Baptist testified of Christ. John 1:7; 3:24; 5:36.

7. The Scriptures testify of Christ in foretelling his coming. John 5:39.

8. Both the law and the prophets testified of him and of the resurrection. Acts 20:22; Rom. 3:21.

III. But it may be asked, is the Spirit of God thus circumscribed in its work of giving testimony? When the Holy Spirit is said to bear witness or to testify, it is safer to understand that he does so by words.

1. How he bore witness of Christ's divinity. Matt. 3:16, 17; 17:5; 1 John 5:6.

2. After Christ's resurrection the Spirit continued to bear witness of his authority. John 15:26; 16:13, 14.

3. When Paul and Barnabas were in Antioch, the Holy Spirit made known to the church there "that there should be a great dearth throughout all the world." Acts 11:28.

4. When Paul was going up to Jerusalem, the Holy Spirit testified that bonds and afflictions awaited him. Acts 20:23:21:10, 11.

5. And throughout the apostolic ministry the Spirit bore witness to the divine authority of the gospel. Heb. 2:4.

6. It testifies to the right of the Jews and Gentiles to obey Christ, and through him enjoy salvation. Luke 23:46-49; Acts 1:8; 2:33; 11:7, 12, 15, 18; 15:8, 9.

7. The Spirit bears witness with our spirit that we are the children of God. Rom. 8:16. It is not that we have *become* sons, but that we *are* sons, *i. e.* that we continue to be sons. Rom. 1:6, 7; 6:3,4. But this witness is to the effect that they continued in the fellowship with God, his Son, and the Holy Spirit. It is true that the Holy Spirit bears witness with our spirit with respect to our conversion, but it is not the thought of the passage

And so it is in proving our continued discipleship. The Holy Spirit testifies to these conditions, and our spirits testify that we accept and obey them.

IV. A common error is, that the Spirit makes its communication by impressions. And, not entirely unlike this, is the idea that some seem to have of the Spirit's testimony of our continued sonship. That all Christians enjoy the gift and influence of the Spirit is taught in our text and many other passages, but we have to be assured of this presence by their fruits in us—love, joy, peace, etc.

V. It was assigned to the Holy Spirit to reveal the mind of God to men, and to witness the messages given by prophets and apostles. But this work has been fully accomplished, hence what the Spirit has to say in convincing the world of sin, of righteousness, and of judgment to come, or in speaking peace to the troubled conscience, must be found in the Scriptures, where all saving truth, and heaven's good news of great joy, are to be read. And as the Spirit's communications to men have always been attended by miraculous attestations, no one may now reasonably claim to have a revelation in that way, unless he can perform miracles as proof of the heavenly message.

WHAT SHALL I DO WITH JESUS WHO IS
CALLED CHRIST?

BY D. L. THOMAS.

TEXT.—"Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all Say unto his, Let him be crucified."—Matt. 27:22.

INTRODUCTION.

Explain Pilate's relation to his subjects and relation between the Roman and Jewish nations.

Pilate was placed in a most critical condition (or situation). It was a momentous question for him to ask. No ruler was ever placed in so fearful a dilemma by the arraignment of a subject in his presence. It was a perilous responsibility to decide the question at all, and one that Pilate would gladly have escaped.

I. There were powerful influences favoring the release of Christ.

1. Pilate was conscious that he was innocent. Hence, he was not inclined to consent to, much less sanction, the death of Christ.

2. "He knew that for envy they had delivered him." Verse 18.

3. Pilate was troubled on account of a dream his wife had had about Christ being an innocent—"a just man." Verse 19. Anciently people attached great importance to dreams. Pilate doubtless regarded his wife's dream as a mysterious message from the gods.

4. Pilate held his office by appointment—like our territorial governors—and was subject to a recall at any moment. Besides, he had to make a report of his official

conduct to the home government. He did not wish to say in his report: "I put to death an innocent man to gratify the malice of the populace!"

II. There were also weighty influences to prevent him from releasing Jesus.

1. It was natural for Pilate to desire the good will of his subjects—to be popular.

2. He saw that the excited mob about the "judgment seat" was unmanageable. For he had tried to appease the crowd and satiate their thirst for blood by getting them to accept the notorious robber, Barabbas, and release Christ. The Jews felt that the destruction of Christ would be the salvation of their venerable religion. They were carried away by religious frenzy.

3. Pilate knew he could *not* disperse the crowd by force. He had but a handful of Roman soldiers at his immediate command. And these were not only powerless in the presence of the surging throng, but their presence would intensify the fury of the people.

4. Pilate saw that his own life was in jeopardy. Should he order his troops to attack, the rabble would drive them as chaff before the wind. Then not only Pilate would lose his life, but the prisoner, Jesus, would be destroyed.

Pilate beholding the perilous situation, appears before the people repeatedly and presents the matter, hoping they would say release Christ. But it only increased their rage, when at last in despair he asked what he should do with Christ? They said, "Let him be crucified." "When Pilate saw that he could prevail nothing," he washed his hands in their presence in attestation of his own innocence.

This was a political question involving governmental as well as personal safety.

III. But the question in its moral phase, is a living one. It is a question that has to be answered daily. It agitated the world from the time of Pilate till now; and will continue to agitate the world till the end of time.

Christ has come and spoken. His teachings enlighten the conscience. The issue is made up. We must either accept Christ or reject him with all its terrible consequences. There is no compromise with sin. In every moral action the teachings of Christ loom up before us. What will we do with him and his words?

Christ's religion takes hold of the lives of men, and renovates them—makes man a new creature. This influence has extended itself until it embraces nations and centuries in its sweep. Although eighteen centuries have come and passed away, to-day Christ has more followers than during any preceding age. Wherever the highest type of civilization is found, there the name of Christ is most revered.

Christ stands in the way of every wrong. No matter what is the nature of the sin, nor the circumstances when it is committed, the question comes home in some one of its ten thousand varied forms, "What shall I do with Jesus who is called Christ?"

CHRISTOLOGY.

BY W. L. HAYDEN.

TEXT.—John 14:10-12.

INTRODUCTION.

Do we believe this statement? Jesus shows God Verses 8, 9. The unseen—John 1:18; Ex. 32:20-23. Seen through flesh, as sun through vapor.

1. *Man unseen.* As "We," and "I." 2 Cor. 5; 1, 2; 2 Peter 1:14; 1 Peter 3:4. Seen in words, and deeds—so complete circle of Christology. The Person. Verse 10; 10:37, 38. Not merely "Father of spirit." Heb. 12:9. *Nor* Indwelling Spirit. John 4:13-15, 16. Not Inspiration as in 1 Cor. 2:11, 12. But Incarnation. Col. 2:9. God speaking, acting, feeling. The matter of our faith. Rational grounds of belief are words and works.

2. *The words.* Rev. 11:18. "Believe me, etc." An appeal to his character. The disciples knew him. This no time for deceptions. Nature of his teachings. Matt. 5:1, etc. Morality, highest possible. Testimony of Skeptics. (See "Genuineness, etc., of gospel by Hinsdale, page 240.) Confucius vs. Christ. Matt. 7:12. Jesus rebukes sin. Matt. 23. His tenderness to erring. John 8:1-11. Self-assertion without egotism. John 5:17-30; 17:4. Self-deceived, untruthful, or believe him. *Why not?*

3. *The works.* Verse 11. Reference to miracles. These a *necessity* if Jesus is divine. A *use* of power

proves possession. Assume these historical facts. Are they Godlike? Their moral aspect.

(1) Comforting. 7:11-12, John 11:33, 34. (2) Release from Satan. Matt. 5:2-10. (3) Relief from suffering. Matt. 8:5-7. (4) Supply of need. Matt. 8:25, 26; John 6:5. Nothing better conceivable. *Christology* is the highest *Theology*.

4. *Works of Faith*. Verse 12. (1) Miracles of Apostles. Acts 3:16; 13:11. (2) Similar works of benevolence. (3) "Greater works." Saving souls by gospel. Regeneration of society. "Believest thou?" Lovest thou? Verses 15, 21.

TYPES AND ANTITYPES.

BY PROF. B. F. BUSH.

A type, as used in the Bible, is a figure, or representation of something to come. The antitype is the thing represented by the type. Example: Jesus is the antitype of Adam.

Adam is the generator of the human race, and Jesus the regenerator.

Melchisedec, Moses, Aaron, Joshua, and David, are also types of Christ, but not all in the same sense. Melchisedec as to the order of the priesthood, Moses as the redeemer, Aaron as a priest in his official capacity, Joshua as a leader, David as a king. Jesus, as the antitype, represents them all.

1. In this translation there are three parties. God as the first, the people of Israel in bondage the second, Pharaoh the third. In the great matter of redemption there is God, the human race in spiritual bondage, and Satan.

2. Israel in physical bondage to the Egyptians, is a type of the human race in spiritual bondage to Satan.

3. Moses was sent by Jehovah to rescue the people of Israel from the dominion of Pharaoh. Jesus was sent by God to rescue the human race from the power of Satan, sin, and death.

4. Moses received his message from God (Ex. 3:15, 16, 17), to deliver to Israel in Egypt. Jesus was also the bearer of an important message from God to men.

5. In order that they might believe these statements made by Moses, he was endowed with supernatural power to work miracles in their presence. Jesus also possessed

divine power by which he performed those astonishing miracles, the object of which was to establish his claims to the Messiahship, that he was the Son of God.

6. The testimony in support of this proposition must be clear and conclusive, as is stated by Matthew, Mark, Luke, and John.

7. When the people of Israel believed that Moses was divinely appointed to deliver them, they were ready to follow and obey him. So when a man believes that Jesus is the Christ, he is also ready *to* follow and obey *him*.

8. As Moses entered into a personal contest with Pharaoh, and lead the Israelites out of Egypt, so Jesus entered into a personal contest with Satan, and will lead all those who trust in him from the dominion of Satan.

9. As Moses gave laws to his people, so Jesus gave laws to *his people*.

10. As Moses spoke by authority and is the only law giver they ever had, so Jesus spoke by authority and is the only law giver that *his people* ever had.

THE BEGINNING.

BY J. C. HAY.

TEXT.—" And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." Arts 11:15.

The gospel dispensation began on the first Pentecost after the resurrection of Jesus the Christ.

INTRODUCTION.

1. PENTECOST.—Meaning of the word. Its application to the Jewish feast, fifty days after the resurrection of Christ.

2. Peter's use of the phrase "The Beginning," in Acts 11:15.

3. Miraculous displays befitted the inauguration of the gospel. (Compare with the giving of the Law and with Creation.)

4. State the proposed *method* of treating the subject.

I. The new covenant was first tendered to men on that day.

1. Meaning of the word covenant. Various covenants made by God with men—bargain-covenants, and promise-covenants.

2. " The Old Covenant" and "The New Covenant" are titles given by the Lord in the Scriptures to the law and the gospel. Heb. 8:13.

3. When did the Old Covenant end? Col. 2:14. '

4. When did the New Covenant come into force? Heb. 9:16, 17.

5. When the apostles were fully qualified and endued with power from on high. Acts 1:2-8; 2:1-4.

II. The gospel in its completeness was first published on that day.

1. Mark the qualifying words "*in its completeness.*"

2. Some *facts* in the gospel as preached by Paul. 1 Cor. 15:3, 4. Compare Peter's preaching. Acts 2 and Acts 10.

3. These facts were not preached until that day.

4. Explain certain Scriptures which seem to conflict. (1) The gospel to Abraham. (2) The gospel of the kingdom.

5. Mark the different stages of development. (1) The eternal purpose of God. (2) The promises. (3) The prophecies. (4) The gospel of the kingdom. (5) The gospel concerning Jesus the Christ. (6) At Jerusalem—the place. Luke 24:47; Isaiah 2:3.

III. That day was the birthday of the church.

1. "I *will* build my church." *Yet in the future.* Matt. 16:18.

2. Notice *the foundation*, the "*rock.*"

3. Observe, the church is first spoken of as actually existing after Pentecost. Explain Acts 7:38.

4. A mistake therefore to suppose that the Church of Christ existed in the patriarchal or Jewish dispensations.

IV. On that great day Jesus was first proclaimed to the world as Lord and Christ.

1. Acts 2:36.

2. Hitherto the kingdom was "*nigh.*"

3. Subsequent to this proclamation the kingdom of Christ is recognized. Col. 1:13; Rev. 1:9.

4. The coronation of Messiah in heaven had transpired between his ascension and the descent of the Holy Spirit on Pentecost. Eph. 1:20-23; 1 Pet. 3:22; Heb. 1:3; Ps. 24:7.

5. To Peter had been entrusted the keys of the kingdom of heaven. On this day he occupied the position

which the Lord had previously assigned him. Matt. 16:19.

6. Here the stone cut out of the mountain without hands began its resistless movement. Dan. 2:34—45.

IMPROVEMENT.

1. The practical value of this knowledge of the beginning. (1) It is necessary to a proper understanding of the Scriptures. (2) It will assist to determine one's own position, responsibilities, and privileges before God.

APPEAL.

1. This new covenant, with its exceeding great and precious promises, is now tendered *you*. This gospel is preached to you. The church of the living God bids you welcome to her holy fellowship. You are invited to become citizens of that kingdom which shall never be destroyed.

2. Reasons why gladly and at once you should accept, obey, enter, and enjoy, (1) You cannot evade the issue. (2) Your choice must be made between the glory of God and the everlasting contempt which will be the lot of Messiah's adversaries.

TESTIMONY ENOUGH.

BY L. C. WILSON.

TEXT.—"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke 16:31.

I. *Exordium.*

1. Context considered. Riches. Matt. 6:24; Luke 16:13.

2. Men of all ages have had a deep desire to look into the future.

HEATHEN PHILOSOPHERS.

Immortality of the soul doubtful to them. They were aided only by human reason, and philosophy.

Socrates said, at the close of life, "I am going out of the world, and you are to continue in it; but which of us has the better part, is a secret *to every one but God.*" Plato, his disciple, imbibed and taught the same things. Cicero, in discussing the immortality of the soul, said, "Which of these is true God only knows; and which is most probable is a very great question." While reading, he said he was convinced, but as soon as he laid the book aside his convictions were gone. Hence, Seneca said, "Immortality, however much desired, was rather *promised* than *proved* by these great men.

These wise men struggled with sin. But 'twas like a ray of light in eternal darkness. It was the natural man, blinded, reaching out after God. 1 Cor. 1:19. Good men and wise philosophers had exhausted their every

facility to find a way to remove the moral darkness and get back to God, but failed.

3. While the world was in this deplorable condition God sent his Son to reveal his purposes. He abolished death, and met all the deep wants of the human soul. Christ's sayings. John 14:6; Matt. 28:18, *et. al.* Speak of his wisdom, prophecy, and power. Effect of his teaching upon the world. Proved his claim. The world was not asked to believe on him until he did. John 10:37, 38.

4. Rich man's request not granted—not necessary—one had arisen.

5. Frequent remark, "If one would come from the dead I *would* believe." How do I know that Christ arose? Ans.—How do you know anything? Physical and moral knowledge. To deny the resurrection is to deny Christ. Mark 8:31. Paul, 1 Cor. 15:4. Peter, Acts 2:32. The Scriptures. Ps. 2:7; 16:10; Isaiah 53; 10; Hosea 6:2. And the power of God.

II. Would we believe one from the dead?

1. If Lazarus should arise, we would require him to prove the divinity of his mission by miracles and prophecy.

2. Lazarus could reveal no more important truth than the Bible does.

3. He could give no stronger evidence by the performance of miracles, or the fulfillment of prophecy, than did Moses and the prophets, Christ and the apostles. Examples: Moses before Pharaoh and at Sinai, Christ's miracles, etc.

III. Could one coming from the dead reveal more important truths than the following?

1. Creation and fall of man.
2. God's love to man. John 3:16.
3. Extent of the divine mercy. Isaiah 45:22.
4. God's willingness to save. Peter 3:9.
5. Necessity of obedience to divine law.

Every department of God's universe is governed by law. He that observes this law is blessed. Is God's moral government without law? Also the eternal state of righteous and wicked.

IV. Could one coming from the dead place before the mind stronger motives to action than are found in the Bible?

1. God's threatenings against the ungodly are as solemn as the grave, as terrible as the thunderings of Sinai.

2. The soul that sinneth it shall die. Ezek. 18:4. The wages of sin is death. Rom. 6:23.

3. The great reward of the righteous. Stronger motives cannot be found. The testimony is overwhelming.

POSITIVE AND MORAL COMMANDS.

BY ABRAM WILLIAMS.

TEXT.—"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:25.

I. Positive commands of God are above human reason.

II. Obedience to his commands have always been followed by the blessings promised.

III. No substitute on the part of man will answer for obedience.

1. Positive commands must be obeyed, because they are given.

2. Moral commands are right within themselves. Gen. 2:16; Eph. 6:1; Rom. 14:1. Positive laws. Gen. 2:17; Ex. 12:22, 23; Joshua 6:2-5; 2 Kings 5:9, 10. Let us examine this case closely. Many are acting as this man did. (1) He thought it must be some great man to do this (verses 5, 6). (2) He laid his own plans to be cured (verses 11, 12). (3) He was willing to pay liberally for it (verse 5). (4) He was angry when he could not have his own way (verse 11). (5) His reasoning (verse 12). (6) His obedience (verse 14). The blessing obtained.

3. Proposition. King .Saul and others. 1 Sam. 15:1-3; 10-23; 2 Sam. 6:6, 7; 1 Chron. 15:12,13; Numbers 4:15-20; 1 Kings 13:1; Col. 2:8.

4. Baptism, the Lord's Supper, etc., are positive commands. Matt. 28:19; Acts 2:38; Matt. 26:26; 1 Cor. 11:23-26.

WHAT IS CHARITY?

BY F. WALDEN.

TEXT.—"And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Corinthians 13:13.

The value of charity may be seen from the thought, (1) it is greater than either faith or hope, and (2) is superior to spiritual gifts. Chap. 12:31. The *more excellent way* is shown to be charity, in chapter 13. In view of its greatness, we ask:

What is charity? It is commonly defined to be *love*. This is correct, for the same word is rendered in a majority of cases by the word *love*. But when we have defined charity to be love, we have only exchanged one word for another, hence we may ask:

What kind of love is meant by charity? In answering this question attention is called to certain facts.

1. At the time the New Testament was written there were but two nouns in the Greek language for *love*. One (*eros*) signified the love between the sexes, and is not found in the New Testament at all. The other (*phileo*) means friendship—the love between friends—reciprocal love. This word occurs frequently in the New Testament, but is not the word rendered charity.

2. The word rendered charity (*agapee*) is never found in the Greek till it is found in the New Testament (see French's Synonyms of the New Testament, page 70), hence, charity is a *new* kind of love, born with Christianity.

What new manifestation of love do we find introduced with Christianity? In John 13; 34 and 15:12, we find

the *new* commandment, which is to love as Christ has loved. To understand how Christ loved we may ask:

1. *When did he love us?* Not when we were lovely—not when we were his friends; but he loved us when we were ungodly and sinners. Rom. 5:6—8. His love was something more than friendship.

2. *Why did he love us while yet sinners?* He was God manifest in the flesh (1 Tim.. 3:16), but God is love (John 4:16), hence it was the outgushing of his own perfect nature.

What word expresses this new love that Christ manifested? Charity. What word is an exponent, of the new commandment? Charity. Hence, we define charity to be, (1) not the love between the sexes, (2) not the love of one friend for another, as a friend; but (3) the love that Christ manifested when he died for sinners. He that has charity will labor to save the fallen, out of compassion for them in their ruined condition. The more we are like Christ the more charity we have.

CHRISTIANITY NOT WITHOUT COST.

BY H. T. BUFF.

TEXT.—" King David said to Oman, Nay; but I will verily buy it for the full price; for I will not take that which is thine for the Lord, nor offer but offerings without cost." 1 Chronicles 21:24.

I. *Exordium*. Circumstances under which the text was spoken.

1. David sinned in numbering the people. His motive in this was to ascertain if he be able to extend his dominions. In this he placed his trust in an arm of flesh. The numbering of the people was without God's authority, and at the suggestion of Satan. See the first verse of this chapter.

2. Number of Israel, 800,000; number of Judah, 500,000.

3. God's displeasure.

4. God proposes three things to David, one of which he must choose.

5. He wisely made choice to fall into the hands of the Lord and not man. Pestilence accordingly came upon the land, and 70,000 men fell by the sword of the Lord within three days.

6. David's penitence and earnest prayer.

7. God directs him to make an offering.

8. Oman offered him the threshing-floor for a place to erect an altar, the oxen for a burnt-offering, the wheat for a meal-offering, and the threshing implements for fuel. All this he offered the king as a gracious gift. David replied in the language of our text. He gave Oman the full price, of 600 shekels gold.

II. *Every excellence costs.* God has so arranged as to have a stipulated price upon everything.

1. Education, wealth, health, food, raiment, reputation, heaven, and happiness.

2. The wicked man gives liberally for charitable purposes. This is the cost of his reputation, and he is willing to pay the price.

3. The following passage is quoted to prove that religion costs nothing: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isaiah 55:1.

4. This passage shows that it is *bought* without money, and not with money.

III. *The following is the cost:*

1. John 3:3; 3:36; Luke 14:27-33; John 13:34, 35; Rom. 16:16; 8:13-16; 2 Peter 1:5-8.

2. These conditions are positive and absolute, and must be complied with.

IV. Christianity appeals to the noblest powers of the soul. Sin and wickedness appeals to the lower faculties and passions.

1. The measure of a man's real Christian status is the exact measure of his ability to so govern himself as to keep the lower faculties and passions in perfect subordination to the higher.

2. To do this it costs a man perfect obedience to the revealed will of heaven, and a life of constant watchfulness and prayer to God for divine assistance in the great struggle for the higher life.

MESSIAH GOD'S WITNESS TO THE PEOPLE.

BY T. C. SCOTT.

TEXT.—"Behold I have given him for a witness to the people, a leader and commander to the people." Isaiah 55; 4.

I. That the language of the prophet refers to Messiah, seems evident from the connection, and is confirmed by the application made of the preceding verse, in Acts 13:34. We will confine our remarks to the first of the three characters represented as sustained by the Beloved, viz:

II. "A witness."

1. Christ possessed all the requisite qualifications as a witness for God. Before coming into the world he stood in the most intimate and endearing relation to God, and was thus perfectly acquainted with the feelings and purposes of his Father toward man. John 1:18; 3:31-34.

2. To Pilate Jesus intimated the great purpose for which he came into the world. John 18:37. What the truth embraced to which Christ bore witness, we learn from John 17:26.

3. God's character had been traduced. The great slanderers represented God as not loving man, but circumscribing his knowledge and happiness, and thus seduced man from his allegiance to his Creator. Man continuing to believe the lie, is still alienated from God. Eph. 4:18.

4. The Son of God came to wipe off the calumny from his Father's character, and to present it in all its attractive loveliness, as unfolded by the declaration of his

Father's compassion and purposes of love toward man, and it is by the apprehension of God's true character, thus set forth, man is to be won back to love, trust, and serve God. John 17:3.

5. Jesus is the faithful and true witness. Rev. 3; 14.

III. The testimony of Christ respecting his Father's love to man, is threefold—by his words, by his works, and by his sufferings.

1. By his word?, declaring he was sent as the expression of his Father's love to our race, and as a manifestation of the intense desire he has, not only for man's rescue from all the wretchedness to which he has subjected himself, but that he also may become the recipient of all the felicity of which he is susceptible, in this life and that which is to come. John 3: 11; Luke 15.

2. By his works, which were not only exhibitions of divine power, demonstrating that he was the sent of God, but also exhibitions of divine compassion and sympathy for man, under those physical sufferings to which he is subjected through sin. John 7:22.

3. By his sufferings in behalf of man, of which his death was the consummation, in order to the removal of every obstacle that stood in the way of the sinner's return to God, and to make Jesus perfect as the leader of a suffering people, and because of his endurance of these for man, he met his Father's highest approval. John 10:17; Phil. 2:9.

4. Not only the claims of Jesus as the Son of God, but also the declarations he made respecting his Father's character, in its aspect toward man as a sinner, were ratified by God, when he "raised him from the dead and gave him glory." Rom. 1; 4; 1 Tim. 3: 16.

JESUS, THE CHRIST, THE CENTRAL OBJECT
OF ATTRACTION.

BY J. F. SLOAN.

TEXT—"And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

These words are a part of the last public discourse of the Saviour. He had reached a very critical period in his life. The raising of Lazarus had given a very decided turn to public opinion. Christ stood between two parties, the one hated him with a deadly hatred, and the other, his enthusiastic admirers. John 3:14, 15; 8:28.

I. The text teaches that the living Christ is a perpetual power of attraction in the world. Heb. 7:24, 25.

1. He means more than that the system of truth which he taught should be simply appreciated by posterity. John 11th and 16th chapters; Acts 7th chapter.

2. He means more than that his character should be admired. Christianity is not mere philosophy on the one hand, nor hero worship on the other. The heart must go out to him in personal affection.

II. The extent of Christ's attraction. Universal—made provision for the fulfillment of this prediction.

1. By abolishing caste. Eph. 2:13, 14.

2. By preaching a religion for all the nations of the earth. Matt. 28:18-20; Mark 16:15, 16.

III. The cross is the center of Christ's personal attraction. Paul gloried in the cross. He desired to know nothing among the Corinthians but Christ and

him crucified. In the cross we behold the highest manifestation of his character. It was a voluntary death. John 10:17, 18.

1. It was vicarious. He died for others. 1 Peter 2: 21-24; 2 Cor. 5:21.

2. The cross was the altar of universal expiation. 1 John 2:2.

3. In his death he has purchased the gift of the Holy Spirit. John 7:39; Acts 5:32.

In conclusion we have, (1) Incarnation; (2) Expiation; (3) Regeneration; (4) Heaven.

INTIMACY WITH JESUS AND ITS EFFECTS.

BY J. A. THAYER.

TEXT.—"And they took knowledge of them that they had been with Jesus." Acts 6:13.

I. The occasion. We are always much interested in the beginning of things—the laying of the corner-stone of any great institution. The apostles, under the Master's commission (Matt. 28:19; Mark 16:16; Luke 28:47), had just begun to announce the good tidings of great joy to all the world. The power which Jesus promised (1 John 14:16, 17; 16:13; Matt. 28:20; Mark 16:17,18; Acts 1:8) had fully come upon them. The apostles are on trial for their faithfulness to the mission given them, and in our text is the decision of the Sanhedrim.

I. How did they arrive at such a decision? The apostles were illiterate and obscure men, but they worked great results, having healed the impotent man, "a notable miracle," and moreover their works were like those that Jesus wrought, hence they came to the conclusion that they had been with him. We may be with Jesus in such a way, that we shall exhibit to the world the unmistakable evidence of such a fact.

II. It is a mistake to suppose that the apostles had so much the advantage over us in this respect. Peter addresses the Christians scattered through Asia as "having obtained like precious faith with us." 2 Peter 1:1. We may have like precious faith with the apostles. Besides, while the apostles were inspired to preach and write, they were no more inspired *to live* than we are. Jesus promised to dwell with us. John 14:23.

1. One must be introduced to him, must learn of him, his nature, office, character, and ability.

2. This acquaintance must ripen into friendship, love.

3. Imbibe his spirit until it controls our lives and manifests itself to the world. Our associations exert a powerful influence over us. No man can enter into communion with the Saviour without coming forth more like him. This is the reason of his advent among men. He would teach them, impart his virtue, impress his image and ascending "draw all men unto him." By this intimacy then, we surely imbibe his spirit. He is photographed upon our hearts, and so surely, as that our faces give expression to our spirits, so will the spirit of Christ, dwelling in us, shine forth in visible forms before the world.

III. Christians to-day, as the apostles then, are on trial. One of two things is subject of inquiry:

1. The fact of our intimacy; or,

2. The character of Christianity.

If we are unfaithful, one of the two verdicts will be rendered: (1) That we err in professing to be intimate with him. (2) Christianity errs in professing to be a perfect system of morals and religion.

Christians, which shall it be? You cannot escape. You are the representatives of the Lord Jesus. He has commended himself, as it were, to you, and enjoined that you represent him fairly before men, while he has gone to represent you before the Father.

CONCLUSION.

My Brethren: If we are to abide with him forever in heaven, we must become acquainted with him on earth, else in that day when we shall knock instead of the applaudit, "well done," he shall say, "I never knew you."

COMPANIONSHIP OF BELIEVERS.

BY WM. REMSBURGH, (PRESIDENT OF THE
METHODIST
CHURCH OF IOWA.)

TEXT.—"I am a companion of all them that fear thee, and of them that keep thy precepts." Psalms 119:63.

I. Character of these companionships.

1. They feared the Lord.
2. They revered him. 1 Chron. 16:25; Ps. 2:11; 33:8.
3. They loved him.
4. They enjoy his promises. Ps. 33:18; 34:7-9.

II. They kept the precepts of the Lord.

1. Professed faith in him.
2. Exemplified their faith by keeping his precepts.

III. What is companionship?

1. It implies unity, agreement.
2. There is an agreement among believers in Christianity. (1) One God. (2) One Faith. (3) One Baptism. (4) He that believeth in God, accepts Christ, and the Holy Spirit. (5) There is an agreement in their work, in the salvation of men to the glory of God. (6) There is an agreement in their destiny, (a) Deliverance from sin. (b) A home in heaven, (c) Eternal life.

IV. The effect of a sense of this companionship.

1. It will lead to a broad, generous spirit. If we have one father we are children, and if children, *we are brethren*. Rom. 8:16, 17; Eph. 3:15.
2. It will produce a tender sympathy towards each other.
3. It will produce a mutual dependence, as each link

of the chain is dependent upon every other link of the unbroken chain.

4. It will raise our hopes and aspirations as high as heaven, and inspire us to a holier life, as we are linked in companionship, not only to a brotherhood on earth, but to God and his Son in heaven.

FREEDOM BY THE TRUTH.

BY N. E. CORY.

TEXT.—And ye shall know the truth, and the truth shall make you free. John 8:32.

I. 1. Whose Son? John 8:32-36, and 3:16. 2. By whose authority? Rom. 4:23; John 12:32.

II. 1. Free from what? John 8:21-33. Bondage. 2. How free? Gal. 5; 1; Rom. 6:18-21.

III. What is truth? John 14:6; 17:17; Eph. 1:13. Must not corrupt truth by a mixture.

IV. Is it true that truth will make us free? John 8:36. 46.

V. How will the truth make us free? Romans 8:2. 1. Revealed. 1 Peter 1:12; Eph. 3:5. 2. Proclaimed. 1 Cor. 1:21. 3. Hear. Acts 2:14; Rom. 10:14. 4. Understand. Neh. 8:4; Acts 8:30. 5. Believed. Rom. 1:16. 6. Obeyed. 1 Peter 1:22; Romans 6:17. Practiced till death. 7. Enjoyed. 2 Peter 1:11; Revelations 22:14.

THE DIVINE PREPARATION.

BY J. M. HENRY.

TEXT.—Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready; come unto the marriage. Matthew 22:4.

Man's inability to contrive a way or find means of salvation has been proved by 4,000 years of failure. In the gospel we learn now,

1. *That God is willing to save.* John 3:16; 2 Peter 3:9; 1 Tim. 2:4; Titus 2:11.

2. *Christ is willing.* Matt. 11:28-30; Luke 24:40; Hebrews 2:14; John 17:4.

He finished the work his Father gave him to do. This was, (1) To speak all that his Father commanded. Heb. 18:15-19. (2) In manifesting his Father's name to the men he gave him. John 17:6. (3) In dying for sinners. John 10:17, 18; John 1:29; 1 John 2:2; Luke 24:25, 26. (4) He was to rise from the dead. Luke 24:6, 7; Matt. 16:21; 17:22, 23; 20:17, 19.

3. *The Holy Spirit is willing.* (1) The Holy Spirit is a witness. John 15:26; Acts 5:32. (2) The Holy Spirit was to convict the world of sin, righteousness, and judgment. John 16:8, 15. (3) The extent of the Spirit's work. 1 Cor. 2:4, 13. (4) The Spirit invites men to Christ. Heb. 10:15; Rev. 22:17.

On the divine side all things are ready. Men wait in vain for more to be done than God, and Christ, and the Holy Spirit have done, and are doing. They invite now.

GOD'S WILL.

BY A. WILCOX.

TEXTS:—Romans 12:2; Ephesians 6:17; Acts 21:14.

I. *God a person.* 1. The Atheist denies his existence. 2. The Pantheist declares him the soul of matter. 3. Idolatry sees him in a material image. 4. Some affirm that he has no form. Contrary to Scripture. Phil. 2:0; Heb. 1:3; 1 Cor. 4:4. He is a spirit, but spirits have names, identity, form. We pray to a personal God, who sees, hears, and understands.

II. *God's will.* 1. Will is the executive faculty of the mind—true of man and God. 2. God's will in nature is expressed in the laws of attraction, crystallization, and in the movements of the physical universe. 3. In religion it is now in Christ. In the patriarchal age it was oral and traditional. In the Jewish age it was written by Moses and the prophets. In the Christian age it is revealed by Christ, and recorded by the apostles and evangelists, guided by the Holy Spirit. John 20:31; 1 Corinthians 2:11,14; Eph. 3:4. 4. It makes known the conditions of discipleship. Matt. 28:19; Mark 16:15-16; Acts 2:38; Acts 8:37. 5. Also the ground of final acceptance with God. 2 Peter 1:5-11; Hebrews 12:12; Col. 3:1, 4.

III. *God's will as to character is good, acceptable, and perfect.* 1. Some do not come into it from perverseness. Matt. 13:15; Matt. 23:37, 38. Others not enlightened, failing to discern and appreciate it, yield not to it. 1. *Good.* This is the character of God. Includes the best interests of all. Romans 11:33-36; Heb. 5:9; Rev.-22:17; John 3:16. 2. *Acceptable.* From its motives urged—God's glory—our good. Matt. 6:33. Man can

receive it—acceptable—well-pleasing to God—He was pleased with the work of creation, and said "very good." Also with Christ—beloved Son. He is so well pleased with this *will* that it is not to be changed. Galatians 1:8. God well pleased with those who accept. Heb. 13. 3. *Perfect*. Heb. 10. This so perfectly takes cognizance of thoughts, and is perfect in adaptation to our natures. Heb. 4:12; 1 Thess.5:23. 4. We see now perfection in nature, year by year. So, too, in God's will.

IV. *Demands of God's will*. 1. As to the saints—give up bodies. Rom. 12. Be not conformed to Gentile world—Jewish world—or present evil world. Be transformed. Eph. 4:22. 2 Act conscientiously—spirit of Christ—Sanctification. 1 Thess. 4:3. 3. As to the sinner—an immediate and unconditional surrender to the authority of Christ. Receive God's will—adopt it—submit to it. Phil. 2:9-11.

THE FAITH THAT OVERCOMES.

BY J. MAD. WILLIAMS.

TEXT.—1 John 5:1-5.

Overcome what? The world, the flesh, and the Devil. Lust, ambition, vanity- Christ resisted the strongest temptation arising from each of these.

Christ's example. Our conflict is like Christ A in kind though not in degree.

Without. Ephesians 6:11-12.

Within. Romans 7:18-23; Gal. 5:17-21.

The conflict is between the flesh and the spirit, the earthly and the heavenly; the self and the higher self; the Cain and the Christ.

Results. The flesh victorious; then its fruits, self deified; man oppressed; God dishonored; the faith victorious; the law escaped; liberty, purity, love, immortality. One can overcome by faith in Christ.

Power needed. 1. Moral, because the forces at war are moral forces. 2. It is the faith that embraces Jesus of Nazareth as the Christ, the Son of God.

The faith embraces: 1. His life of truth, of love. 2. Of holiness manifest through temptations. 3. His death for sin; his death for us; his death our only hope; his death a sacrifice. 4. His resurrection to bring life and immortality. 5. For our justification; for our hope and pledge of redemption; for a pledge and hope of glory and immortality. 6. Christ his.

THE FAITH OF HIM WHO OVERCOMES.

Tree of life. Lost by disobedience; gained by overcoming temptations. Rev. 2:7-11.

No hurt from the second death. Death came because of yielding to the first temptation. Rev. 2:17.

Christ would not sin for the bread that perisheth. Our old name we reject for a name—a dear name—known only to the Father and him.

Rule of nations and morning star. Be a servant now; overcome ambition. Ignoble and without fame now; conquer vanity now, and your glory then shall be given by the morning star. Chapters 3, 4 and 5.

Robe of white, and an unspotted name. White—fittest for babes in innocence, and brides in their joy; the type of purity. Even the old, despised but redeemed name shall be unspotted in the book of life, and shall be confessed by Christ before God and his angels. Chapters 3, 12, and 21:7.

Has this faith no power? Then why the present conflict between Christianity and Infidelity? All doubters attack Christ. Why the overturning of thrones and empires, for centuries past? Why the progress of the present time?

Christianity is a religion of promise. The anecdote of the persons shipwrecked on the Pacific island. Why the better lives of those who are born again. Why the songs of the redeemed.

OLD TESTAMENT SAINTS.

BY J. OSMOND, (PRESBYTERIAN.)

TEXT.—"These all died in faith." Heb. 11:13.

We are sometimes told that God did not afford those under the former dispensation a knowledge of a future life. This cannot be true of the persons referred to in the text, who are presented to us.

1. As those who exhibited the power of faith in their lives—"they walked by faith."

2. And especially as those in whom this principle was not extinguished by death—"these all died in faith." The essential idea in our conception of faith, is the mind grasping, the heart going out toward unseen things. We find then what was in the *lives* of those referred to by the apostles, which shows that they acted with reference to future reward and punishment. Abel's faith, although less explicit than some others, doubtless showed that he had Christ's work in view. Enoch's translation, as a result of his faith, "walking with God," would directly lead the mind to a future world. Abraham's indifference to the actual possession of the promised earthly heritage. His readiness to give up Isaac. Moses' respect to the recompense of reward; the reproach of Christ. His earnest prayers for his people near the close of his life. Deut. 32:29. The testimony of Balaam. "Let me die the death of the righteous."—*Job*. David expressed confidence in God. His conduct at the death of his infant son, contrasted with his feelings and expressions at the death of his son Absalom. Ps. 16; 73. Elijah's translation. Daniel's

testimony as to the resurrection. With all these incidents, and more direct instruction, it is quite natural and reasonable that we should find in the days of our Lord on earth a general belief in a future, and the resurrection of the dead, and that the more explicit teachings of Christ and his apostles, with reference to the future state of retribution, the judgment of the great day, should be received as a matter of divine authority. Are we living in faith, looking for a city which hath foundation?

GOD'S PLAN OF SAVING MEN.

BY E. B. CHALLENGER.

TEXT.—"For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:3.

I. Exposition of God's righteousness; not his personal righteousness, but his method of making men righteous. God gives to men, according to a plan, their own righteousness, that which they are entitled to by virtue of what they are or what they have done. The text teaches that God has a "plan of saving men." There are many plans, but only one worth anything. The Jews of the text had a plan; they were zealous but mistaken.

1. Mistaken in trying to establish their righteousness by works of an obsolete religion.

2. They were mistaken as to the genius of the Mosaic religion, substituting rigid observance of forms for the spiritual realities of which they were only symbols and shadows. Christ is the end of that religion. Some try to mingle shadow and substance. The Jews embraced Christ and held on to Moses. Some have a plan which is a mixture of human tradition and opinion, with scraps of the true plan. The moralist has his plan.

II. Submission to Christ is God's plan. This granted, we make the following points: Submission must be voluntary and of faith, not of right nor philosophy. Hence the salvation of infants does not depend on church membership. All that need be known is how to submit. You need not understand the philosophy of the plan.

TEMPERANCE.

BY JAMES LILE, (METHODIST EPISCOPAL).

TEXT.—"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1.

The Bible is an old book, written in other languages, lands, and ages. Customs have changed since then. Wrong to try explaining it by customs and manners now prevailing. Go back to Bible lands and times for explanation of difficulties. Particularly is this needful on the temperance question. Wine is mentioned in Scriptures, used at Cana (John 2), commended to Timothy (1 Tim. 5:23). See also Prov. 31:6. (Read it as an irony, to get the true meaning). From these references many excuse use of wines.

The Hebrew language uses *nine* words for "wine." The principal ones are *yayin*, occurring 141 times; *tirosh*, 38 times; and *shechar*, 23 times. The first is a general name, and its use sometimes approved and sometimes condemned. The second refers to the new juice of the grape, and its use is approved. The third is used of wine, the use of which is *always* condemned. See examples of the use of these words as follows:

I. *Yayin*. (1) Approved: Gen. 14:18; Deut. 29:6; Isaiah 16:10; Jer. 40: 10. (2) Disapproved: Gen. 9:21, 24; Deut. 32:33; Isaiah 5:11, 12, 20.

II. *Tirosh*. Gen. 27:28, 37; Judges 9:13; Prov. 3:10; Isaiah 65:8; Zech. 9:17.

III. *Shechar* (used with *yayin*). Lev. 10:9; Num. 6:3; Judges 13, 4, 7, 14; Ps. 69:12; Prov. 20:1; Isaiah 28:7.

Thus, the meaning is usually clear enough in the original, but is not always so in a translation. In Solomon's day neither distilling nor brewing was practiced, hence wine was made intoxicating by drugging or fermentation.

Our text, "*Yayin* is a mocker, *shechar* is raging." The word rendered "raging" means "to be noisy, clamorous, to be disquieted," as Ps. 46:6; Isaiah 22:2; Jer. 4:19. How true to fact. Strong drink mocks, disturbs, makes noise and disquietude. But men have excuses.

1. Some drink for strength of mind or body. But it does not *nourish*, it stimulates, then comes a reaction, weak nerves, dizziness. Here is "mockery." All the "drinks" in common use, even beer, contain alcohol, and are used because of it.

2. Some drink to drown trouble, and drinking does this *for a time*, by making the man a beast. Fatal mistake! Men spend time and money, neglect their business, ruin their health, drive the Holy Spirit away from their hearts, injure and impoverish their families, and corrupt community. Drinking drowns trouble for a time, only to give it a resurrection, and redoubled power. Thus wine is a mocker.

3. Some drink because "society" does. Thus they begin, form an appetite, become drunken. *Then* "society" picks them out. Thus wine mocks the user.

All this supposes pure liquors obtainable, which is not true. Ask any capable druggist or physician, or consult any of the many "barkeepers' guides," and see the myriad ways of adulterating the "beverage of hell," bad at first, but worse when further poisoned with fusil oil, tobacco, etc.

" Strong drink is raging." It kindles a fire in the drunkard, in the family, the nation. It burns up the man on earth, and turns him over as fuel for hell fire.

It "rages" till the family is scattered and wrecked, and, may God save the nation from its fearful curse.

IV- 1. The temperance cause is the cause of humanity. No man is independent. High and low, all are connected. Every human being is your neighbor. Luke 10. The daughter of England's prime minister had a riding-habit made by a poor seamstress. The woman's husband was sick, and the dress being laid on his bed, became infected. The young lady wore it, caught the fever, and died. So we are interested in all our fellow-men. Families suffer, both of the drunkard, and of him who is going to be. Not alone the physical pain of want and abuse, but mental anguish, tenfold worse. Look into the matter, picture it if you can. The drunkard suffers the fever, reaction, thirst, delirium, death. Who can measure this? Should any follower of Christ be unmoved in view of these things?

2. It is the cause of our country. All public resources should be used for the public good, not for the injury of the people. We can see the danger and take steps to avert it, if transportation lines spread disease by infected clothing, small-pox, yellow fever, tainted meat, and Spanish fever in cattle. Capital must not be used to do mischief thus. But (1) the liquor traffic wastes materials, grain, molasses, etc., diverts capital from useful channels, robs us of the labor of makers, dealers, and users. "But it gives employment to many men, to transportation lines." So does piracy. So does horse stealing. The rogues are busy, so are the officers of justice in their pursuit and punishment. (2) Vitiates the quality of work done. Of a drunken lawyer in court—a drunken doctor beside the sick bed—a drunken mechanic at his bench—a drunken legislator, and, if others may get drunk, why not he?—a drunken minister in the house of God. (3) It robs us of morality. Obscenity, profanity, and rowdiness always flourish in a rummy atmosphere, as nowhere else. Without liquor, a first-class

riot is impossible. (4) Robs the nation of thousands of her citizens, who die, commit crime, or become fools through its influence. Yet some say it is a *respectable, legitimate* business.

V. It is the cause of Christ. He came to earth to save sinners; make earth an Eden; fill heaven. *This* makes sinners; earth a pandemonium; fills *gehenna* with the lost.

See the guilt of the rum dealer (Hab. 2:15), then remember the doom of the rum drinker (1 Cor. 6:10), "No drunkard shall inherit the kingdom of God." Think of the prison of the lost, the undying worm, the quenchless fire. *Intemperance fills those dark chambers of death.*

You ask, "What shall we do?" "Touch not, taste not, handle not," for yourself. Frown upon the liquor business. Support for office no man who is known to favor it. Secure prohibitory legislation. Make drunkard factories responsible for the mischief done. As taxpayers you cannot afford to pay money to punish a crime, that but for "license," or "free whisky," had never occurred. In all this work, put yourself on this highest ground. Drunkenness and dramselling are sins against God. Thus work for *God*, and *in a godly spirit*, and you shall not work in vain. God speed the day of your full success in this work.

ELEMENTS OF A SUCCESSFUL LIFE.

BY J. H. PAINTER.

TEXT.—"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

I. *Introduction.*—The most interesting problem to man regardless of calling, is that whose solution determines success. In all enterprises the question is, "Will I succeed?" It is determined before hand that success is possible, by the fact that others have succeeded in the same undertaking, hence, just *how* they accomplished their purpose becomes a question of infinite importance. Every one seems almost instinctively to crave the life of some one as a copy, that has been a success.

Standing at the closings bounds of one's life we hear him say. 2 Tim. 4:6—8. Our hearts instantly say, "Let my end be like his." This introduces us to the study of Paul's life, that we may gather, if possible, the elements whose combination made his end so glorious.

II. *The argument.*—From the text then we collect;

1. He refused to waste time in meddling with dead issues. (1) Fleshly relationship with Abraham. (2) Circumcision. (3) The law of Moses. (4) Phariseism. He predicted success in the life he was then living, of none of those, "Forgetting the things which are behind."

2. He grappled only with present things. (1) Preaching the faith. (2) Committing the gospel to faithful men. 2 Tim. 2:2. (3) Correcting errors in the churches.

3. His grand motive was always in the future. 2 Cor. 4:17, 18; 5:1-4; Gal. 6:9; Col. 1:5; 1 Thess. 3:13, and the text, "Reaching forth unto those things which are before."

4. He was not double-minded. Acts 23:1; 26:4-5, 9; text, "This one thing I do."

5. His plan was zealous and untiring work under the foregoing. Text, "I press toward the mark," (a reference to the Olympic games). For further proof see Acts 9:20—31; 13:5-15, and his letters, etc.

6. He jealously guarded his influence. Rom. 14:13-15; 1 Cor. 8:13; 9:15.

Conclusion.—1. In Paul's life motive was seen through-out.

2. The whole energy of his being was employed in the accomplishment of a *single purpose*.

3. The plan he followed was faithful *work* till death.

4. He kept himself in condition to accomplish the greatest results by preserving his *influence*.

5. Therefore, every successful life has (1) Its motive. (2) Its purpose. (3) Its plan, and hence, (4) Its influence.

Reflections.—1. Men become famous because they do something, not because they believe some peculiar doctrine.

2. The value of the life of Christ to the world rests in what he *did*.

3. We all know Alexander the Great, because he did some wonderful things. We don't know what he believed.

4. There will be no potency in your life for good to mankind, unless you *do* something, though you may believe any truth in the universe. Lord, help us to work!

ADAPTATIONS OF GOD'S LAW TO MAN.

BY W. SPARKS, (METHODIST.)

TEXT.—"The law of the Lord is perfect." Ps. 19:7.

The adaptation of the Scriptures to the wants of mankind. Every person has a rule of right, and a standard of his own, and he tries to bring every other, person to his standard, but the law of the Lord alone is perfect. Man is depraved. The Scriptures alone gives a reasonable history of the origin of human depravity.

I. Man is a compound being, possessing a physical, intellectual, and moral nature.

1. The Scriptures are adapted to man's physical nature.

2. The Scriptures are adapted to man's intellectual necessities.

3. The Scriptures are adapted to man's moral nature.

II. Man is a social being. The Scriptures are adapted to man's social wants.

1. The marriage relation, etc.

2. Parents and children.

3. Servants and masters.

4. Rulers and subjects.

5. Judges and criminals.

6. There is not a case in depraved human nature that the Scriptures are not adapted to.

III. It being true that the Scriptures are adapted to the wants and necessities of mankind, and that they set forth a perfect rule of right, how necessary it is then that we should study them to understand them.

1. Study them at home.

2. Study them in Sunday-school.

3. Study them to learn their precepts and obey their commandments, that we may enjoy their promises.

ADOPTION.

BY R. C. BARROW.

TEXT.—" And if children, then heirs; heirs of God, and joint-heirs with Christ." Rom. 8:17.

The relations we are permitted to sustain to God and his government, can only be understood by us in the light of the relations we sustain to each other and to human governments. God is revealed to us as our Father. We are heirs, and may rejoice in the confident expectation of dwelling forever in our Father's house. We make our children our heirs, and God will make his children his heirs.

I. How do we become children of God? By adoption. Gal. 4:4, 5. In every case of adoption it is understood,

1. That a favor is bestowed.
2. The law of adoption is complied with.
3. The adopted child takes the name of the family.
4. Is entitled to the privileges, and submits to the government of the family.
5. Becomes an heir to the family estate.

II. A favor is bestowed. The rich and powerful adopt the children of the poor and helpless. "By grace are ye saved." 2 Cor. 8:9. We were orphans before God, and he granted us the blessed privilege of becoming his children. John 3:1.

III. The law of adoption. All changes of relation, such as adoption, marriage, and naturalization, are effected by a visible act. The law of adoption is clearly set forth in the commission, and proclaimed by Peter

on the day of Pentecost. The *believing* multitude were required to "repent and be baptized, in the name of Jesus Christ." Acts 2:38.

IV. The name. The name of Christ is patronymic of the family, "Of whom the whole family in heaven and earth is named." Eph. 3:15. The redeemed are named for their Redeemer.

V. Privileges and duties. The children are granted the privilege of appealing to the head of the family for all needed blessings. Matt. 7:21. Duties: A loving obedience to the head of the family in all things.

VI. The inheritance. It is incorruptible, undefiled, and fadeeth not away." 1 Peter 1:4.

THE DIVINITY OF CHRISTIANITY.

BY PROF. A. J. THOMSON.

TEXT.—"No man can do these miracles that thou doest, except God be with him."—John 3:2.

I. *Introduction.* Nicodemus' confidence and the ground of it both admirable.

II. *Argument.* It is proposed in this discourse to offer an argument for the divinity of Christianity founded on the miracles of Christ.

1. Be it remembered there is no dispute that Christ lived,—was a most remarkable man—died on the cross, and was buried in Joseph's tomb.

2. Nor is there any question that the miracles said to have been performed by him, if actually performed, would be abundant proof that God had spoken to the world by him. Let it be admitted that Christ turned water into wine, that he actually walked on the water, calmed the foaming billows of the deep, and hushed the raging winds by his word, fed five thousand men besides women and children on five loaves and two fishes, and took up twelve baskets full of fragments, restored to life and health him that had been dead four days, and it cannot be denied that God was with him and spoke through him.

3. The only question then is whether he really did do the miracles. The objection that miracles are contrary to all human experience, about as weighty as if an inhabitant of the torrid zone should argue that it is contrary to all human experience for water to become as hard as stone.

4. Whether miracles are thus contrary depends on no

man's assertion, on no man's desire, but on the *proof* in the case.

5. The evidence of Christ's miracles: (1) They are self-consistent. (2) Of such nature as to be thoroughly cognizable to the senses of men. (3) Publicly performed. (4) Numerous and frequent. (5) Excited intense interest, and were examined at the time they are said to have been wrought. (6) Preserved in history by persons of acknowledged integrity, eye-witnesses, incapable of being deceived, and having no disposition to deal treacherously with others. (7) No evidence that the testimony of these witnesses was contradicted when originally published amongst enemies invited to an examination of the merits of the testimony. (8) Witnesses numerous, unanimous, intelligent, evidencing their candor and veracity by renouncing their former religion, abandoning their prospects of earthly honor, and submitting to ignominy, persecution, and death. So sure were they, that they staked their lives on the truth of their testimony. (9) The existence of the miracles admitted by the enemies of the performer, the dispute being only to what cause they should be attributed. (10) Further, Christ himself was a miracle, or a maniac—a miracle of egotism or of humility. He claimed to be the Son of God—thought it not robbery to be equal with God; yet such men as Straus, Renan, Theodore Parker, and others who reject his claims to divinity, pronounce him the best man of all the ages, the highest model of religion within the reach of our thought.

Instead of the best man, he is the worst man, or he is divine and the system of religion established by him is divine.

III. *Conclusion.* "If weak thy faith, why choose the harder part?"

VALUE OF THE SOUL.

BY I. P. TETERS. (M. E. CHURCH.)

TEXT.—"Even so, Father: for so it seemed good in thy sight."—Matt. 11:26.

I. *Definition.*—The term soul is one of the most equivocal terms in the Scriptures. It is taken in different and even contrary senses. Its meaning here. Can have but two explications here.

1. It may be taken for life. Matt. 2:20.

2. It may be taken for our spiritual nature. As the Saviour used it. Matt. 10:28. Take it in first sense. How dear is life? *This is a great loss.*

But Christ employs the word *here in the latter sense.* See text. Then by the soul here we understand the *spirit of man.* All of his capabilities of *pleasure, of sorrow, his whole intellectual being.*

II. *The excellence of its nature.*

1. It is capable of knowing, willing, and suffering.

2. Intelligence is the first property of the *soul.* To search, to investigate. To lose the soul in this respect is to sink into ignorance and shame.

This loss is irreparable.

Knowledge and happiness are *inseparable* in intelligent beings.

How boundless the return of thought for the soul to walk amidst the wonders of God.

3. Pleasure does not consist in *sensual* gratification, for while there may be some pleasure in it, yet it leaves a sting of remorse, and is only the pleasure of the reckless adventurer after fortune, who when overtaken by disaster is overwhelmed with sadness. So with the man

that fails to seek his happiness from intellectual and moral pursuits. The loss of intellectual culture, how vast. How perfectly useless to society is the mere groveling sensualist.

III. *The loss of character.*—It outreaches the loss of intellectual pleasure and the loss of time. A misspent life, who can estimate such a calamity, and of a soul that is immortal and will exist through time and eternity.

IV. *It is immortality that constitutes the greatness of the soul*—Endless existence. This heightens the importance of the *text*, as it now enters a changeless state and lives forever. And the doctrine of the immortality of the soul has been conceded in all ages.

Matter is destructible—mind is not. Mind is not material, nor subject to the law of matter.

The soul was created by the power of God. Its forces were originated by Omnipotence, and nothing but Omnipotence can arrest their movements.

V. *Here all things declare the perfection of God.*

1. I see utility in fire and water, and everything adapted wisely to the end, for which it was created.

2. I find only one being whose condition does not seem to agree with that marvelous order which I see in all the rest.—namely, *my soul*.

3. What is this soul of mine? is it fire, air, or eternal matter? Under any notion—I am at a loss to define it. I know—I feel—I am ever propelled by its mighty power.

4. Its aspirations look beyond the boundaries of human probation. It seeks for endless duration. It finds not its *affinities in this world*.

VI. *The value of the soul is seen in what it took to purchase its salvation.*

1. Wondrous price.

2. The soul's redemption clearly reveals its destiny.

CHRIST RESIGNING HIS ADMINISTRATION.

BY J. A. WILSON. (M. E. CHURCH.)

TEXT.—1 Cor. 15:24-28.

Introduction.—There are two ideas attached to the word "kingdom" in this passage. One regards it as the empire of Satan; the other as the empire of Christ. The latter is the one commonly received, and which seems to us the most plausible. The following are some of the truths which the passage regarded in this light, suggests:

I. That the government of our world is administered by Jesus Christ. In the 23th verse, he is spoken of as "reigning," and in the 24th verse as resigning his regal authority. The New Testament is full of the doctrine that Christ reigns over the world; that all regal power is committed to his hands.

II. This doctrine explains several, otherwise inexplicable things, in the history of man.

1. The perpetuation of the human race on the earth. The Biblical doctrine of mediation is the only principle that explains it.

2. The co-existence of sin and happiness in the same individual. We are told here, there is perfect happiness in heaven; and we can understand it, because there is perfect holiness there. We are told there is perfect misery in hell; and we understand that too, because there is unmixed depravity there. Here there is sin and happiness; comparative holiness and great suffering. The mediative government is the only principle that explains it.

3. The offer of pardon and the application of remedial influences to the condemned and corrupt. Under a right-

cous government, how is this to be explained? We answer only on the grounds of Acts 5:31.

Again—That Christ administers the government of our world in order to put down all human evils. There are two classes of evils referred to.

1. Moral. "All rule and authority and power." Sinful principles are the moral potentates of this world. Eph. 6:12.

2. Physical evil. "The last enemy that shall be destroyed is death." Death is the issue. The totality of all physical evils.

Again—That when these evils are put down Christ will resign his administration, into the hands of the everlasting Father. The time will come when moral evils shall be entirely exterminated from this earth; and when death shall be swallowed up in victory. Then comes the end. Patriarchalism had its day; and we may regard Abraham as delivering up his administration to Moses. Judaism fulfilled its mission, and Moses, in company with Elias, the preacher of law, is seen in the mount of transfiguration, delivering the administration over to Jesus Christ. Matt. 17; 1-9. Mediation is having its day, and when it shall have realized its designs, Christ will deliver up his administration to the Father, the fountain of all authority and power.

IV. That when Christ shall have resigned his administration, "God will be all in all." What does this mean? It does not mean that there will be a dissolution of the human and divine in the constitution of Christ; nor does it mean that Christ will lose any part of his influence in the divine empire. Christ will ever rise in the esteem and devotion of all who have been saved by his grace. Nor does it mean that God will become something different to the universe in general than he has ever been. To the unfallen districts of his vast kingdom, he has ever been "all in all." Two thoughts will illustrate this.

1. He will treat all men after this, on the grounds of

their own moral merits. Every one shall "reap the fruit of his own doings." The righteous saved, the wicked damned, and God's eternal government approved." All good men will realize the absolute *One* as they never did before. He shall appear within them, as the central orb, revealing everything in the light; uncovering the infinite above and the finite beneath, making the finite manifest and glorious, in the conscious light of the infinite.

YE SHINE AS LIGHTS.

BY J. L. PARSON.

TEXT.—"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world: Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."—Phil. 2:15, 16.

Introduction.—Jerusalem church was scattered everywhere by the persecution. Acts 8; 1-4. Thereby the gospel was preached and churches established in many other places. But why multiply Christians and churches in different parts of the earth? Because they are the light of the world.

I. What is light? See Webster. Two scientific theories of light—corpuscular and wave theories. All that science can say with certainty is, it is that which renders objects visible to the eye. Hence its metaphorical and scriptural meaning is, that which makes manifest. Eph. 5:13; 2 Cor. 4:4; Psa. 119:130.

II. God is the source of all light, both in nature and in grace. 1 John 1:5.

1. Light is pure, hence it is a symbol of knowledge and virtue.

2. Darkness admits of all mixtures and impurities, hence it represents ignorance and vice. Eph. 6:12; 5:8; Col. 1:13; Luke 22:53.

III. When in the world, Jesus was the light of the world. 2 Cor. 4:6; John 1:4-9; Luke 2:32. God's revelation was made through him. His word gives light. Psa. 119:130.

IV. In the absence of Jesus from the world, his dis-

ciples are the light of the world. Matt. 5:15; Phil. 2:15. Church is the candlestick. Rev. 1:20. Light-bearer.

1. How do the disciples shine as lights?

(1) By doing good. Matt. 5:16. As the light of the sun may be obscured by clouds, so the light of our lives may be obscured by clouds of evil deeds.

(2) By holding forth the word of life. John 1:4. God has placed the sun in the heavens to give light and heat to the earth; so he has placed the church and the gospel here to enlighten the moral world.

2. Church may be compared to a lighthouse at the entrance of a harbor.

3. Light dispels darkness; so the presence of the light of the gospel will dispel moral darkness; and as the wild beasts flee to their dens at the breaking of morning light, so will wickedness flee away from the *light of God*. Hence the importance of a godly life, of planting Sunday-schools and churches, and of faithfully preaching the gospel of Christ. John 3:19-21; 2 Cor. 4:4-6.

POWER TO BECOME GOD'S CHILDREN.

BY G. P. SLADE.

TEXT.—"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12.

1. 1. Notice negatively how the power is not received. (1) It does not come through pious parents, "Which were born not of blood," (John 1:13); "God is no respecter of persons. (Acts 10:34); and it is only because our parents *assist in forming good habits* that we have better advantages. It is what we acquire, not what we inherit, that gives the advantage. The children of Peter, merely because they were his children, had no more favor with God than the children of Judas. "Not of blood." (2) Neither do we receive the power because our parents desire that we should. "Nor of the will of the flesh." John 1:13. (3) Our friends, nor any other person, can of themselves do anything to make us the children of God. "Nor of the will of man." John 1:13.

2. Affirmatively. The power of God's will. John 1:13. (1) We receive the power through belief on the name of Jesus Christ John 1; 12; Gal. 3; 26. (2) This is God's will. John 3:16; Gal. 1:4. (3) The power is given to them that believe on his name. John 1:12.

II. The power. Define power. *Ezousian* (power) in our text is defined by Groves: "License, power, liberty, law, permission, scope, indulgence, right, title, jurisdiction, privilege, government, authority, control, dominion," etc —by Donnegan: "Power or means, right, privilege,

permission, authority," etc.—by Greenfield: "Power, ability, privilege," etc., as used in the following texts: Matt. 9:8; 10:1; John 10:18; Acts 5:4; John 1:12. This word was used in the sense of "ability," also in the sense of "authority," "right," or "privilege." The Latin word is "*potestas*," ("*potestakin*,") defined "power," "ability," etc. The Greek word, in its various forms, occurs 102 times in the New Testament, and is rendered "power," 60 times; "powers," 8 times; "authority," 29 times; "jurisdiction," and "liberty," once; "right," twice; and "strength," once, as can be seen by reference to the following passages: Matt. 7:29; 8:9; 9:6-8; 10:1; 21:23; Mark 3:15; John 1:12; 10:18; 19:10; Acts 8:19; Rom. 9:21; Rev. 11:6. This word is also used in the sense of "ability," in the following passages: Acts 8:19; Matt. 9:8; Mark 3:14, 15; Rom. 9:21; 11:6.

1. Negatively. (1) It is not faith, for by belief on his name we receive the power. John 1:12. (2) It is not the Spirit of Christ, for we receive his Spirit because we are sons, not to make us sons. Gal. 4:6. (3) It is not-physical power, for "God hath chosen the weak things of the world, to confound the things which are mighty." 1 Cor. 1:27-29.

2. Affirmatively. (1) It is knowledge imparted through the preaching of the gospel. Rom. 1:16; 2 Peter 1:3. (2) This knowledge is the condition upon which God grants repentance and remission of sins. Matt. 28:18, 19; Mark 16:15, 16. Notice, repentance and remission of sins were to be preached in his name among all nations. Luke 24:47. All nations were to be taught. Matt. 28:19, The gospel was to be preached to every creature. Mark 16:15. It is evident that the gospel is the knowledge that God will pardon us, upon the conditions contained in its proclamation. The disciples so understood. Acts 2:38. (3) The disciples were promised power to impart the knowledge, after they

should receive the Holy Spirit. Acts 1:8. This power was the gift of tongues. Acts 2:8. They could not impart the knowledge of the terms of pardon without the power to speak so as to be understood. 1 Cor. 14: 9; Acts 1:6-8. The power to become a child of God, was the knowledge that God would pardon and give his Holy Spirit to the obedient. Acts 2:38-41; 5; 32.

III. Power can only profit those who use it. Only the power to become sons is given. We are not *made sons*, we must become sons.

IV- God gives (his knowledge as power through his apostles. John 17:20, 21; Luke 4:47, 48. Angels will not impart it. Acts 9:6. Jesus gave his disciples the words his Father gave him. John 17:8; 14:26.

MARRIAGE A TYPE OF THE CHURCH.

BY PROF. A. J. LUCAS.

TEXT.—Ephesians 5:22-33.

1. The woman was taken from the opened side of man; hence, bone of his bone, and flesh of his flesh.
2. But *one* man was created, and *one* woman was given him for a wife.
3. As the woman was derived from the man, so the name "woman" is derived from the name "man," and no one has a right to change it.
4. There is but one crime for which the wife can be lawfully divorced from her husband. Differences may arise, but these differences may and ought to be adjusted, and reconciliation effected. But when the *one* offense is committed, no reconciliation is desirable, nor is it possible without sin, for "He that is joined to a harlot is one body" with her.

Application.—One man, one woman—one Saviour, one church.

The man was created, and his side opened in order to create the woman. So Christ came and suffered before the church could be formed. Hence the language, "Upon this rock will I build my church; but "tell no man that I am the Christ till I be risen from the dead."

"Man," "woman"—"Christ," "Christian."

But one crime justifies divorce—but one sin necessarily excludes from the kingdom of grace and glory. This crime once committed has no forgiveness. Hebrews 6:4-6; 10:26.

Reflections.—The institution of marriage forever precludes the practice of polygamy.

MARRIAGE A TYPE OF THE CHURCH. 287

The wife is known by the name of her husband, and he will recognize her by no other. So Christ has honored the church by imparting to her his own name.

If she denies this name, or repudiates it by taking upon her the name of another, she denies her lawful husband, and has not the slightest ground for hope that she will be recognized by the bridegroom when he shall appear. Rev. 21:9; 19:7, 8.

DIVES AND LAZARUS.

BY PROF. A. RUBELT.

TEXT.—Luke 16:19-31.

Both on account of the transcendent importance attaching to this portion of Scripture, and of the various, yea, opposite interpretations of it by scholars and religious parties, it would have been best to give a translation of it as nearly literal as the idioms of the two languages admit; but this, space would not allow. (See literal translation.)

The only question as to the teaching of this Scripture is, whether the language is to be taken literally or figuratively, or partly figuratively and partly literally. Those who contend for the figurative character of the language must show why the literal meaning is not admissible, it being a universally recognized law of interpretation to take any text or portion of Scripture literally if cogent reasons do not forbid it.

We are, indeed, told that the whole cannot be taken literally, because some portions forbid this, and that therefore the whole must be taken as a figure. So we are told that there must be natural fire assumed; that the soul or spirit of the rich man (or what is called the rich man) must have had a tongue, etc, while his body was lying dead in the grave. Physiology and psychology may refute this position to the satisfaction of any candid enquirer, without even the Scripture. As a man often feels pain in a limb that was amputated many years before, so the self-conscious personality may feel pain in any part of the body, though the body lies dead and invisible in the grave. But what is the reason that some parties are so determined to deny the literal character of the lan-

guage? Because they have chosen positions which cannot stand a moment, if our Scripture is either wholly or in part literally true. In this case two propositions are taught in the text, either of which is absolutely fatal to the one or the other of the positions referred to.

If the language is not wholly figurative, it teaches the self-conscious continuance of man after what is called death, by the possibility or reality of suffering by this self-conscious agent, or being. If the first proposition is true, the teaching of a sleep of the soul between death and the general resurrection is false; if the second proposition is true, the doctrine of others that all men go to heaven immediately after death, irrespective of their moral character, is evidently equally false.

The believers of more comprehensive views, have felt the force of these considerations, and have accordingly denied either the genuineness of the text, or its authenticity. They have maintained that the whole passage is either an interpolation by a later hand, or that Luke's whole record is the work of an Ebonite; because, they say, the rich man is sent to a place of torment, solely because he was rich; and Lazarus to a place of comfort, solely because he was poor; a position which, if true, would of course destroy the authoritative character of the whole gospel.

We meet these positions by simply stating, that this Scripture is as really and fully a genuine part of the whole as any other part; and as to the second position we say, that it is based on a misconception of the text. The rich man does not suffer because he is rich, but because he had denied in his life-time all the works of his higher nature; had lived as if his last breath would destroy his whole existence, and had thereby given a bent to his whole being that felt unspeakably miserable and wretched, where all sensual enjoyments ceased, and his higher nature pressed its claims, while there was no probability of ever satisfying them. Whoever will meditate

on the condition of a consummate worldling in a self-conscious state after death, will understand at once that divine revelation and science meet here in harmony, the latter predicting his fate as being necessarily what inspiration represents it to be.

Thus all objections, from whatever source, can be satisfactorily met, but this is not all. The very nature and scope of a parable forbid an interpretation or construction such as Materialists or Universalists put upon the text. For what is a parable? The conveyance of any higher or spiritual truth by means of well known natural or sensuous objects. The object to which the higher truth is conveyed, or which is made the vehicle of the higher truth, must of course be literally true, or the whole would be an unintelligible, meaningless jargon.

Take the parable of the sower. The sower and his sowing, as well as the fruits of his sowing, are realities of which common sense forbids us to doubt even a moment. The parable of the ten virgins is based on an every day occurring event. The parable is in fact a modified simile, or metaphor; as the foolish virgins, so many professed Christians; as the foolish virgins fared, so the merely nominal Christian will fare. So in the case before us; as the rich man fared, so all like him will fare. Hence if we could admit that the relation of Jew and Gentile to the Messianic kingdom were set forth in our text, the two great propositions, that man continues as a self-conscious being after death, and that some characters suffer after death, would not be impaired at all. Whoever takes the Bible as a revelation of the divine will concerning man, must admit these two propositions, and it will be genuine wisdom to draw the legitimate inferences from these.

THE RIGHTEOUS AND WICKED.

BY T. V. BERRY.

TEXT.—Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him.—Isaiah 3:10, 11.

1. The Bible portrays human character.
2. It calls men righteous, wicked, saints, and sinners, godly and ungodly, etc.
3. What is the ground of these distinctions? Is it not moral character? Conformity, or non-conformity to the law of God? There is nothing so truly belongs to a man as his character, because he makes it himself. Hence nothing for which he is so responsible to God.
He is not responsible for his height, might, complexion, etc.
4. It is a mistake to suppose that God infuses righteousness into one man and withholds it from another. Nor is this distinction to be traced to an unalterable decree of God, which takes effect independently of the will of the recipient. 1 John 3:7.
5. God calls things by their proper names, and classifies on righteous principles. But this distinction may be eternal.
6. Death removes the distinction between the poor and the rich; between master and servant. Cuts tender cords—but has its power in impotent weakness—driven back by the oracle. Rev. 22:11.
7. There are some things which God cannot connect,—a life of sin and the joys of heaven.
8. The rejection of the gospel and ruin are indissolubly connected.

9. " Say ye to the righteous," etc—Text.
 - (1) It will be well now.
 - (2) It will be so in death.
 - (3) It will be so in the judgment.
10. " Not well with the wicked."—Text
 - (1) *Not well now.*
 - (2) Not in death.
 - (3) Not in eternity.

CHRIST OUR PASSOVER.

BY D. C. CHRISTNER.

TEXT.—1 Corinthians 5:7, 8.

1. The central idea of the text is,
 - (1) The *Christian's passover*.
 - (2) The *character of its participants*.
2. The word "leaven" has reference,
 - (1) To *the incestuous person*—in particular.
 - (2) To qualities of heart—in general.
3. The word *passover primarily* means "a passing over—sparing—deliverance from punishment and calamity."
4. In the Scripture the word is used,
 - (1) For the Paschal Lamb. Ex. 12:21.
 - (2) For the Paschal Supper. Num. 33:3.
 - (3) For the seven days feast. From the 16th, to the 2nd of the month, it is as in John 18:28.
 - (4) For Christ. 1 Cor. 5:7.
5. The Jewish passover was retrospective of what we had in the Patriarchal, and prospective of what we have in the Christian institution.
6. By comparing the *facts of the type and antitype* with their antecedents and consequents, we have the following, viz.:

Type.—(1) Moses was sent to the Hebrews with "tidings of great joy—"

 - (2) The Paschal lamb was slain.
 - (3) The stillness of the Sabbath quiets the nation.

Antitype.—(1) Christ was sent with "the glad tidings of the kingdom of God."

(2) Christ, "our passover, was sacrificed for us."

(3) The *last Jewish Sabbath* was kept in the *silence of the tomb*.

(4) The "first ripe sheaf" is waved before the Lord, on the morrow after the Sabbath.

(5) The Pentecost follows, fifty days later, on which the law was given from Mount Sinai. Acts 2:38-41.

7. By comparison of *specifications* we have the following, viz.:

Type.—(1) The *place* of acceptance. Exodus 20:24, Deut. 16:6.

(2) None but *circumcised* and *clean* persons were admitted to the feast, *by the law*. Num. 9:1-13.

(3) In coming to the passover, they were not to come empty. Deut. 16:16, 17.

8. Application of the text. Rev. 3:20.

CHRISTIAN UNITY.

BY G. L. HARNEY.

TEXT.—John 17:20, 21.

1. The above, like all the words of Jesus, are for our understanding. No oneness is, therefore, referred to, that we cannot understand.

2. All we know of the nature of Christ, beyond his appearance in human flesh, has been revealed in his words or works. By these alone, then, can we learn in what that unity consists.

(1) We are taught that they were with each other before the world was. John 17:5; 1:1-5.

(2) We know, also, that God created the heavens and the earth. Gen. 1:1. We conclude that God, as *creator*, and Christ, as *agent*, made all things. This is also confirmed by the following Scriptures: Hebrews 1:1, 2; Ephesians 3:9.

(3) In the work of Redemption they appear in the capacity of offices, yet more distinct. He came by command of the Father. John 17:18. All he did was the work of obedience. John 6:38; Phil. 11:8. As a son, as a saviour, as an apostle and high priest, he was obedient, even unto death, to God's will. Power was given into his own hands. He could have lived a different life. *He himself* took our nature upon him. Heb. 11; 16. He took upon himself obedience and its consequences. These things lead us to the conclusion that Divine unity consisted, not in person, nor in office, nor in power, but in *will*.

3. Unity of will, logically necessitates unity of inter-

est, unity of love. In fact, one is the other. Unity of will is unity of interest. With God, Christ, and Christians, to will is to love; to love is to will, at least so far as our conception is concerned; and to love is to obey. 1 John 5:1-3. Hence, a unity of will necessitates harmony of action.

4. Christ obeyed willingly, lovingly. He and his Father worked to the same end, yet not in the same way.

5. Christians are desired to be one, as the Saviour and his Father are one—one in will. Hence, the significant prayer, "for all them which shall believe on me through their word." Words appeal to our understanding, to our will. Their (the apostles') word is the word of God. It is preached by preaching the gospel. 1 Peter 1:25. The gospel, the word, convinces, convicts, persuades, makes us will. In willing we obey. In obeying we are purified, saved. 1 Peter 1:22. Hence, the gospel is the "power of God unto salvation."

6. As Christ obeyed his Father, we obey Christ. There is one word, one gospel; its effect is one faith, one will, one obedience, (in the sense of unity.) The first manifestation of that will is obedience to the first positive command; the second will not do. In the first, the Divine and human wills meet as one. In hearing the one gospel we have the one faith, obey the one command, are translated into the one body. Gal. 3:27, 28.

Now we are in Christ, Christ is in us; Christ is in God, God is in Christ. We are therefore in God, and he is in us. His spirit is therefore in us— There is one body and one spirit. Eph. 4:4-6. If this spirit remain in us, it will keep us unto salvation. 1 Peter 1:5. We harmoniously will walk in God's commandments, obedient even unto death, as Christ. Phil. 2:5-9.

7. The gospel is in keeping with the life and character of Christ. He had the gospel preached to save. He worked for salvation. We, through the same spirit, by

holding up the one gospel, work for the same. We are one with Christ. 1 Tim. 3:15. At every turn in life, under every difficulty, he made opportunities to do good to men. So shall it ever be with his true followers. The settlement of the question of church unity, settles every question pertaining to the Christian life. Then shall be no question of baptism, confession, or repentance, for the one body shall hold up the one faith, and the one word; shall preach the one doctrine, in obedience to the one Lord, and men shall accept the one baptism into the one Christ.

Then shall be no question of church, or Christian union, for we shall all be one. Then shall be no question of church dependency or independency, for Christians shall all be one in will, in purpose. Nor questions of plans of church work, for the example of Christ will be before all; all will be in him. Nor questions of individual duty, for all shall read and obey the same word. Galatians 5:22-23.

SONSHIP.

BY JAMES E. GASTON.

TEXT.—For as many as are led by the Spirit of God, they are the sons of God. Romans 8:14.

1. Importance of the question, "Am I a child of God?" All our privileges, honors, and blessings depend upon our relationship. "If children, then heirs." Rom. 8:17.

2. The sense in which the term "son," or "child" is used in the passage—not of creation, or generation, but "adoption."

3. The text, "led by the Spirit," must mind the *things* of the *Spirit*. The things of the Spirit are "spoken things." See 1 Cor. 2:11-14. Also see list of the things of the flesh and Spirit. Gal. 5:18-25, "If ye be led by the Spirit, ye are not under the law."

4. *Application*.—"If children, then heirs." Romans 8:17. It is invaluable—a most princely fortune. Without it we are bankrupt, paupers. Though rich as Caesar in worldly treasures, we are poorer than Lazarus, and ruined in the fortunes of a mysterious, a god-like nature; better never have been born. "Heirs, and joint-heirs with Christ." What are his possessions? "The unsearchable riches of Christ." Eph. 3:8; 1 Cor. 8:6; Col. 1:16-20; John 3:35; 16:15. Take also the following schedule, 1 Cor. 3d chap. "All things are yours, whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours." Again take Peter's description of it. 1 Peter 1:4.

COMPLETENESS IN CHRIST.

BY P. M. KIRKHAM.

TEXTS.—Col. 2:10; 1 Cor. 1:30.

What Christ is. Rev. 1:8. So we may say with the poet:

"Thou art the first, and thou the last,
Time centers all in thee;
Almighty Lord, who wast and art,
And evermore shalt be."

He meets in his office and work the *helplessness* of our race, which everywhere manifests itself in the three-fold character of *ignorance*, *guilt*, and *mortality*, and by this the text is verified, and we are *complete in him*."

I. *Our Ignorance*.—Without divine instruction we are ignorant,

1. Of our origin,
2. Of our nature,
3. Of our destiny,
4. Of God's attributes,
5. Of his purposes towards us,
6. Of the condition of pardon and justification,
7. Of the means of securing it.

Now these wants are all met in Jesus, who is made unto us "wisdom," etc.—Text.

He is the great Teacher in whom is infinite wisdom. His words are truth. John 17:17.

II. *Our Guilt*.—1, All under condemnation. Both Jews and Gentiles are guilty before God. Rom. 3:10-18. Such being our condition without Christ, we are in need of *righteousness* and *sanctification*.—Text.

2. Two grounds of righteousness or justification.

(1) The righteousness of the law. The law was not given for the purpose of giving life. Gal. 3:19; Rom. 3:20; 7:7; 4:15, "So then according to the deeds of the law, there shall no flesh (human beings) be justified (made righteous) in his sight." It must then be upon some other principle than that of obedience to law, that man is to be saved from the guilt and condemnation of sin. Law is merciless. Heb. 10:28. Its utterances are "obey and live," or "disobey and die." Also James 2:10. Hence no one can hope to be counted righteous on the principle of perfect obedience to law, The Christ—the God-man—alone of our entire race, has rendered a *perfect* obedience to all the requirements of law. The angels in heaven are innocent in this regard. Psalms 103:20. But, thanks to God, there is a plan of righteousness or justification without law; and it is,

(2) The righteousness of faith. Rom. 10:4; 2 Cor. 5:21; Rom. 8:1-4. The all-important question, then, with every one who is out of Christ, should be, "How may I get into Christ?" or "How shall I come into possession of the righteousness which is in Christ?" The answer is found in Galatians 3:26, 27. When we come into Christ we become the "servants of righteousness." Rom. 6:17-22. Being now freed from the law, and our personal guilt and condemnation removed, we have our fruit unto holiness, that the end may be everlasting life." Faith, repentance, and baptism are not the works of the law, but they are the gracious means that have been ordained whereby we may *appropriate* the righteousness of Christ. But in order to form a character that is Christ-like, we need,

3. *Sanctification*.—Not only is Christ made unto us "wisdom," and, "righteousness," but he is our "sanctification." It is through him that we are enabled to "perfect holiness," to become "partakers of the divine nature, 2 Peter 1:4. We do this through all the agen-

cies and instrumentalities vouched-safed to us in the gospel. The term "sanctification," or "sanctify," is used in two senses in the Scriptures:

(1) To set apart, or separate to a holy use. Genesis 2:3; Ex. 13:1, 2; 1 Cor. 6:11.

(2) To purify, to cleanse, to make holy. 2 Cor. 7:1; Rom. 6:19; 1 Thess. 4:3. These last are from the same word in the original.

III. *Our Mortality*.—1. Christ our "redemption." "The Word was made flesh." John 1:14; Heb. 2:14, 15. He has paid the price of our ransom in his meritorious death upon the cross. Eph. 1:7; 2 Corinthians 5:21.

2. He will at last deliver our bodies from the grave and the power of death. Rom. 8:23.

3. This "completeness in Christ" is the Christian's glorious hope that his body shall at last "be delivered from the bondage of corruption," through him who has conquered death and the grave, and will be made incorruptible and immortal like his glorious body, and dwell in his presence, where there is fullness of joy.

"A hope so great and so divine,
May trials well endure;
And purge the soul of lust and sin,
As Christ himself is pure."

So let us, like Paul, be "willing to count all things but refuse that we may win Christ, and be found in him." Phil. 3:8; Col. 3:4. Then we will realize the truth of the text.

NECESSITY OF JESUS' BLOOD.

BY W. G. SPRINGER.

TEXT.—In whom *we* have redemption through his blood, the forgiveness of sins, according to the riches of his grace.—Eph. 1:7.

ADMITTED FACTS.

1. The God Idea. The God power. His universal authority.

2. Man's accountability. His sin, and forfeit of Heaven.

3. Man must be reconciled and pardoned, or not saved.

4. Pardon is a governmental term; and involves all the attributes of good and just government,

Statement of these Attributes.—1. Best interest of the government,

2. Greatest good of its subjects, both loyal and disloyal.

3. Out of these grows the necessity for a law of pardon for offenders, banishment of extreme treason.

4. Such pardon must be deemed the best the government could do to secure the reconciliation of all the subjects and vindicate the righteousness of the king.

Application.—1. God's truth, love, and mercy give pardon to the sinner.

2. While his righteousness, love, and justice extend to all the loyal.

3. The end secured is reconciliation.

Negatively. Then pardon must be *ex parte*.

1. God could buy our pardon with boundless wealth

But angels are not bankers; there is no treasury to receive the payment and acknowledge satisfaction.

2. He could pardon by mere authority, or by simple mercy, or by boundless love; but not by one or all of these except in such a manner that the justice of it would be seen, and the good of all the loyal secured.

3. He could cleanse his sanctuary by annihilating all sinners or banishing them to endless misery. But he would not be vindicated in so doing.

4. Punishment for all sins in the flesh, as we pass along to secure the ends of pardon would be *exparte*. It would exclude the mercy of pardon entirely, and fail of reconciliation. It would make void the blood of Christ and the types of 4,000 years.

5. Irretrievable death must fall on the finally impenitent, to separate them from the good, or heaven would be a failure.

Affirmatively.—1. The object of pardon does much to show its kind. That object is, to purify and reconcile the hearts of sinners. To fit them for the bliss of heaven.

2. Clearly, then, such means, and such only, as the angels and intelligent immortals will heartily approve, are admissible. The sinner covered with blood and treason, bows before God and begs his pardon. Here is an extreme case. He must be forgiven or banished. He cannot repay the blood and treason gained by fraud, and wasted in wantonness.

Angels are gazing upon God as he deals with this sinner. Clearly, if this extreme case can be pardoned, it must be done by an extreme remedy,— such is the voice of all known laws.

Such a Remedy is Christ Jesus.—On the cross, he possessed both divinity and humanity. He made an offering of both (as far as possible.)

Divinity, the dearest thing in heaven. Our life blood,

most precious thing on earth, both freely given to redeem the sinner.

What more could be given? The gift is exhaustive of the treasures of both earth and heaven. Angels could see nothing more that God could do to justify himself in extending mercy to the sinner. The stars sing together, the sons of God rejoice, and angels rejoice to see the sinner bow and receive this pardon.

Finally.—1. The result of this pardon proves it to be the only sufficient one that could be framed out of the materials of the whole universe. Before this extreme goodness of God, this impotent sinner bows, buries his face in the depths of his sin and shame. Conviction rends his heart asunder, agonizing reverence for God fills his soul, his unbounded faith in Jesus his Saviour fills his heart with such pungent repentance, that he is more than anxious to confess to God, and all who have been injured by him, and implore the forgiveness of all. He is thrice ready to obey all the commands of his Saviour, and restore to all as far as is in his power. His heart is full of reconciliation to God and to all who love Jesus.

2. God becomes better known. This final opportunity for his exhibition, brings out in glowing light all his attributes. His glory pours itself fully into this matchless wisdom and boundless love, and his very name becomes the theme of endless praise.

3. At the same time the tenancies of heaven are become better known. The lovely angels rejoice at this pardon. Thus the spirit of our heavenly brethren, with whom we are to live forever, is revealed.

4. It reveals heaven also. For while our hearts, as we stand around this forgiven sinner, are full of the joy of reconciliation, the rainbow of heavenly bliss touches the place where we stand, and faith lifts us to heaven.

REPENTANCE

BY N. E. CORY.

TEXT.—Luke 13:3-5

Preface.—How and when perish? Luke 13:12.

1. *Does God require repentance?*

If a man could die in his sins and go to heaven the same as a righteous man, then repentance would not avail anything. But the following Scripture³ show that God requires repentance: Ezk. 14:6; Mark 1:15; 6:12; Luke 24:47; Acts 11:18; 20:21.

2. *Who are subjects of repentance?*

The sinner and *J* all men. Luke 5:32; 2 Peter 3:9.

3. *What is repentance?*

It is not godly sorrow alone, but it is the *fruit* or *result* of godly sorrow, 2 Cor. 7:10, and comes after faith.

4. *What leads us to repentance?*

Not sickness nor the death of friends, but the goodness of God. Rom. 2:4. Other things may lead us to the consideration of God's goodness, but that leads us to repentance.

5. *How are we to manifest our repentance?*

Matthew 3:8; Acts 16:33; 26: 20. Just like we would forgive each other here of a wrong done us. By acting different and better toward the offended party.

6. *Of what benefit is repentance to us?*

It changes our actions, and is allied to remission of sins. Mark 1:4; Ezk. 18:21-30; Galatians 2:12-14; Luke 15:7; 17; 3.

7. *Why repent?*

Acts 17:30, 31,

THE KINGDOM OF GOD.

BY J. B. ROTHERHAM, (LONDON, ENG.)

TEXT.—Matthew 24th chapter.

1. God's kingdom in type;—Israel under David and Solomon.

2. God's kingdom in prophecy;—Psalm 3 2:62; Isa. 60; Deut. 2 and 7.

3. God's kingdom in mystery.

The mystery of temporary rejection. Matt. 21.

The mystery of obscuring and admixture. Matt. 17.

The mystery of unforeseen delay. Luke 19.

4. God's kingdom in manifestation. How manifested—

(1) Christ will appear.

(2) His saintS will be revealed.

(3) Opposition will be overturned.

(4) Fulness of the seasons will be accomplished. Luke 19; Rev. 11.

When manifested?—Practical suggestions.

1. "We are called upon to receive the word of the kingdom.

2. To become sons of the kingdom.

3. To realize its inward power. Rom. 14.

4. To prepare for its manifestation. Luke 19.

5. To hasten its approach. 2 Peter 3.

THE TREASURES OF EARTH AND HEAVEN. 257

THE TREASURES OF EARTH AND HEAVEN.

BY C. P. EVANS.

TEXT.—Matthew 6:19-21.

The whole tenor of Scripture teaching with reference to a future life of happiness, is opposed to the method generally pursued for the acquisition of great wealth in this world.

1. The treasures of this world are uncertain as to their attainment, from the fact that in the affairs of this life there is nothing certain until we have it in actual possession.

2. Unsatisfying in their nature, from the fact that while men have energy and ability to labor they are not satisfied with what they have. Ezek. 7:19; Prov. 11:4; Zeph. 1:18.

3. Demoralizing in their tendency, from the fact that the treasures of earth are blinding in their tendency, deadening the finer sensibilities of the heart. Eccl. 5:13; Prov. 11:28; Psalms 52:7; 9:6, 7; Mark 10:24; Luke 12:16-21; 18:24.

4. Short in their duration, from the fact that human life, at most, is very short. Psalms 39:4-6. The treasures of heaven are,

- (1) Certain as to their attainment.
- (2) Satisfying in their nature.
- (3) Moralizing in their tendency.
- (4) Everlasting in their duration.

Conclusion.—The part of wisdom will be to make choice of the true riches that will insure eternal life,

THE LAW OF PARDON.

BY E. L. FRASIER.

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

Sow does God pardon? How make it known?

1. "What is pardon? It is simply withholding the punishment due.

Illustration:—A man steals a horse, is arrested, tried, found guilty, and sentenced to ten years in the State's prison. A petition is signed by numerous citizens, is sent to the Governor, and he is pardoned. What does he do for him? Nobody forgets the theft; the fact is not removed; he simply withheld the punishment.

2. How is the fact of pardon communicated? There are two ways in which we can receive the evidence of pardon. God can speak to us. God can give us conditions, coupling with them a promise of pardon.

3. Has the law of pardon ever been changed? Yes, the law of pardon has been changed. Text.—" For the priesthood being changed, there is made of necessity a change also of the law." What law? Not moral law; that never changes. Not the command, "Honor thy father and mother," etc. It was a law that had to do with the priesthood; the law of expiation.

4. The changes in the law of priesthood, or pardon.
(1) Patriarchal priesthood. The father, as head of the family, was the priest. When one sinned, he brought his offering to the head of the family, and he, as priest, made the offering.

(2) The priesthood was changed. The Levitical priesthood succeeded the patriarchal. Under this priesthood

the chosen priest acted for the nation. When one sinned he was directed by the law to select a victim of a certain description, and to bring it to the door of the tabernacle, or temple, and to lay his hands on the head of his victim and confess his sins, God promising to forgive.

(8) The Christian priesthood succeeded the Levitical. When was Christ made Priest? Heb. 7:13, 14. When he entered the Holy of Holies, and offered his own blood. Now look for the change in the law. Who was authorized to proclaim it? Matt. 28:18, 19; Mark 10:15, 16; Luke 24:47. The last verse quoted announces the place, Jerusalem, Acts 1:8 announces the parties who shall do it, apostles. Acts 1:8 also announces the time, descent of the Holy Spirit. Acts 2:1-4 shows us the apostles in Jerusalem, and the descent of the Holy Spirit. They are now ready to preach for the first time repentance and remission of sins in the name of Jesus. The history shows the conversion of three thousand on that day. In which of the ways mentioned did God make known to them their pardon?

PRAYER.

BY H. P. DYER.

TEXT.—"Be careful for no thing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known to God."—Phil. 4:6.

1. The apostle means to divide the subject into three parts, viz.: Prayer, supplication, and thanksgiving. Prayer may embrace the other two, though not necessarily. We may petition without supplication or thanksgiving; but cannot well supplicate or render thanks without prayer.

2. Who will be heard in prayer? 1 Pet. 3:12.

3. Will the Lord always hear them? Only when they ask according to his will. 1 John 5:14; 1 John 3; 22.

4. The Holy Scriptures are the only source of information as to what we should pray for.

5. John the Baptist taught his disciples to pray, Jesus taught his, and now the apostles disciple the world, and they teach them. So we can be governed by the general tenor of Christ's teachings, and so pray as to be in harmony with all the known will of God. The example of the Saviour here, as always, is profitable. He prayed, if it was possible, that cup should pass, yet "not my will but thine be done." From this we learn to ask God to grant our prayers, if it is his will. Thousands of prayers are to-day uttered, that are unheard by the Heavenly Father. They are not according to his will. Men make them without any previous preparation or thought, and "they ask amiss and receive not." Jas. 5:13. They make vain repetition. Matt. 6:7.

6. Shall none but the righteous pray? Acts 8:22,

Christians often become sinners, to whom the Lord speaks. 1 John 1:9. Then we may confess in our prayers our sins, and be forgiven. So we conclude the penitent and erring in Christ. It is appointed unto them to pray, as they turn from their sins.

7. Our prayers are a part of our sacrifices, and we are priests; so made to offer every one for himself. The Lord knows our way, and what we have need of, before we ask him; but he would have us ask. make known our requests. So we often say to our children: Ask, and ask aright, and you shall receive. So God would bring before us our continual dependence by commanding us to ask. Pray, earnestly entreat, and render continual thanksgiving, through the name of the Redeemer, for everything we have in this life.

8. Some one asks, if God is moved by our prayers to do what he would not without them. I think so. I cannot, perhaps, see why God has made some demands that he has upon us. It is enough always for me to know that he has commanded; let me reverently obey.

9. Shall the alien pray? Paul was a tugged, persecuting Jew, when he discovered that Jesus was the Saviour. Cornelius was a devout Gentile, and prayed always, before he knew anything about Christ. Both prayed. Acts 9th and 10th chapters. "Who would forbid the Prodigal to say: Father, I have sinned? or, Lord, command, and let me now obey. See Luke 18:10-14; or 23:42, 43.

10. How often shall we pray? Paul says: "Pray without ceasing." 1 Thess. 5:17. There is no hour in the day set for prayer; but if we watch every day. we may find occasion to pray every day. There is by far too little praying among those who profess to be Christians. Jesus often retired apart from the busy world to pray. Though the Son of God, at whose lowly birth, angels in heavenly' strains burst forth in rapturous songs of praise; yet Jesus prayed. Why should

Jesus pray? and should not I? How many perils all hidden lie in our pathway through life, through which we need such an one to lead us all the way. Deep afflictions will come, dark clouds drape all my skies, and then may not I, as Jesus, in Gethsemane, pray? Heaven has the only relief to the burdened soul.

"Earth has no sorrow that heaven cannot heal."

It is humbling to pray; yet it is exalting too.

11. The pathway to glory and honor is through prayers, cries, and tears. Jesus, once the most lowly, now the most exalted, surely trod all the way before us, and bids us follow, while angels before him bow, and "Crown him Lord of All." With all my unworthiness, may I believe that God has heard my prayers, and cares for me, as through life I battle my way. Then through "whatever may befall. I may look till in an unclouded day my sun shall go down, to rise when the radiant hosts of God's redeemed shall bear victorious palms about the eternal throne. To God and the Lamb be an eternal song of praise.

PERFECTION OF THE CHRISTIAN SYSTEM.

BY J. G. HAMILTON".

TEXT—2 Timothy 3:16, 17.

Before we can accept any system of religion, there must be certain facts pre-established.

1. Who is the author of the system?
2. Is the author properly authorized to present the system?
3. Is the evidence sufficient to show his authority?
4. Does the system meet the wants of man?

First Fact.—That Jesus Christ is the author of the Christian system, is conceded by all. 1 Cor. 3:11; Matt. 16:18; Acts 11:26.

Second Fact.—That Jesus was properly authorized is evident from the following Scriptures: John 3:2; Mark 1:10, 11; Matt. 28:18; 17:2.

Third Fact —1. This resurrection was preached to the same parties who had crucified him. Acts 2:22-24. The effect produced is an evidence. Acts 2:37-11. 2. Miracles of the apostles another evidence. Acts 4:10. 3. Martyrdom of the apostles another evidence. Acts 7:5, 9. 4. Its universality.

Fourth Fact.—That it fully meets the wants of man is proven both by sacred and profane history. 1. Its effects. All the world in a state of idolatry, Acts 17:16; 1 Peter 4:3:1 Cor. 6:9-11. The exposure of infants, and the gladiatorial shows, that sometimes cost Europe 30,000 lives in a month. (See Encyclopedia of R. K., Article, Christianity.) All these evils abolished by this system. 2. It gives rest to

the soul. Matt. 11:28. 3. It frees *us* from sin. 4. It gives us a home in heaven. 2. Peter 1:10-11; 1 Cor. 15:54, 55.

Conclusion.—1. Christ is its author. 2. He properly authorized it. 3. Evidence is sufficient 4. It meets all our wants. Luke 2:14.

PARDON, ITS MEANS AND EVIDENCE.

BY KNOWLES SHAW.

The subject of pardon, its means and evidence, is one most intimately related to our present and future happiness. If there is anything about which we should make no mistake, it is this. We cannot afford to trifle with a subject of such magnitude.

1. All who are accountable beings at all, who neglect the right or do the wrong, are sinners, and guilty before God. Heb. 2:1,2. Both the transgressor and disobedient alike, are under condemnation. James 4:17.

2. The only alternative is to suffer the penalty or obtain the forgiveness of God. Mark 16:16; Acts 2:38; Acts 3:19. The Lord will take vengeance on them that *obey* not the gospel of our Lord Je3sus Christ. 2 Thess. 1:8.

3. Thi3 forgiveness is through the merits of Christ, and enjoyed in the use of the means God himself has ordained. John 20:31.

4. If we are condemned forever it will not be God's fault, for he has loved the world and sent Jesus to seek and to save the lost. John 3:16: 1 Peter 3:18; Luke 19:10. It will not be the fault of Christ, for he died on the cross for us, and invites us to come and obtain that pardon which he has so freely offered through his atoning blood. Luke 24:40; Matt. 11; 28. It will not be the Spirit's fault, for he has come from heaven, inspired the apostles to tell the wondrous story, and now is ready to take up his abode in the soul who will accept his invitation. Rev. 22; 17. But oh! it will be our fault—" ye will not come unto me that ye

might have life," said Jesus. John 5:40. Yes; the Father smiles, Jesus pleads, the Spirit calls, angels minister, glory beams, and still the sinner stays away. He must take up the sad lamentation by and by, "The harvest is past, the summer ended, and I am not saved."

We must use the means God has ordained if we would reach the end he has designed. There are two parts to this plan. God's part and man's part. God does what man *cannot*, and God requires man to do what he *can* for himself. We will now give a brief outline of this great scheme of redemption;

1. We are saved by grace. Eph. 2:4-8; Tit. 2:11.
2. We are saved by Jesus Christ. Matt. 1:21; Luke 19:10.
3. We are saved by the gospel. 1 Cor. 15:1; Rom. 1:16.
4. We are saved, or justified, by faith. Rom. 5:1; Acts 16:31; Heb. 11:6.
5. We are saved by repentance. Acts 17:30; Luke 18:5.
6. We are saved by the confession of Christ. Rom. 10:10; Matt. 10:32; Acts 8:37.
7. "We are saved by calling on the name of the Lord. Rom. 10:13; Acts 22:16.
8. We are saved by baptism. 1 Peter 3:21; Mark 16:16.
9. We are saved by works. Phil. 2:12; Titus 3:1; James 2:24. And yet it is God that justifieth. Rom. 8:33.

The system is imperfect if any of its parts are left out. We are to take "all Scripture for doctrine," and not take *some* Scripture to *prove* OUR doctrine. We must take all the Scriptures say upon any subject FOR the doctrine upon that subject. 2 Tim. 3:16. God, the Father, by his grace devised the plan; Jesus, the Son of God, died on the cross as the sacrifice, making the atonement; the Holy Spirit, through the gospel, makes it known and

confirms it to the world; then faith, the result of the Spirit's testimony, appropriates it; repentance fits us for the enjoyment of pardon; confession commits us to Christ's cause; calling on the name of the Lord gives us strength to do God's will acceptably; baptism into the name of the Father, Son, and Holy Spirit, transfers us from the "kingdom of darkness into the kingdom of God's dear Son." Acts 26:18; Col. 1:13, 14. And good works prepare us for the society of the good here, and give us "an entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ." 2 Peter 15: 11; Matt. 25:81, 46.

We now come to the evidence of pardon. Pardon is something done for us and not in us. It is done by the power of God, and not by us. Faith, repentance, confession, calling on the name of the Lord, baptism; these are acts of obedience done by us. Pardon takes place in heaven, and if we ever know it, God must communicate it to us. The only incontestable evidence of pardon is the word of the power that pardons—hence God's word—his oath, and promise, by which it is impossible for him to lie (Heb. 6:16, 18), is to us the evidence of our acceptance, that we may have "Strong consolation who have fled for refuge to lay hold upon the hope set before U3;" and God's word declares (Heb. 10; 15, 18) that the Holy Spirit also is a witness to us; for that he said before, "This is the covenant I will make with them after those days, saith the Lord: I will put my laws into their hearts and in their minds will I write them; and their sins and iniquities will I remember no more." Now, where remission of these is, there is no more offering for sin. Thus when we read God's commands in his holy word, and with sincere and honest hearts believe and obey them, we have God's *promise* of pardon of all our past sins. Heaven and earth may pass away but God's promise can never fail. Paul could say, after believing in Christ, turning away from sin, and being buried in bap-

tism according to God's word, that "the Spirit itself beareth witness *with* our spirits that we are the children of God." Rom. 8:16. God's Spirit tells us what to do. Our own spirits tell us whether we have done what God commands; then we know whether we are God's children or not. If we believe, we know it—if we do not know it, we do not believe. If we repent, we know it—if we do not know it, we do not repent at all. If we confess Christ and pray, we know it—if we do not know it, then it is no confession, no praying at all. If we have been baptized we *know* it; if we do not know it we have not been baptized; there need be no mistake about these matters. . Do God's will—every command within your knowledge and ability, and you may trust God for the balance.

May the Lord lead all his people nearer and nearer to Jesus, and may the time soon come when sinners shall turn to God by hundreds and by thousands, and when our earthly mission is done may we reign with Christ forever in glory.

THE WAY TO HEAVEN.

BY H. T. BUFF.

TEXT.—"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk THEREIN."—Jer. 6:16.

I. *Exordium.*

1. The condition of the people, and God's judgments upon them.

2. The reason why they were punished.

II. *The metaphor considered.*

1. Stand in the ways.

2. A man has use for his eyes; "and see." He has use also for his intellect; "ask for the old paths; where is the good way?"

III. *All human beings are travelers.*

1. Life is the way in which all are journeying.

2. Eternity is the destiny to which all are rapidly tending.

3. Most of these travelers are only anxious about the way, and utterly thoughtless about the end.

4. Some think of the end, but are not willing to forego present enjoyment, and thus secure unending bliss.

5. Some few are living according to the revealed will of heaven, and are ever looking onward to the blissful goal of eternal life.

IV. *Stand ye in the ways, and ask for the old paths.*

1. This presupposes inquiry, earnest inquiry.

2. It presupposes some one competent to answer.

3. It is clearly implied that there is something to be done, more than *stand* in the ways.

V. *The ways in which we stand.*

1. Enumerate the different ways leading into the wilderness of human speculation. The way to honor. The way to wealth. The way to earthly pleasure.

2. "We are to inquire after the old paths.

VI. *The, antiquity of the old paths.*

1. Older than the Protestant Reformation.

2. As old as the Pentecost. Here we are to inquire for the way.

VII. *The way specified.*

1. The old ways are but two, the broad way and the straight and narrow way.

2. Jesus is the way, the truth, and the life. It is a way of faith; we place thi3 first; for,-'he that cometh to God must believe that he is." "Without faith it is impossible to please God." The word of God mu3t be believed before it has any saving power. Christ demanded this. The apostles urged it. See every case of apostolic conversion.

3. It is a way of repentance. Turning from sin.

4. It is a way of confession. Christ's authority must be recognized. He rmi3t be put on. The visible broad way of sin and death must be forsaken, and the narrow way entered.

5. It is a way of obedience, Doing the will of the Father in Heaven. "Faith without works is dead."

VIII. *It is a good way.*

1. Its excellencies.

2. The promise given: rest for the soul.

"THE FOUR KINGDOMS."

BY PROF. G. H. LAUGHLIN.

TEXT.—Daniel 6th chapter.

PREFATORY REMARKS.—Darius succeeded to the throne of the Babylonish empire, on the death of Belshazzar, at the age of 62. Brief biographical sketch of Darius.

I. The Assyrian empire existed from 1004 B. C. till 536 B. C.. a period of 468 years, in which period Rome was founded (753 B. C). also the splendid reign of Solomon was established.

Nebuchadnezzar was the successor of Nabopolassar as king of Assyria.

The great image of Nebuchadnezzar's first prophetic dream:

1. Head of fine gold represented the Assyrian empire, of which Nebuchadnezzar himself was the most celebrated sovereign, 600 B. C.

2. *The breast and arms of silver* represented the Medo-Persian empire, founded by Cyrus the Great, 536 B. C, lasting till 330 B. C. a period of 206 years.

3. *The belly and thighs of brass* represented the Macedonian empire, founded by Alexander the Great, 330 B. C, lasting till 30 B. C, a period of 300 years.

4. *The legs of iron, and feet, part of iron and part of clay.* represented the Roman empire, founded by Augustus, B. C. 30, lasting till 330 A. D.. a period of 360 years.

II. The stone cut out of the mountain without hands represented "the kingdom of God," to be set up in the days of those kings.

- III. Interpretation of the dream. Daniel 2:31-40.
- IV. The increasing power of the church.
- V. Persecutions and trials of apostles and Christian martyrs. Sufferings of Paul. 2d Tim. 4th chapter.
- VI. Two important epochs in the history of the church—preaching of Peter on the day of Pentecost, and at the house of Cornelius. Act3 2d and 10th chapters.
- VII. Closing remarks on the power of effectual, fervent prayer. Jas. 5:16. Integrity of Daniel. Daniel 5:17. The providence of God, special and general.

HEAVEN AND THE PATHWAY TO IT.

BY A. F. BARFIELD, (LONDON, ENS.)

TEXT.—"Thou wilt shew me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures for evermore."—Psalms 16:11.

There are two thoughts suggested here:

1. Heaven—"In thy presence"—"at thy right hand."
2. The way to get there. "Thou wilt show me the path of life," etc.

I. *Heaven.*

1. Its locality. "You may find heaven where God is."
2. Its nature. Fullness of joy. Pleasure for evermore.
3. Its work. There must be work in order to experience perfect joy.
4. Joy and pleasure will also be experienced from the (1) security, (2) fellowship, (3) perfect holiness of the inhabitants.

II. *The Pathway to it.*

1. Every man must walk in one of these paths. There is the way of life and the way of death.
2. Only those who have the holy confidence of the Psalmist, and say, "Thou wilt show me the path of life," can walk in the way of life.
8. "Show me." God shows this path (1) in his Word, (2) by his ministers, (3) in his providence.

On the above text Trapp remarks there are:

1. Quality—"Heaven and its joys."
2. Quantity—"A fulness."
3. Constancy—"Thy right hand."
4. Perpetuity—"For evermore."

Austin also says;

1. A guide—"Thou."
2. A traveler—"Me."
8. A way—"The path of life."
4. The end—"At thy right hand,"

THE PRECIOUS INVITATION.

BY J. A. WILSON.

TEXT—"Come unto me all ye that labor."—Matt. 11:28.

I. By whom was this invitation given? The Lord Jesus Christ. He commands respect.

1. Is he afflicted, nature at once is in convulsions. "The rocks are rent." The "earth did quake." "Truly this man was the Son of God." Mark 15:39.

2. When he commanded, "Peace, be still," individuals marveled and said, "What manner *of* man is this." Matt. 8:27.

II. To what class of intelligences is this invitation addressed.

1. The Bible is addressed to man.

2. It contains a revelation.

3. The Old Testament reveals our origin, what we are, our condition, its design, our fall, and its results.

4. The New Testament reveals that the great remedy for sin, to which the Old Testament pointed, has been provided.

5. Christ and man are the two central factors of this new testimony. Then are its invitations to man.

III. What is the design of this invitation. What the angel said, "Unto you is born this day a Saviour." Luke 2:11.

Two things implied.

1. Ability to save.

2. That there are those who need a Saviour.

Then synonymous *with salvation*, is "J will give you rest"

How are we to come to Christ? "No man can come unto me." How does God draw the sinner? It is written in the prophets, "And they shall all be taught of God." John 6:44, 45. Then the drawing is not done independently of the will of the drawn. (1) Jesus appointed certain conditions for our compliance. (2j In order to this he provided teachers, that the unsaved might hear the things commanded. Where look *to* find the things to be learned and obeyed? In the New Testament, (a) "Go preach the gospel." Mark 16:16. (b) "All Scripture is given." etc. Tim. 3:1G.

IV. Who may accept the invitation?

1. "Come unto me." This implies physical ability.
2. " All ye that labor and are heavy laden," implies knowledge, consciousness of sin.
3. "Ye shall find rest." All this is a direct appeal to *reason* and the emotional nature.
4. " And learn of me." implies the full possession of mental capability. When Jesus recognized in the subject the following: Physical ability to obey, comprehension, or knowledge of sin, and that the invited were sinners, *deduction*: (1) The invitation could not be addressed to the idiot or the insane, not capable of intelligent obedience. (2) It could not have been addressed to the infant, not capable of being taught, can have no faith, cannot obey, not capable of disobedience. (3) The impenitent believer is invited. "All men everywhere are commanded to repent." Who may come? The believing, penitent sinner. Hence the language: "Come unto me all ye that are heavy laden."

TEMPTATION.

BY S. A. HOOVER.

TEXT.—James 1:13-15.

I. The words from which *tempt* is translated are *peinazo* and *ekpeinazo*, and they are variously rendered "try," "prove," "tempt." Robinson defines them thus: To prove, to put to the full test, to make full trial of. 1 Kings 10:1; Matt. 19:3; Luke 10:25; 1 Cor. 10:9-13; James 1:13; Rev. 2:2.

II. God proves us by adversity.

1. Illustrate by the manner in which Israel was tried. Heb. 12:6-8. These trials are necessary to our well-being as Christians. Illustrate this by showing that winds, and rains, and storms are necessary in nature.

2. It is this kind of temptations that we are to be joyful for. James 1:2. 4, 12.

3. Christ's ability and willingness to help us in trials. 1 Cor. 10:13; Heb. 2:17, 18.

III. The Devil tempts us in order to lead us away from God. 1 Thess. 3:5; 1 Pet. 5:8.

IV. How to avoid being led into temptation.

1. Keep as far away from temptation as possible. (1) Illustrate this by showing that a boat will be lost that goes too near the whirlpool. (2) A king wanting a coachman, three presented themselves. He asks them how near they can drive to the edge of a certain cliff. One can drive within a foot, the other within four inches, but the third says he will keep as far away as possible, and not endanger his master's life, He is accepted.

Thus should we do. (3) Show the different classes who are led astray by lingering near temptation.

2. Resist the Devil. James 4; 7. (1) Christ has given us an example of how we are to resist him. Heb. 4:13; Matt. 4th chap. (2) Resist him in small things. Illustrate this by showing that a small opening caused the breaking of the levee in the lower Mississippi. (3) Resist him in the means he uses to lead us astray. He made use of the serpent to deceive the woman. (4) Resist him by driving evil thoughts from our minds. Phil. 4:8.

OFFICE OF THE HOLY SPIRIT.

BY J. J. CARROLL.

We are indebted to the Holy Spirit for every idea we have of God, his character, his moral government, his providence, his philanthropy, his grace, and his salvation; and so with respect to man, his origin, relation to God, his future, and everlasting destiny. Then upon his revelation are we entirely dependent, as Gibbon has acknowledged: "Since, therefore, Philosophy in its sublimest efforts can do no more than feebly to point out the desire, the hope, or, at most, the probability of a future state, it remains for Divine Revelation alone to ascertain the fact and describe the condition of that country which is destined to receive the souls of men when they leave their bodies." But a greater than Gibbon declared the same, centuries before him. (1 Cor, 2:10.)

The glad tidings of the grace of God are preached unto us, with the Holy Spirit sent down from heaven. (1 Peter 1:12.) These things premised, we proceed to consider his office.

1. As the Spirit of Inspiration..
2. As the Spirit of Confirmation.
3. As the Spirit of Regeneration.
4. As the Spirit of Consolation.

(1) As the Spirit of Inspiration he was placed in all the prophets to inspire them with Divine Wisdom and Revelation. 1 Cor. 2:12, 13; 2 Peter 1:21; 2 Tim. 3:16. (2) As the Spirit of Confirmation he confirms the Revelations of God as made known by Moses, the Prophets, and the Apostles of the Lord Jesus. Acts 1:

8; Mark 16:17-20; Dent. 2:4. (3) As the Spirit of Regeneration, he begets us to God and we are regenerated and born again of the Spirit, (John 3:5-7,) and he begets us by the word of truth. (Matt. 1:13; 1 Peter 1:23-25; Jas. 1:18.) (4) As the Spirit of Consolation he dwells in the church, which is the body of Christ and the temple of God. John 14:17; Eph. 4:4.

OFFICE OF THE HOLY SPIRIT.

BY J. C. WHITE.

1. To repeal the truth. John 14:26; Acts 2:3, 4; 1 Peter 1:12; 1 Cor. 2:10.

2. To confirm the truth. Mark 16:20; Acts 5:12; 14:3; 1 Cor. 2:4, 5; 14:22; Heb. 2:4.

3. To dwell in the hearts of all who believe and obey the truth. John 7:39; Acts 2:39; Rom. 5:5, 8,15; Gal. 4:6.

Have *I* the Holy Spirit?

CHRIST THE LIGHT OF THE WORLD.

BY A. O. CORBIN.

TEXT.—John 1:1-9.

1. *Introduction.*—Light a prominent feature of the material world.

(1) First-born of creation. (2) Source of life. (3) Brings messages from the starry heavens; enlarging our conceptions of God—his power and his work.

2. Scripture usages of light. (1) It is represented as the source of life—joy. (1) Symbol of glory and good. (3) Absence of light was the greatest affliction, but one, of the plagues inflicted by God upon the Egyptians. (4) During their journey from bondage, God led Israel by means of a pillar of light. (5) In the New Testament, John says, "God is light." In our text Christ is presented as the light of the world.

3. Man was created with God's light upon, and in him. (1) God's love lighted up his life. (2) But by his deliberate act he shut himself out from that light.

4. In the fullness of time, when the world had been prepared, Bethlehem's star appeared. The Harbinger proclaimed the light of the world. As in the material universe the sun is the center and the planets receive their light from, and are held in abeyance by it, so in the spiritual realm Christ is the center—the source of all light and life spiritual. The Bible reflects the light as it is in Christ.

Conclusion.—Christ then is the spiritual light of the world. The source of all spiritual life. Material light brings messages from the starry heavens, teaches us of

God's majesty from spiritual light. The Christ has come from the very throne of God, from the bosom of the Father, and teaches us the love, grace, and favor of God our Father. Though the sun shines on, in all his splendor, we may shut ourselves up in darkness and not enjoy it; so, though the Christ, our spirit Sun, has come into the world, we may refuse to look by faith to him and live.

REASON OF OUR HOPE.

BY GEO. E. DEW.

TEXT.—"And be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."—1 Peter 3:15.

1. The hope. Eternal life. Heb. 6:19, 20.

2. What hope is. Composed of two elements—desire and expectation. He may have one and not the other, but no hope unless *both* are present.

3. How the hope is obtained. As a teacher promises, upon the observance of certain conditions, to present his pupil with a reward; and as the pupil has no expectations of the reward without he complies with the terms, so the great Teacher announces by the gospel, the conditions upon the observance of which we may have eternal life; and except we comply with these terms, we have no expectations of eternal life. Acts 16:30-33; 2:37, 38. Hence, the reason of our hope is, that we have obeyed the gospel.

4. "Be ready always." As man is fallible, and as obedience to the gospel does not destroy human nature, God has provided two laws of pardon. One section for the alien and one for the saint. For the first see Acts 2:38. Second, 1 John 1; 9; Acts 8th chapter.

Therefore, we are ready always, by walking after the Spirit; and the reason of our readiness is that we thus walk.

5. How, being ready always, shall we give the answer? Luke 18:10-14.

CAIN AND ABEL AND THEIR SACRIFICES.

BY W. D. SWAIM.

TEXT.—"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh."—Heb. 11:4.

These mentioned but few times in Scriptures. Matt. 23:35; text; Heb. 12:24; 1 John 3:12. One mentioned with honor, the other with dishonor. Contrast them and their sacrifices. Facts. Gen. 4:3-5. Why not respect Cain and his sacrifice? Criticism on text. (*Greek*, "*more sacrifice*.") "Thank-offering," (fruit of ground). "Sin-offering" (bloody). Cain's incomplete. Abel's full. Sin-offering ("gifts" in text), first in order and importance—access to God—Cain omitted, and could not therefore be accepted.

Lessons:—1. "By faith." Rom. 10:17. God ordered; Abel cheerfully complied, Cain refused or tried to evade—his reasoning (perhaps), no beauty, propriety, etc., etc., in shedding of blood of *animals*—not parsimonious, perhaps abundance of fruit, but not according to his *reason*, etc. Two classes represented by Cain and Able. Lesson and warning to us. 2. "Being dead yet speaketh." Our influence even after death. Live and work by our actions.

ETERNAL LIFE.

BY. C. SINCLAIR.

TEXT.—"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

Introduction.—The Saviour says that a knowledge of the Father and his Son is eternal life. Without this knowledge there is no salvation for those blessed with the privileges of the gospel.

1. *We must know God the Father.* Not simply as nature's God in all the greatness and grandness of his works. Such knowledge, however desirable, will not save the sinner.

2. *A God of love.* (1) "God is love." 1 John 4: 16. (2) In this was manifested the love of God, etc. 1 John 4:9. (3) God so loved the world that he gave his only begotten Son. John 3:16.

3. *A sin-pardoning God.* (1) The Lord is long suffering and of great mercy. Num. 14; 18. (2) Though your sins be as scarlet they shall be as white as snow. Isa. 1:18; Ezek. 33:11.

4. *As a divine being—God's Son.* In the beginning was the word, and the word was with God—was God. John 1:1.

5. *As a sin-offering.* (1) It pleased the Lord to bruise him—his soul an offering for sin. Isa. 53:10 and verse 5. (2) He died for our sins, according to the Scriptures. 1 Cor. 15:3.

G. *A Saviour who will receive the sinner.* (1) Come unto me all ye that labor. Matt. 11:28-30. (2) If any man thirst, let him come unto me and drink. John

7:37. (3) He that cometh to me I will in no wise cast out. John 6:37.

7. *A Saviour to be obeyed.* (1) But unto you that *fear* my name. Mal. 4:2. (2) If any man will come after me let him deny himself. Matt. 16:24. (3) Not every one that saith unto me Lord—but he that doeth the will of my Father. Matt. 7:21. (4) He is the author of eternal salvation to all them that obey him. Heb. 5:8.

Conclusion.—Do you *believe* in God as a God of love? As a *sin-pardoning* God? In his Son as a *divine* Saviour? A *sin-offering*? One who will receive *you*? One whom YOU *must obey*?

THE PARABLE OF THE SOWER.

BY J. H. McGUIRE.

TEXT—Matt. 13:4-8.

The field represents the world—human family. Two divisions, good and bad. Six subdivisions, good, better, best—ten, thirty, one hundred fold; bad, worse, worst.

1. *Wayside Hearer*.—Hard hearted; impenitent; ungodly.

2. *Stony Ground*.—Thin, warm, early soil; cannot endure scorching sun and droughts of summer. In favorable seasons bears fruit. Represents excitable, impulsive, passionate individuals. Matt. 13:19-23.

3. *Thorny Ground*.—Soil good; needs much cultivation. Represents worldly-minded, covetous persons. The spiritual plant needs great care.

4. *Good Ground*.—Good and honest hearts. Hear the word and *understand* it. To this end use eyes and ears. Why not equally productive? Not all the same ability. Talents differ. Matt. 25:11-15. The servant who improves one talent, commendable as he who improves five. Abilities are from God; our duty is to improve them.

5. *Seed is the Word of God*.—Luke 8:11; 1 Peter 1:23. No fruit without seed, in natural or spiritual kingdoms. Every seed contains germ of life from which fruit is developed. Gospel power; Jesus the Christ. John 20:31. Soil is the human heart. The seed received by faith. Rom. 10:15. Fruit. Gal. 5:22. Eternal salvation. 2 Pet. 1:5-11. Christianity with all its blessings, only the development of the gospel

germ. "Why not all saved? Saviour's reason. Matt. 13:15. Not seeing, etc. Heart closed to the truth. Rev. 3:20. When accepted, develops into present salvation, with all its joys and blessings, and eternal salvation in the world to come.

Closing Thought.—Lack of gospel knowledge one great cause of so many "stony-ground" and "thorny-ground" conversions, and of so many dwarf Christians. Heb. 5:12; I Peter 2:2; 2 Peter 8:18. Be assured that by knowing and doing the will of our Master an abundant entrance will be ministered into the everlasting kingdom. 2 Peter 1:11.

UNCHRISTIAN AMUSEMENTS AND CHRISTIAN RECREATION.

BY PROF. G. H. LAUGHLIN.

TEXTS.—1 Peter 4:3; Ecclesiastes 5:18.

1. *All* men have a right to innocent enjoyment. The gifts of nature are veil adapted to the *needs* of man, but not always to his *wants*. Explain the difference in meaning of the words "need" and "want." Example: God did not design this world as an abode of perpetual misery nor of constant sunshine. It is largely what we make it.

2. *Peter* reminds the disciples that they ought to follow Christ, who is the central idea of the Christian system. Their former record bad. *Now* "a peculiar people." 1 Peter 2:9.

3. Reveling the mother of wretchedness; "the end of mirth is heaviness." Prov. 14:13.

4. The Word of God, a book of *sunshine*. It was not written by monks, but by men whose philanthropic hearts heat in unison with the anxious throbbings of the great mass of humanity.

5. All men *need* recreation. Physical and mental rest. Sources of mental rest found in books, music, and conversation.

6. Whatever makes the body healthier, the mind happier, and the immortal soul purer, is Christian recreation. "Whatsoever ye do, do all for the glory of God." Stimulation and excitement are not recreation.

7. The test of true Christian character: "By their fruits ye shall know them." Matt. 7:16. Exhortation to follow Christ as our exemplar, who, to the professed Christian, should ever be "*the way, the truth, and the life.*"

CHRIST IN US.

BY H. D. CARLTOX.

TEXT.—"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."—Gal. 2:20.

I. *Exordium.*

1. Many valuable thoughts in this verse.
2. Notice particularly this expression, "Christ liveth in me."
3. The thought is this: The vital union existing between Christ and his disciples.
4. This union shown in various ways. (1) Branches in a vine. (2) Members in his body. (3) Friends and brethren. (4) Member of same family. Matt. 12:46-50
5. All this seems to fail *to* express the manner and nature of the relationship.
6. Still stronger expressions. Matt. 25:40-45; Acts 9:4.

II. *A source of comfort to us.*

1. What happens to us happens to Jesus. (1) Suffering, persecution, disgrace, etc. (2) Enjoyment, honor, etc. (3) He fully sympathizes with us. (4) If one member suffers or rejoices all suffer or rejoice.
2. Jesus knows perfectly our condition, our joy; our sorrow. (1) Great heart touched with a feeling of our infirmities. (2) Lazarus, Stephen. (3) Not forgotten by him (a) As individuals, (b) As churches.
3. Our strong defense in him. (1) Jesus is involved in our honors and wrongs. (2) "Will rejoice with or avenge us. (3) May illustrate, (a) He who wrongs

my family wrongs me. (b) He who wrongs a citizen of the United States wrongs the United States.

4. Abuse man and you abuse God.
5. Abuse a Christian and you abuse Christ.
6. The kingdom of heaven stands back of us.
7. All wrongs will be righted.

III. *Our treatment of Jesus.*

1. How treat him if here?
2. He is here in his followers.
3. How do we treat our brethren?
4. The *least, poorest, meanest, weakest*, included.
5. Do we despise or wrong in any way.
6. Then we despise and wrong Jesus.
7. What a lesson of love.
8. Better have a millstone about you neck and be thrown into the sea, than to offend or despise one of these little ones who believe in Jesus.

IV. *Peroration.*

1. In our own time we may (1) mock, (2) betray, (8) crucify Jesus.
2. How glorious to be a Christian!
3. In Jesus. (1) Divinity humiliated. (2) Humanity exalted.
4. If we are so esteemed and honored here, what will we be in yonder world of light?

CHRISTIAN LIFE.

BY H. D. CARLTON.

TEXT—"As new-born babes, desire the sincere milk of the word, that ye may grow thereby."—1 Peter 2:2.

I. *Exordium.*

1. Life has many mysteries.
2. Man's *physical nature* not fully understood.
3. Only an imperfect knowledge of *mental being*.
4. Many unsolved problems in *spiritual life*.
5. Foolishness of saying we will not believe *anything* until we can understand *all*.
6. Cannot understand all till we are able to grasp the infinite.
7. In all departments of our being can know the *necessary*.
8. Let us be consistent in all these.

II. *The Christian Life.*

1. In regard to all life, certain things known to be true.
2. I call attention to three important things.
3. There can be no perfect life without, (1) Begetting. (2) Birth. (3) Development.
4. This may be illustrated by examples from both vegetable and animal worlds.
5. The same true of spiritual life. (1) There must be a begetting. (2) A birth. (3) A growth.

III *The Begetting.*

1. Not so mysterious as some suppose.
2. James throws some light upon it. James 1:18.
3. Here we learn, (1) God is the great Father who

begets. (2) Begotten according to God's will. (3) His will revealed in the "*Word of Truth*."

4. John gives additional light. 1 John 5:1. (1) Word "born." should be "begotten." in this place. (2) He who believes in Jesus, the Christ, is begotten. (3) The testimony in God's word, *the gospel*.

IV. *The Birth.*

1. Life must have a beginning—*be begotten*.

2. But of no account unless *born*.

3. "*Faith alone*" will not do, therefore,

4. How born spiritually into God's family? John 1:12, 13. (1) Not of blood, *i. e.*, of any class or nation. (2) Not of will of flesh, *i. e.*, not by a fleshly birth. (3) Not of will of man. *i. e.*, according to man's arrangements; (1) But of God. *i. e.*, according to his will.

5. Peter gives further light. See 1 Peter 1:23. God's will expressed in his word—*gospel*.

6. What is that will? John 3:5.

V. *The Growth.*

1. Now spoken of as "babes in Christ."

2. Must grow to manhood.

3. Grow in what? 2 Peter 3:18.

4. How grow? *Text*—(1) Milk of word. (2) Meat of word. Heb. 5:12.

VI. *Peroration.*

1. Should not be satisfied with remaining babes. Heb. 5:12-14.

2. Must grow or die.

3. Should grow symmetrically.

4. As babes should not try to eat strong meat.

5. As men not always drink milk.

6. Learn charity: not expect too much of children.

7. As we grow, hope to put away "childish things."

8. Grandeur of Christian life. (1) Grow continually in this world. (2) Grow forever through all eternity.

9. *Will you accept this life?*

RELIGION.

BY J. H. SMART.

TEXT.—"Pure religion, and undefined, before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1:27.

Introduction.—Common subject, poorly understood.

I. *What it is not and is.*

1. Not a mystery, as some think.
2. But the state of being bound back to God.
3. Meaning of word religion (*religio*).

II. *The phases of Religion.*

1. *Objective religion.*—The system. (1) No more in the system than in the head. Life in the head, then there is life in the system. (2) Systems of religion: Mormonism, Mohammedism, and Christianity.

2. *Subjective religion,* or the effect produced. (1) A change of heart, life, and state. (2) A change of heart not pardon. A change of heart is the result of faith, is something done *in* a person, but pardon is an act of God, done *for* the person. A change of heart is *felt*, but pardon is not felt.

3. *Practical religion.*—Result of above phases. (1) Pure religion shows itself in good deeds. (2) Keeps a man unspotted from the world.

Conclusion.—Pure religion is of value *now* as well as hereafter.

GLORY IN CHRIST, NOT IN PARTIES.

BY J. B. VAWTER.

TEXT.—1 Cor. 1:23, 24.

I. *We Preach Christ Crucified.*

1. Many ways of preaching Christ. We may present his different offices, or view his life and teaching from different stand-points, and truly teach him. *Give examples.* Illustration from Paul's method. Acts 24:24, 25, and Col. 1:27, 28.

2. Here Paul emphasizes the *cross*, the crucified Saviour, as God's wisdom and power for our redemption.

3. The reason for this. *Division.* Mark Paul's solution of the union question. (1) Not by uniting one party with another, (2) Forgetting party by glorying in the Lord. *Illustration.*—We stand at the base of a pyramid.

II. *The kind of Opposition.*

1. Jew moralist *stumbled.* Did not need a Saviour—thought he was good enough. Same class still living. No *Christian* expects to be saved because of his own goodness. But by the crucified Christ he expects *forgiveness.*

2. Greek philosopher *laughed.* In our day sneer, scoff. Talk of "Our grand civilization," "Age of culture and refinement," Bible, "Old superstition." *Illustration.*—Sailor boy who sailed past one star and called for another.

3. Our civilization *follows* the preaching of the cross. Let us all glory in the Lord.

FAITH, HOPE, AND CHARITY.

BY V. D. F. TREAT.

TEXT.—"And now abideth faith, hope, charity; these three, but the greatest of these is charity."—1 Cor. 13:13.

This bold and eloquent passage of Scripture has commanded the special admiration of men in all ages of the Christian era. No sect nor individual among all who have believed on Christ, to whom it is not perfection of thought and diction. So full of the spirit of truth, and so grand in its simplicity, that no critic nor commentator may add to its power or brighten the words of its message. As an apple of gold in a picture of silver, it adorns the gateway to heaven, while the triumphant hosts of God's elect are passing in.

The occasion of this utterance is found in the fact that the Corinthian brethren had over-estimated the value, or rather misunderstood the significance of spiritual gifts, in the church. The congregation at Corinth excelled in this "*grace*," as the apostle styles spiritual gifts. By this *grace* they were "enriched in all utterance, and in all knowledge." Chap. 1:5. And the danger to the church, from this mistake, was so imminent that the apostle represents them as "ignorant concerning spiritual gifts." They were in danger of neglecting true piety. Being dazzled by the abundance of their gifts, the everyday virtues of pure religion seemed tame and commonplace to them.

To correct this error, the apostle enlarges upon the nature and design of spiritual gifts; closing the 12th chapter with the words, "covet earnestly the best gifts, and yet show I unto you a more excellent way."

That most excellent way is described in the 13th chap-

ter, in such delightful words that it inspires all readers, and charms all audiences.

The argument is continued in the 14th chapter; in which we are taught that spiritual gifts are valuable only as they contribute to the edification (upbuilding) of the church. They are a means, not an end, There is no morality or piety, no personal holiness in miraculous manifestations. Men will be judged according to their deeds; not according to their knowledge. "If a man have all faith, so that he can remove mountains, and have not charity, he is nothing."

The object of the lesson is to exalt the *work* of the church; to emphasize its abiding and never-changing mission of love, and of good deeds. And to teach, unequivocally, that supernatural gifts were a "sign," an evidence *to others*, that God's power was in the church; while the members *were to reach*, heaven through the "excellent way" of practical charity, or a godly life.

Faith, hope, and charity, are confessedly the graces of the Christian religion. But, strange to say, the common idea (and advanced from the pulpit, too), is, that two of these shall die: that faith shall be lost in sight, hope in fruition, but charity abide forever. This view of the passage seems to be inferred from the expression, "Charity never faileth." But just how the immortality of charity proves the death of faith and hope, has never been explained.

"Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." (This is generally supposed to refer to the present state of Christian existence; but that when that which is perfect is come, meaning heaven, then that which is preparatory shall be done away. And to sustain this view of the passage we are asked, has "*knowledge vanished away*" yet? No; knowledge never will vanish away in that sense. But by a metonymy of speech, the apostle speaks of the means of knowledge as of knowledge itself.)

This passage simply teaches that inspired gifts, as the means of communicating knowledge, and edifying the church, will no longer be necessary when the whole truth is revealed. These gifts were to pass away, but the faith, hope, and charity, of pure religion were to *abide*. The tongues, prophetic gifts, and inspired teachers, have ceased, "failed," in the sense of the text; but faith, hope, and charity remain. The scaffolding has been removed, but the temple of truth stands immutable.

The charity of the gospel is the fullness of the royal law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbor as thyself." This principle of love to God, and to our fellows, will fill heaven as the light fills the noon-day.

Nor can we conceive of a heaven for man without the abiding presence of *faith* and *hope*. How can the soul cease to trust God for the future? Even waiving the probabilities of new promises in heaven, will the time ever come when we shall not be dependent? And if dependent upon God, surely faith in him—absolute and unquestioning faith will characterize every child of light.

Hope also shall live in heaven. Man shall not be thoughtless there, nor find his felicity in desuetude. Brighter hopes than earth has known, seem possible to the mind of those who walk the crystal sea. Expectations born from a thousand promises, and strengthened by the thousand fulfillments of the past, will exist only to be realized. To desire the life and glory of the infinitude beyond us can never cease. The fullness of joy at God's right hand may be, in part, the springing of hopes for the eternities that lie before us.

If the elements of the Christian's moral and intellectual nature be not annihilated, the power to believe and to hope, as well as to love, must exist in the redeemed and glorified ones.

Nor can I imagine a heaven in which the routine

character of duties, and enjoyments, shall be one long-drawn monotony. The activities of the creative energy will furnish exquisite delights to the inhabitants of the city of God.

Faith may be clearer, hope may be more joyful, and charity more perfect, but these graces of the kingdom

THE HEALING FOUNTAIN.

BY E. T. C. BENNETT.

TEXT.—*"In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."*—Zech. 13:1.

Introduction.—In this passage the prophet refers to an event not then realized, but which should be fully realized "in that day." This expression here refers to a period of time embraced in the gospel dispensation.

1. A fountain is constant.
2. Made by great pressure, and
3. Sometimes made at an immense cost.

1. *The object of opening this fountain was to cleanse from sin.*

Sin is unclean in the sight of God. Nothing can cleanse the soul from guilt but an application of the means chosen of God. The blood of Christ cleanses from sin. Matt. 26:28; Eph. 1:7; 1 John 1:7. Every sinner then can be cleansed in this fountain. It is more potent than Bethesda.

2. *When was the fountain opened?*

It was to be "opened to the house of David, and to the inhabitants of Jerusalem." It was formally opened then in Jerusalem. (Luke 2-i:47,) where remission of sins was preached in Christ's name the *first time*. The fountain for sin was formally opened by Peter on the day of Pentecost.

3. *The way of access to this fountain.*

Christ's blood was shed when he "bore our sins in his own body on the tree." There are but two ways of approach to this blood. One for those who lived before

Christ's death, and one for those who live since. As Christ came to his death by sacrifice, he opened the way to those living before that time, who could obtain the benefits of the blood of Christ by sacrifice. Jesus came from his death through his grave, and we must come to his blood through a burial. Rom. ti:4.

Illustration.—Man buried in Elisha's grave is made alive.

4. *Conclusion.*—This fountain is constant. Made by great pressure and immense cost. Its efficacy is for all. Oh! come to this fountain and be cleansed from sin.

CHRISTIAN CHARACTER.

BY C. C. FOOTE.

TEXTS.—Acts 10:34, 35; Titus 2:11, 12.

These two Scriptures, one from the lips of Peter, one from the pen of Paul, teach the same lesson. Peter's utterance, made years previous to the other, has the freshness and enthusiasm of a new thought. The history of the case shows it to have been such to him. Up to that time he had regarded God as a decided respecter of persons, *i. e.*, that he loved and favored some in religious matters, to the rejection of others, regardless of the merits of any. It required a vision, the voice of the Spirit, and a safe conduct into a worshipping Gentile assembly, to convince him to the contrary.

These views were not based upon theological dogmas, nor were they the outgrowth of over-weening self-esteem. They claimed a national foundation. "In every nation he that feareth," etc. Peter was a Jew by blood and education. With the illustrious history of his people, and their covenant with God before him, it is not surprising that he deemed them the only favorites of the Lord. When he caught a glimpse of the world-grasping character of Messiah's kingdom, his mind expanded, his heart leaped for joy, and his lips gave the clarion peal of unlimited opportunity, and universal invitation. Every person has the same opportunity of coming to God, and will be as cordially welcomed by him, as the Jews, or the prophets, poets, and apostles of the Lamb. Here rests our hope.

Now, while this is true, another thing is equally true.

viz.: that God is a respecter of character. He approves the good as he does not the bad. This is not surprising. Men do the same. And shall God care less for purity and goodness, than we? Holy Scriptures teach that he is a rigid respecter of conduct, of principles, of character. "He that feareth him and worketh righteousness, * * teaching that * * we should live soberly, righteously, and godly, in this present world." On this, three questions arise:

I. *What is Character?* "It is the assemblage of qualities which distinguish one person from another."—*Worcester*. It differs from reputation. Reputation is what is said about a person. Character is what he is. These are often different. Some bad people are lauded and popular, and some good people are defamed. They spoke ill of Jesus. "He made himself of no reputation." Phil. 2:7. Yet he maintained a perfect character. "Who did no sin." 1 Peter 2:22. Holy, harmless, undefiled." Heb. 7:26. Others make our reputation. We determine our character. In God's dealings reputation and character are twin sisters. He estimates every one according to his merits. Let those who suffer wrongly here, take heart, goodness will triumph at last.

II. *How does character come?* It is a thing of growth. It comes from years of effort and experience. We speak of childhood as not having formed character. We say of youth that it is a critical period, because it is just taking on character.

The process of growth is substantially this: One performs an act, or entertains a thought or desire. It stands isolated. If it be frequently repeated it becomes a practice, afterward a custom, then a habit, and finally permeating the whole being, it is stereotyped as his character. In early life the process may be single, that of practicing the good in thought and act. In later years it is double, viz.: negative and positive, the putting off and the put-

ting on, the "denying ungodliness and worldly lusts." and living "soberly, righteously, and godly." Titus 2: 12. It is wonderful for what an extent we can mould or remodel ourselves. For it, we are almost almighty, as biography shows.

III. *What are the dements of an approved character?* Peter classified them under the terms, "feareth God," and "righteousness." Paul makes a closer analysis, as follows: "Soberly," "righteously," and "godly." These three cover the entire fabric of character. They involve man's three-fold relations. Like other terms, these are capable of a general use, in which either may include the other. But when used together, they must be understood to have each its own peculiar meaning. So Paul employed them.

1. *Soberly* relates to self. It requires the training of one's self into all that is noble, and pure, and good. We owe much to self. We have greater interests at stake in ourselves than has any other person in us. Others may succeed in life without bringing success to us. They may fail without necessitating our failure. We stand or fall by our own efforts, in the careful analysis. God has put within us a germ of life, of more worth to us, than is the universe besides. It is for us to preserve and develop that germ for glory, or to ruin it forever. How great, how sacred, how fearful the trust! Be true to self whatever else betide.

We may grow exceedingly. There are no limits to moral development. The bad may become good, the good, glorious. A marked example is John the apostle—in early life, coarse, boisterous, ambitious, selfish, vindictive; in later years, the model man of kindness, gentleness, love, and goodness. This self-growth is the lesson taught in Matt. 25:1-13.

2. *Righteousness* involves our duties to our fellows. None lives for self alone. None is independent. We are all parts of one grand whole. Each is in some

degree his "brother's keeper." We owe to them (1) to render to them their "just dues," and to protect them in their rights. Earth is full of wrongs. All have to feel this; (2) to pity, sympathize, help, love them. Thus doing we may resuscitate forlorn hearts, and inspire them to joy and victory. Whoever neglects to do this foils in a great duty, and damages himself. He who is true here, blesses others and self. Prophets, apostles, and martyrs, have made their lives sublime by such helpfulness. This is the lesson of Matt. 25:31-46.

3. *Godly*.—This expresses our duty to God. Its strict meaning is "pious," "devout." He who gave us being, who sustains us, who exercises more than parental care and love for us who only can save and glorify us. Surely he has claims on us. These claims he asserts: "Seek first the kingdom of God." Matt. 6:33. These claims the true soul honors: "Thy will be done on earth." Matt. 6:10. Duty, gratitude, love, hope, all conspire to lift our thoughts, and hearts, and lives to him. We owe it to him to believe in him, trust him, obey, love, and adore him, and to become like him. Jesus, our exemplar, has taught us this. He came to do the will of the Father. Because he honored God, God honored him: "And was heard because of his piety. Heb. 5:7. If we live to God, he will bless us. So teaches Matt. 25:14-30.

God would have us "perfect, lacking nothing." In persons having these requirements, there is an excellency fitting them to adorn life in this world, and rendering them welcome in the world to come.

Riding in the country one bright, spring morning, suddenly I noticed a delicious sweetness in the air. Turning my eyes to windward I saw a large, silent, patient, apple tree in full bloom, sending out a wealth of fragrance and beauty, making all glad around it. Like to that are the lives of the good. We have known such persons. Everybody loves them. Everybody is better

because of them. The angles love them, and encamp about them. We would be like them. We may be. The Saviour calls us to such excellency.

"Lives of good men, all remind us,
We may make our lives sublime."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates, into the city."

CHRIST'S LIFE CONSIDERED AS A DEMON-
STRATION OF HIS CLAIM TO BEING
THE SON OF GOD.

BY PRES. F. M. BRUNER.

TEXT.—John 10:37, 38.

Introduction.—The fairness of Christ's proposition. His own consciousness of the merit of his works inconsistent with the idea of deception. His miracles the only kind of evidence that could support his claim.

I. *The works of Christ prove that he was the Son of God.*

1. He had power over the forces of inanimate nature (-1) The water converted to wine. (2) The wind and waves of Galilee. (3) The feeding of the thousands with a few loaves and fishes. (4) The unfruitful fig-tree, (the vegetable kingdom). John 2d chap.; Mark 6: 38-44.

2. He had power over the whole animal kingdom. (1) The fishes of the sea. (2) The beasts of the field; the ass on which "never man sat." (3) The diseases of men. (4) Death.

3. He had power over evil spirits. (1) In personal encounter defeated the prince of the demons. Matt. 4: 1-11; 12:28-29. (2) Casts out his emissaries; power over the unseen world.

4. He had power over death and the under-world. (1) He rose after being three days in the grave. (2) A voluntary work. John 10:17, 18; 18:11.

5. His frequent recognition by the Father, and communion with him, prove him to be the Son of God, (1) At

his baptism. (2) Transfiguration. (3) His prayers. (4) The voice called thunder. (5) His ascension.

Conclusion.—Such deeds, and such a life can be attributed to no one less than a Divine being. He claimed to be the Son of God, and hence his works sustain his claim. Rom. 1:34.

JACOB AND ESAU.

BY D. R. LUCAS.

TEXT.—Romans 9:11-13.

I. What is the sense of "The elder shall serve the younger"?

1. Not *personal*, for Esau never did serve Jacob. It must be national. Read Gen. 25:23. It is the elder nation.

2. Esau is called Edom. Gen. 36:1.

3. Jacob is called Israel. Gen. 35:10.

4. Edom did serve Israel. 2 Sam. 8:14.

II. Where, when, and why was it written "Jacob have I loved and Esau have I hated? "

1. Where? Malachi. 1:1-4.

2. When? 1000 years after the promise to Rebecca.

3. Why? Joel 3:19; Amos 1:11. "Shed innocent blood" Illustration. A father divides his farm between two sons. One son gets lost while hunting in the wilderness The first finds him and instead of succoring kills him. The father hears it and is filled with indignation. Read Numbers 20:14-24, where we find just such a case. Edom refused to give Israel passage through their land and drove them into the wilderness.

Conclusion.—Show that now, if Israel rejected Christ, and the Gentiles accepted him. there is no unrighteousness in God in casting Israel away. Hence the claim of the Jew to righteousness by the flesh of Abraham is one that God is not bound to accept.

THE GREAT SALVATION.

BY D. R. LUCAS.

TEXTS.—Eph 2:8; James 2:24.

I. Reconcile them. The old plan of different kinds of faith is wrong, for all faith is one. There may be "weak faith," "strong faith," etc, but it is faith nevertheless. There are different kinds of works. Paul speaks of works by themselves, man's works; while James speaks of the commandments of Christ.

II. The different things to which salvation is ascribed, (may be put on the blackboard.)

1. God saves us. 1 Tim. 4:10.
2. Love of God saves us. 1 John 4:10.
3. Grace of God saves us. Titus 2:11.
4. Mercy of God saves us. Titus 3:5.
5. Jesus saves us. Matt. 1:25.
6. The gospel saves us. Rom 1:16.
7. Holy Spirit saves us. Heb. 2:4.
8. Hearing saves us. Acts 10:22; 11:14.
9. Faith saves us. Mark 16:15.
10. Repentance saves us. 2 Cor, 7:10.
11. Confession saves us. Rom. 10:9.
12. Blood of Christ saves us. Rom. 5:9.
13. Baptism saves us. 1 Peter 3:20.
14. Prayer saves us. Rom. 10:13.
15. "We save ourselves. Phil. 2:12.

Not one of these can be left out and man be saved
Each fills its place and not one of them *alone* is sufficient.

Illustration.—The case of Noah.

1. God saved him. 2 Peter 2:5

2. The Ark saved him. Heb. 11:7.
3. The water saved him. 1 Peter 3:20.
4. Faith saved him. Heb 11:7.
5. He saved himself by preparing an Ark.

Conclusion.—Show the relative place of each item in man's salvation.

THE PURE IN HEART.

BY J. H. SMART.

TEXT.—"Blessed are the pure in heart: for they shall see God."
—Matt. 6:8

Introduction.—All ought to be happy now.

I. *The heart—what it is.*

1. Heart of fools and wise. Eccl. 7:4.
2. Heart in heaven. Matt. 6:19-21.
3. The above a test of our Christianity.

II. *Heart—how contaminated.*

1. What defiles. Matt. 15:10-20.
2. Actions are first in thought—the heart.
3. Drunkenness, murder, etc. Draw figures.

III. *The heart purified.*

1. Thoughts are changed. Evil thoughts put out by putting good thoughts in.

2. Good seed sown. The gospel comes in here.

IV. *Results of a pure heart.*

1. Pure thoughts.
2. A pure life.
8. "Shall see God," (text).

Conclusion.—The impure in heart shall not see God.

"THE FOOLISHNESS OF GOD."

BY THOMAS MUNNELL.

TEST.—"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."—1 Cor. 1:25.

1. This means that the most elementary ideas of God are wiser than the wisest ideas of men. "The weakness of God is stronger than men." means also that the feeblest exertions of God's power are stronger than men's greatest power. The thunder-bolt, the earthquake, the expansive power of steam, and of explosive agents are among the weak things of God, but are stronger than man physically. So the spiritual truths of the Bible are among, the simplest ideas that God has—simple because we are too feeble-minded to comprehend the whole "mind of the Lord." "Great is the mystery of godliness" to us now, but a million years hence the fact that "God was manifest in the flesh." etc., will appear to have been but the alphabet of God's wisdom and knowledge. Much more will the little lessons of faith, repentance, confession, baptism, and such like seem to us as the foolishness of God, in comparison with "The depth of the riches, both of the wisdom and knowledge of God." Rom. 11:33.

2. And yet even this "foolishness of God;" these, his most rudimentary thoughts, are wiser than men—wiser because calculated to bring sinners to repentance, to salvation, to purity, and eternal happiness, which none of the "wise men after the flesh" knew how to do. What did the stoics, the epicurean, the academics, the peripatetics, or even the eclectics who sought to combine all

that was good in all the other philosophies—what did all these "disputers of this world" do toward making us children of God? But the preaching of a few gospel facts that a child can understand outstrips all "the wisdom of this world." God's feet are higher than their heads, their graduates could not enter his infant class until they abandon all their plans for happiness and "become fools that they may be wise." In Rome, at one time, there were two hundred and seventeen different theories about the *Summum Bonum*, or chief good, They all failed. God points it out in the "foolishness of preaching." 1 Cor. 1:21.

3. The wisdom of the ancient "wise men after the flesh," as also modern skeptical scientists, the "natural men" of the Bible, bases all knowledge on *experiment*, wholly on the *empirical*. They know nothing but what they can test by their five senses. But God's wisdom bases our knowledge chiefly on faith. Moat of our interest is in things that "eye hath not seen nor ear heard." Faith outreaches sight, as the telescope outreaches the naked eye. If, even the telescope can scarcely sweep the smallest corner of God's universe, and even faith sees through a glass only obscurely, how small must be the area of physical sight and human knowledge. Faith can be exercised by a child, by a heathen, by the most ignorant, by all, while the wisdom of the wise is attainable by only a few and of no account even to that few. Hence the wisdom of God in establishing a religion on a plan that all could receive. "Go into all the world and preach the gospel to every creature." Mark 16:16.

4. This faith may be very weak and discouraging to its possessor. But though ""We be weak in him, yet we shall live with him by the power of God." 2 Cor. 13:4. We may have strength of more faith than we are aware of. A keg of giant powder or nitroglycerine may lie very quiet and weak and helpless till the necessary stimulus is applied, when it develops its sleeping energies in match-

less strength and fearlessness. So many a timid little girl has been brought to the stake for Jesus' sake, and how the mighty power of her heretofore feeble faith was developed as soon as the stimulus of fire was applied! However little faith you may possess hold on to it. It's a good investment. "It doth not yet appear" how rich it will make you. 1 John 3:1. Your life as yet "is hid with Christ in God." Col. 3:4. Your "kingdom does not come with observation." To be a "partaker of his holiness," and "partaker of the divine nature" will ultimate in your being finally "filled with all the fullness of God."

RESURRECTION OF THE BODY.

BY G. T. CARPENTER

TEXT.—"Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" 1 Cor. 15:12.

Statement.—Six theories: 1. Denying all conscious future existence. 2. Admitting that of the spirit only. 3. Metempsychosis, or transmigration. 4. A new body in heaven, not related to the present body. 5. The resurrection of the old body with all its features, defects, etc. 6. The resurrection of so much of the old body and in a sense that preserves its *identity*. We adopt the last theory.

Argument.—1. Science and Analogy, so far as applicable, favor this theory—seed sprouting, butterflies, etc. 2. The English word resurrection, and the Greek *anastasis* cannot mean less. See Lexicons. 3. The temporal resurrections of the Old and New Testaments, as that of Lazarus (John 11.) to which the same language is applied, prove it.

4. The history of the doctrine shows that, in some form, the idea of another body, was held by the Egyptians, Persians, Babylonians, as well as by the Israelites. See Smith's Bible Dictionary. That "the Old Testament worthies, the Jews in Christ's day, especially the Pharisees, believed the doctrine, is shown by such Scriptures as, Ez. 37:1-13 (figures are based upon the literal); Dan. 12:2; Is. 26:19; Acts 2:30, 31; 13:35; 24:15; Matt. 22:23-34; Mark 12:18-27; John 11:24; Heb. 11:35; 1 Cor, 15:4.

5. The places and conditions from which the dead are

said to be raised, as "from the dust," "grave," "sea," "sleep." Matt. 27:49-53, etc.

6. The bodies of the living to be changed (Phil. 3:21; 1 Cor. 15:51, 52.) The Greek *metaskamato* never means to exchange but to transform.

7. Christ is the "first fruits" from the grave; then the other fruit will be like this—a literal resurrection—not necessarily of every particle, as the sweat and blood expended.

8. Paul in 1 Cor. 15, stakes the whole issue of our salvation upon the resurrection of the body, and our resurrection upon that of Christ—it is a cardinal doctrine.

EXEGESIS.

BY E. GOODWIN.

TEXT.—Gal. 4:1-7.

To understand this Scripture we must understand the apostle's object. The Jews contended that the Gentiles could not be saved unless they would be circumcised and keep the law of Moses. Acts 15th chapter. Paul would reply. Gal. 3:24, 25. The Jew would reply, if the law is done away we are ruined; we are left without a priest, and therefore without any means of approaching God and obtaining pardon. Paul would reply, that Christ is now our great high priest, who has entered heaven for us, with his own blood, that the new covenant is better than the old; it has better promises and is sealed by better blood. The Jew would then ask, Why did not God give us this better system in the beginning?

To answer this, the apostle introduces a very familiar illustration.

He may be heir to the whole estate, but while a minor he is under instruction and training until he is capable of enjoying his fortune and managing his affairs, and all this for the good of the child. Even so the Jews were under the law, as a governor and teacher, while as a nation, they were children; they were kept under bondage. Chapter 3:23; text. Am I told that this redemption was from the curse of the law? Gal. 3:10. Yes, but, the apostle explains that curse as above.

From this curse, this obligation to continue in obedience to all things that are written in the law, Christ redeemed the Jewish nation, To accomplish this, Paul says "he was made a curse for us,"

The subject of this redemption from the law. See 2 Cor. 5. While the law stood in full force, the Jews could not be adopted into the spiritual family of God. Col. 11: *U*.

Now the force of Paul's reasoning is plain. The Jews being redeemed from the law, stand in the same relation to God that the Gentiles do, and therefore may be adopted into the spiritual family of God, on the same terms, and hence have no right to object to the reception of the Gentiles. But whether we be Jew or Gentile, in order to enjoy the blessings of this better system, we must be adopted—the privilege to be adopted is granted on faith. To them that received him. John 1:12.

Then faith grants this privilege of adoption; which must be obeyed from the heart. Gal. 3:26, 27. Thus faith gave them the privilege, and by obedience they were adopted, and to this the apostle refers, saying, "that ye might receive the adoption of sons." *The blessing of this adoption.* Verses 6, 7.

Application.—1. Let all who have been adopted into this holy relation, be careful to maintain good works.

2. The door of mercy is open for all, Jew or Gentile, bond or free; all who believe in Jesus Christ as the Son of the living God.

THE FAITH THAT JUSTIFIES.

BY PROF. E. W. JOHNSON.

TEXT.—"Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ."—Rom. 5:1.

I. Paul affirm? in this verse that we are justified by faith. No doctrine is more strongly emphasized in the Scriptures. I refer to John 11:24; 20:31; Acts 10:43, as samples of the corroborative passages. They teach us that the believer shall never die; shall have life, shall receive remission of sins. Luther was right when he affirmed the Bible doctrine of justification by faith. Rome was, and is wrong in teaching justification by works of penance and our own righteousness.

II. Not only is it true that faith justifies, but it is also true that there is no justification without faith. "Without faith it is *impossible* to please God." "He that believeth not shall be damned." Unbelief is spoken of as a fatal and crowning sin. This, then is the principle on which salvation turns. The believer is justified, has life, is a child of God, an heir of heaven; the unbeliever is damned, abides in death, is on the broad road to eternal destruction.

III. "But," objects an unbeliever, "that is unreasonable and unjust. A man may be sincere in his unbelief and why, therefore, should he be condemned? "

I reply, that this is not unreasonable, or unjust, nor is a single principle of the Bible, when understood. The fault is in man's weak reason, not in the principles of eternal truth. I wish the objector to note,

(1) Every unbeliever is a believer of something else. A man believes Jesus to be the Christ, and divine, or he

believes him to be a human being just like ourselves. He believes the Bible to be a divine book, or to be of human origin. We call the Mohammedan an unbeliever; he calls us "Infidel dogs."

2. Not only true that he who refuses to believe in Christ is a believer of something else, but true also that our beliefs shape our lives. They are the principles that mould our character; the seeds from whence the fruits of life are sprung. Thus one man's belief makes him a Spiritualistic Freeloader; another's belief develops him into a Mormon Danite, or a Turk with his harem. Another, believes in Christ and this belief moulds a pure, beneficent, Christlike life. To suspend our justification or condemnation on our belief is to suspend it on the very principle that determines the life. God knows what kind of a life the belief in the heart will develop, and hence justifies or condemns men, as the farmer approves or condemns two little plants growing side by side; one he nourishes for he knows it *will* bear golden corn; the other he roots up because, after some months it will be a frightful weed.

IV. 1. But says one, "I am a believer, but I have never enjoyed peace with God, though I long waited." Perhaps you have not believed the *right thing*. What have you believed? Do you answer, "*The Truth?*" I ask what truth? Not all truth has saving power. It is a truth that the angles of a triangle are equal to two right angles, but that truth wont save. I assure you that you may believe all truths but *one* and remain unsaved, but may be ignorant of every dogma of theology and the belief of this *one truth* will save you. The faith that saves is a *personal belief in Jesus as the Christ, the Son of God*. Leave dogmas to the Doctors. Salvation is for the unlearned and simple. The plan of salvation is plain enough for the child to understand. "Believe upon the Lord Jesus Christ and thou shalt be saved."

2. But one tells me that he has believed this, and yet

has not found peace. The fault is not in God's promises but in yourself. We have found it essential to believe the *right thing*; it is equally important to believe *iii the right way*. Certainly those Pharisees who believed but did not confess Christ because they preferred to please man rather than God, and the sick woman who pressed through the crowd to touch the hem of his garment, believed in very different ways. The eunuch *believed with all his heart*, (Acts 8:37). Paul assures us (Romans 10:10) "that *with the heart* man believeth unto righteousness." The "right way" is to *believe with the heart*.

3. We illustrate this: A young husband goes to a new country to prepare a home. When all is ready he writes his wife to come. She loves him and trusts him. She obeys. The heavenly bridegroom has gone to a better country to prepare a place for us. He bids us come and tells us the way. If we love and trust him, that is, if we *believe with the heart*, we obey.

4. Heart-felt faith, the faith that justifies them, demands a full trust in and a loving obedience to Christ. It says, "Speak Lord, thy servant heareth, what wilt thou have me to do." It involves the complete surrender of the will and life to Christ. Nor does it make any conditions of surrender, but goes gladly forward in obedience to his commandments.

THE WORD OF GOD THE ONLY SOURCE OF
SPIRITUAL KNOWLEDGE.

BY G. L. HARNEY.

TEST.—1 Peter 1:24, 25.

I. In the passage quoted, two propositions are stated, viz.: the flesh decays; the word of the Lord endures. Two thoughts appear in contrast: the weakness of man, and the power of God.

1. These thoughts are continually kept before the mind of every Bible reader.

2. There can be no knowledge of our weakness without a higher standard of power than ourselves.

3. A knowledge of these facts finds a ready response in our moral natures; its effect is fear. Hence, "The fear of the Lord is the beginning of wisdom."

II. Why did not the Omniscient convince the human race by argument, instead of spending four thousand years, demonstrating his existence?

1. The reason seems to be as follows: Human minds are finite; God is infinite. The latter is above the comprehension of the former,

2. We cannot therefore, by reason, find out the infinite God. Job. 11:7, 8.

3. He could not reveal himself simply by words; for words are signs of ideas, and the idea of God not having been previously in the mind, we could not understand the meaning of the word.

4. Nature could not reveal him, for nature itself is beyond our comprehension. It could not lead our thoughts beyond itself.

5. It must, then, be by demonstration man looked at the things of nature, saw them touched and turned out of their course by some unseen hand, and thus learned of the power above all things.

6. The Ruler said, "Obey and I will bless; disobey and I will punish," Man obeyed and was blessed; disobeyed and was punished. God's truth was thus made manifest to him.

Having now confidence in him we are ready to believe his word. Convinced by the overwhelming evidence in favor of its reliability, and hence of its divine authenticity, we are willing to accept it as it is. "We walk by faith, and not by sight," It tells us he is Spirit. We believe it. Who knows the Infinite and is able to reveal him but the Infinite? 1 Cor. 2:11. Side by side with these manifestations of old times were manifestations of man's weakness. There is a word that endures forever. We are full of mistakes. We cannot rely on ourselves. By the side of God and his word, we are feeble, tottering, weak. Our lives are full of failures. The experience of six thousand years proves us to be fallible. The observations of six thousand years proves the word of God to be infallible. The word of God has never made a failure; but wherever it has gone, has gathered nothing but facts, and whatever it brings us is a gem of truth. Ages ago it unfolded many of the future events of our world, and time has verified its statements. We can rely upon its utterances. All things of earth fade and die. Everything, everywhere, that our eyes can see or our ears can hear, has proved itself subject to decay. Everything proves unreliable but the word of God. Amid all the wrecks of years and the ruins of the castles of time, that word stands alone, like a tower, brighter than the sun, higher than the heavens, and immutable as the rock of ages.

WHAT SHALL I DO WITH JESUS?

BY Q. T. CARPENTER.

TEXT.—" Pilate sayeth unto them, What shall I do then with Jesu3, which is called Christ?"—Matt. 27:22.

I. Importance of the question. It was *the* question that troubled Pilate—that troubled his wife's dreams—that has troubled the world along the ages since. It reaches us with its interests unabated.

II. A personal question. "What shall *I* do," etc. The responsibility cannot be washed from the hands. "We *must* act, and each is responsible. Matt. 12:30. We have not to do with Christ's person, but with his pretensions.

III. His claims; what shall I do with them?

1. As the son of man? That he was the son of man, as human as his mother (Matt. 16:13), has seldom been questioned by friend or foe.

2. As to his superior moral worth? This, too, is common ground. Infidels freely admit that as a moral teacher he has had no superior.

3. As a great historic character? Of the unnumbered millions of earth's peoples, only a few are historic. Of these none other has so moulded and permeated all after generations as Jesus. In religion, politics, literature, social and individual experience, entire revolutions have been wrought. None have escaped the silent, all permeating influences. No other founder of empires has ruled so many loyal subjects. Napoleon's language to Bertrand and others, on St. Helena. Take the direct and indirect influence of Christ from the literature of the

world, and there will not be a respectable skeleton of a library left. What means the A. D. of the civilized world? Ah! when the obelisk of fame is erected, upon which earth's historic characters shall have their names carved, on its apex, in letters of burning light, let the name of Jesus stand as the supremest of all earth's greatness? But this, too, is common ground.

4. As the Son of God? As divine as his Father, Emmanuel, the only begotten of the Father. Matt. 16: 16; 1:18-25; John 1:1-5; 17:5. . This the battleground. It is a theological fortification, strengthened by every form of evidence. Against it let the opposition rage!

5. As judge? Ah! now the form, but not the substance, of the question, changes! What will *Jesus* do with *me*? What mad presumption for Pilate, for any man to hesitate, to inquire of the wicked Jews what to do with the King of kings and Lord of lords! Better accept him in his fullness.

"Bring forth the royal diadem
And crown him Lord of all."

SANCTIFY GOD IN THE HEART.

BY A. B. G.

TEXT.—" But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."—1 Peter 3:16.

Christianity is Divinity stooping to the wants of humanity. It finds man lost in sin, and without a hope of recovery. The Bible comes as a book of precepts, in order to our obedience; as a book of promise, in order to our comfort. In its gracious call to lay hold on eternal life, it says: "Sanctify the Lord God in your hearts," etc., that is, set him apart in your hearts to a holy and religious purpose. But how important the text.

1. Two leading thoughts are here presented: One, the hope entertained, and the other is a reason for that hope. Faith may look to things past, present, and future. But hope looks only to some future, not *all* future things, but to a future good based on some assurance of its being realized.. Titus 1:2. Here the hope is of *eternal life*, based upon the *promise of God*. This promise of life is in *Christ*. 2 Tim. 1:1; 1 John 5:11.

2. It is a hope of a resurrection from the dead. Acts 24:15; 1 Thess. 4:18-18. It is the hope of glory. Col. 3:4. All comprehended. Phil. 3:20, 21. Such is the hope, a *reason* for which must be given to those who question it. It may be summed up thus: That for which you hope is one aside from the cause of nature. How can the dead be raised up when molded back to dust. 1 Cor. 15:35, 36.

3. But, says the objector, how *can* the dead be raised. Matt. 22:23-32. But that did not explaining how God

by his power can do it, I cannot explain *how* God made flesh, blood, and bones, out of the dust of the earth. I cannot tell how the bones, flesh, and feathers, are formed in the egg; but will you say, "I don't believe that be so, either. Man was made from the dust of the earth. The chicken is and was hatched with bones, flesh, and feathers, from that in which you can see no more connection than that man was formed from dust and came from the grave. But it is folly *to* talk of a God that can create but cannot redeem.

4. But it is said that we found our hope upon the promise of a dead man. Not quite so fast. "Jesus is risen from the dead, and became the first fruits of them that slept." But what has his resurrection to do with our hope of it. Listen to the text. 1 Peter 1:3, 4.

Conclusion.—If Jesus is raised, then is he the Son of God. Rom. 1:4. He therefore, as such, has the right to say, as in John 5:26-28. Our reason, therefore, for our hope, is the promise of one that has found himself to be stronger than death, and more mighty than the grave. Then "be ye steadfast, unmovable, always abounding in the work of the Lord." 1 Cor. 15:58.

LIBERALITY.

BY PROF. S. K. HOSHOUR.

TEXT.—"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."—1 Cor. 9:7.

Introduction.—Paul was intrusted in the relief of all human discomforts, and in the suffering of the poor saints at Jerusalem, and as a motive to inspire the Corinthians to action he said, "He that soweth sparingly shall reap sparingly." *To sow*, in his style, means to apply one's means or property. He that soweth, applieth his means to the gratification of the flesh, passions, and appetites, shall reap corruption. He that soweth to the spirit, that is, to his spiritual or higher endowments, shall reap life everlasting.

The text contains encouraging propositions: "God loveth a *cheerful*," not sad, reluctant, giver. Christianity is a *heavenly* institution, founded by the Lord himself. This is evident from

1. *The precepts.* Matt. 19:21; Luke 12:33; Acts 20:35; Eph. 4:28; Gal. 6:10; 1 Tim. 6:17-19; Heb. 13:16.

2. *Exemplified.* Jesus and his company had a treasury, the "*bag*." John 12:6; Acts 2:44, 45; 4:34, 35; 6:1. After this Paul gave the Corinthians directions on the subject of liberality, 1 Cor. 16:1, 2. These words indicate: (1) The thing to be done: "Lay by him in store." (2) The time when: "Upon the first day of the week." (3) The scale: "As God has prospered him."

3. The direction indicates *frequency* and *regularity*, every *seven* days. What is done *often*, becomes *habitual* and *easy*. The time, *first day* of the week, on which our

Lord arose, on which the Spirit was poured, the church was founded, and the disciples met. Acts 20:7. The proper observance of the Lord's day involves more than the mass of professors are now willing to admit.

4. For what should we lay by or give? For pure benevolence, which effects the *relief* and *happiness* of others. This may relate to their bodily, mental, or moral wants. Acts 2:42; 1 Cor. 16:1-3; 2 Cor. 9:9-13. (1) It relieves the poor, and these you have always with you. Deut. 15:9-11; Prov. 19:17; 21:13; James 2:15, 16; John 3:17. (2) The poor have mental wants. They need instruction. (3) They have moral and religious wants. The gospel is to be preached to them. You aid them in this respect by contributing for home missions, Bible-schools, and church extensions.

5. The apostolic injunction is comprehensive: "*Every one of you,*" young and old, rich and poor, even including the poor widow with her mite.

6. It involves contributions in due proportion, "As God has prospered you." Here is a fundamental truth, that God prospers men in their vocations. Of the degree of your prosperity you must be your own judge; but see to it, that it be a *righteous judgment*. God has not given us a definite scale, as he did the Jews. With them it was the tenth; if they gave the tenth for the *shadow*, what ought we to give for the *substance*?

7. The apostolic command involves *order*. "*Lay by him in store.*" Every one has a store for his acquisitions, for old age, for his children, etc.; but *where is the Lord's store?*

8. *Deductions*. (1) This plan is feasible. (2) It requires self-denial. Titus 2:12. (3) If all were conscientious in giving freely and cheerfully, there would be no need of fairs, festivals, etc., to promote the cause of Christ. (4) This plan, properly and Scripturally followed, would relieve the church of all her pecuniary wants'

Forget not our text; "*God loveth a cheerful giver.*"

CHURCH DISCIPLINE.

BY J. W. MOUNTJOY.

TEXT.—"Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief; for that is unprofitable for you."—Heb. 13:17.

Introduction.—The injunction of the apostle clearly contains, and definitely and simply expresses these thoughts: (1) That it was the duty of those to whom he was writing to obey and submit. (2) That this must be rendered to those who had the rule over them. (?) These rulers watch for their souls. (4) Must give an account of their stewardship. (5) This account must be given, either with joy or with grief.

1. 1. We are sometimes asked, "What are the rules of decorum and discipline in your church?" This is no idle, curious, or impractical question.

2. But why has such a question ever been asked?

3. God would not have established his kingdom here among men at such wondrous cost, and then commit its control and government to the rules and regulations of uninspired, fallible men.

4. Jesus, careful and specific as to the terms of admission into the church; equally as careful as to the condition of entrance into the everlasting kingdom. 2 Peter 1:5-11.

5. The individual, independent congregation, the highest religious tribunal, and the place where, in the wisdom of God, the disciple is to be developed into a perfect man in Christ,

6. So no prescribed church rules, other than the Bible contains, are necessary.

II. 1. This "watching for the souls of men," the most tender and mightiest work ever committed to mortals, The devotion and anxiety of the faithful physician, not to be compared to the ceaseless concern of the man of God for the spiritual interest of the souls of men.

2. The office of an elder, a most responsible position. 1 Peter 5:1-3.

III. 1. The primary, or radical, meaning of the word "Discipline."

2. True discipline most positive work, edifying, and building up. It involves the thought of continual development of the disciple; not merely the keeping him back from evil practices, or the excluding him in the failure to restrain.

3. Our prayer-meetings, our Sunday-schools, our gatherings on the Lord's day, all the ordinances of the Lord's house, should be regarded as but times, and places, and means of grace, by and through which we are being disciplined for the society of the pure and holy in heaven.

IV. 1. Elders styled, Scripturally, "under-shepherds." "Christ the great Shepherd."

2. What the work of a shepherd? Not simply to look after the sick and lost of the fold.

3. "This watching for the souls of men." not simply to be on the alert to discover heresy in this one, or apostasy in that one.

4. Fewer cases of what we might style "penal discipline," would arise in the church, if more attention were directed to the proper and immediate development of those who are in a healthful condition.

5. The development of the talent of the church.

6. Too many left idle who are weak, not because of exceeding sinfulness, but because this weakness has not been made strength by the constant use of the abilities with which God has endowed them.

V. 1. Duties of elders in case of the existence of offenses.

2. The object of discipline as regards offenses, two-fold. (1) To save the individual from spiritual death. "To restore such an one." (2) To conserve the best interests of the church. To preserve its peace, purity, and dignity.

3. The reflex influence of these two interests upon each other.

4. How can these results be the most successfully attained? Gal. 6:1.

5. Great need here for punctuality and promptness.

6. In case of failure to restore, must withdraw from the disorderly, mate him feel as a heathen man and a publican. Matt. 18th chapter.

VI. 1. How shall discipline be administered? Two classes. (1) Such as are between individuals, private offenses, involving personal feelings and injuries. Matt. 18:15. (2) Such as are against the church, public offenses, involving rights of property. 1 Cor. 5th chap. Must rebuke and exhort with all long suffering; if necessary, with gentleness and firmness, cut off the offender.

"VII. 1. The relations and duties of the members to the elders.

2. Deference and respect due to the officers of the church.

3. Duty of members to assist elders in preserving peace.

4. Must be circumspect in walk and conversation.

5. The burden of proof as to the propriety or impropriety of any given course rests upon the individual, not on elders.

6. Comprehensive instruction given. Phil. 4:8.

7. Members should not burden officers with personal difficulties, before they have tried to settle them by obedience to the law of Christ.

8. Excommunication should be regarded as a most solemn and afflicting work.

CHANGE OF HEART.

BY PROF. A. J. THOMSON.

TEXT.—" Blessed are the pure in heart, for they shall see God."
—Matt. 5:8.

1. *Introduction.*—Though the subject announced is not in so many words mentioned in the text, nor, indeed, in the Bible, yet the text suggests it. The infinite moment of this subject. Psalms 24:34. The word *see* not used here literally, but as in the Scriptures. 1 Peter 3:10 The beatitude of this text, only to the pure in heart.

2. *Argument.*—How infinitely important then the following inquiries: What is the heart? Is it naturally pure or impure? Have we any agency in changing our own heart?? What are the means used to effect a change of heart? The word *heart*, in Exodu3 28:30, doubtless refers to the muscular tissue of the animal body, which that term is used to designate; but evidently this is not the reference in the text. Meanings of the word heart. and examples of its use: Spirit—Psalms .31; 17. Soul—1 Peter 1:22. Mind—Jeremiah 31:33; Heb. 8: 10; Psalms 50; 21. Thought, intention—Matt. 9:12. Wherefore think ye evil in your hearts? Thinking then is done in the heart. Mark 6:21. "Where your treasure is there will your heart (affection) be also." 2 Sam. 15:4-6; 1 Chron. 22:7; 2 Chron. 6:7. From Solomon's exhortation. "Keep thy heart with all diligence; for out of it are the issues of life," we may safely conclude that the heart is the foundation of the issues of life. The following Scriptures sufficiently indicate the natural condition of this fountain in our own

present state, viz.: Gen. 6:5; 8:20; Jer. 17:9; Matt. 15; 18, 19; Mark 7:20. The question of agency is unquestionably answered in the following Scriptures: Ezekiel 18:29, 31; James 4; 8; and the question of means in the following: Acts 15:9; 1 Peter 1:22.

3. *Conclusion.*—Christ is acknowledged by friends and foes, to have taught the purest system of morality ever taught. That faith in him then, which works by love and purifies the heart, will lift him that exercises it to the realization of the blessedness of this text.

CHRIST IS KING.

BY D. H. DUNGAN.

TEXT.—Rev. 1:5-9.

1. If Christ is not king, then pardon cannot be extended by him to the rebel.

2. But it has been said that he pardon³ as a priest. This is a fallacy, for priests never had the right to pardon. Christ is high priest, but not after the order of Aaron, but after the order of Melchizedek. Ps. 110:4; Heb. 5:6; 6:20; 7:17-21. From these texts it is clear that Christ is both king and priest, in which capacities he has made the necessary sacrifice, and grants pardon through obedience to his authority. Zech. 6:12, 13.

3. He was announced to the Jews as their coming king by Zech. 9:9; John 12:12-16.

4. In Ps. 2:6, Christ is declared to be king in Zion, the hill of God's holiness, and as this Psalm is now fulfilled, he is now king. Act³ 8:23, 30.

5. The throne of David was promised to him. We read a few of these promises in 2 Sam. 7:12, 13; Ps. 132:11; Is. 9:6, 7; Luke 1:32, 69; Acts 2:30 31:13:23, 33.

6. The royal line of David is not broken down, but in Christ has been established forever. Amos 9:11, 12; Acts 15:14, 7.

7. The apostle Paul taught that he was king. Acts 17:7; 1 Tim. 6:16, 17.

8. In view of the "*hour*" and its results, the Saviour

declared himself king, and taught Pilate that his "kingdom is not of this world." John 18:36, 37.

9. "He is King of kings." Rev. 17:14; 19:16.

10. All authority is his. Matt. 28:18; Phil. 2: 9, 10; Col. 2, 9,10; 1 Pet. 3:21, 23.

11. Christ's "throne is forever and ever." Heb. 1:8, 9.

THE TRUE LEGION OF HONOR.

BY HENRY EXLEY.

TEXT.—John 12:20-28.

Introduction.—Occasion. Certain Greeks coming, etc., had heard much, perhaps seen much; now, we would see Jesus. Tell Philip, he tells Andrew, both tell Jesus. Here Jews, Greeks, Jesus. To Jesus a strange moment. Saw the future and the path to it; then as his eye glanced over the path that led to it, he said: John 12: 24-27. Battle and victory and glory blended. John 12:25,26.

I. *The Commander.*—If any man serve *me*, he stands above all others. Demands that we serve, follow. By what authority? "He came forth from God." "Fullness of God-head in him." "All things subject to him." "He is before all." "Created all." "Without him nothing made." "Made in likeness of man."

II. *The Service.*

1. Not carnal, worldly. Eph. 6:13-17.

2. Aim to arrive to the highest honors of time and eternity, by the beauty of a holy life.

3. *Victories* not bought by blood and tears, etc. In this service no dukes, earls, or kings, rich or poor, all are equal in Christ Jesus. All children of a king. Service must be personal, true, noble, and to him.

III. *The Object of Service.*

1. Noblest on earth or in heaven. Other service seeks to crush. This service seeks to raise. Other service seeks to injure. This to bless.

2. To lift off ignorance, sin, and vice. Bring light and knowledge to all the world.

3. To carry salvation to the lost, life to the dying, joy to the broken-hearted, freedom to those who are in bondage, peace to the troubled; to bless Christ, to lift men from sin to salvation—from earth to heaven.

4. It seeks to save men, women, and children, blighted and scorched with the fire from the pit.

5. This service demands men and women with kingly and queenly hearts. Not a forlorn hope, but a legion of honor.

IV. *The Legion of Honor.*

1. Not time-servers, not self-servers, not men-servers; but men, not like willows, but like rocks.

2. This legion may look poor, etc., but it is the most magnificent column that ever marched to victory.

3. Great leader is our Elder Brother. This a service of honor, to help, to save, and to bless.

4. The cross is not to them a symbol on silk, or necklace, or breast; but the symbol of inspiration to daring deeds, to bring back unity, to realize Christ's prayer, to build up his church. Are we in this legion?

5. Christ needs not spectators, *not named*; but men, women, pure, noble, daring co-workers with God, a legion of honor.

V. *The Honor.*

1. Here, pardon, salvation; there, crowns, not stars, but crowns, life, immortality. I appeal by that cross, come share that honor. *Follow me.* Where? Heaven! How? See that cross! By that. Oh, sacred cross! May God help us all to take that as the measure of all honor. "She hath done what she could." That is an introduction to God. Jesus, angels, heaven, glory, and renown.

Conclusion.—Enlist. He shall ennoble you, not as kings do, but confess your names there. Not coat of arms, but his name. Who says we would see Jesus? *And now!*

NO KING BUT CAESAR.

BY HENRY ANDERSON.

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TEXT.—"We have no king but Caesar."—John 19:15.

I. What was involved in this declaration?

1. This was the Jews' first total rejection of the Messiah as king; yet he had been plainly pointed out by their prophets. See Isaiah. 53d chap., for a description of him; also Micah 5:2, and other Scriptures.

2. Notice the consequence of this rejection. They were rejected of God as a chosen people, and became a monument of his sore displeasure. What a warning this is to all others not to reject the King that God has anointed.

II. Are there not some to-day that say, "We have no king but Caesar?"—*Text.*

1. Sinner, are you not making this declaration every day you live in disobedience?

2. You may ask, "How do I reject him?" By *not* obeying him.

3. What will be the consequence of your rejection of him? He will finally and eternally reject you.

III. Reject him no longer, but *accept him now*. You ask, "How can I receive him?"

1. Believe on Mm as God's anointed, and repent of your past rejection of him.

2. Confess him as king.

3. Obey him as your king, your Lord, and your Saviour.

IV. The result of this receiving him.

1. Christ will receive you.

2. He will forgive you.

3. He will adopt you into his family.

4. He will make you a king and priest unto God.

Oh, haste to receive the King of heaven and earth, and let your motto ever be, *we have no king but JESUS!*

BAPTISM FOR THE DEAD.

BY O. P. BADGER.

TEXT.—"Else what shall they do which are baptized for the dead?"—1 Cor. 15:29.

The prominent point in this argument is the resurrection of the dead, based upon the proofs of the resurrection of Christ; and the question in this verse is but a continuation of the argument, in the character of an appeal to the experience of all those who had been buried with Christ in baptism, in the likeness of his burial. In the likeness of his death, because the natural condition of the dead is a burial. In the likeness of his burial, because as he was raised up from the dead to die no more, even so had they been raised up with him to sin no more. As he then was freed from the dominion and power of death, so they were freed from the dominion and power of sin. Not only is this the only solution of the text, in harmony with the lesson in which it occurs, but is also an unanswerable argument in favor of the doctrine, that without a burial there is no baptism. We concede it to be of the incidental class, but for that very reason it is the stronger. For between the death, burial, and resurrection of Christ, and the death to sin of the penitent believer, and his burial in baptism, and a resurrection to the new life, there is found all and simply, the points of resemblance and similitude which render the one intelligible and the other significant.

The manifest meaning of the passage then is, what profit is there to those who have been, upon a profession of faith in Christ, buried with him and raised again, if there is no resurrection of the dead?

Not only will our contests with wild beasts at Ephesus, yea, all our sufferings for Christ, be of no avail, but our baptism also is not only useless but absolutely unmeaning, if Christ be not raised from the dead. For, according to the teaching of our apostle, in Col. 2:12, it is the faith which we have in the working of the strong power of God, in raising Jesus from, the dead, that prompts us to the act of being buried with him and raised again.

THE WILLINGNESS OF GOD TO SAVE REPENTING SINNERS.

BY PRES. F. M. BRUNER.

TEXT.—Luke 15:3-32.

Introduction.—Verses 3-10. Reasonableness of an effort to save sinners. The occasion of the discourse.—Verses 1, 2.

I. *The sinner in general—his relation to God illustrated by the prodigal.*—11-24.

1. The apostasy and career of the prodigal, (the impenitent sinner.)—11-19. (1) The father and his two sons.—11. (2) Selfish desires triumph over natural affection.—12. (3) Triumphant sinful inclination eagerly seeks the means of its gratification, but is expensive.—18. (4) When sinful pleasures have exhausted their resources, the world cannot replace them.—14. (5) The sinner increases his degradation by an effort to help himself;—15. (6) This degradation is completed in his coming to a level with the beasts, and being forsaken by men.—16. (7) A sense of his degradation and misery breaks the charm of sinful pleasure, and father and home return to his thoughts.—17. (8) His penitence and resolve reverse the course of his life.—18, 19.

2. His return—his father's willingness to receive him exceeds his expectation.—20-24. (1) His father comes out to meet him, and receives him with embrace and kiss.—20. (2) The consciousness of sin is deep and sincere, and the father cannot delay comforting and re-assuring him, by putting him to the test.—21. (3) He promptly welcomes him to the highest honors and pleasures he can confer.—22-24.

II. *The hypocrite, (the unbelieving Jew)—Ma relation to God shown in the conduct of the elder son.*—25-32.

1. He *apparently serves* his father.—25. 2. Is jealous of any movement of which he is not the center, and does not give honor to him.—26. 3. His father also goes out to meet him and reconcile him.—27, 28. 4. His proud and selfish heart breaks out in reproaches.—29, 30. 5. The justice of a father's *unselfish* love defended.—31-32.

Conclusion.—God is willing to receive penitent sinners, both Jews and Gentiles; but the arrogant hypocrite or Jew, in refusing to welcome sinners, and particularly the Gentiles, to the blessings of the love of God, while he felt sure that he was earning that love and its blessings for himself by his works, thereby demonstrates that his own heart is not right with God, notwithstanding he has remained at home, and apparently served him. The elder son was as far from the father in his heart as the younger, and without repentance could not please him.

CHRISTIAN PRIESTHOOD AND SACRIFICE.

BY D. R. DUNGAN.

TEXT.—Rom. 12:1, 2.

1. The right of the Christian to offer a sacrifice implies his priesthood.
2. Our High Priest abides forever. By him the atonement has been made. Rom. 5:11; Heb. 7:17-21.
3. Our priesthood is by virtue of our relation to Christ, our high priest. Ex. 29:1-37; Mark 13:15, 16; Acts 2:38.
4. No priest can be excused from making sacrifices. (1) They must be willing. Lev. 22:19-29. (2) Without blemish. Lev. 22:21; Mal. 1:8-14. (3) They ought to express the deep gratitude of the heart. Ps. 50:14; 116:17; Amos 4:5; Heb. 13:15, 16. (4) Before the offering, charity for men should be exercised. Matt. 5:23, 24.
5. We must offer our bodies a living sacrifice. Col. 2:20-23. (1) By crucifying their affections and lusts. Gal. 5:24. By mortifying evil desires. Rom. 8:13; Col 3:5. (2) In denying oneself everything that might in any way interfere with the Christian calling. Mark 8:34.
6. We must offer our bodies consecrated to the service of God. (1) Attending all the meetings of the church. (2) Edifying and exhorting the saints. 1 Thess. 5:11; Heb. 10:25. (3) Doing good as we have opportunity; Gal, 6:10. (4) In earnestness and constancy in every good work. 2 Thes3. 2:16, 17; James 1:25. (5) In bearing the infirmities of the weak. Rom. 15:1; 1

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Cor. 8:10-12, (6) In non-conformity to the sinful fashion and pleasure of the world. Ps. 51:17.

7. To this sacrifice we are brought by the mercies of God

8. This service embraces all that is real and reasonable of worship.

9. Though offered in weakness, God will accept of it, and bless the true worshiper with everlasting life.

APOSTOLIC PREACHING.

BY J. F. SLOAN.

TEST.—" Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."—Col. 1; 28.

Introduction.—The apostle Paul was a model preacher, in matter, in method, and in object. His theme was Christ. He admonished and taught his hearers, in all the wisdom of divine inspiration, that he might make all men Christians. The apostle had a noble office. The scheme of redemption, through Christ, for the whole world, was a secret in the mind of God for ages. Eph. 3:5.

This glorious redemption having been manifested to the apostles, was made known to the world by them. Mark 16:15, 16.

Paul rejoices that it was his glorious privilege to preach the gospel to the Gentiles. Acts 28:28.

I. What is included in preaching Christ Jesus? To preach the system of religion that was taught by the Christ and his apostles, is to preach Jesus the Christ.

1. To preach the Christ, the facts of the gospel must be preached. 1 Cor. 15:1-4.

2. The commandments of the gospel must be preached. Matt. 28:18-20.

3. The promises of the gospel must be preached. 2 Peter 1:4.

4. The retribution which the gospel threatens must be preached. Mark 16:16.

II. How must the Christ be preached ?

1. By admonishing men.

2. By teaching them.

3. In all Wisdom.—*Text.* "Be ye wise as serpents, and as harmless as doves." Great wisdom is needed in the proclamation of the gospel of our salvation.

III. The object of preaching Christ. That every man may be made a Christian. Noble purpose! Glorious object! *Christian!* Nothing better. Nothing greater.

THE HARVEST.

BY J. OSMOND, (PRESBYTERIAN.)

TEXT.—"The harvest is past, the summer is ended, and we are not saved."—Jer. 8:20.

When the proper time for doing or receiving good is allowed to pass without improvement, it is natural for those who reflect at all, to fear lest what they should have done or sought will not be done or obtained.

The night cometh, when the duties of the day cannot be performed.

The feelings of Jeremiah may be learned from the previous context. The exclamation of the text is from the people who are awaking to life and salvation, and despairing of salvation; his friendly efforts had but excited their hatred towards himself. Destruction now stares them in the face, and they suffer for the recollections of wasted time and unimproved opportunities. The condition in which they find themselves is what makes the "past harvest and ended summer;" and while the object is so great, yet with regret they cry "*not saved*" "not protected," "not provided for." This is the language of despair. The fruits which were never gathered.

But, alas! how much more fearful for the proper season to pass unimproved, for securing the provisions necessary for saving us from eternal destruction.

We are reminded by the passing of another harvest, the end of another summer, that part of our season of opportunity, in which we might have labored for the meat which endureth, is gone. John 6:27.

To be a new creature in Christ Jesus is to be saved. While in youth is the most favorable time for gathering

the fruits of faith and holiness, many of you may have past this harvest, and this summer ended, and you not saved. I answer negatively.

1. Not because it has left you in ignorance of the fact that your present position is one of danger and death.

2. Not because there is no Saviour.

8. Not because there is any lack of wisdom to seek salvation.

4. Not because you have not been urged to turn and live.

PAUL'S INDEBTEDNESS.

BY J. L. PARSON.

TEXT.—"I am debtor both to the Greeks and to the Barbarians, both to the wise and the unwise."—Rom. 1:14.

I. The statement I am in debt.

1. The query, to whom? Ans.—The Greeks. Who were the Greeks? See Macknight.

2. Barbarian was a foreigner whose language another did not understand.

S. The whole class to whom he was in debt, is again divided into the *wise* and the *unwise*; the *ignorant* and the *learned*.

II. What is the ground of his indebtedness?

1. Not what he had received from the Gentiles. See him at Rome and Philippi; also, 2 Cor. 11:24-28.

2. But rather what he had received from God. (1) His being. (2) Physical powers. (3) Intellectual powers. (4) Moral or spiritual powers. Ps. 100:3; Acts 17:25-28. (5) Deliverance from sin and darkness. Col. 1:13. (6) Call to the ministry. Acts 26:16. (7) Gospel. Gal. 1:12. These he received for others, and not for himself alone. Eph. 3:7, 8; 1 Thess. 2:2-4; 1 Tim. 1:11,12.

3. His sense of obligation growing out of this ground of indebtedness. Acts 17:16; 1 Cor. 9:16; Rom. 1:14.

4. He owed the gospel to them. Rom. 1:16.

III. We are in debt for the same reasons. Show what powers, capacities, and opportunities God has given to us. The church is the receptacle of the truth for others, 1 Tim. 8:15; Eph. 3:10.

IV. How much are we in debt? or how much am I in debt? Ans.—As much as I am able. Rom. 1; 15. Accountability is measured by ability. *Ability* consists of all those powers, capacities, and opportunities, whether physical, intellectual, or moral, with which God has blessed us. The means and opportunities for spreading the gospel which God has given us are truly wonderful. These only increase our debt. This obligation must be discharged in *this* life or *never*.

THE GOSPEL.

BY JAMES LILE, (METHODIST EPISCOPAL.)

TEXT.—"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom 1:16.

I. What is "*The Gospel?*" Paul tells us. 1 Cor. 15:1-5, Christ living, dying, buried, rising, etc.

II. Why is this name used? Once belief in witchcraft and "spells" was almost universal—that by a "spell" one was made subject to the will of another. The lunatic of Gadara was "possessed" by a legion, and groaned under the "spell" of Satan. Jesus came, his "spell" the stronger; Satan's power broken, and the man set free. One spell was evil and destructive, the other good and saving. Is it strange that the influence of Jesus should be called *gospel*, good spell, or God's spell?

The Greek word rendered "gospel," means "good news," copied almost literally from the angel message and heavenly song at his humble birth: "We bring you good tidings of great joy." "Peace on earth, good will to men." God is ruler. Men have sinned and deserve punishment. But God offers pardon. Is not this good news?

Sin is a dangerous disease, but men are taking Satan's prescription; the poison makes them helpless, and brings them down to death. But Jesus, the Great Physician, can heal the soul, sick and dying. Is not this good news?

Earth is a scene of suffering. We are surrounded by dangers, as Iceland with its intense cold, volcanic fires,

storms of ashes, poisonous gases; or South America, with its many earthquakes; or Africa, with its deep jungles, and deadly fevers. But "I go to prepare a place for you, and I will come again." Is not this good news? How appropriate the names, "good news" "good spell." III. What is said of the gospel?

1. It is the power of God. Power arrests attention. There is power in the winds, the sea-waves, the earthquake, the volcano, the cataract, the epidemic, All these are exhibitions of God's power, but of power unto death. Earth may be shaken, nations convulsed, and the heart left untouched. During the flood, near Pekin, China, the people first prayed, then cursed their gods. Ps. 66: 3, using the marginal rendering which is more nearly correct. The gospel is the power of God; but,

2. It is "unto life," "unto salvation." An Egyptian obelisk had been carried to Rome, and was being set up. The best machinery and strongest ropes were provided, yet when they began to lift it, the ropes stretched so that the pulleys came to a dead lock, and the stone hung in mid-air, ready to descend and crush the workmen. A sailor shouted "wet the ropes." It was done, they contracted, the stone was drawn to its place, and all was safe. So in man's great extremity, the blood of Jesus, the life-power of the gospel, is interposed, and we are saved. And not for a time only. Its power extends through every lane of human life, every step of our pathway, till we come to the dark river and the celestial gate. Enoch and Elijah found it salvation, as the fiery chariot bore them upward. Stephen found it salvation, as the stones were rained upon him. Ignatius found it so, when cast into the den of wild beasts.

3. It is salvation to believers. You ask why its blessings are thus restricted to a class? We reply, it is offered to us upon conditions.

Learning is desirable, but wealth cannot buy it, one must study. Mechanical skill is not inherited, but men

must gain it by application. Most families would like a homestead, a farm, but Government gives the land only to actual settlers, who conform to law. America might be ten-fold more the "Land of the Free," yet men enjoy its benefits, save those who are unwilling to *become* and *remain* citizens.

So God bestows the blessings of the gospel upon those who seek them, who believe in Jesus. All others are like the insects that hover around a bee-hive, lulling enough to eat honey, it may be, but unwilling to make it; hence, while the bee has honey in winter, these are left destitute, catching a few drippings in summer, but perishing of want, when "the harvest is past, and the summer is ended."

Yet this illustration is defective in one particular. Only the bee can make honey; but God gives "seed time" and "harvest" to those who perish. He does all that can be done for free agents. Isa. 5:4. None stay in darkness but of their own free will. John 3:19.

I. But many are "ashamed of the gospel." are unwilling to accept its offered blessings. Why?

1. Its agencies, and its work, and its aims, all are spiritual. It would conquer the world, and subject all races, and all nations, to the authority of Christ. Men would use diplomacy, or the sword, or both. God sends his servants *to preach*, by this means, which to the world is "foolishness," (1 Cor. 1:18-21), to save the world. How different from human plans. (1) The Jews wanted a sign, would have outward show, as in their own imposing ritual. See how, in the Church of Rome, and among High Churchmen everywhere, ritual observances are exalted, and preaching put into the background. (2) The Greeks sought wisdom, orderly and beautiful formularies. systems comprehensible by man's unaided intellect. The gospel appeals to *faith*, tells us, as Jesus to Peter, "What I do, thou knowest not now, but thou shalt know here-

after" Learn the *a, b, c*, on earth, and you shall be able to comprehend the system by and by.

To learn science, one must be an humble, teachable pupil, not a master, So to learn the gospel truth. The "Greeks" of modern times, as well as those mentioned by Paul, are not willing to do this; must comprehend all or reject all.

Yet God, to leave men without excuse, makes full answer to these short-sighted objectors. The gospel is power. It exhibits "signs." but its power is *inward*, not *outward*. A Jewish fable tells us that a king would see a miracle. The prophet took a seed, planted it, and in a moment the plant had sprung up, and in a moment more the ripe fruit could be gathered. "Oh, wonderful!" said the king. "Is this any more wonderful," asked the prophet. "than the growth and fruitage of the plants of the garden, field, or forest? This is more rapid, but the process is the same." So the Christian grows. 2 Peter 1:5-8. Is the "sign" any less impressive than if God, before your eyes, should create one who, in a moment should attain the seraph's glory, or the archangel's power?

The gospel displays divine wisdom also. If you capture and control the queen bee, you may then control the swarm. The Jesuits seeks to get control of the family circle, for then the *world*, commercial and political, *all* will be at their feet. The gospel would first get control of the heart, then the outworks will surely fall.

Let a nation be overcome by the sword, or by the art of the diplomatist, it must be held by force; its people must be continually overawed, or they will rebel, and if possible throw off the yoke. God's plan is better. None need be ashamed of the gospel because of its spirituality,

2. Some are ashamed because of the view it gives of men, lost, undone. A Chinaman on reading this chapter in which our text occurs, disputed the age of the Bible. Said he to the missionary, "You wrote this yourself,

after you came to China, and became acquainted with us." Men are proud of self, friends, possessions, etc The gospel says. "All are sinners, helpless and lost." Isaiah 1:18; Rom. 1. The picture is fearfully dark, man is hell-deserving, men would hide from it. As a petted child when crossed will strike it's mother, so men quarrel with God, when he shows them their character and destiny.

But, thank God! the gospel comes to remove these fearful stains. A Roman artist had painted a beautiful picture; but trouble arose, and the picture was blotted, and defaced, and spoiled by great stains of paint that crossed every beautiful line. But when the proper time came, the artist, using a simple preparation, the secret of which was known to himself alone, removed the stain, and the picture appeared in its original glory—the figure of Jesus of Nazareth as he hung on the cross.

Look into your hearts, friends. God made those tablets that you by your sins have so grievously stained. He made them to reflect his own image, and, however polluted now, he can purify, can cleanse them, so that the image of God shall shine there, "brighter than the sun, fairer than the moon." Will you permit him to do this?

Who should be ashamed of the gospel? It is your life, your hope. Men may deride the cross, and a Saviour crucified, yet with Paul, we will glory only in the cross. Gal. 6:14. We will rejoice that we have a God who was willing to suffer for us, to come down to our depth that he might lift us up, who took upon himself the form of a servant and dwelt in the flesh, and suffered "the just for the unjust." Praise God for such a Saviour., such a gospel.

THE END OF THE COMMANDMENT.

BY THOMAS MAXELL.

TEXT.—"Now, the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned."—1 Tim. 1:5.

1. The purpose or "end of the commandment" is not to develop the body; else the Greek *athletes* would have satisfied it, or the modern prize fighters would be the ideal. It is not to develop the intellect chiefly; else many a skeptical scientist would meet its aim; but to develop the soul, the moral and religious nature. God is satisfied if we *love* him. This is as far as he expects us to go. Love that brings us to "keep his commandments," is the graduating point, whether you *know* much or not. 1 John 5:3.

2. As all men could not be great scholars, nor strong in body, Christ established his religion on *love*, a plain that runs through every man's heart. *All* can *love*, the heathen and the civilian, the child and the philosopher, the ignorant and learned. Hence the commission Mark 16:16. No human society, Free Masons or any other, can afford to invite *all* within their enclosures, even on pecuniary considerations. But Christ asks nothing greater than love as a condition.

3. But no sinner can love Jesus who has not been made to feel himself poor, lost, and wretched, and then to realize that Christ has saved him from "so great a death." The first thing the Holy Spirit did in the apostles' preaching was to "convince the world of sin—the most difficult task the Christian minister has before him, and the *first* before him. If there be no penalty for sin, no

hell, no judgment, there could be no Saviour, nor love for him as a Saviour. A conscious salvation from the depths of hell, lies at the foundation of our love for Christ.

4. This salvation and this love enable us to serve him under "the law of liberty." We serve him as we obey our mothers, because we love. We are no longer obedient *servants*, under the force of *laws* and *commandments*, but obedient *children*, under the force of *love*. Then even if we sin, God knows we love him and intend to please him, forgives when we ask and makes us free again, or keeps us free. So "there is no fear in love," as parental affection and assurances of grace banish all fear from the heart of the child. God thus secures "the end of the commandment," while we are "not under law but under grace." Love secures the highest and best kind of obedience—a willing, loving, glad obedience.

5. This should make us tolerant of God's people, who do not know as much as we do. Perhaps they love as much or more. An ounce of love is worth a pound of knowledge. This puffs up, that builds up. The loving heathen convert is better than the *knowing* city Christian. Love is the locomotive, drawing all else that is "good and acceptable to God." Therefore the whole aim and object of Christianity is "Love out of a pure heart, and out of a good conscience, and of faith unfeigned."

THE MEASURE OF LOVE.

BY J. H. M'COLLOUGH.

TEXT.—"So, when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas?, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.—John 21:15.

I. *Importance of Love.*

1. The greatest commandment of the law. Matt. 22: 34-40. The law and prophets hang on it. The word in the original, translated by "hang," means to "hinge." Hence love is a cardinal principle in the organization of God's people.

2. The most important in the church of all the graces. 1 Cor. 13. Here charity (love) is placed above intellect, as indicated by ability in all the tongues of both worlds. Of the trinity of the heart's emotions, faith, hope, and love, love is the greatest. Love will hind souls in heaven.

II. *Necessity of a Standard of Measurement.*

1. Every duty is by authority. (1) See in family government. (2) In civil government. (3) In divine government.

2. Danger of a false standard. All standards erected by the subjects are apt to be too short. (1) See in the three departments of government above-mentioned. (2) See especially in the efforts of men to legislate on matters of conscience.

3. We must take God's word, revealing his will, as the true standard.

III. *The Standard seen in a Man.*

1. The danger of abstract speculations about the meaning of words. Men differ as to the meaning of words, and thence arises a war of word³. This important word

is not left to the mercy of lexicographers and polemics.

2. It is set forth in Jesus Christ. *The Word*, the man Christ Jesus, is heaven's translation of love. "God is love," and Jesus is the express image.

3. But poor, erring mortals may not claim to reach this standard. (1) John, who stands pre-eminent. (2) Peter, who falls and rises again. (3) Judas, who falls to rise no more. Between John and Judas lies the whole range. Peter shows us how low a man may fall, and yet be recovered. Judas shows the fatal step Peter did not take.

IV. *The Measure Eliminated.*

1. See the call of Peter, James, and John. Luke 5: 1-11. Here we see faith strong enough to cause these men to forsake all and follow Jesus. It takes that much faith yet to become a disciple.

2. Peter's faith topples to fall at the point of self-confidence. Mark 15:39. We may follow Peter up to this point.

3. Peter falls step by step. (1) He goes to sleep when adversities set in. To shrink when the cause of Christ meets with difficulties is the first step in apostasy. (2) He was aroused twice and then told to sleep on. (3) Next we see him following at a distance, much as we do when the cause is weak and our faith failing. (4) Now we find him outside at the door. (5) He comes in, but goes off among the sinners to warm himself by the coals. Here he denies his discipleship and says he never knew his Lord. Then goes out into the darkness when the voice of the cock startles him, and he weeps. He now goes fishing, his old business, They toil all night and catch nothing. So it is with the poor, backsliding disciple, trying to enjoy his old life of sin.

V. *The Standard Erected,*

1. The Lord comes to them and tells them where to cast the net. They obey, and the net is full. Now they know 'tis Jesus.

2. The fishes on the bank. (1) The hungry disciples are fed and are happy. (2) The question, "Lovest thou me more than these?" The pronoun "these" stands for fishes, nets, etc. It could not mean the other disciples, for Peter had no means of knowing how much they loved Jesus.

3. *The Measure Appears*, We must love our Saviour more than we love our possessions. (1) Let the fanner put his acres in the place of Peter's fishes, and Bear the Lord's question. (2) Let the merchant put his goods there and listen to it. (3) Let the young lady put her fine dress there. (4) Let the drunkard put his cups there.

4. *The Duty of Love*. (1) The children, the precious lambs, all must be taught or be lost. (2) Feed my sheep. Old people must be fed too. We all need a brother's care. (3) Follow me. Peter is now restored, but questions, "What shall this man do?" (4) Jesus answers, "If I will that he tarry till I come, what is that to thee? Follow thou me."

True love will carry us on, past the idler, the unfaithful, and the apostate. We may go weeping, leaving father, mother, brother, sister, wife, child, land, and house, with all that dwell there, but we cannot be lost. We shall receive an hundred fold, and the world to come, eternal life.

ANATHEMA MARAN-ATHA.

BY G. T. CARPENTER.

TEXT.—"If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."—1 Cor. 16:22.

1. There were those then that did not love the Lord; there are those now who do not love him. "If *any* man." To love the Lord is to obey him. John 14:15; 1 John 5:1-3. "Love is the golden chain." Different kinds of love. Christ the object of this love.

2. *Anathema*, accursed. The nature of this cursing. The Jews had three forms of execration: *niddui*, a temporary suspension, *cherem*, a conditional exclusion, and *anathema*, in a good sense, an irredeemable votive offering; in a bad sense, a cutting off without hope of restoration. See Clarke *in loco*, Smith's Bible Dictionary, etc. This cursing places its victim beyond the pale of mercy.

3. *Maran-atha*, the Lord coming, or when the Lord comes. This fixes the *time* of the cursing, and is in harmony with such passages as 2 Thess. 1:7-11; 2 Peter 3:7; Rev. 21:8; Matt. 25:31, 46, etc.

"Life is the time to serve the Lord."

THE TEMPTATION.

BY R. C. BARROW.

TEXT.—"Then was Jesus led up of the Spirit into the wilderness, to be tempted of the Devil."—Matt. 4:1.

Then was Jesus led of the Spirit into the wilderness to be tempted of the Devil. At the baptism of Jesus, Father, Son, and Holy Ghost unite in sanction of the act, and the Father publicly acknowledges Jesus his Son. *Behold a second Adam!* The first being tried, fell; the second now to be tested. How tried if By suffering. Christ's sufferings the strongest link that binds him to humanity. He suffered as we do. Mutual suffering the strongest bond of sympathy.

1. "Command that these stones be made bread." An appeal to the appetite. The first Adam yielded to appetite. If Jesus yields, the possibility of suffering as we do, of "being tempted in all points as we are, yet without sin," cannot be demonstrated. Destiny of the race involved in the trial. Jesus meets these temptations in his humanity. Does not evolve an answer from his divine nature, but appeals to what "is written," as we may.

2. The lesson taught on the pinnacle of the temple, is that we should remember *all* that is written. Jesus means, I am not to cast myself down to *try* God, to put him to *the proof*, to see if he has told the truth.

3. In offering Jesus the kingdoms of [℄] this world," the desire appeals to his ambition. His "kingdom was not of this world." The Devil controlled all earthly governments. The offer involved escape from the cross, and the immediate establishment of an earthly kingdom.

This was to be accomplished by the prostitution of the power of Jesus in the service of the Devil. Again, "what is written" is quoted as sufficient reason for declining the offer.

4. "Angels ministered unto him." (1) Let us "count it all joy" if we are found worthy to suffer with Christ. (2) Rely upon what "is written." (3) Remember *all* that is written. (4) The Lord will comfort and strengthen us in resisting temptation.

THE SCAPE-GOAT.

BY PROF. B. F. BOSH.

1. *Introduction.*—Atonement is the reconciliation of parties that are at variance with each other. There must be at least two parties. Atonement is, therefore, binding them together. In treating this subject, consider first, the parties, and, second, the means employed in effecting a reconciliation.

II. *Argument.*—1. Under the Jewish dispensation, God is one party; the people of Israel the other. Under the Christian age, God is one party; the human race the other.

2. In the matter of atonement the Israelites sustain the same relation to God as that of the human family. In this respect they stand related to each other as type and antitype.

3. This atonement is effected through the mediation of the high priest. Among the Jews there was a national atonement made once every year, on the tenth day of the seventh month, Lev. 16th chap. Here the victim to be offered was slain at the brazen altar, in the court representing the world, and the blood only was carried by the high priest into the most holy place, representing heaven. In this respect the high priest was a type of Christ; also the animals sacrificed as sin-offerings; Jesus acting as the high priest for the world, represents them all.

4. The high priest is a representation of Jesus making an atonement for the world, with his own blood in the presence of God, as an expiation for sin. At that time he entered on his high priesthood. Thus, by the voluntary sacrifice of himself, and the offering of his blood, he

has provided eternal redemption for us. Heb. 9th and 16th chapters.

5. The plan of salvation being thus completed, the next question is, how are our sins transferred to him. Besides the animals offered as sin-offerings there was the scape-goat. This goat is represented as bearing away the sins of the people unto a land not inhabited. Now, as this live goat bore away the sins of the people figuratively, so Jesus bears away the sins of his people in truth and in fact. Isaiah 53d chap. Hence the goat that was slain is a type of Christ sacrificed as a sin-offering. The scape-goat is a type of him after his resurrection, as being alive, and acting as our high priest.

III. *Conclusion.*—As the high priest, in behalf of the people, confessed all their sins and transferred them to the live goat, so we individually, each one for himself, may come to God through Jesus Christ, confessing all our sins, and, by obeying the commandments, may receive the remission of all our transgressions. This is a great subject. It is the fundamental proposition in the Bible. All its history, prophecy, biography, and teaching, are directed to this single point, to reconcile man to God.

THE ANALOGY BETWEEN THE WORKS OF
NATURE AND OF GRACE.

BY JOHN MARTINDALE.

TEXT.—"In the beginning was the Word, and the Word was with God, and the Word was God."—John 1:1.

The sun is the great center of this lower universe. Now, suppose this earth had lost its attraction to the sun, its course would have been off and off forever. There is then but one way that it could ever be reclaimed, and that is for the great power of attraction to go after it; but for the Father in heaven to go after this refractory planet, would disorganize the universe. He will send his Son, who is God with us. He comes to arrest the course of this wayward planet, the course of which is off and off forever. In a moral sense, "I come. In the volume of the Book it is written of me; to do thy will, O God." When he comes he says, "In my Father's house there are many mansions." Those, therefore, that would regain what was lost, must come within the attractive power of the Son of God or else persist in that wayward course, whose way is downward and whose end is dark.

To prove his love for our race, he gave his life a ransom for us. He calmly submits himself to death, but bursts its strongest bars, and rises triumphant. He has overcome our worst calamity, and then strikes for his native home. Oh, what a reception did he meet on his return! Psalms 24:7-10. Now, through his word and the consolations of his Holy Spirit, we revolve around the Son of Righteousness, as the earth revolves around the sun of day. "*The Lord is my sun and shield.*"

GOD'S WEALTH.

BY N. E. CORY.

TEXT,—“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”—2 Cor. 8:9.

I. *Who are the "ye" in the text?*

See the first chapter of this letter, first and second verses; also the first verse of the eighth chapter.

II. *What in grace?*

1. Definition—*Karis*—*Favor*.
2. See Luke 1:30; 2:52; Acts 2:47; 7:10.
3. Of what did that grace consist?

III. *How rich?*

1 See Psalms 2:8; Col. 1:19; Heb. 1:2.

2. Divide the earth into blocks one mile square; it would take a man 6,660.666 years to follow those lines, and he could then only have a glimpse of the wealth of God; to that would have to be added the bosomed ores, oils, gems, etc.. and then only a little world would be computed; and then add all the gigantic intellects and powers, of the great minds of this earth.

IV. *How poor?*

1. See Matt. 8:20.

V. *How made rich through his poverty?*

1. By a birth. 1 Peter 1:23; John 3:5.
2. By marriage. Rom. 7:4.
3. By adoption. Rom. 8:15.
4. By a gift, Rom. 6:23.

VI. *How rich?*

I. 2 Cor. 6:10; 1 Cor. 3:22, 23; Rom. 8:17.

SAMSON'S RIDDLE; OR, THE HARD THINGS
OF LIFE.

BY J. E. SLOAN.

TEXT.—Judges 14:12-14.

1. Samson never was brilliant. He was noted more for his physical exploits than for his mental achievements.

2. Those who might feel disposed to take advantage of his mental stupidity, were deterred through fear of his physical strength.

3. Many are the stories told of his wonderful achievements. Going one day into a neighboring country to visit the woman of his affection, he finds an occasion for a display of courage and strength. As he was passing on his way, with a light heart, suddenly a lion springs upon him from the thicket by the way, and with tooth and nail strikes at his life. Summoning all his strength, he seizes the lion and rends him as an ordinary man would rend a harmless kid.

4. When the time came to claim the hand of his bride, on the way to Timnath, he turned aside and looked at the carcass of the lion; when, lo! a swarm of bees have taken possession and filled the cavity with delicious honey. From this circumstance he propounds the riddle of the text. Who would have thought of finding honey in the carcass of a lion?

5. While the furious animal was struggling for Samson's life, there seemed to be anything else but sweetness coming from him. But when bravely met and slain, his carcass does yield sweet food, and so becomes an emblem of ten thousand things in your life and mine. The riddle suggests the following things:

I. There are lions in every man's path. Not by accident, but because God has placed them there to try our courage and develop our strength. Rom. 5:3, 4.

II. The slaying of these lions in our path, the hard things, the difficult things, the perplexing things, when done and well done, yields the sweetest rewards of life.

Nothing comes by chance. The sad experiences of our lives are not outside the plan of Providence. God reigns supreme in heaven and upon earth; and yet, I believe there is a sphere in which men are left to choose their own way, and select the course of their own life, not independent of God, but in accordance with his purpose and plan.

1. Man grows through struggle. Nature does not bring men up gratuitously, as she does trees and animals. There are burdens to be borne, temptations to be resisted, difficulties to be overcome, before manhood can be reached. "Strive to enter in at the strait gate."

2. There is a plan and purpose in the hard things in life. God seems to have arranged the material world, all these mountain barriers and almost insurmountable difficulties, directly and purposely in man's way. God said, "*Subdue the earth.*" When the world was new, what a poverty-stricken affair life was! Men dwelt in caves or burrowed among rocks, and yet all the while the materials for this civilization and the arts we possess were just as much in the world then as they are to-day. The lion of difficulty had to be slain, before the honey of civilization could be reached.

3. The sufferings and sorrows of life are not accidents. This world is a school-house, and these are the teachers which God has appointed for the development and training of his children. Could we always see *results* and not look only at *processes*, at ends and not means, we could understand the meaning of the riddle that is every day before us. Not every one that has sorrows and affliction³ that is made better for them always. Some men do not

receive the good from them they were intended to bestow. 4. Men fail to perform their duties generally, if they fail at all, because there are lions in the way. They shrink from conflict and they fail of the rewards of victory. Christian manhood is the weapon with which we are to overcome the lions in our way. It is a weapon that never fails. The conflict may be long and bitter, but of this we may be assured, that manhood sustained by faith in the Christ will gain the victory in the end.

IS PRAYER ON THE DECLINE?

BY J. W. MONSER.

Everything of a social, moral, political, and theological character, in this age, is subjected to criticism. There is no truth lost by being scrutinized. "Nothing that keeps out thought is safe from thought."

1. Prayer, above all things else, is safe. Examine its antiquity—its universality—its naturalness—its need—its divine authority. Gen. 4:26; Psa. 65:2; Matt. 26:41; Luke 18:1; 1 Thess. 5:17; 1 Tim. 2; 28.

2. Yet some positions have been taken which disparage prayer. (1) It is said that nature and her laws are unchangeable and that prayer cannot alter them. 2 Peter 3:4. But nothing really is more changeable than nature. The geologist says she is protean in her shapings. As to laws, all God's laws are unchangeable when conceived of as necessary principles—as much his moral as his physical, and there is a law for prayer. (2) It is said that God is unchangeable and therefore cannot be moved by our prayers. Job 21:15. But God is not stone. Not inflexible. Not obdurate. This is a mutilated conception of God. Acts 17:26. Such a thought freezes every vital current. He hears, is merciful, grants. (3) There is such a diversity of pleas that he cannot hear all. The diversity, no objection unless it constitutes a contradiction. Though he hears, it is not expected or desirable that he should always answer. A wise father does not grant everything his child asks for. Such a course would be morally ruinous. Jas. 4:3. The divine judgment must be used. Jer. 7:12 to 17. "We are benefited by refusals as much as by grants. Such trials exercise our patience and forbearance. Again,

prayer is conditional—God not forced to answer—but man is forced to comply with requisitions. God meets man through means and according to covenants. Col. 3: 17; 1 Cor. 14:14, 15. (4) It is observed that there are many prayers unanswered. There are, doubtless, many false gods prayed unto, many false men who pray, and many false prayers offered. "All such must be counted out of the list of prayers to be answered. Job 15:4 to 7; Psa. 109:7; Prov. 28:9. Then, as above seen, if men pray *outside* of God's word, or his promises, God is not to blame, nor prayer, but willful or ignorant men. (5) An ultra dependence upon doing religion. The moralist and philanthropist look upon prayer as a waste of time. The formalist obeys mechanically—his deeds are legally just, but without the spirit. Obedience without prayer is just as ineffectual as prayer without obedience—the two actions are inseparable. Luther prayed most when he did most. So did Christ. The apostles slept in Gethsemane while Jesus watched and prayed. Thus he fought his battle before hand, while Peter, James, and John shrank from Pilate and the Jews.

3. After thus briefly looking at some objections to prayer let us ask who is man. that prays, and God who hears? (1) Man is the child of God and God is the Father. Acts 17:28. (2) Though the child has rebelled the Father still loves. Rom. 5:8. (2) What is the character of a father? Psa. 103:8-15. (4) Prayer is an expression of our dependence upon our Father—not any particular attitude—not smooth, flowing words—not highly wrought effort to lift oneself up—not wild apostrophe to some unknown Deity—not "a machine warranted by theologians to make God do what his clients want"—not merely an intellectual effort—not a gift—not an extraordinary endowment—BUT an expression of every man's dependence upon God!

4. Prayer is as natural as a laugh or a sigh. (1) All are at some time placed in some need of prayer. Isaiah

26:16. (2) The report of prayer comes in from the four corners of the earth. (3) Skeptics who deride prayer, pray when suddenly in danger of death. Soldiers and sailors, among the boldest men, pray in extreme occasions. (4) When a man feels his utter helplessness before nature's forces or the divine vengeance no one can repress prayer. It flies from the lips as a meteor shoots across the sky.

5. But prayer is the peculiar property of the redeemed. (1) The regenerated man prays healthily—constantly—hopefully. Acts 6:4; Ephe. 6:18. (2) He thanks as well as begs. Eph. 5:20; Phil. 4:6. He is a son. His thoughts are not of dread—not suspicious—not sordid—he is not always asking but sometimes giving—he brings fruit³ to God in thanksgiving—not perpetually mercenary, for he and God are friends. (3) He often comes to God for repose—he breathes forth a calm trustfulness.

G. Prayer is communion with the Father. In prayer we hold him to us—we admire him—we meditate upon him—we revere him—we photograph him on our souls. Prayer opens up our difficulties—it lessens—it melts them. Prayer doses up our cares—it soothes our ruffled spirits. Communion with the Father forbids an unbalanced temper. Psa. 27:4; Jas. 5:13; Matt. 6:6; John 12:27.

7. From the foregoing we see that prayer is an essential part of our being of which no evil power can rob us. (1) Man will always be placed in dependent situation. (2) He will pray though laughed at for his credulity. (3) He will pray though rebuked for his "weakness. (4) He will pray though he may not be able to explain his action according to physical or scientific theories. (5) After all that has been opposed to prayer it has more power to quell evil than ever before. Study the history of the crusade before the saloon doors. Try it yourself when about to be overwhelmed by temptation.

THE DAY OF WORK.

BY JAMES CONNORAN.

TEXT.—"I must work the works of him who sent me, while it is day; the night cometh, when no man can work."—John 9:4.

1. This is the language of Jesus.
2. The day here may be represented as the period of human life.
3. To the sinner, the reason why he should work.
4. This life is but a probation.
5. In this life we have to prepare for eternity.
6. If we fail in this life we fail in the world to come.

To the Christian.

1. The reasons why we should work.
2. The work we have to do is of vast importance.
3. We are instruments in the hand of God to save the world.
4. The time is short.
5. The night is the night of death, to that night we are fast coming.

How shall we work?

In the family; in the Sunday-school; in the congregations; in the mission field; we must work and work together.

SALVATION NOW ONLY THROUGH THE
CONDITIONS OF THE NEW TESTAMENT.

BY J. K. CORNELL.

TEXT.—Heb. 9:16, 17.

1. In the common version we have two words used interchangeably by the apostle in this connection, "covenant" and "testament;" both are from the same Greek word (*diatheke*). Many are the criticisms upon these words, but fortunately there is a general agreement as to the meaning of the word "testament," in my text. That "testament" is the proper word and has its ordinary meaning, nearly the same as the word "will." The old testament or covenant, and the new. In the use of the word "testament" in the text it has not so much the meaning of "covenant" as that of "will." But notwithstanding this we have the two covenants brought to view as being entirely distinct from each other. Both testaments were confirmed by blood—the first that of Sinai, with the blood of animals; the second, or "new testament," by the blood of Christ.

"When Moses had spoken every precept to all the people * * * he took the blood of calves and goats, with water and scarlet wool and hyssop and sprinkled both the book and all the people," etc. Heb. 9:19, 20, and Ex. 24:4-8. When Christ had finished his work and made full preparation for the announcement of *his will*, having chosen those who were to proclaim it, he laid down his own life, that his blood might confirm the "new testament"—his will. Heb. 9:16, 17, 23, 28.

2. The life of Christ in the flesh was under the first

testament, or "law." which he strictly kept, though he evinced by his teaching and power, that he was above the law. Matt. 12:6-8; 5:31-44; Mark 2:28-28; Luke 7:47, 48.

But though he so clearly showed himself to be superior to the law, he violated no principle of it or any of its requirements. What he did above the law did not violate it. To illustrate: If the law of the land requires a citizen to pay a tax of two per cent, for the support of the government, he would not violate the law by paying five per cent, for its support.

3. In the acts of Jesus that were independent of, and above the law, he establishes no law or conditions upon which he proposed to thereafter continue to grant pardon or any blessing to men, but bestowed them in any way that under the circumstances he saw fit. In the "signs and miracles" which he did there was in no way infringement upon the requirements of the law. Mark 1:40-44. Neither when he forgave sins. Matt, 9:2.

That "Christ had power on earth to forgive sins" is not in dispute among those who believe the record that God gave concerning him. But from the fact that Christ did, while on earth, forgive sins, it has been claimed, that he exercises "*on earth*" the same power now. (That is, that he in some way or other now speaks directly to men, or makes them know by some sensible impression upon them, that he has forgiven their sins as he did while upon the earth among men.) And that he will forgive sins upon the same conditions now that he did then. In examining the record we find only three cases in which Christ forgave sins, and each of these is surrounded by very different circumstances—(we cannot say conditions, or at least they were not conditions announced upon which forgiveness would be granted.) In the first case, Matt. 9:2—, the paralytic was forgiven upon his own faith, and that of those who brought him to the Saviour. There is no other condition or circumstance to which his

forgiveness can be ascribed. The second case, Luke 7: 37-50, the woman's good works (verses 44-47) and her faith (verse 50) are the attendant circumstances or conditions upon which he forgave her. The third case, Luke 23:40-43. there is but a single item named—prayer: "Lord, remember me when thou comest into thy kingdom."

I notice one other case in which Jesus promised to the young ruler. "treasurers in heaven," Mark 10; 17-22, when asked by him, what he should do to inherit eternal life. The conditions in this case were that he keep the commandments, sell all he had and give to the poor, and follow him. In this promise is more than forgiveness, but that is included, and hence is upon other conditions than those named in the other cases examined.

Now, from the facts thus shown, this question will naturally arise: If, while Jesus was among men he forgave sins upon any of these conditions, may not sinners now be forgiven upon the same? If the thief was pardoned upon prayer alone, may not men now be pardoned upon that condition? Or if the young ruler could be saved by keeping the decalogue, and giving his goods to the poor may not men now be saved in the same way? The answer must be in the negative, for several reasons. And first, because these cases occurred before "the death of the testator," and hence the will was not in force giving conditions of pardon and eternal life through Christ. Heb. 9:17. Secondly, each case is a special one and surrounded by its own peculiar conditions, and hence does not constitute a rule. Thirdly, these are not the conditions upon which forgiveness is offered as found in the "will" as announced after the death of the testator, Christ, by his ambassadors, the apostles. Fourth, those who receive the inheritance must receive it upon the conditions made known in the "will" and not upon conditions required of others during the life-time of the testator, while the testament had no force. Heb. 9:17.

4. To err in understanding the truths above stated is to plunge into error and difficulties insuperable in the plan of salvation. God having promised a "new covenant," Jer. 31:31— and Christ to be the author of it, Isa. 42:6, we must in fulfillment of (his promise look for a "new covenant" or testament; not a remodeling of the old one, nor one in any way blended with the old, but a "new" one. Take the very last case of pardon by the Christ before his death, Luke 23:40-43, and it was not under the "new testament," for it was not yet sealed by the blood of the testator, and hence would not be a rule when the "testament" or "will" is sealed by the death of the testator. The first cases of forgiveness under the "new testament" are found recorded in Acts second chapter. The conditions here are faith, repentance, and baptism. The second case³ are recorded in Acts third chapter, and the conditions are; 'repent and be converted' (or turn). Another in Acts 16:25-34, where the condition named is faith; and another Acts tenth chapter, where the only condition named is baptism (48 verse). There are several other case³ recorded, all in Acts, but these will fully illustrate the law or conditions of pardon in the "new testament." To take the case in Acts 16:25-34, salvation (pardon) is promised upon faith ("believe") and build a theory of pardon upon faith alone, we will have the case³ in Acts 2:38 and 10:48 differing, and will be unable to harmonize the conditions there with faith alone in the other. But to accept every condition named in every case as conditions of the "will" upon which we may receive pardon, then the whole matter is plain and we can accept the declaration of Peter, Acts 10:34, 35, '-that God is no respecter of persons,' etc.

The following rule if closely observed will assist very much to a clear understanding of the conditions upon which forgiveness is promised: "Whenever salvation is promised to an individual or individuals on certain named conditions, though it can never depend upon less condi-

tions than those named it may depend upon more." Taking then every case of pardon under the proclamation of the "new testament" by the apostles and examining them according to this rule, we will have no difficulty in arriving at a knowledge of the conditions of pardon.

And when we shall have learned that more conditions are required of us than were required of the thief on the cross, it can be understood and harmonized when we remember that the thief was pardoned before Christ's death and the sealing of the "new testament;" but since the "death of the testator" we must all be pardoned and saved upon the conditions of the will.

Paul's conversion shows how completely and perfectly this is carried out. When the Lord appeared to him, to make him a witness and an apostle, Acts 26:16, Paul asked, "Lord, what wilt thou have me to do?" The Lord did not tell him, but said "go to Damascus and it shall be told thee what thou must do." It would have been quite as easy for the Lord himself to have told him, but this would have been to intervene the "will." The "new testament" is now committed to men (Matt. 16: 19) and everything must be done in accordance with its requirements, and even the Lord, although present in person, would not violate that which had been sealed by his own blood.

As it is not possible for us to get back of the death of Christ and his "will" containing the terms upon which he proposes to grant pardon and salvation, if men are now saved they must be saved upon the conditions proposed therein, and verily there is no promise of salvation through any other means than those in his will to those who live in the present dispensation—under the "new testament."

JESUS AND THE SAMARITAN WOMAN.

BY R. MOFFET.

TEXT.—John 4:1-42.

Exordium.—To be a Christian is simply to be like Christ. To be like Christ it is necessary to study his life. His life is on record in the numerous incidents in which he showed his power, love, perseverance, patience, sympathy, purity, and philanthropy. We grow like him when we learn to love him. In the incidents to which we invite your attention, are to be found several valuable lessons illustrating the life we are *to* lead.

1. *Jesus did not permit the weakness of the flesh to interfere with his mission.* He was hungry, weary, thirsty, and might have plead his weakness on this occasion. He taught as earnestly as ever. He shows us how "not to be weary in well-doing." He became so thoroughly interested in his work as to seem forgetful of his hunger, thirst, and weakness. So also will we forget our weakness and poverty when the heart is earnest and zealous in God's work.

2. *Jesus did not permit the prejudice of the Samaritans to interfere with his mission.* The Samaritans had long been enemies of the Jews. Give their history in the days of Ezra and Nehemiah. Show how extreme the bitterness when there is no dealing, and when a woman can almost refuse a cup of cold water to a thirsty traveler. Jesus teaches us to preach his truth as having power to break down prejudice and to sweeten all bitter waters. Before long he broke down the prejudice of Jew and Samaritan, and in himself united them as brethren, so that they worshiped together.

3. *Jesus did not permit the character of the woman to interfere with his mission.* The woman occupied no enviable position in the mind of Christ (verses 17, 18,) yet he taught her as faithfully as though she were Mary. We sometimes are eager to gather into the church the respectable and moral people, and forget that Jesus had mercy on great sinners—that he made promise of Paradise to the dying thief, and prayed for the wicked men who crucified him.

4. *Jesus did not permit the want of appreciation on the part of his hearer to interfere with his mission.* He asks for water and is met by a curious prejudice. He points the woman to the water of life—the fountain that "springs up into everlasting life," and fails to lift her mind above the material. Her best idea of all these spiritual blessings was that such a water would prevent returning *thirst*, and save her the trouble and labor of "drawing." Verse 15. How like human nature! Yet she knew not the meaning of a *single word*, and thus failed to understand. That word was "who" If thou hadst known *who*, etc., verse 10. Suddenly Jesus seems to change the subject (verse 16) "but it was to teach her—he was not simply a Jew. He was more, and she confessed him to be a *prophet*—(one step in the direction of "*who*."") Notice human nature. (1) She had deep interest in her religion. (2) "Whose men ought to worship" had not been settled fully, or she was eager to have further proof. (3) Prophets speak the word of God by inspiration, and so she appeals to the word of God as he would declare it. (4) The question as to where men ought to worship—whether at Mt. Gerizim, or Mt. Zion—was not an important one, yet the Saviour answers it. Notice the Saviour's answer. (1) It was kind and courteous. (2) It was against the Samaritan view. (3) It directed the mind to the new religion—the new order of things in which this question would have no place. (4) The answer only half satisfies her and she speaks confi-

dently of him that was to come as being able to "teach all things." Jesus says, "*I am he.*" The woman believes it—forgets what she came after—left her water-pot at the well, and, filled with gratitude for seeing and knowing the Messiah, goes to the village to tell the people about it. Note how patiently and perseveringly Jesus labored until the woman believed the grandest proposition in the Bible, viz.: that *Jesus is the Christ, the Son of God.*

5. *Finally. Jesus does not permit the smallness of the opportunity to interfere with his mission.* He acted as if to say, "This opportunity must be improved now or never." We are prone to wait for grand opportunities. We want grand audiences, great wealth, etc., and then what mighty work we will do! Barnes says, "One Niagara is enough for a continent." We need tens of thousands of Rule streams to meander through our fields to make them fertile and fruitful. "You say four months, then cometh the harvest." It is always so. We look forward to the time of harvest as though long in the future. But if we say seize every opportunity, as God "gives it to us. however small, we will not say "four months and then cometh the harvest." The harvest will be all the time.

One person can do much to bring people to Christ by going to them *by one* as did the woman. Let our religion be an every day religion—religion on the street, in the kitchen, behind the counter, in the studio, in the field, and on the journey, and the army of workers will be victorious for God and his truth.

THE LORDS SUITER.

BY S. C. ADAMS.

I. *What it is and what it is not.*

1. It is a commemorative, or memorial institution.
2. It is not a typical one. in any sense.

II. *The character and nature of a typo.*

1. A type is something selected by the Holy Spirit to prefigure, or shadow forth, some future fact. The type stands to the fact, much as the shadow does to the substance. The original word is interchangeably translated "type"—"figure"—"likened"—"a shadow of," etc.—and means "a resemblance."

2. A type always points forward, never backward. Between the figure or type and the fact, there must be points of resemblance—clear and striking—as between the lamb of the Passover and "the Lamb of God" by whose blood we are saved. Hence the selection of the paschal lamb of Egypt to typify the Pascal Lamb of Calvary was both apposite and proper.

Neither a pillar of stone, wine, nor a loaf of bread could have filled the conditions of that type, as the points of similarity were wanting; hence in wisdom not selected. Leaven, or yeast, possesses typical properties of a bad or injurious character; hence it was put away from all their houses at the "Passover" feast. The very object of "leaven" is to ferment, to decompose, to putrefy; therefore, as a type, could only typify evil putrefaction, death. So, in wisdom, all bread eaten at the typical passover, and with the paschal lamb, was to be *without* leaven, or "unleavened bread,"

These conditions must obtain in every observance of

the Passover, from its institution to its termination by the figure giving place to the fact, the type to the anti-type in the offering of him who became "our passover" (whose blood could save); the innocent Lamb, "who had life in himself" (instead of death) to freely give to the world. The many beautiful types of all former dispensations centered and *ended* in Jesus Christ. All types of Christ extended no farther: as a type points forward never backward. Now we merge from a gospel in type, in shadow, into a gospel in fact—from "darkness" by which "they saw through a glass darkly," into the glorious light of the "Sun of Righteousness"—from a state of bondage into a state of liberty—from an indefinite expectation to a glorious consummation. Now we are permitted to "sit together in heavenly places in Christ Jesus." Now we celebrate with joy the day of our emancipation—the day of liberty, of salvation, and of glad tidings to the world. None of the types of Christ could take away sin. Not one of them could promise us immortality beyond the grave. In Jesus Christ we have realized more than it had "entered into the heart of man to conceive" during the typical age. In Jesus Christ "our life is hid." In him are all our hopes. We Jove his name. "We hallow his sacred memory. The question now arises,

III. *Are any of the ordinances of Christ typical?*

We unhesitatingly answer: No! they are not.

If not typical, what are they? We answer: They are *memorial*, "in memory of."

Again: Must a memorial institution have the same points of resemblance that belong to a type? We answer again: It of necessity, requires no such coincidence or "likeness" whatever. The only condition requisite in a memorial, or monumental object is *durability*. Hence the "bow in the cloud" is a wise selection as such, as it will endure while sunshine and the falling rain shall last. The "pillar of Jacob," the "twelve

stones from the bed of Jordan," and the "Ebenezer" of Samuel have this one condition of durability. Hence any thing that *will last* may be selected as a monument or a memorial institution.

To *commemorate* the broken body and shed blood of our best Friend, he commanded his disciples to eat of the bread and drink of the fruit of the vine. "Do this in memory of me"—"for as oft as ye do it ye do show forth the Lord's death." As the "tombstone" and the marble shaft are erected "In memory of," so the "Lord's supper" is "in memory of" Jesus Christ.

Again: the *kind of bread* that happened to be before our Lord when. "he took bread" to institute for his disciples this memorial supper is no more a condition or precedent, that we should take the same kind of bread in the Lord's supper, than was the peculiar kind of wine used at the Passover, or the peculiar reclining position, or the peculiar hour of night in which the supper was first taken. If typical characteristics are required, surely then would he have selected *water* instead of wine, for its *life-giving* and purifying properties. And if the conditions of a type are still to obtain, I am perfectly lost to understand the consistency of taking an "unleavened," unwholesome, wafer-like cake.

We conclude then that the kind of bread taken should be as *good* and *wholesome* bread as our good and intelligent sisters can bake; that the kind of wine we take in the cup should be as pure and wholesome as we can make or obtain.

Again: it is a "communion"—but a communion between the loving heart of each disciple and his ever-blessed and precious Saviour.

PUNISHMENT OF THE WICKED.

BY N. E. CORY.

TEXT.—"And these shall go away into everlasting punishment; but the righteous into life eternal."—Matt. 23:40.

1. The wicked will fail to enter heaven. *Proof*.—Mark 16:16; John 3:3-5; Luke 13:3, 5; 1 Cor. 6:9, 10; Gal. 6:7, 8; 5:19-21; John 3:36; Rev. 21:8; text: Eph. 5:5, 6; Rev. 21:27; 22:14, 15.

2. The wicked will be punished after death, or at the end of the world. *Proof*.—Text; Matt. 13:37-43; 13:49, 50; Ezek. 18:24-20; Prov. 11:21; Isaiah 3:11; Ps. 9:17; 2 Pet. 2:12; Matt. 10:28; Luke 12:4, 5; Jude 6, 7; Rev. 11:13; 2 Pet. 3:7; Dan. 12:2; John 5:28, 29; 2 Pet. 2:9; 2 Thess. 1:8, 9; Luke 16:19-31; Isaiah 13:11-13.

3. The punishment of the wicked after death is represented by words and figures, expressive of the utmost pain and desolation. *Proof*.—2 Thess. 1:8, 9. "Hell" sometimes means the grave. Acts 2:31. Not always. Matt. 10:28; Luke 12:4, 5; Matt. 25:41; Rev. 20:12-15; 21:8; Matt. 25:30; Jude 13; John 3:36; Rev. 4:10, 11; Mark 9:43-48 Not *literal* fire and brimstone, but figures represent *not less* than the *real*; hence the *intensity* of this punishment. *Yet there may be degrees*. Luke 12:47, 48.

The punishment after death will be endless, everlasting, or eternal. The word everlasting sometimes has a duration when applied to the hills and things of earth, etc., but the word may also reach into the future with an unending duration. Our test applies the same to both

good and bad. Greek "*aei*." "always," "*oon*" "being," "always being," "eternal." See Lexicons and English-Greek Concordance; also. Matt. 25:41; 12:31, 32; Mark 8:28, 29. "Everlasting" and "eternal" are the same in duration. John 8:15, 16; Rom. 1:20; Jude 6. "*Aionios*," "everlasting," "endless," and "eternal;" "endless genealogies," 1 Tim. 1:4; "endless life," Heb. 7:16; "everlasting," some 90 times, and in the majority of these places applies to God, Holy Spirit, and future life; and eight or ten times is applied to the punishment of the wicked as in our test. "Eternal" occurs 46 times, and 40 times is applied to God, Christ, Holy Spirit, and eternal life; and once, "eternal judgment." Heb. 6:2; once "eternal fire," Jude 7; and once "eternal damnation." Mark 3:29; and three times to the punishment of the wicked. Hence, we can understand the logic that says, "As we last *see* things, we expect them to *remain* without we know a just cause for a *change*." Rev. 21:8. Hence, Rev. 22:11.

5. The unbelievers say they do not believe our propositions. Why not? They must believe them, or (1) Deny the Bible; (2) Deny my definitions; (3) Deny my application of Scripture; (4) Say they are not right nor reasonable. But what is your standard of right and reason? The Bible, we have seen, abundantly teaches the principles I have given, and what do we know of right and reason except what the Bible teaches? Note how we treat God and his punishments here, then see text. God help us to shun this punishment and to be prepared to enjoy the promise of Rev. 3:21.

ETERNAL LIFE A GIFT.

BY A. BURNS.

TEXT.—"And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."—John 10: 28.

Jesu3 is given. His people receive a gift, but in no sense destroys the agency of the receiver. *Proof*.—Our daily bread.

A gift suggests that the giver has something to bestow. No person can give that which he does not possess. Jesus must, therefore, possess that which he proposes to give. John 5:26, 27. No person, however rich, can bestow a gift on one who refuse to receive it. No being but God has life independent, and this is given to Jesus the Christ, on behalf of man. I shall therefore discuss my proposition under two heads.

I. What is eternal life?

II. How is it given?

1. No word in our language is more difficult of definition than life. It is doubtless used here in its primary sense. The primary definition of life is union. The primary definition of death is separation. By the fall man lost his union with God. By the gospel it is to be regained. Eternal life is, therefore, eternal union with God. Eternal is objective, qualifying life. This life is to be given to those who are already in possession of spiritual life.

We investigate the *unknown* through the *known*. (1) Vegetable life. (2) Animal life. (3) Intellectual life. (4) Moral life. (5) Spiritual life. (6) Eternal life. This is the order in which they exist. Genesis 1:11. How is life given? Through law. All life being derived

from God, is given through law. No law, no life, is an axiom. Vegetable life is the result of the union of earth, air, and sun forces. These act by law. No unconditional life. This life may exist without any above it. Genesis 1:11.

2. Animal life is the union of our animal body without an animal spirit. And may exist in its highest perfection without a ray of that next above it. Infants and lower animals. One man and one woman were never born, but created by law. The oak, the grain of corn, are all subsequently reproductions of the results of the law of production. These two classes of life are without *motive*, all above them have the added element of law of *motive*.

3. Intellectual life is the union of a human spirit with physical nature. And *might* makes *rigid* is its highest known result. But no law, no life, is true here. Imperfect law, imperfect life: perfect law, perfect life. The next highest life is

4. Moral life This is the union of man with his fellow-man. Moral life unites us with one another, not with *Christ* or *God*, and shows why a man may be a moral man, a philanthropist, and not *a* Christian. But this class or quality of life is the result of law, and depends upon law. Men must be united with one another before they can be united with God. Matt. 7:12.

5. Spiritual life is the next highest, and equally the result of law. It is the union of a person with Christ, "by the law of the Spirit of life." Rom. 8:2. The law of spiritual life is a law of these sections; because man is a plural unit, a body, a soul, and a spirit, and has been given a section for each. The man is converted who is thus in *heart* and *lift* and conduct, or in *spirit*, *soul*, and *body*, turned to God through Christ. He may receive eternal life, which is the highest quality of life in the universe; the life of God Jesus, therefore, gives his children eternal life by giving them the *law of eternal*

life and *the motives* to follow. Eternal life is *union* with God—the life lost. The law of eternal life is a law of seven sections, a chain of seven links, a road with seven elevations, the last of which is the Mount of God. The man in Christ is a candidate for this life. The sections of this law are: First, *courage*; second, *knowledge*; third, *temperance*; fourth, *patience*; fifth, *godliness*; sixth, *brotherly kindness*; seventh, *love*. 1 John 4:16. This is the paradise regained through Christ, taking mainly the human side view of it, and the extent of man's agency, and the extent to which the blessings flow, to wit: as far as the law is used.

A LUKE-WARM CHURCH.

BY E. GOODWIN.

TEXT.—Rev. 3:14-22.

- I. Notice how they view themselves.
 1. I am rich.
 2. Increased with goods.
 3. And have need of nothing.
- II. As God views them.
 1. Wretched.
 2. Miserable.
 3. Poor, morally.
 4. Blind, cannot see the glories of God.
 5. Naked, destitute of righteousness.
- III. God's advice to such.
 1. Buy of me gold and pure faith.
 2. White raiment, the righteousness of saints.
 3. Anoint their eyes with the gospel.
- IV. The result of obeying this counsel. "I will come in and sup with you."
- V. The result of neglecting this counsel. "I will spew you out of my mouth;" I will sever the relation between us, and give you over to hardness of heart.

PREACH CHRIST.

BY S. E. CORY.

TEXT.—"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."—Col. 1:28.

1. Who is the "whom" of the text? 27. Why not preach Moses? Acts 15:21; John 1:17; Rom. 6:14; 10:4; Col. 3:14. Why preach Christ? Acts 4:10-12; 1 Cor. 15:1-4.

2. Who are the "*we*?" preachers of the text. Col. 1:25; 2 Cor. 5:20. Define "*ambassador*," which were only the apostles.

3. Were they authorized? Christ sent out the twelve, and the seventy. Luke 10:16; John 20:21.

4. Were they qualified? Acts 1:1, 2; 2:4; 8:25; Mark 16:20; Heb. 2:4.

5. What did they preach? Acts 2:36-40; 8:35.

6. Results. Text and Acts 2:41.

OBJECT LESSON.

BY J. H. ROSECRANS.

TEXT.—"Train up a child in the way he should go; and when he is old, he will not depart from it."—Proverbs 32:6.

(NOTE.—Take a child and set it before the audience, and give an *object lesson*.)

1. The eye—what shall it be permitted to look upon? Matt. (3:22; Prov. 23:31.
2. The ear—what shall it hear? Matt. 7:24.
3. The mouth—what shall it eat and drink? Prov. 20:1.
4. The tongue—what shall it speak? James 1:26.
5. The feet—where shall it walk? Heb. 12:13.
6. The hand—what shall it handle? 1 Tim. 2:8.
7. The heart—how directed? Heb. 10:22.
8. What example must we set before the child? Eph. 6:4; Col. 4:6; Matt. 5:16-37.

PROVINCE OF FAITH.

BY NEAL CHEETHAM.

TEXT.—"But without faith it is impossible to please him; for that cometh to God must believe that he is, and that he is rewarder of them that diligently seek him."—Heb. 11:6.

1. Having faith, a man can please God. John 1:12.
2. This relation is effected through the Word, of which faith is the first product. Rom. 10:17.
3. Not faith itself, but *service by faith*, pleases God. Jas. 2:19. See examples Heb. 11.)
4. Hence, faith is the basis principle of every acceptable life. 1 Pet. 1:5.
5. Good works are the legitimate fruit of faith.
6. There may be a foundation without a superstructure; a soil without a harvest; faith without acceptable life. Jas. 2:17.

THE CHURCH A BODY.

BY A. WILLIAMS.

TEXT.—"And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence."—Col. 1:18.

1. A perfect oneness. John 17:20, 21.
2. When and how become members of that body? 1 Cor. 12:12,1:3; John 3:5; Rom. 6:3.1; Gal. 3:26-29.
3. The body has a spirit. John 14:15-17; 15:26.
4. The spirit ever dwells in the body. 1 Cor. 6:19 20; 2 Cor. 6:15, 16; Eph. 2:21, 22; Rom. 8:15 Gal. 4:6.
5. The body must grow. Col. 2:18; 2 Peter 3:18
6. Three things necessary to growth. (1) Food. (2) Air. (3) Exercise. Illustrate—parents and child
Many Christians are dyspeptics and dwarfs. Too rich food and too little exercise.
7. Where get the food? 1 Pet. 2:1, 2; 1 Cor. 3. 1-3.
8. What is the exercise? 2 Pet. 1:5-11; Matt. 6: 33; Eph. 6:10-18; 1 Tim. 6:12.
9. Jesus *must have* the pre-eminence. Col. 1:18. How few give him this glory.

SUFFERING AND REJOICING TOGETHER.

BY J. W. MOUNTJOY.

TEXT.—1 Cor. 12:18-26.

Introduction.—1. Epistles of two kinds. (1) Catholic, or general. (2) Specific.

2. Epistles to the Corinthians notably of the latter class.

3. The circumstances which called forth these letters. (1) Jewish peculiarity. (2) Gentile peculiarity.

4. No power so conservative as Christianity.

5. Not strange that in the process of fusion antagonisms should arise.

1. 1. Reasons for writing these letters. (1) Trouble from without, false teachers. (2) Trouble from within. (a) In regard to the apostles; (b) meats, sacrifices, and idolatry; (c) spiritual gifts.

2. Their variance- the occasion of the illustration drawn from the body. 12th verse.

3. The pleasure and the wisdom of God in setting the members in the natural body, 10th verse.

4. The broad meaning of "*body of Christ*;" restricted meaning. 27th verse.

5. The pleasure and the goodness of God in these supernatural gifts. 8th verse.

6. These to pass away, but some things abide. 13th chap.. 13th verse.

7. The pleasure and goodness and wisdom of God in the ordinary gifts. 12th chap.. 31st verse.

II. 1. Our mutual dependence; have need of one another. 25th verse.

2. Know that we are dependent on Christ, our head; but also on each other, 21st verse.

3. The use and need of certain members of our body. 22d verse and 18th verse.

III. 1. Suffering and rejoicing together. 26th verse,

2. "Whether one member suffer." How suffer? (1) Temporal loss, (2) Spiritual loss.

3. Our relations to God and Christ, and obligations.

4. "If one member be honored, all the members rejoice."

THE CONFLICT.

BY G. T. SMITH.

Introduction.—Life a battle, physically against death; intellectually, against ignorance; morally, against sin. The 1st chapter of Genesis reveals to us God; the 2d chapter reveals to us man; the 3d chapter reveals to us the Devil.

1. Man is between two extremes. God equals good; Devil equals the evil one; man is a compound of both.

2. Both God and the Devil tempt (or try) man—Abraham, Job, Jesus.

3. Both want man.

4. Both offer rewards. The Devil rewards here. God gives moral delights and life eternal.

5. Man can approach either. In Genesis between the two. In life goes either way. Enoch, Abraham, etc; Judas, Achan.

6. Both use all their power to attract man. Devil has intellect of angel—6900 years experience. The cross is love, wisdom, and power of God—not half of his power.

7. Man must forever dwell with one or the other.

CHRIST AND HIM CRUCIFIED,

BY J. M. HENRY.

TEXT.—"For I determined not to know anything among you, save Jesus Christ, and him crucified."—1 Cor. 2:2.

I. *His power over nature.*

1. He turned water into wine.
2. Destroying the barren fig-tree.
3. Stilling the wind and the waves. John 2:6-11; Matt. 21; 19. 20; Matt. 8:23-27.

II. *His power over disease.*

1. He healed a man lame from birth.
2. He healed a man of leprosy.
3. He gave sight to the blind. John 5:1-9; Matt. 8:1-4; John 9:1-7.

III. *His power over sin.*

1. In living without sinning.
2. In controlling wicked spirits
3. In his triumph over Satan. Mark 7:37; 1 Pet. 2:22; Heb. 4:15; Mark 1:27; Matt. 4:1-11.

IV. *His offering himself for sin.*

1. To affect us to hate sin,
2. To affect God so that he can forgive us.
3. To destroy him who has the power of death.

V. *To demonstrate his power in all these things.*

1. Arose from the dead.
2. He sent down the Holy Spirit.
3. He gave and preserves the gospel. Acts 13:30, 31; 2:4; 1 Pet. 1:25.

VI. *All these things are facts dependent on testimony.* Matt. 16:13-16.

If they are true, he is the Christ. John 20:30, 31.

To philosophers the facts are foolishness. To fanatics, they are stumbling-blocks. To those who are saved, they are the power of God and the wisdom of God. 1 Cor. 1:18-24.

"HE SHALL SAVE HIS PEOPLE FROM THEIR
SINS."

BY J. B. ROTHERHAM, (LONDON, ENGLAND.)

TEXT.—Matt. 1:21.

Introduction.—Who are meant by "His people?"
The Jews—the Hebrew nation—Israel according to the
flesh.

I. Why so?

1. It was spoken to the Jew without explanation.
2. It was inserted in a gospel full of the Hebrew element.
3. The name Jesus is set over against his Hebrew ancestors.
4. He is emphasized in contrast to them.
5. The immediate sequel confirms this. Chap. 2:4-6
6. Parallel passages do the same. Luke 1:77; 2:10-32; John 1:2; Acts 3:25; Rom. 11:26; Isa. 59:20, 21; 60.

II. For what purpose?

1. Truth upheld.
2. Honesty maintained.
8. Wonderful work of divine favor is displayed.

THE VINE AND THE BRANCHES.

BY A. H. MULKEY.

TEXT.—"I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."—John 15:5.

I. Three things are essential to success in vine dressing:

1. A proper vine.
2. A proper soil.
3. A proper cultivation.

II. Let our parents in Eden represent the vine of the earth.

1. Two *branches*. Cain and Abel. One bearing evil, the other good fruit.

2. Pruned by the flood.

3. Transplanted into the new world, but still bears evil fruit.

4. Abraham, one branch, separated.

5. The vine removed to Egypt, Compare Ps. 80:8-15; Isa. 5:1-7.

III. Christ said, "I am the true vine, and my Father is the husbandman."

1. Henceforth there are two vines, the one bearing good and the other evil fruit. Every one is a branch of one of these two vines.

2. The "true vine" was planted in a soil enriched by the wisdom of centuries.

3. The "true vine" is beneficial to U3 through the process of grafting. Rom. 11:22-24.

IV. The future history of the *first* vine. Rev. 14:14.

The *second* vine, with its branches and clusters of branches, has experienced many vicissitudes.

He has promised to anther the branches and clusters of branches over continent and distant islands, to be transplanted into the paradise of his love.

Then shall we ever be with the Lord and bear precious fruit to his honor and glory.

JESUS THE GREAT HEALER.

BY J. M. LAND.

Text. Luke 4:18, 19.

1. A great healer is ever sought after, and all the more if he works without price. Jesus was such a healer. Mal. 4:2. In his earth-life he demonstrated his ability to heal every malady. Matt. 4:23.

He healed the fears of men when he quelled the storming and stilled the waves of the sea.

But beyond all this, he was to preach to the poor (John 20:30, 31), which was one of the tests of his being the Christ. Luke 7:22.

2. He was to preach deliverance to the captive.

3. He was to recover sight to the blind. The morally blind he heals by the gospel. Matt. 4:10; 2 Pet. 1:19.

4. To set at liberty the bruised (Gen. 3; 15"), whom he came to heal. Illustrate by the drunkard, as he stands healed and clothed in his right mind. Satan is not to destroy the church: for Christ is to conquer the world. Isa. 11:9; Dan. 2:44, 45; 7:14, 18, 27.

5. To heal the broken hearted. Rev. 21:5. Christ healed the broken-hearts of Mary and Martha. John 11th chap. Also the heart of the widow of Nain. Luke 7:12-15.

6. He is the resurrection and the life. John 11:25. His promise heals our sad. broken hearts, as we follow our loved ones to the grave.

Thank God for this divine healer, who has "opened a fountain in the house of David for sin and uncleanness."

THE GLORY OF THE LORD.

BY L. D. COOK.

TEXT.—Psalms 72:18, 19.

1. The text has a prophetic reference to the reign of Jesus Christ. Verses 4 to 17.

2. As an oracle of inspiration.

I. "The glory of the Lord." Isa. 11:9; Heb. 11:14; Exo. 33:18, 19; Pa. 34:7.

1. This will be accomplished under Christ. Gal. 1:24; Rev. 7:10; Luke 10:2.

2. As an example of devotion.

3. Adoration. 18th verse; Ps. 107; 1-8.

4. Humble acknowledgement. Rev. 15:3; 1 Cor. 3:6, 7.

5. Fervent desire.

II. Why desire the whole earth to be filled with the Lord's glory?

III. 1. Thereby the felicity of angels will be increased. Luke 15:10.

2. God himself be honored. Mal. 1:11.

3. Much evil prevented. Jas. 5: 19, 20.

4. National judgments averted, 2 Chron. 7:13, 14.

5. Political conflicts stayed. Isa. 2; 4.

6. Happiness increased in the earth. Ps. 89:15, 16.

IV. How may we co-operate with the Lord in the work of filling the earth with his glory?

1. By prompt subjugation to his authority. Ps. 2:12."

2. Our example in life. Rom. 14:8.

V. This our duty is enforced. Ps. 94:16; Prov. 3:27.

THE SIGNIFICANCE OF THE CROSS.

BY F. M. GREEN.

TESTS.—1 Cor. 2:1, 2; 1:18-31.

I. The fundamental facts on which the whole Christian system rests are arranged into a series, each one of which necessitates all the rest.

The birth of Christ, his mission, his miracles, his death, his resurrection, his ascension, his coming again, are so connected that you cannot take one away without injuring the significance of all. It is only when we retain them all, and study and ponder their relation to each other, that we see that system of divine truth which rises on our faith.

II. There is a mighty significance attached to the "Cross of Christ," in the New Testament. The death of Jesus is made a moral and spiritual necessity, hence such declarations as these: Phil. 2:8; Rev. 13:8, "The Lamb slain from the foundation of the world;" Matt. 18:37. Paul determined to preach nothing else, and to glory only in the cross of Christ. Let us learn what we can of its wonderful *meaning*.

1. The cross is an expression out of profounder depths of the divine love than the world had ever known before. On the one side was God in his dazzling holiness, and on the other, man in his sin and uncleanness. No human wit could bridge the fearful gulf. The idea of the divine coming over to us and taking upon itself our human burdens of sin and suffering never would have entered into a human scheme of reconciliation. And yet this is the great truth brought home to us in the cross

of Christ. John 3:16, "For God so loved the world;" 2 Cor, 5:19: Rom. 5:8.

Ah! the sorrow folded in the shadows of Gethsemane gives us gleams of an infinite compassion which has taken on its feeling the sins and suffering of a race.

What a scheme our human wisdom would have planned as fitted for an Almighty being to adopt.

2. There is another truth which the cross holds aloft and preaches to the world every day, viz., the depth and malignity of *human sinfulness*. Sin is not merely a wrinkling of the mind, but a disease that lies at the core; not a mere speck on the surface of humanity, but a dark spot at the heart that must be removed. Hence the costly sacrifice that was made; the Son of God went down into the depth of sorrow and suffering, and in his death we see not alone the depth of the divine love for man, but the depths of the divine hate towards sin. the only thing which perils man's eternal peace.

3. Again, we look to the cross of Christ to get some just estimate of the worth and grandeur of human nature. The greatness of human nature implies a two-fold capacity: (1) Susceptibility for progress and enjoyment. (2) Susceptibility to degradation and suffering. The possible heights of its exaltation measure the possible depths of its downfall. God's provisions for human salvation are so many testimonies to the endless value of the human soul. How sublime the language of Ps. 8:3, "When I consider thy heavens, the work of thy fingers." How wonderful the words of Jesus. Matt. 16:26.

The mystery of the cross clears away, and the great sacrifice is no waste of treasure and blood, when we come to get the estimate that God places upon the human soul.

4. And, finally, the cross of Christ clears away the mystery of death, for it shows death as the reverse side of the resurrection. These two stupendous facts are not isolated, they thus belong together; there must needs be the one if we would enjoy the other.

What a light is flung over all our death scenes and Gethsemane since Jesus died. In this world ties must break and hearts must bleed, and death will come; but we may learn that death is only the hither side of resurrection unto life, and the darkest midnights are broken by the dawn of the resurrection mornings.

III. *Conclusion.*—Then let us live here so that we may be worthy of life *there*. Isaiah 61:3. And let us to those around us,

"Give them beauty now for ashes;"
Out of weakness make them strong,
And in place of church-yard music,
Give the resurrection song,
Which the beauteous lips of loved ones
That they kissed with sad farewells,
Sing to them from o'er the river,
Mid the chimes of morning bells.

THE PRECIOUS PROMISES

BY J. MAD. WILLIAMS.

TEXT.—"Whereby are given unto us exceeding great and precious promises; that by these ye might be partaken of the divine nature, having escaped the corruption that is in the world through lust."—2 Peter 1:4.

I, *View these promises as to their*

1. *Origin.* (1) They were given "through the knowledge of him," Christ, (verse three)—or (2) They are from God, through Christ, by the Holy Spirit, to the apostles, for the world.

2. *Distinction from* (1) Facts. (2) Doctrines. (3) Commands. (4) Threats.

3. *Description.* (1) Exceeding great. (2) Precious.

4. *Kinds.* (1) Unconditional. (2) Conditional.

II. *Show that the power of these promises, as motors. '*

1. *To move men.* (1) To escape the corruption in the world. (2) To be partakers of the Divine nature.

2. *Depends on* (1) The desirableness of the thing promised. (2) The ability of the Promiser. (3) The fidelity of the Promiser. (4) The conditions imposed.

III. *Note the preciousness and conditions of:*

1. *Pardon.* (1) Mark what the world, Jewish and Pagan, has done to obtain it. (2) Present the conditions authorized by Christ.

2. *The Holy Spirit.* (1) The benefits its indwelling works. (2) The conditions on which it is given.

3. *Fellowship.* (1) Define fellowship. (2) Note with all of whom this fellowship is had. (3) See on what conditions it is had.

4. *Resurrection.* (1) Distinguish between the general

and the glorious resurrection. (2) How conditioned the glorious resurrection.

5. *Judgment to come.* (1) Note that the rewards and punishments of time are unsatisfactory to the sense of justice. (2) The desirableness of the judgment to come, when wrongs will be righted and righteousness rewarded.

* * *

6. *Christlikeness.* (1) The glorified body. (2) The holy character. (3) The great desire to be like the Master to be fully satisfied.

7 *Eternal life.* (1) The kind of life this is. (2) Its duration.

THE CHRISTIAN RACE.

BY S. C. ADAMS.

TEXT.—"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain,"—1 Cor. 9:14.

Every figure of the uninspired preacher *proves nothing*. It only shows how he understands it. It *may* be in point, and it *may not*. The apostles having the Spirit to guide them into all truth, did not err, but selected such *figures* as were *in point* and full of application to the fact.

I. *Points of analogy in the race.* Should run—

1. Lawfully. 1 Tim. 2:5; Matt. 15:9.
2. Prepared. Heb. 12:1; Text and 25th verse; Eph. 6:11-17.
3. Patiently. Heb. 12:1,2; Jas. 1:3, 4.
4. Perseveringly. Matt. 24:13; Rev. 2:10.
5. Energetically. Luke 13:24; Phil. 3:14.
6. Our example. Heb. 12:2; 1 John 2:6; Text.
7. Enemies to hinder. 1 John 2:15, 16.
8. Friends to help. John 15:14, 15; 12:26; also have his word, the Holy Spirit. Gal. 6:1, 2.

II. *Heaven the goal.* The eternal inheritance, and the glory and bliss of immortality, the prize.

SET THY HOUSE IN ORDER.

BY N. E. CORY.

TEXT.—"In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the Lord, Set thine house in order for thou shalt die, and not live."—Isaiah 38:1.

1. Note this circumstance. 2 Kings 20:1; 2 Chron. 32:24-32.

2. That is death? Jas. 2; 26. All kinds of life have a union with God. and death is a breaking up of that union.

3. The necessity for this preparation. Isa. 38:16-20; John 8:21-24.

4. What is thy house". 2 Sam'l 17:23; Neh. 13:11-14; 2 Cor. 5:1-10.

5. Meaning of the text. (1) Literally—get your business matters all ready to die and leave them. (2) Spiritually—get ready to die. 1 Cor. 6:19, 20

6. How make this preparation? According to the design and time to be met, as taking a journey, or to do any great work. (1) Design. "Die." Text. Meet God, etc. (2) Time. Eternity.

7. Means to be used. The gospel. Eph. 1:13.

8. When set house in order? Heb. 3:15.

9. Benefits. Rev. 14:13.

EATING AND DRINKING UNWORTHILY.

BY GEO. P. SLADE.

TEXT.—1 Cor. 11:27-29.

1. Give statement of apostolic times. Acts 20:7. This was the practice.

2. Church history informs us that all came together on the first day of the week. (1) Brought provisions, (2) Read the Scriptures. (3) Presiding officer explained Scriptures read by members. (4) Prayers were made. (5) A portion of the bread and wine was thus set apart for the Lord's Supper

3. Provisions not set apart were used for a full meal.

4. The Corinthians corrupted the simple practice, (1) Took the meal without waiting for others. (2) Became drunken. (3) Forgot the design of the supper. (4) This was unworthily eating. The manner of eating, not the worthiness of the person, is the subject. To eat worthily, we must remember Christ. The apostle speaks of the conduct while eating, not during the week.

THE PHILIPPIAN JAILER.

BY T. C. SCOTT.

TEXT.—Acts 16:25-34.

1. The great alarm of the jailer in the first instance was evidently produced by the supposition that the prisoner had escaped, and that he was thus liable to the disgrace and punishment which Roman law awarded in such cases, 12th chap., 10th verse, to avoid which he "would have taken his own life, had not Paul's timely exclamation prevented.

2. "Do thyself no harm," is in harmony with the attitude in which the gospel presents itself to man, to prevent him from injuring himself in his dearest and most important interests.

3. The jailer set at rest with respect to his first ground of alarm, with the rapidity of which the human mind is capable, passes to the thought of his guilt and danger as a violator of divine law.

4. The question of the jailer, and the answer of Paul, as well as the fact that the imprisonment of Paul and Silas arose out of the damsel's following and continuing to exclaim, "These men are the servants of the Most High God and show unto us the way of salvation," lead us to think that the jailer was aware of the claims of Paul and Silas, and what they taught, and that conviction of the truth of these had been produced by the earthquake and its accompaniments.

5. The jailer's question implies conviction of guilt and a sense of danger. These must exist in order to a desire for, and an appreciation of, deliverance. His language also

expresses a desire for instruction and a willingness to not upon it.

6. Paul's answer was explicit and direct; proclaims salvation to the jailer and his house—thus; they spake the word of the Lord to him and to all in his house. Acts 5:20: Rom 10:14-17.

7. Also directed their attention to that ordinance appointed by the Lord, by obedience to which those who trust in him as their Saviour, manifest their subjection to his authority, and consecrate themselves to his service; so the jailer and all his were baptized straightway.

WHY I AM A CHRISTIAN.

BY J. M. HENRY.

TEXT.—"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."—Acts 26:23.

A Christian is one who believes in, and loves Christ with all his heart, and shows it by keeping his word. See Webster.

1. I am a Christian rather than a Jew, because the Jew looks for a Messiah to come. Christ fulfilled exactly the prophecies concerning the Messiah. John 1:45.

2. I am a Christian rather than a Mohammedan, because Mohamet showed his humanity in his lust for power as well as the imperfections of what he taught.

3. I am a Christian rather than a Romanist, because Romanism exalts a man to the place and authority of Christ.

4. I am a Christian rather than a subscriber to humanism, because that leaves me at liberty to reject any error I may find, and to accept any truth without the sacrifice of principle. All admit if a man is a Christian he is safe.

5. I am a Christian because men can be united according to the Lord's prayer (John 17:20, 21,) in no other name.

6. I am a Christian because this binds me to obey all the Lord commands and gives me all he promises. 1 Peter 4:14-16.

7. I am a Christian because that is the divine or family name. Acts 11:26; Eph. 3:14, 15.

CHOSEN PEOPLE OF GOD.

BY J. H. M'GUIRE.

TEXT.—1 Peter 2:9, 10.

Chosen or elect generation. These words, used interchangeably, as choose, or elect, to fill a certain office.

1. By whom chosen? 2 Thess. 2:13. God.
2. What chosen to? Salvation, sonship, heirship, priesthood, chosen to the adoption of children. Eph. 1:5.
3. This choosing or election, takes place during the life-time of the individual chosen. See 10th verse of text.
4. How chosen? "Through sanctification of the Spirit and belief of the truth."
5. In this election are two parties: The *Spirit sanctifies, man believes*. "Sanctify," to make holy as pure; to set apart.
6. How does the Spirit do the work? By making the fountain, or heart pure. Luke 6:4, 5. How made pure? Acts 13:9. *By faith*. Rom. 10:17.
7. The Holy Spirit purifies the heart through the truth; is the author of truth. John 17:17. Sanctify, make holy, or pure, through the truth. This is the Spirit's work in the election of the sinner. In order to be thus chosen—elected, man must believe the truth. No salvation in unbelief. Mark 16:16. Belief and reception of the truth, purifies the heart; obedience of the truth sanctifies; body, soul, and spirit adopted into the family of God.
8. Persons, thus purified and adopted, are addressed as a Royal Priesthood: the most honorable and pure

class of men on earth. *Priests* type: Christians, anti-type. Christians in the holy place—the church. One High Priest in the *most holy*—heaven itself.

9. *A holy nation*. Oh! what a nation: holy, redeemed, sons of God: heaven on earth begun.

10. Peculiar, or purchased people: at an enormous price; we are not our own. Nothing absolutely ours, we belong, and are accountable to Jesus. Christians are ten thousand times more indebted to the body of Christ than to all other institutions.

THE MOUNTAIN TOP.

BY J. H. M'CLULLOUGH.

TEXTS.—"They shall not hurt nor destroy in all my holy mountain."—Isa. 11:9.

"And seeing the multitude, he went up into the mountain; and when he was set, his disciples came unto him; and he opened his mouth and taught them, saying."—Matt. 5:14.

In the prophecy some one is contemplated, under the figure of a rod, whose government is called the mountain of the Lord. The rod was anciently the symbol of authority. When Moses was sent to Pharaoh he took a rod. The rod the prophet saw, sprang from the stem of Jesse. The Spirit of the Lord was upon him, giving wisdom and understanding. This person was to rule by the rod of his mouth, or by his word—the gospel. Beneath this authority now appears a beautiful society of peace, symbolized by wild and tame animals lying down together.

Passing from the prophetic picture, let us come to the mountain top, where Jesus took his seat above the multitude, and gathered his disciples at his feet. Here appears the nucleus of the coming kingdom. A government is about to be established which shall exist in a character first presented in the Master himself, and then appearing in his followers. We want to study this character in nine phases, made *to* appear beneath as many blessings pronounced.

1. "Blessed are the poor in spirit." What is poverty of spirit? We know what it is to be poor in body, when we are sick and helpless. So of the spirit. We know what it is to be poor in purse, when we have nothing to

buy food and raiment. So when there is nothing in us that will buy salvation, we are poor. While we are proud and self-righteous, we won't have the kingdom. Some persons, though poor in purse, are too proud to accept aid, and so suffer. Thus it is with a proud spirit. How poor must the spirit be.' Who shall set the standard of measure. The next blessing will point out the measure.

2. "Blessed are they that mourn." We must be poor enough, to mourn. But who shall decide the mourning to be genuine? The next blessing shows the key.

3. "Blessed are the meek." The poverty and mourning must lead us to accept a crucified Saviour. Coining to the cross, the three qualities blend, and we look beyond, at the two roads.

4. "Blessed are they that do hunger and thirst after righteousness." We can appeal to our own experience here. If we do righteousness, we must show mercy.

5. "Blessed are the merciful." A and B have been enemies in wickedness, now they are convened. They sought revenge before on every provocation. Not so now. They are leading a new life.

6. "Blessed are the pure in heart" The pure in heart have the promise of seeing God. They are coming in sight of heaven.

7. "Blessed are the peacemakers. The pure in heart only, can be peacemakers. A hypocrite, standing between two offended persons, will never make them one. The peacemaker must win both parties. Jesus is the Prince of peace. He retained the love of heaven, while he won the love of the sinner. Thus through him we make our peace with God.

8. "Blessed are ye when ye are persecuted, for righteousness sake." Not when you are persecuted for your own misdoing, but for doing right.

9. "Blessed are ye when men shall revile you." etc., falsely. Here we come into a fellowship with the suffer-

ings of Christ and the prophets before him. Yes, and we may now add, with the apostles that followed him.

Thus, from the mountain top where Jesus stood, far above the world, appears the door of heaven; open to all who attain these elements of character so beautifully blended into one whole. This teaching is like a golden chain, one end of which is put into the hand of the humble soul who believes and follows Jesus, while the other end is passed through the gate of heaven, and fastened to the throne of God.

THE THREE RELIGIONS.

BY PROF. B. F. BUSH.

TEXT.—"Pure religion, and undefiled, before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1:27.

Religion properly signifies to bind anew or back, to bind fast. When applied to man, it is to reunite him to his Maker, from whom he became separated by his disobedience. It embraces the system of worship as revealed in the Living Oracles. Man never did and never can originate a religion or system of worship that would be acceptable to God. In the Bible we have the development of three great religious ages, viz.: Patriarchal, Jewish, and Christian. At the commencement of each of these, God gave a religion that was to be unchangeable during the continuance of the dispensation.

1. *The Patriarchal*.—All the knowledge we possess in regard to this religion is found in the book of Genesis. It was simple in arrangement. It consisted of the altar, the victim, and the priest. It had its facts, precepts, and promises. It required faith in the one true and living God, and obedience to his commandments. The father of the family was the high priest and made an offering not only for himself but also for, his children. Job 1st. The altar, the victim, and the priest, are essential elements in all religion. This religion or system of worship commenced with Adam and ended in the death of Jesus Christ. It embraced the Gentiles, all the forms of idolatry that have existed among the Gentile nations of the earth, are only the corruptions of this religion.

2. *The Jewish religion* —This dispensation commenced

at Mount Sinai, in Arabia, the year 2500 and continued 1500 years and ended in the death of Christ. It was given to the Israelites. 20th chapter of Ex. to the close of Deut. All its facts, precepts, laws, promises, blessings, and threatening. Like the Patriarchal religion, it had its altar, victim, and priest. It had its high priest and its common priest.

3. *The Christian religion.*—This dispensation commenced in the city of Jerusalem on the first Pentecost after the resurrection of Jesus from the dead. Both the Patriarchal and Jewish dispensation ended in his death. It includes all that Jesus taught personally or by apostles; this is found in the New Testament. Like the two former dispensations it has its altar, victim, and priest. As the antitype, Jesus is the altar, victim, and priest. He represents them all. He is the high priest. We might state as a general principle that it is found in all three religions that no man ever did nor ever can approach God acceptably only as he approaches him through the altar, victim, and priest. The common priests in this dispensation are those "who believe in and obey Jesus Christ. Rev. 1:4. They must make all acceptable offering to God through Jesus *as the high priest*. What this offering is, is found in Rom. 12:1.

THE GOODNESS OF GOD.

BY PRES. F. M. BRUNER.

TEXT.—"Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance!"—Rom. 2:4.

Introduction.—The power of one man for good or evil—the natural desire to know the character of those with whom we have to do—those who are to be our neighbors—those to whom we commit important trusts, treasurer, governor, president. How much more important to know the character and purpose of the God of the universe?

GOD IS GOOD.

1. (*Pardon*). *He is willing to pardon.*—The prisoner's appreciation and desire for executive clemency. The liability incurred by sin, make good the injury we have done, the common sentiment of the human heart demands the repair—man's inability, God's willingness to pardon may be measured by what he has done to make it possible. The Father's feelings while the Son is suffering—we lose sight of God at the cross, but the convulsions of nature betray his agony, Mark 14th and 15th chapters.

2. (*Love*). *He is willing to love us.*—A pardoned culprit's anxiety about the feelings of his old associates, wife and children toward him—do they love me?—a gift to the beggar boy not always evidence that he is loved. Man is a beggar and a rebel, ungrateful and forgetful: yet God is willing to love him. (John 14:21; 3:16.)

How difficult for the human heart? Infinite goodness alone could love such a being as man and save him. 2 Cor. 8:9.

3. (*Adoption*). *He is willing to adopt us into his family.*—The prince may give the beggar from his purse and may even speak kindly to him, but it is quite another thing to make him his child, to share in his honors society, knowledge, love—God does it. 2 Cor. 6:17-18. The family of God embraces more than us beggars, we bring no honors into it. Eph. 3:14, 15. The obligation which such goodness imposes to fit ourselves for such honors and associations.

4. (*Heirship*). *He is willing to make us his heirs and joint-heirs with his Son.*—Rarely men make beggars their heirs—when it occurs, it is often from some selfish consideration. The God of the universe is willing and has given the invitation to all who will come in accordance with his requirements (repentance and its antecedent and consequent actions). (Rev. 21:7; Rom. 8:16-17). There is no jealousy in God's family when children are born into it. John 17:24. No human selfishness. Satan's success in pointing out selfishness in the family of God would defeat the mission of Christ to save the world.

5. (*Immortality*). *He is willing to bestow eternal life.* The thought of seeing heaven, testing its holiness and then dropping into forgetfulness, hope of inheritance end in disappointment, the adoption, and the love and the pardon of God all lost. On the contrary he gives eternal life in a city, with pearly gates and golden paved streets, where there are no tears, no sin, no sorrow, but everlasting peace and gladness—a home with the angels, blissful society, joyful songs, delightful service. Heb. 3:9.

Conclusion.—Such goodness calls you to repent to-day—the ingratitude of delay, its guilt, its danger.

THE PRICE OF SALVATION.

BY PROF. A. J. THOMPSON.

TEXT.—"With his stripes we are healed."—Isaiah 53:5.

1. *Introduction.* 1. Often as much is *implied* as is expressed in human speech.

2. So, in this text, it is implied or assumed that we are laboring under a malady, and exposed to all its baleful consequences.

3. Nothing new, that many are really or apparently ignorant of the fact assumed. It is so often with the victim of consumption. Yet the danger is none the less, because not appreciated.

II. *Argument.*—*Sin* is the malady assumed in the text—our malady. Its nature, cause, consequences, and cure claim attention. 1. Its nature. Divine law is the formal expression of the divine will, and sin is the transgression of law. 1 John 3:4. Its nature then is opposition to God.

2. Its cause. "When *lust* hath conceived, it bringeth forth sin." James 1:15. So it was in the introduction of sin into our world.

3. Its consequences. "If thou doest not well, sin lieth at the door." Gen. 4:7, *i. e.*, the consequences of sin shall follow thee, These consequences are portrayed in such passages as. Ephesians 2:12; Matt. 8:12.

4. Its cure. Blessed be God! this terrible malady may be healed. But only the Physician come down from heaven can do it: and he, only *with his stripes*. Look at a few of those stripes, and let them melt and mould your heart. (1) The Saviour lays down the heavenly life and glory he had from eternity. (2). He takes upon him

human nature in its frailty and in its depth of poverty. (3) He is tempted of the devil. (4) He sweats drops of blood in the garden of Gethsemane. (5) He is betrayed by a pretended friend with a kiss. (6) He is made" to bear his own cross. (7) Is pierced with spear and nails. (8) Is given vinegar and gall to drink. (9) Is forsaken of his father.

III. *Conclusion.*—If we will not trust our case to such a Physician, the disease must run its course, till it reaches the stage of the death that never dies. God increase our faith.

CHILDREN OF WRATH.

BY E. GOODMEN.

TEXT.—"Among whom also we all had our conversation in times past in the lasts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."—Eph. 2:3.

By a child of wrath is meant a person exposed to the wrath of God. Hence it is concluded that every child that is horn into the world it. horn under the wrath of God. Now from this premise the following logical conclusions have been deduced:

1. The unconditional election and reprobation.
2. Final perseverance of the saints.
3. Miraculous unconditional conversion.
4. Infant baptism was deduced from the same premise.

Now I protest against this premise and at its sequences for the following reasons:

1. It charges God with partiality in the exercise of his saving power.
2. It charges God with the eternal condemnation of all who are lost.
3. It takes away man's responsibility and accountability.
4. It reduces all the commandments of God to unmeaning utterances. "Paul said that God commandeth all men everywhere to repent:" but why such a commandment if man has no power to obey?

5. This theory makes all the invitations of the gospel mere mockery. Why should the Lord say; "Come unto me all you who labor and are heavy laden" if he knew they could not come.

6. Finally, I object to this premise and all these logical deductions because it renders the Bible account of it judgment to come, the grandest scene of injustice that ever was witnessed by men or angels. Acts 17:31 But why thus judge the world if man has no power by nature to will or to do the commandments of God. But then what does the text mean? "Children of wrath by nature." There it stands and how shall we dispose of it? I answer, there is what we call *second nature*; a nature acquired by practice, or custom. To this Paul refers in Cor. 11:14. "Does not even nature itself teach you that if a man have long hair it is a shame to him." Now, nature, in the first meaning of that word, would teach that it is a wrong to cut off the hair, for it is natural for it to grow and it is contrary to nature to cut it off. But second nature or custom says it is a shame to let it grow long. So this second nature acquired by practice made these people the children of wrath. In this connection the apostle is comparing the condition of the Jews and Gentiles. Of the believing Gentiles he says; Eph. 2:1, 2. Then turning to the Jews, he says, Eph. 2:3. The relieves the text of the difficulty and shows the justice of God in holding every man accountable for his own works, and the reasonableness of a day of judgment when every one shall account to God for the deeds done while in the body.

THE CONSTRAINING POWER OF LOVE.

BY F. M. KIRKHAM.

TEXT.—"The love of Christ constraineth us."—2 Cor. 5:14.

Introduction.—1. Man was originally created with the principle of love to God as a predominant and controlling element of his nature.

2. His fall consisted primarily in the dethronement of this principle in his heart.

3. His restoration, through the gospel, to the divine nature and fellowship, consists essentially in the re-installment of this heavenly principle as an all-controlling potency in his soul.

In order that we may appreciate more fully the divine love we will consider some of the characteristics

I. *Of human love.*

1. Its nature. Love is not a mere sentiment, but an *active principle*. In the various kinds of human love, as conjugal, parental, filial, fraternal, etc., it is an *active-principle*. It will be manifested in *words and deeds of love*. Illustrate.

2. Its constraining power. (1) Love begets love. This principle holds good in reference both to human and divine love. 1 John 4:19. (2) Love constrains us toward the one who loves us, and whom we love in return. 1 John 4:18. The power of a mother's love in restraining her child from wandering from the "good way," even after that mother's voice has been stilled in death, has been exemplified in thousands of instances. The love of Christian parents often serves as a magnet in hold-

ing the child from waywardness and sin, until brought within the mightier influence of the Saviour's love. II. *The divine love.*

1. Its nature. As in human, so in divine love, it is not a mere sentiment, but an *active principle*. The universe is but an exhibition of infinite love. God's love may then be regarded as the impulsive attribute of his nature: hence "God is love." 1 John 4:16.

2. Its constraining power. (1) Man's condition without the divine love in his heart. Without this love he is (a) "Dead in sins." Eph. 2:1:2 Cor. 5:14. (b) "Without God." Eph. 2:12. (c) "Without hope." (d) An *enemy to God*. Col. 1; 21. Sinning against his Creator and Benefactor, and hating him *because sinned against*. (2) How exerted? (a) In the physical universe:

"Sun, moon, and stars thy love attest
In every golden ray.
Love draws the curtains of the night,
And love brings back the day."

(b) But especially through the Christ. John 13:16; 1 John 4:9, 10; Rom. 5:8. So that in the words of the poet we may say:

"But chiefly thy compassion. Lord,
Is in the gospel seen;
There, like a sun, thy mercy shines.
Without a cloud between."

The love of Christ constrains, or influences us through the *facts and promises* of the gospel. These reach us through the intellect, which apprehends the heart, which feels, and the will, which acts, thus bringing the whole man, body, soul, and spirit, under its control, in trusting and loving obedience. Love is not love in its scriptural import, until it is *manifested in action*, in obedience to the divine will. 1 John 5:3; John 14:21.

3. Its importance. It is the grand end of the gospel to bring man under the constraint of the divine love in

Christ. 1 Tim. 1:5. When brought under it? influence to the extent contemplated in the gospel, it becomes the regulator of our lives, and helps us "to live soberly, righteously, and godly." Without this heavenly principle controlling all our professions and doings, we are "become as sounding brass, or a tinkling cymbal." 1 Cor. 13:1, 8, 13.

Conclusion.—When we become thus controlled, we can say truly, "The love of Christ constraineth us."— *Text.*

THE SECOND ADVENT OF CHRIST.

BY F. WALDEN.

TEXT—"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation."—Heb. 9:28.

In considering the second coming of Christ, the following questions are asked, and an answer to each sought in the Scriptures:

I. *Do the Scriptures teach the second coming of Christ?*

Heb. 9:28; John 14:3; Acts 1:11; 1 Thess. 4:16; Matt. 24:30; 25:31; Rev. 1:7; Dan. 7:13. These Scriptures cannot refer to *his first* coming, for they declare it to be a coming for the "*second* time;" that he will "come again," and most of them were written after his first coming, and some of them after he had returned to heaven.

II. *Is his second coming a past or a future event?*

So far as any direct statement is made concerning the *time* of his coming, it might be either in the past or in the future. The Saviour himself said: Mark 13:32, 33, 35; Matt. 24:44; Luke 12:40. Then, Peter and Paul both represent the day of the Lord as coming as a thief in the night. 1 Thess. 5:2; 2 Peter 3:10; Rev. 16:15. These Scriptures clearly show that the *time* is not revealed. But we can safely affirm that his coming is a future event: for there are certain things to take place at his coming, that have not yet taken place.

III. *What is to take place when Jesus comes again?*

1. There is to be a gathering together of all nations,

and a separating of the good and the bad. Matt. 25: 31-46. It is claimed by some that this took place at the destruction of Jerusalem. This cannot be; for the language to be addressed to those on his right hand, will never be heard this side the grave. He is to say. "Come ye blessed of my Father, *inherit* the kingdom." But no one will *inherit* the kingdom in this life. The Scriptures speak of *two* kingdoms, or *two* states of the kingdom, the earthly and the heavenly. The earthly state is mentioned in Col. 1:12; Rev. 1:9; Heb. 12:28. But Peter, addressing those who were in the earthly kingdom, urges them to live in such a manner that an entrance might be ministered unto them abundantly into the everlasting kingdom. 2 Peter 1:10, 11. Now this everlasting kingdom is the kingdom to be inherited. Paul says that "flesh and blood cannot inherit the kingdom of God." 1 Cor. 15:50. By flesh and blood he does not mean men in their *unconverted* state, but men in their *mortal* state. The resurrection and not conversion is the subject under consideration in 1 Cor. 15. Then, Christians are represented as *heirs* of the kingdom. Jas. 2: 5. But an *heir* is one who has not yet received his inheritance, hence the kingdom to be inherited does not belong to the present state of things. Then, again, our inheritance is in heaven. 1 Peter 1:3-5; Eph. 1:11-14; Heb. 9:15.

2. At the coming of Christ, the dead in Christ are to be raised, the living saints are to be changed, and all are to be caught up to meet the Lord in the air, and are to remain forever with him. 1 Thess. 4:17; 1 Cor. 15: 51, 52. But we all know that these things have not yet taken place; hence. Christ has not yet made his second advent.

3. At his second coming he will judge the world and wind up the present dispensation. Matt. 25:31-46, (explained above); 2 Thess. 1:7-10; 2 Tim. 4:1, 8; Jude 14, 15.

IV. *What practical lesson is based on the idea that he is coming a second time?*

We are to be ready. Matt. 24:44. What is it to be ready? Not merely to be looking for his coming. All the virgins were looking for the bridegroom—all heard the midnight cry, and "all those virgins arose and trimmed their lamps"—(Matt. 25:6, 7); but all were not ready. We must be ready for the judgment, be converted, and so live that we have oil in our vessels, the Holy Spirit in our hearts, and then can we say, "Even so, come, Lord Jesus." Rev. 22:20.

THE BLESSED MAN.

BY HENRY EXLEY.

TEXTS.—Ps. 1:1-6; 92:12-14.

Introduction.—Beauties of eastern countries. God's people likened sometimes to willow, myrtle, vine, fir, fig, olive, cedar, and palm. Here, trees planted by rivers of water. First Psalm a grand summary of all the Psalms. Contains one great contrast between the righteous and the wicked, in character and results. Happiness not the principal point, but character. Two sides. *Negative.*—What the righteous *does not* do. "Walketh not in the way of the ungodly." "Sitteth not in the seat of the scornful," etc. *Positive.*—"Delights in the law of the Lord."

1. *Who is truly blessed?* "Righteous." "Pure in heart." God tells us what we must not do. "Lie not," "Be not overcome" of evil. "Be not conformed," "Be ye not unequally yoked together," "Be not wise in your own conceit." and a multitude of others.

2. How is he blessed? Whatsoever he doeth prospers. He is like a tree, always green, beautiful, fruitful, even to old age. Is not that blessed? "Whatsoever!" Is this true? Is it possible?

Fail! Wait, what is failure? Failure is God's purpose unrevealed, though all outward things succeed. Success is God's purpose revealed, though all else fail. Ask the true man why he failed in this or that undertaking. He looks back fifteen or twenty years, and says, "Yes, I failed in that, but success would have been disaster. Failure in that was God's way to my success."

Paul, the great apostle to the Gentiles, shut up in jail in Philippi. Why that is failure. Is it? It opened the door to all Europe for Christ.

3. Like an evergreen tree. East full of illustrations. Ezek. 31:3-9; Ps. 92:12-14. Describe cedar. It is planted, not wild. Stately, glorious. Are they not so? Abraham, Moses, David, Elijah, Elislia. Palm. older, more fruitful. Both love much water. They are thirsty trees. Called lighthouse of desert. Cedar indestructible almost by time. No wind will touch it, Hosea 19:6; Gen. 49:22. David, Paul, Luther, Calvin, Knox. Howard, Wilberforce, all gone; but like palms, they bear fruit still, blessing, saving men.

4. The secret of it all. Delight in God's law, etc. Life positive in all good. He lives, thinks, moves, walks, doing no evil.

5. Ungodly not so. How then? Ps. 37:34, 35; Job 5:3, 4; 12:2; 20:4-7. Ponder these and see contrasts. Ungodly "walketh," "sitteth," "standeth," settled in sin. Contrast way of sinners, counsel of ungodly, seat of scornful, paths of sin take hold on hell, path of the just as shining light.

Conclusion.—Would you be happy? blessed? prospered? unperishable? bear fruit forever, like trees in God's garden? Blessed is the man. Listen, believe, trust, yield, and *onward*, until the city appears in sight.

THE GROUND OF BELIEVERS' HOPE.

BY REV. R. A. M'AYEAL, (UNITED PRESBYTERIAN)

TEXT.—Rom. 5:1, 2.

Introduction.—"Justification" is a legal term, and stands opposed to "condemnation." verse 16. When God justifies a sinner, he acquits him of guilt and frees him from condemnation. This acquittal comes by the imputation of righteousness, and the non-imputation of sin, when the sinner believes. Rom. 4:6-8. There is at the same time release from condemnation. John 3:18. Our text informs us not only that we are "justified by faith," but that by faith we also secure a standing in "grace," that is, in the free favor of God. We are thus no longer "under the law but under grace." From this high vantage ground the out-look towards the future is full of encouragement, stimulating us to "rejoice in hope of the glory of God."

We have then, in the text,

I. Justification by faith.

1. The ground of this justification is the atonement of Jesus. Rom. 3:24; 5; 9.

2. Faith is the instrumental cause of securing this blessing. Rom. 3:5; Acts 13:39; Gal. 2:16.

3. Peace with God is the result. We thus become reconciled to God. We have now received the atonement. We at our rest. Rom. 5:10; 2 Cor. 5:8; Col. 1:20, 21 It is the privilege of every believer to rest in assured confidence of peace with God."

II. A standing in grace.

Our standing before God is either *in law* or *in grace*.

Every unbeliever stands in law and must be "judged by the law." The believer is "under grace," and is assured of full and free forgiveness. God is no longer his Judge, but his Father. He is a *child* and *heir*, with the full privileges of his "Father's house," and a secure title to the "inheritance." Gal. 4:4-6; 1 Pet. 1:3-5; Rom. 4:16; 5:17, 21; Eph. 1:5-8; Titus 3:7. This standing in grace will issue in glory, 1 Pet. 1:13; Ps. 84:11; 73:24.

III. The joyful out-look.

"Rejoicing in hope of the glory of God." The future is assured, hence the joyful hope. Doubt and hope do not go together, much less doubt and rejoicing. 1 Pet. 4:13; 2 Tim. 4:6-8; Col. 3:3-4.

Conclusion.—We have here a chain, the first link of which is "faith," and the last the "glory of God." The intervening links are justification, peace with God, standing in grace, and rejoicing in hope.

DYING IN SIN.

BY T. V. BERRY.

TEXT.—"If ye believe not that I am he, ye shall die in your sins."—John 5:24.

The vast amount of evidence furnished to induce the Jews to believe that Jesus was the Messiah, left them without excuse for their unbelief.

The words the Saviour uttered, the miracles he perforated, the testimony of John, the attestations of the eternal Father, were sufficient to have dispersed every cloud of unbelief, and banished every false theory from their minds, and led them to him who was the star of Jacob and the hope of Israel.

I. The true reason of their unbelief must be sought for on other grounds than the want of sufficient evidence.

1. These men were committed to a *theory*, which, rather than abandon, they would incur the divine displeasure.

2. They sought the honor which comes from man. Popularly, they wished to stand in the favor of the people.

3. They were unwilling to bear the shame and poverty which would be their portion if they united their fortune with *his*.

But did these obstacles justify their unbelief?—justify their rejection of the Messiah? No, certainly not, when by so doing they would be exposed to ruin, "to die in their sins."

II. But the evidences then given are now submitted to induce you to believe on "him of whom Moses' in the law and the prophets did write;" and the same penalty is threatened. Why should such consequences follow?

1. Because a state of unbelief is a state of rebellion against God.

2. Because God has declared he can only be just, in justifying a sinner through Christ.

3. Because Christ is the only *way* which infinite wisdom could devise to save a sinner.

Abandon your self-righteousness, abandon your unbelief: they will prove, if retained, a mill-stone about your neck.

A GREATER WORK THAN MIRACLES.

BY J. A. THAYER.

Text—"Verily, verily, I say unto you, he that believeth on me; the works that I do, shall he do also; and greater works than these shall he do; because I go to my Father."—John 14:12.

Introduction.—The works spoken of in this text are the miracles which Jesus wrought. He refers them first. (verse 10), to the words which he spake.

I. Hence we are led in the first place to inquire into miracles as regards their *nature, office, and duration.*

1. What is a miracle? *A sign from God.* A miracle as to its *nature* is *natural law intensified*, such are all miracles of healing. The only seeming exception being Joshua commanding the sun. But this is not a real exception. The clockmaker puts his hand on the spring of a clock, and either holds it or hastens its action. He does not violate its law, but controls and modifies it.

2. Their office. A sign. Moses was given certain powers as a sign that God had commissioned him. So with Christ and the apostles. Heb. 2:4; 1 Cor. 14: 22.

3. Their duration might be inferred from 1 Cor. 13: 8, Those helps which were given during the infancy of Revelation were no longer needed when it attained its manhood. They never made a man better. They simply arrested attention, and gave the truth its authority, by pointing the man to God as its source. We come now to inquire.

II. What greater works did the disciples do, than Jesus did? If these "works" refer not to something else than miracles, then it is not true that they ever did

greater works than Jesus did. They never performed greater miracles. A work must be measured by what it accomplishes. A work is great if it accomplishes much. Small if it accomplishes little. A miracle we said has but one end. When that is accomplished its work is done. Now what work within the possibility of Christians is greater than miracles? We turn to the 12th chap. of 1 Cor., where Paul is speaking of the subject of miraculous gifts, "and yet," he says, "I show you a more excellent way," something greater, and better. And what is that? 1 Cor. 13:1. *Love*.

1. Love brought Jesus from the skies.
2. Love sent the apostles to labor and suffer.
3. Love burns the dross from human nature.
4. Love never fails; miracles shall fail. Miracle made the world. Love redeemed it.

" 'Twas great to speak the world from naught,
 'Twas greater to redeem."

Conclusion.—1. It is natural for us to want to do that which we cannot do. Let us do what we can.

2. We do not half live up to our privileges.

Hence we fail of exercising that power we might exercise. It is ours to live in a much higher sphere; then would the primitive power of the church be felt, and thousands crowd to its portals, It is ours to walk in constant communion with God, and if we did, we should conquer the world.

THE TRUE TABERNACLE.

BY J. H. PAINTER.

TEXT—Heb. 10:11-28

Introduction.—The Hebrews, to whom this letter was written, were familiar with all things appertaining to the Mosaic systems: but Paul, in presenting to them the phases of the Christian religion, allows a priesthood, altar, and tabernacle, but of a *different kind*, and attaches considerable importance to the type of the worship under the Messiah. He would teach, therefore, that the tabernacle which Moses built is typical of the "true tabernacle, which the Lord pitched and not man;" hence a clear understanding of the antitype depends somewhat upon a correct knowledge of the type. The tabernacle in the wilderness was purely material, and, therefore, perishable, (Heb, 10:11-27). while the true tabernacle is spiritual, and, consequently, imperishable. Heb. 10: 11-28. To study the latter by the aid of the former, we need a description of the tabernacle.

1. Ex. 35—38 chaps., from which we have a worldly sanctuary, its material form, tabernacle, altar of burnt-offerings, laver, furniture of the holy place, vessels of the ministry, etc.

2. *The priests only entered the tabernacle.* Common priest, morning and evening, *without the veil.* High priest, once a year, within the veil.

3. *The common priest accomplished the service,* by trimming the lamp, by burning incense, by eating of the shew-bread on the seventh day.

4. The high priest made intercession for the people. Heb. 19:7-24.

5. The high priest came from the most holy place and blessed the people. The Church of Christ, the true tabernacle, corresponds in the following particulars. It can not be entered without passing its outside inclosure—faith. Heb. 11:6. The human will must yield to God—repentance. Luke 13:3; Acts 17:30. Each person entering must be washed with water—baptism. John 3:5; Heb. 10:22; Titus 3:5; Eph. 5:20. As the laver stood not in the door of the first tabernacle, its antitype, baptism, cannot stand in the door of the true tabernacle. John 10:7. A certain character only can enter. Mark 10:16. In it only can the service of God be accomplished. All in Christ and in his church, for "he is the door." "He that gathereth not with me scattereth," The light is within. "The entrance of thy word giveth light." The table and bread are within. All enter the same way and enjoy equal privileges. It is God's habitation on earth. It is entrance way to the most holy place.

Conclusion.—1. As the boards of the tabernacle fitted close into each other, so should the whole church be "fitly framed together." Eph. 2:21.

2. As the light of the sun was excluded from the old, so must the light of the world be excluded from the new.

3. As the priest trimmed the lamp morning and evening, so should the Christian read the word as often.

4. As incense was burnt at the same time, so should the Christian pray accordingly.

5. As bread was eaten one day in every seven, so should it be now: only *one* loaf now instead of *twelve* then.

6. As the high priest was there at the end of the year, and with his offering came out of the most holy place and blessed the people, so Jesus will come from heaven at the end of the world, and bless his people.

THE RESURRECTION AS A FACT.

BY J. W. MONSER.

I. *The importance of this fact in salvation.*

1. Every fact is important, because a fact is something done, and either bad or good facts tell.

2. The resurrection is a twin fact to the death, as regards Christ or man.

3. It assures us of our hereafter and identity, and hence quells all doubts as regards the future.

4. It makes Christianity demonstrable from beginning to end.

5. It relates each one to every age, nation, and intelligence in the universe.

6. It offers us full scope for every energy, because it gives us eternity to develop in.

7. As exemplified in Jesus it is an exhibition of what a glorified body will be.

8. Indeed, it is the token of our conquest over nature; for if Jesus be not risen, death still remains conqueror, and the Saviour himself is such a captive that his blood, offered in sacrifice, is nothing but a splendid mockery.

9. Finally, the resurrection, when considered in its moral bearings, as a fact, involves the character of Christ, since he avowed his ability to rise again.

II. *The testimonies to this fact command equal respect with the testimonies of any other fact.*

1. The witnesses were above average as observers. (Fishermen.)

2. They were painstaking in detailing what they saw.

3. Their testimony was received and believed by the whole world, even their enemies, such as Josephus, Tacitus, and Celsus, not denying it.

4. The conduct of modern skeptics in raising a *settled* question is unparalleled. Illustration.—Suppose in 1000 years from now Lincoln's assassination should be called in question.

III. *It is incorrect to say the age was ancient and uncritical.*

1. Egypt, Persia, and Greece, with their accumulated lore, had flourished and fallen, leaving the world their results.

2. We can trace history up far beyond the day of the Lord's resurrection, to vast fields of events, where even the conception of the resurrection was unknown. On our return, we come to the origin of the resurrection, and pass on down, tracing its recognition and reception in history.

3. Every page of Scripture, and every page of early skeptical literature, indicates that the resurrection was contested, inch by inch, by formidable foes.

4. We have additional proofs of the resurrection, on coins and flags, in paintings and books. So that to say that the resurrection escaped critical scrutiny is contrary to fact: and to say it has been introduced into the Scripture as an after-thought, is only to say that all history can be and is corrupted.

IV. *Why then should the resurrection as a fact, be disputed?*

1. Because it is a miracle, and there is an aversion to the miraculous.

2. But a miracle is only the result of a fiat from God. and since human fiats are recognized in mesmerism, why not divine?

3. There is a popular clamor to see the inner workings of miraculous causes; but a man may as well clamor to see the inner workings of a man's brain, when it sends a fiat to the hand to strike, or the eye to wink.

4. But why should Christians dispute it and still believe the creation? Or why skeptics, and still hold on

to germs coming out of an original fire-mist? Or why any one, and still depend on atoms of matter, in the form of various foods, for the renewal of his body? V. *It is said to be contrary to experience.*

1. Is it contrary because we are not familiar with it? Tidal wave of South America, 1,500 miles long, sweeping ships inland, swallowing towns; eclipses, depressions of islands, comets, are all rare and occasional.

2. Is it contrary because *we* have not seen it? Our fathers, though puzzled and skeptical, did not reject the first steamboat, telegraph, cable, etc.. on this ground.

3. If we reject things because they are outside of the range of our observation and experience, how much shall we know of the world, universe, heaven, or hell?

VI. *We know nothing of our future if we deny the Word.*

1. It cannot be reasoned out any more than salvation by the blood of Christ.

2. Nature furnishes no examples. Leaves of each season but repetitions of themselves, without any identity of leaf.

3. Science can do nothing for us with her blowpipe or galvanism.

4. So that, without faith, we are helpless. Heb. 11:6; Mark 16:6.

VII. *God alone can settle the question.*

1. And why not he? We depended on him for creation and salvation.

2. He kindly informs us how, what, when, and why. 1 Cor. 15th chap.

VIII. *And God will preserve our identity.*

1. Transmigration of souls untrue.

2. Man consists of body, as well as soul, and spirit. 1 Thess. 5:23.

3. Hence to restore *man* from death, his body, as well as soul, must rise.

4. But the idea of identity of personality seems prefer-

able to that of identity of particles, since it is more consistent with the fact of the body's mutilations and defects.

5. It is enough to know that God "gives us a body as it pleases him," and "to every seed its own body."

6. We are not all to be honored with a glorified body. Dan. 12:2; Acts 24:15.

7. As are our deeds so will be our doom. Rev. 22:11.

8. Finally, we must, through an obedient faith, learn to become incorruptible in body, soul, and spirit, while on the earth, so that our life, which we have thus well begun, shall not be cut off from the presence of the Lord in that great day.

TERMS OF DISCIPLESHIP

BY WM. M. ROE.

TEXT.—"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." —Luke 9:23.

1. We are almost necessarily the disciples of some one. Note import of the term *disciple*. The young man sometimes says. "I am guided only by reason." Reason without proper data blind. Illustrate by child thinking the bean planted wrong end down. So also some claim conscience as a guide. Conscience blind without a leader; it is led by our faith, and- faith often rests on false testimony. Not conscience, but he who instructs us is our guide.

2. There are four sad evils in the world. (1) *Sin*. Some say there is no such thing as sin. yet they lock their houses against thieves, etc. Note the black catalogue of crimes that disgrace the history of all nations. Note how it has wrecked the human family. (2) *Disease*. Who doubts the existence of this evil? Note the condition of the human race with respect to disease. (3) *Death*. Rom. 5:12-15. No age, no class, no sex, exempt from death. (4) *The grave*. Soon we will all be brought under its dominion. The last three evils mentioned are consequences of the first. Notice how man has labored to destroy these evils. In order to destroy death he has brought science to his aid. and by the influence of electricity the limbs of the dead have been made to move, and their eyes have rolled frightfully in their sockets; but yet death holds the throne of empire. Note

the power of Jesus the Christ over these evils, (a) Sin. Ps. 89:19; Matt. 1:21; 9:1-8. (b) Disease. Matt. 4:2:5. 24; John 5:5-10. (c) Death. Luke 7:11-16. (d) The grave. John 11:34-45. Jesus can destroy all these evils.

3. Terms of discipleship under Jesus the Christ. (1) *Self-Denial*. We must deny ourselves of all that is evil. Titus 2:11, 12; 1 John 2:15, 16. Note how little self-denial now practiced among the professed disciples of Jesus. Illustrate the necessity of self-denial by the case found Mark 10:17-26. We must love Jesus more than all else. Note also the case recorded Matt 8:21, 22. It was customary thus to speak while parents were still living. This disciple desired to stay at home till he could be brought in possession of his father's estate. Note also Luke 14:25-34. Husbands and wives often wait for each other in accepting the Saviour. If we depend on our friends in life we must also depend upon them in death for reward. Matt. 19:29; 10:34 39. Our friends cannot accompany us through the dark valley of death. We will then need the presence of Christ. Some say. "Had we been among the martyrs we would have denied Jesus with the mouth." But Matt. 10:39.

4. *Taking up the Cross*.—To take up the cross is not to pray in the family, to speak in the social meeting, or to be baptized. This is a duty. Illustrate by those who were once hung in gibbets, dying with food and water near. To manifest sympathy for them exposed individuals to same fate. To take up the cross we must be ready to die for the cause of Christ. Acts 21:13; 2 Tim. 4:6.

5. *Following Christ*.—We can only follow Christ in his instructions. There is a place to begin. (1) Faith. Heb. 11:6. (2) Repentance. (3) Confession. (4) Baptism, (5) Patient continuance in well-doing. Illustrate necessity of properly arranging these items by the

twenty-six letters of the alphabet, so arranged as to constitute the Bible.

6. We note lastly, the reward. Rom. 2:6, 7; 1 Peter 1:3-5. If we cannot meet these trials, we cannot fight against God. If faithful to Jesus, he will introduce us to his Father in the judgment. Heb. 2:13 We must accept Jesus or die without the hope of eternal life.

THE GENERAL JUDGMENT.

BY F. WALDEN.

TEXT.—"And as he reasoned of righteousness, *temperance*, and, judgment to come, Felix trembled, and answered, Go thy way for this time: when I have a convenient season, I will call for thee."—Acts 24:25.

Some entertain the idea that the judgment is going on all the time and that as soon as a sin is committed, judgment is rendered and punishment begins. Others maintain that the various passages in the New Testament, that speak of the judgment have reference to the destruction of Jerusalem. In this discourse we shall undertake to prove the following proposition:

The scriptures teach that there will be a general judgment, after the resurrection of the dead, when the righteous will be rewarded and the wicked sent into everlasting punishment.

I. *We prove this proposition approximately.*

Matt. 11:20-24; 12:41, 42. Here we see Chorazin, Bethsaida, Capernaum, and this generation in judgment with Tyre, Sidon, Sodom, Nineveh, and the queen of the south. They *rise* in judgment. No theory of the judgment except the one we are maintaining will harmonize with these scriptures. While they do not prove a universal judgment, they approximate and clearly imply it.

II. *Direct proofs.*

1. Acts 17:31. The *world* here mentioned cannot mean anything less than the whole human family.

2. Rom. 2:2-6. Here is a judgment which cannot be escaped (verse 3) it is to be revealed, (verse 5), and in

it God will render to every man according to his deeds (verse 6).

3. 2 Tim. 4:1. The quick (living) and the dead include all; there can be no third class. Acts 10:42. This judgment will be at his appearing, and then he will reward the righteous (verse 8).

4. Rev. 20:11-15. Here it is said the dead were judged, and that hell (*hades*, denoting the intermediate state of both the righteous and wicked), delivered up the dead in it and they were judged,

5. Matt. 25:31-46. Here the righteous inherit the kingdom; which cannot take place till after the resurrection, and the wicked go into everlasting punishment.

SECULAR DILIGENCE AND SPIRITUAL FER-
VENCY.

BY J. W. MOUNTJOY.

TEXT.—"Not slothful in business; fervent in spirit; serving the Lord."—Rom. 12:11.

Introduction.—1. The idea of a true life embraced in the two-fold nature of these injunctions.

2. The rightly adjusted combination of the internal and contemplative with the external and practical, is the thought conveyed.

3. We stand closely connected with two worlds.

4. Religion claims control over the world without us as well as over the world within us. To justly balance these claims and to present them in Christ-like equipoise in our daily life, is the peculiar work of the Christian in this world of conflict and trial. To marshal well on the plain of our affections the contending forces of life—to bind together into beautiful consistency the internal and the external—to unite in wonderful harmony the contemplative and the practical, is but to meet in some fair degree the precept enjoined.

5. Religion is eminently practical in its nature.

I. 1. In the very beginning of Christ's ministry he came in contact with this phase of man's necessities: "What shall we eat," etc., and presented its counterpart as the object of first and more anxious inquiry: "Seek first the kingdom."

2. He thus met men in no extraordinary or singular condition of life, not bound by any particular local necessity, and his answer was not adapted to them alone.

3. Christ, as our exemplar, has solved for us the difficult problem of human life and human duty. As a carpenter he was diligent, and his fervent spirit found expression in prayer and obedience to his Father in heaven. He sought not the cloister or the cell, where, as an ascetic, he might let flow the fervency of his spirit; but the busy world without, ever unclosed the avenues to unceasing diligence in his Father's business.

II. 1. In order to escape a one-sided life, the outer as well as the inner world lays claim to our consideration.

2. The fruitless results of exclusive regard to either.

3. The Lord Jesus did not pray that his apostles should be taken up "out of the world; but that they should be kept from the evil of it." John 17:15.

4. On the plain of our affections, while in this world, must the great battle be fought.

5. Strange how eagerly men have sought, in all ages, to get out of the world, away from its cares and conflicts, to serve God faithfully, little dreaming that that is very poor service which is merely the effervescence of a dreamy, solitary, life. Hermits, monks, nuns, etc. Illustration: The beautiful flower, removed from its native bed to a dark, gloomy cellar, withers and dies.

III. 1. While the individual may not shut himself up, there is a tendency to shut up his religion within the narrow precincts of the place of worship, while the man goes out to engage in the busy avocations of life. Religion becomes the hermit, the ascetic, thus divorced from man's daily life. The brightness of Christ's presence should form a beautiful shekinah about our daily life.

2. Peter most naturally desired to sojourn amid the ecstasy and glory of the transfiguration. At the foot of the mount was a world needing and awaiting his life and his labor. Just so with us. Matt. 17:1-9.

3. Labor is worship. There is no place in the broad world for a lazy, inactive man. To say that such an one is a Christian is to group together inharmonious words.

4. Should not find so much fault with the diligent, stirring; active man. "Be diligent in business," a divine requirement; but "be fervent in spirit," equally divine and demanded. Rom. 12:11.

IV. 1. Ages have their characteristics as well as the individual man.

2. The monastery of oilier clays an index of an age which sought to abstract religion and divorce it from the world.

3. Luther broke the chain which bound him to his cell, and struck the key-note of another age of religious manifestation, of activity and fervency.

4. One age is marked by unmistakeable tendencies towards spiritualistic philosophy, while the succeeding age, by a very natural law, will give evidence of materialistic views. Let Christ balance the scales, and let humanity receive the adjustment of infinite wisdom.

5. The dangerous tendency of the present age on the side of its ceaseless activity. The tendency is to glory

in material prosperity and power to the neglect of Christianity. There is no need to neglect business, but there is need to subject its demands to the soul's higher necessities