

—DEDICATION—



This little book is affectionately dedicated to our daughter-in-law, Mary Jones, beloved wife of our son, Emerson, who lost his life in the service of his country on June 14th, 1944. Mary has been a real source of comfort to us in our loneliness and sorrow. The pictures of Mary and our son appear above.

PREFACE

The writer is putting out this book of sermons with the hope and prayer that the Lord may use it to bring comfort and joy to the hearts of all who may chance to read it. For some time he has desired to put out a book of his favorite sermons. Knowing that the time will come when his voice will be silenced he desires to leave behind this book of sermons through which he may speak to the hearts of people after his tongue lies silent in the grave if the Lord tarries until after he has fallen asleep.

Some of the sermons that are in this book have been preached by the author at different times. Some of them he has never delivered orally. In writing these sermons the writer has been made to rejoice in the Spirit and at times his heart has been filled to overflowing. The sermon, "Rivers of Joy" is a new sermon. After beginning the book he felt impressed to write a sermon on this subject. Like a flash the title of this sermon, a title he had never thought of before, came to him. This writer deplores the disposition that prevails in so many places to brand all manifestations of emotion and feeling on the part of God's people as pure animal emotion. To him this is a bad sign. All through the word of God he finds where the saints of God manifested at different times deep emotion. They wept over the lost. They wept and laughed and shouted for joy when God's blessings were poured out upon them. The Psalmist said, "Let all those that put their trust in Thee rejoice: let them ever shout for joy" Ps. 5:11. If the grace of God made people rejoice and shout for joy in Bible days then why not now? Why should preachers today brand as hypocrites those who weep or shout for joy or claim that such are merely hysterical? Bible experiences should bring forth Bible manifestations of joy and gladness. In the early days of this writer's ministry it was no uncommon thing for the Lord's people to weep and shout for joy. In fact, in almost every service there was weeping in the congregation.

But today in many quarters all this is frowned upon as a sign of weakness. This writer never desires to see the time while he remains in this present tabernacle when he is unable to weep over the lost or weep for joy when sinners are saved and when he thinks upon the glorious truths of the word of God. While not desiring to boast of anything on his part, he is glad that he can feel the wells of joy springing up in his own heart. He hopes that others may be made to rejoice through the reading of the pages of this book as he has rejoiced while writing them.



THE PILLAR OF CLOUD AND FIRE

Scripture Readings: Ex. 12:1-14:29 and I Cor. 10:1-11

Text: Ex. 13:21-22. "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of cloud by day, nor the pillar of fire by night from before the people."

Here we have given one of the most comprehensive as well as one of the most beautiful types in the word of God. We are not guessing when we say that these things are typical. We read where Paul said, "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." I Cor. 10:1-4. We know that Paul meant that these things were typical for Jesus told the people "Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven." He also said, "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven." So we see that Paul meant that these things were only types and shadows of spiritual truths. We also read where Paul said, "Even Christ our Passover is sacrificed for us." I Cor. 5:7. This shows us that the Passover Lamb was a type of Christ. The baptism in the cloud and sea was typical of the believer's baptism. Having established the fact that these things that happened back there were typical I shall proceed to point out the lessons to be learned from these types.

I. The Passover Lamb.

1. It was Israel's substitute.

God had said to Moses that He was going to pass through the land of Egypt at midnight and smite all the firstborn in the land of Egypt. In order that the first born of Israel might not also perish God told Moses to have the people to kill a lamb and sprinkle its blood on the door posts of their houses. God's promise was, "And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I pass over you, and the plague shall not be upon you when I smite the land of Egypt." So the lamb was to die as a substitute for the firstborn of Israel. As such it was typical of Christ our Passover who was sacrificed for us. He took our place and died as our divine substitute that we might not die.

2. This Lamb Was Without Blemish.

God had said to Moses, "Your lamb shall be without blemish." Here we have pictured the sinless character of Christ. We read where it is written "He made Him to be sin for us, who knew no sin." He was the perfect One. He alone measured up to the divine standard of perfection. Otherwise He could not have been our substitute.

3. Not a Bone of the Lamb Was Broken.

God had said to Israel, "In one house shall it be eaten;—neither shall ye break a bone thereof." We find that not one bone of Christ was broken when He was crucified. When the soldiers came to take down the bodies of Christ and the two thieves who were crucified with Him they found the two thieves still living and Christ was already dead. He died much sooner than men were accustomed to die from crucifixion. When Joseph went to Pilate to ask for the body of Jesus we read that

"Pilate marvelled if He were already dead." While the soldiers broke the legs of the thieves they pierced the side of Jesus. "When they came to Jesus, and saw that He was dead already, they brake not His legs." So the Scripture was fulfilled of Him which said, "A bone of Him shall not be broken."

4. **The Fourteenth Day.**

This Passover lamb was killed on the fourteenth day of the month. "And ye shall keep it up until the fourteenth day of the month: and the whole assembly of the congregation of Israel shall kill it in the evening." Each year the congregation of Israel had to commemorate this occasion with a feast. "And this day shall be unto you for a memorial; and ye shall keep it a feast to the occasion with a feast." And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations." So each year they ate the Passover on the fourteenth day of the month. We find that our Lord ate the Passover with His disciples on the night before His crucifixion. "And when the hour was come He sat down, and the twelve apostles with Him, and He said unto them, "With desire I have desired to eat this Passover with you before I suffer." Since the Jewish day was from sundown to sundown then our Lord ate the Passover with His disciples the same day He was crucified. So Jesus was crucified on the fourteenth day of the month the night Israel killed the Passover in Egypt they went out of Egyptian bondage. Ex. 12:31. After going out of Egypt they journeyed three days and passed through the Red Sea where we have a figure of the resurrection. By adding these three days to the fourteenth day, the day the lamb was slain, it brings us to the night of the seventeenth day as the day Israel passed through her watery grave and came out on the other side. After Christ was crucified He lay three days and nights in the grave. "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and nights in the heart of the earth." Matt. 12:40.

Since Christ died on the fourteenth, the day of the Passover, then by adding the three days He was dead to the fourteenth day it brings us to the seventeenth day of the month as the day of His resurrection. That was the day Israel passed through the Red Sea.

We read in Ex. 14:27, "And the sea returned to his strength when the morning appeared." Israel was already out of their grave and standing typically on resurrected ground. Notice the time of day. It was "When the morning appeared." Now let us turn to Matt. 28:1-2 and see how this pictured the resurrection of Christ. "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre; And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." Thus we see that Jesus was resurrected as the morning was appearing or at the dawn of day, the same time of day Israel was found out of her watery grave.

When Israel had emerged from her watery grave it was a morning of glad joy. "Then sang Moses and the children of Israel this song unto the Lord saying, I will sing unto the Lord, for He hath triumphed gloriously." Ex. 15:1. And what a day of joy it was when Christ arose from the dead. "And they departed quickly from the sepulchre with fear and GREAT JOY, and did run to bring His disciples word."

I challenge any infidel or sceptic¹ to answer the analogy given above. How was it that the death and resurrection of Christ was so minutely foreshadowed 1500 years beforehand? Here we have undisputable evidence of the inspiration of the Bible.

II. The Firstborn.

¹ Sceptic – skeptic, lk

The firstborn stands as a type of the flesh, or the one who has only been born one time. In the word of God we find that it is the second born and not the firstborn who found favor with God. God rejected the offering of Cain the firstborn of Adam and accepted the offering of Abel the second son. God also rejected Ishmael the firstborn and chose Isaac. The same was true with Esau and Jacob. In the parable of the prodigal son it was not the older brother who is used to represent the one who repented and found favor with God, but the younger one.

God's condemnation was resting upon the firstborn. The Lord said, "About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill." Ex. 11:4-5. Here we have set forth the necessity of the new birth. Those who have not experienced the new birth are under God's condemnation.

We also see that God is no respecter² of persons. The same condemnation that rested on the firstborn of the rich rested on the firstborn of the poor. This shows that the same condemnation that rests on the unbelieving rich rests on the unbelieving poor and the same condemnation that rests on the poor or unlearned rests upon the educated and rich.

II. Sin Brings Death.

There was death in every house in the land of Egypt that night. "There was not an house where there was not one dead." Not only was there death in the houses of the Egyptians, but there was death in the houses of Israel. In the houses of the Egyptians it was the death of the firstborn. In the houses of Israel it was the death of a substitute in the person of the lamb. Here we have set forth the solemn truth that "The

² Respector – respecter, lk

wages of sin is death." Rom. 6:23. We also see the need of a substitute if we would escape the judgment of God.

III. Israel's Deliverance.

In the deliverance of Israel we have a type of our deliverance from the power of darkness and our translation into the kingdom of God's Son.

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son. Col 1:13. Israel's deliverance was two-fold. So is our deliverance two-fold.

1st, Israel was delivered from God's stroke of judgment which fell upon the Egyptians. So are we delivered from God's judgment that will come upon the lost world. "He that heareth My words, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation." (R. V. "judgment") John 5:24.

2nd, Israel was delivered from the bondage of Egypt. So, are we delivered from the bondage of sin. "Sin shall not have dominion over you: for ye are not under law, but under grace." Rom. 6:14.

Israel was delivered once for all from the stroke of judgment that came on the firstborn of Egypt. So has Christ redeemed us ONCE FOR ALL. "Through His own blood, (He) entered, ONCE FOR ALL, into the Holies, having obtained eternal redemption for us." Heb. 9:12, *Worrell's Trans.* "We are sanctified through the offering of the body of Jesus Christ ONCE FOR ALL." Heb. 10:10. Israel's firstborn never went through the experience of that last night in Egypt again, save in memory. Neither does one redeemed by the blood of Christ ever again occupy the room of the lost.

That Egyptian experience was never repeated. Neither can a child of God experience again, the hour of his salvation. Israel never needed to

have that experience repeated. Neither will any child of God ever need to experience anew God's saving grace. It is once for all time. Neither did Israel experience the yoke of Egyptian domination any more. Neither does sin ever have dominion any more over one who has been saved. "Sin shall not have dominion over you." Rom. 6:14.

Israel was redeemed by the blood of their Passover lamb three days before they were baptized unto Moses in the cloud and in the sea. So are we delivered from the penalty of sin and have passed from death unto life before we are baptized (eis, Gr.) into Christ. The same Greek words that are translated "Baptized unto Moses" in I Cor. 10:2 are the words translated "Baptized into Christ" in Rom. 6:3.

Some teach that we are not saved until baptism. The theory is no blood, no salvation; and no water, no blood. They teach that we come in contact with the blood in baptism. But it was not so with Israel. They were delivered from judgment by the blood of their Passover lamb before they made one step toward the water where they were baptized unto Moses in the cloud and in the sea. Christ is said to be our Passover. "Even Christ our Passover is sacrificed for us." I Cor. 5:7. If the type fits the anti-type (and God's word shows it is a type), then we receive the blood of Christ before baptism. Those who teach that we reach the blood of Christ in baptism would have to go back three days journey into Egypt and take the blood off the door posts and put it in the Red Sea to make this type fit their doctrine. Since their doctrine will not fit the type it is wrong. Paul said, "All these things happened unto them for examples: and they are written for our admonition." I Cor. 10:11. If we follow the example given us in the case of Israel we will first come under the blood of Christ before we start toward baptism.

But Israel was not the only ones who went into the water on that occasion. The Egyptians also went into the water and they were all

overthrown and destroyed. Ex. 14:28. The Egyptians went into the water without the blood and they blundered to their destruction. Those who go to the water today without the blood of Christ follow the example of the Egyptians and not the example of Israel. It will mean soul destruction for them unless they see their mistake in time.

Israel was already outside of the land of Egypt when they were baptized in the cloud and sea. "And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Ex. 12:41. Here we have a plain statement that Israel went out of Egypt on the night of the fourteenth day, the night of the Passover. This was the day Israel commemorated as the day of their deliverance. "In the fourteenth day is the Passover." Lev. 23:5. God had said that Israel should observe this night. Ex. 12:42; 13:5. He said, "This day came ye out in the month of Abib." Ex. 13:4. So God reckoned this as the day of Israel's deliverance. Then Israel was already out of Egypt before baptized. So are we already out of the devil's kingdom before baptism. These are our examples. I Cor. 10:11.

V. The Pillar of Cloud and Fire.

After Israel came under the blood of their Passover lamb they went out of Egypt, led by the Angel of God in the pillar of cloud and fire. Ex. 13:21; 14:19. This Angel of God in the pillar of cloud and fire is a type of the Holy Spirit. He led Israel on their journey even as God's Spirit leads us. "As many as are led by the Spirit of God, they are the Sons of God." Rom. 8:14. The very hour this Angel of God saw the blood on the door posts he took up his abiding presence with the camp of Israel.

1. Israel Had the Pillar of Cloud Before Baptism.

Before Israel started toward the Red Sea they were in possession of this pillar of cloud and fire. They were led by it before baptism. Since "As many as are led by the spirit of God, they are the sons of God," then the Israelites were typically the sons of God before baptism. If we follow their example, and Paul said, these things happened unto them for our examples, then we too must have the Spirit of God before baptism. If this interpretation be correct then we should be able to find where people in New Testament times received the Spirit before baptism. Can it be found? Yes, we find that the House of Cornelius received the Holy Spirit before baptism. Acts 10:43-48. After they had received the gift of the Spirit, (Acts 10:45) Peter said "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost." Acts 10:47. Israel's case was an ensample to us. I Cor. 10:11. They received the pillar of cloud before baptism. Like this example we must be led of the Spirit before baptism and "As many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. As the children of Israel received the pillar of cloud before baptism, so did the house of Cornelius receive the Holy Spirit before baptism. This proves that we are sons of God before baptism.

2. It Chose the Way Israel Should Travel.

"And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near;—but God led the people about, through the way of the wilderness of the Red Sea." Ex. 13:17-18. So the Angel of God chose the way Israel should go. That was not the way man would have chosen, but it was the way of God's choosing. So God chooses the way for His people. It is not the way we would chose for ourselves, but God's way is always best for us. It may lead through many trials and hardships as did Israel's journey, but His way is always best.

This way was unknown to Israel. They had not journeyed this way before. But every step of the way was known to Him who was leading Israel. He knew of the difficulty at the Red Sea. He knew about the bitter waters and the burning desert sands and the barren and waste lands. Had Israel known the way beforehand they might not have had the courage to start. But God in His mercy veiled the way and as step by step. He led them on. He met all their difficulties and supplied their every need. So it has been with us. When we started our pilgrim journey we could not look ahead and see the heartaches, trials, persecutions and disappointments. God in His mercy kept that from us, but as He took not away the pillar of cloud by day, nor the pillar of fire by night before the people, so His Spirit has ever been with us. As one by one we have come to life's trials His grace has been sufficient and He has supplied all our needs. As we look back over the way He has led us we can sing with Fanny Crosby:

**"All the way my Saviour leads me,
Cheers each winding path I tread,
Gives me grace for every trial,
Feeds me with the living bread."**

3. The Cloud Gave Light to Israel.

Not only did this cloud lead the way by day but it gave Israel light by night as they journeyed on. So does the Spirit of God shed light on life's pathway for His children. Jesus said, "He that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. This cloud gave light to Israel as they followed it. So does the Spirit of God give us light as we follow Jesus. Israel had this light and was walking in the light before baptism. So are we following Christ and have the light of His Spirit before baptism.

4. It Was a Cloud of Darkness to Egypt.

When the Egyptians pursued after Israel the pillar of cloud removed and stood between Israel and Egypt. "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of cloud went before their face, and stood behind them: and came between the camp of the Egyptians and the camp of Israel; and it was a cloud and DARKNESS to them (the Egyptians), but it gave light by night to these (the Israelites), so that the one came not near the other all the night." Ex. 14:19-20.

Here we see those who received the blood and the leadership of the Angel of God before they were baptized in the sea were walking in the light. We see also that those who went into the water without the blood were walking in DARKNESS. Jesus said, "He that walketh in darkness knoweth not where he goeth." John 12.35. The Egyptians went into the water without the blood and did not know to what they were going. So those who go to baptism today without the blood of Christ are walking in darkness and know not where they are going. Let all such remember that these things are examples for us. I Cor. 10:11. Let them take warning from the fate of the Egyptians. It is enough to make them shudder. Why do they go on in that way? Because they, like the Egyptians, are in the dark. I appeal to all who may read these pages to examine themselves. Let not pride, nor family tradition, or the false persuasion of men mislead you.

5. It Gave Israel Protection from Egypt.

We notice that this Angel of God and the pillar of fire stood between Israel and their enemies. It kept the Egyptians from coming near them. "The one came not near the other all the night." Here we have pictured the security of God's people. This protecting presence kept the Egyptians from touching one child of Israel. Before the Egyptians could have touched a single Israelite they would have had to break through God's presence that surrounded His people with a wall of fire

all the night. The smallest child was as safe as Moses was safe. The same power that protected Moses protected the one who feared the Egyptians might retake them. So does God's presence surround His people today like that cloud of fire and protects us from the powers of darkness. Before the devil can get one of us he must break through God's protecting presence. The weakest child of God is as safe as the strongest. The same power that protects one protects the other. Not one Israelite was taken back to Egypt. Neither shall one child of God be carried back into the lost state. Every type teaches the security of God's children. This beautiful lesson is enough to make us shout God's praises. Sheltered in His protecting care no harm can reach us. He says to His people, "Fear thou not: for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea; I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10.

6. It Gave Israel Light in the Sea.

The same light that lightened Israel as they journeyed from Egypt; that same light was with them as they went through their watery grave. It lightened their pathway through to the other side. The same presence that led them out of Egypt and was with them at the Red Sea. He divided the waters for them and led them to victory on the other side. Their passage of the sea (typical baptism) was a picture of death and the resurrection as is baptism. Rom. 6:4. So will the child of God have light in the hour of death. The same light that banishes our darkness when we believed will be with us when we come to death's chilly stream. The same presence that has been with us all our pilgrim journey will lighten for us a pathway through the tomb. He will roll back the waters of death as He rolled back the waters of the Red Sea and make our pathway safe to that eternal morning.

7. It Brought Israel to a New Day.

When this Angel of the Lord in the pillar of fire had brought Israel out of the sea a new day had dawned. "The sea returned to his strength when the morning appeared." Ex. 14:27. So when God's presence brings us out on the resurrection side a new day will have dawned for God's people, a day of gladness and joy. As Israel lifted up their voices in songs of praise, so will we lift up our voices in eternal song.

VI. Moses.

Moses is also a type of Christ. Moses spoke of Christ as a prophet like unto Him. "A prophet shall the Lord God raise up unto you of your brethren, like unto me." Acts 3:22; Deut. 18:15. While the lamb is a type of Christ slain for sinners, Moses is a type of Christ leading His people. Before the people were baptized unto (Greek, Eis) Moses the children of Israel were following his leadership and walking with him in the light. So do we before our baptism walk with Christ in the light, if we follow Israel's example. I Cor. 10:11. And God's word says, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sins." I John 1:7.

VII. The Egyptians.

The Egyptians, enemies of God's Israel, are a type of the lost of this world. They were walking in darkness. So is this lost world walking in darkness. The Egyptians were led by the wisdom of men, the wise of the world in that day. Instead of being sheltered by the blood and led by the Angel of God they were led by the wisdom of this world. This wisdom caused them to blunder to their destruction. And from that day until now those who have followed the wisdom of men instead of the word of God and the Holy Spirit have blundered, and they will blunder to their destruction. Those who go into the water without the

blood are led by human wisdom. Hear a Cambellite³ debate or read their works and see how they like to quote men. In his written debate with me (Page 61) Mr. Wilhite boasted that he had quoted from Hovey twelve times, Pendleton seven times, Goodspeed five times, as well as several other men. They harp on scholarship, scholarship. Many times they garble what men say. The Egyptians were led by human wisdom. So are those who go to the water without the blood. That wisdom led them to destruction. God's word plainly tells us "Not many wise men after the flesh, not many mighty, not many noble, are called." I Cor. 1:26. So when they appeal to the interpretations of the wise men they betray themselves as following in the example of the Egyptians who were led by human wisdom and went to the water without the blood. Jesus said on one occasion, "I thank Thee, O Father, Lord of heaven and earth, that thou hast hid these things from the WISE and prudent, and hast revealed them unto babes." Luke 10:21.

The Egyptians did not know the fate that awaited them at the Red Sea. If they had they would not have gone one step toward the water. Neither do those who go to the water without the blood of Christ know the fate that awaits them. If they did they would not go in. But too many, like the Egyptians, will find it out when too late. Those who believe they must be baptized to be saved point to the scripture "Thus the Lord saved Israel that day out of the hand of the Egyptians." Ex. 14:30. But let them remember when they do so they accept this type. Then I would like to ask which came first the blood or the water? I would also ask which saved them from God's stroke of judgment, the blood of the Passover Lamb or the waters of the Red Sea? I would ask again, "Were they not already saved from God's judgment that took place on the Passover night? The word of God uses salvation in several senses. We are told to save ourselves from the influence of a perverse generation. "And with many other words did he testify and exhort,

³ Campbellite – A denomination: The Church of Christ, Disciples of Christ, and The Christian Church – all spawned from the work of Alexander Campbell and all believe in baptismal regeneration, lk

saying, Save yourselves from this untoward generation." Acts 2:40. Peter had reference to the people saving themselves from the influence of the scribes and priests. So by being baptized and separating ourselves from the world we can be saved from men's influence, but that does not save us from God's wrath. To make baptism a condition of receiving the blood of Christ which saves us and brings forgiveness of sins (Eph. 1:7) is to go contrary to the whole type and the whole tenure of God's word. All spiritual blessings come to us in Christ. Eph. 1:3. Israel received many blessings before reaching the Red Sea. The House of Cornelius received the Holy Spirit before baptism, and certainly that was a spiritual blessing. So, since all spiritual blessings are in Christ, they were in Christ before baptism.

VIII. The Egyptians and Mystical Babylon.

The sudden cataclysmic overthrow of the Egyptians in the Red Sea is a picture of the sudden cataclysmic judgment that will fall on religious and political Babylon in the end of this age. As Egypt went down in the sea, so shall religious Babylon go down. Notice these verses. "A mighty angel took up a stone like a great millstone, and cast it into the SEA, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Rev. 18:21. "Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come." Rev. 18:10. So shall the nations go down at Armageddon. Rev. 16:14-16; 19:11:21.



YESTERDAY, TODAY AND TOMORROW

These three words brink before us the past, the present, and the future; that which was, that which is, and that which shall be. All that pertains to life, death and eternity are wrapped up in these three words. As I sit and meditate upon these, I find my soul stirred with an indescribable pathos and I realize anew how fleeting are the things of this world and how infinite are the issues of eternity.

Yesterday

This word brings before us that which is past. We all have a past. That past we can never live again, save in memory. It is gone forever with its joys and sorrows, its pleasures and disappointments. Whatever mistakes we have made in the past, and they are many, have now passed into the realm of that yesterday which can never be called back. We may profit by these mistakes and improve the present or change the future, but we can never call back those years that are gone or live those days again. Whatever opportunities that might have been ours in that past of which we did not avail ourselves they are now gone forever. No matter how we may long for the days of yore they have passed into the realm of a yesterday which is past and held fast by the bolts of bygone hours. Strive as we may to unbolt those locks and call back those past experiences they are ours only in memory. How often we wish we might recall words hastily spoken, some sudden rash act, or change an unwise decision. No matter how we may try to turn back the pages of time our efforts are all in vain. We pass this way but once. We may sing "Backward, turn backward, O time in your flight," but time does not move backward but forward. Its scythe mows down many a golden prospect and many a fond hope. It lays low forms and faces that to us are so dear. It moves on in its

relentless march and it shall take us away at the closing of life's today. Those ears on which our harsh words once sounded are now deaf to our feeble efforts to make amends. Those hearts that perhaps we crushed have ceased to beat.

Though yesterday is gone never to return, yet it has left to us the blessed pages of memory, down whose corridor we may pass and view again those scenes and events of the long ago. As the world weary traveler journeys back to his boyhood home to gaze upon its scenes once more, so let us go over the leaves of memory's picture album and draw from yesterday some strength for the battle of today, and some courage for tomorrow. May we not find in the past some comfort for the sorrows that so beset us today? May we not dig again its wells of joy and find some solace for the loneliness of the present? Out of the stillness of the night memory brings back to us kindly faces which once we knew and loved so well. To us many happy scenes around the fireside return. Once more we hear childish voices and shouts of laughter borne down the avenues of the past and echoing in our meditations of today causing us to stretch forth our hands toward that glad tomorrow where joys shall never fade and companionships shall ne'er be broken.

Yesterday those friends were ours. Today they linger with us only in memory. Yesterday we listened to childish prattle and the patter of little feet that filled our hearts with joy and gladness. But they have passed through the gates of time out of the present and into the realms of yesterday. But tomorrow, if we belong to Christ, we shall see those faces again. Once more we shall clasp to our bosom those dear forms that have left us with the going of yesterday. In that glad tomorrow we shall take up the broken strands of the past and reap the harvest of our tears and prayers. "Weeping may endure for a night, but joy cometh in the morning." Tomorrow's prospects are made brighter by the memories of yesterday and the loneliness of today.

Today I saw an old man pass down the street. His steps were slow and his form was bent. Yesterday that form was straight and those feet were swift. We meet with old acquaintances and find the marks of age upon their heads and brows. We stand before the mirror and find that ours too have changed with the passing of yesterday. These changes tell us that this present tabernacle is being dissolved. E'er long, like the Israelites in their wilderness journey, we shall have to pull up the stakes, pull in the cords, fold the curtains and move on. But tomorrow we shall have a new and an abiding tabernacle, eternal, and in the heavens, if Christ be ours.

Yesterday, that little boy was playing around the home. Today he is gone, perhaps to some far away war camp. What shall tomorrow bring? What does it hold in store? May the very thought bring us closer to God and turn our steps to the place of prayer.

Yesterday some who shall read these pages were warm in their zeal for Christ. Today you are cold and far away. Yesterday your hearts were tender. The fountain of your tears flowed freely. Today your hearts are cold and unresponsive. Yesterday your hearts thrilled at the sound of the old church bell. Today you are drifted afar from those things of yesterday, the things that made life sweet and filled your souls with heavenly peace. Do you think of tomorrow? Beware lest tomorrow you regret the neglect of today.

The sun of yesterday is set, as will set the sun of today. But the sun shall never go down on God's tomorrow. The deepening shadows of night and death hover over life's horizon today, but in that golden tomorrow the shadows of death shall never draw night. Death shall flee away and the weeping of the night shall give place to the songs of that glad new morning which comes tomorrow.

Today

Today is present with us. It is ours to use for the glory of God and the blessing of others. Much that is ours today was unseen to us yesterday. Much that shall be ours tomorrow is unknown to us today. Today might have been different had we given it more thought on yesterday. Tomorrow will be more glorious if we fix our affections on it today. Cherished hopes of the past might not lie strewn along the pathway of today had we been more thoughtful on yesterday. The waters of our lives might have flowed in a different channel had we not been so heedless yesterday. Let us resolve that by God's grace tomorrow shall be brighter by making better use of the opportunities of today. Yesterday we were carefree and for us life held no problems. Today we are in the midst of the conflicts of life that try our faith and patience. Tomorrow the conflict will be over and our race will be run. We are promised that we shall reap if we faint not. Are we faint in the way? Do our footsteps falter today? Let us look to Him who bore great contradiction of sinners against Himself, praying that we may follow in His steps and hear His blessed "Well done" when tomorrow dawns.

Lost friend, today you are within the reach of mercy. For you its gates are open wide. Though you have wasted the golden hours of yesterday, yet love's hand is stretched out still. Tomorrow those gates of mercy will be closed. Today is the day of salvation: For you today is the day of mercy if you will but hear God's pleading voice. For you tomorrow will be a day of judgment if you fail to heed His call. God calls TO you today. Tomorrow He shall call FOR you. That call you must answer. If you will but accept the terms of mercy today, let your heart be opened to His grace, then the frozen fountain of tears of gladness that has been so long locked by sin and pleasure will be opened by wondrous grace and from the inmost recesses of your soul shall flow a river of delight, chasing away the shadows of today, and on your vision will dawn a glorious hope of tomorrow. For you yesterday is gone. The stern realities of today should teach you that the glittering phantoms that you pursued on yesterday were but a

mirage to your soul. Like the passing of a vapor yesterday took its flight and is gone. The sands of today are running swiftly through the hour-glass of time. Think of tomorrow. Go to the cross on which the Son of God died. See Him crucified for your sins. See Him bearing all your blame. There falling at his feet bury all your pride. Surrender to this Christ of Calvary, let Him be your all in all; trust Him fully and for you—

God's Tomorrow shall be brighter than today.

God's tomorrow shall know no ending.

It shall see no sorrow; it shall know no pain.

In that tomorrow the failures of yesterday will be forgotten and the sorrows of today will be gone.

What we so dimly see today shall clearly understand tomorrow. When we behold His face in righteousness the tears that today dim our eyes He shall kiss away in that blessed land of tomorrow. Tomorrow's sun shall never set, neither shall its joys fade. No wintery blasts shall chill its fair flowers, neither shall its friendships ever end. The storms that shatter the hopes of today, and that have blasted the fond dreams of yesterday are the voices through which God calls us to set our affection on His glorious tomorrow.

Today our nation is involved in a great world conflict that has spread to all parts of the globe.⁴ The time of great sorrow foretold by our Saviour is drawing closer and closer. Yesterday we were at peace. Today we, stand aghast as we behold the wreckage and carnage of the powers of evil which are on a rampage. Is there no ROCK to which we may fly and find shelter in this awful hour when all nature is groaning, when millions of helpless hands reach out and the pitiful cries of the unfortunate and downtrodden fall on our ears and wring our hearts with agony? Yes, there is a refuge. Christ is our refuge from the

⁴ The conflict was World War II during which time Brother Jones wrote this book of Sermons, lk

stormy blasts and our shelter in the storm. He tells us when we see these things come to pass to lift up our heads and rejoice for our redemption draweth nigh. Today we are in a dark place. But in all this darkness there shines out a star of hope. We have His sure word of prophecy that points us to a better day. A promise of a golden tomorrow when Jesus shall return. Tomorrow. He shall make up His jewels. Tomorrow He shall chase the clouds away. Tomorrow the sleeping saints shall arise. Tomorrow we shall go home. Tomorrow all care will be gone and a day of endless joy shall break. Tomorrow we shall discern between the righteous and the wicked. Tomorrow, oh the blessed thought, we shall greet again the loved and lost. Tomorrow the heavens will ring with celestial music and shouts of praise. Tomorrow we shall sing the glad new song whose music, like the sound of many waters shall fill the courts of heaven with endless praise. Tomorrow the deaf and the stammering who never learned to sing today, shall join in that grand chorus. The blind eyes that never beheld the fading beauties of today shall behold with endless joy the glories of that tomorrow.

Today wars may rage and the roar of guns may deafen our ears and human woes and sorrows like a mighty tide roll over the shores of today, but above the din and strife we may hear the rustle of the wings of the Sun of Righteousness arising with healing in. His wings. Each passing moment - brings us nearer the dawning of that day. The desire of the nations will come and over a thousand fields of battle that tremble with the rumbling of the conflict today the dove of peace and safety shall dwell tomorrow forevermore. "Even so, come, Lord Jesus" and let our eyes behold Thee in all Thy glory then we shall be satisfied in Your blest tomorrow.

**"God's tomorrow is a day of gladness,
And its joys shall never fade.
No more weeping, no more sense of sadness,**

**No more foes to make afraid.
God's tomorrow is a day of greeting;
We shall see the Saviour's face,
And our longing hearts await the meeting,
In that holy, happy place.**



A LIVING HOPE

Scripture Readings—I Pet. 1:1-9 and Eph. 1:1-10

Text—"Blessed be the God and the .Father of our Lord Jesus Christ, Who according to His abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation ready to be revealed in the last time."

This is an outburst of praise from the heart of the Apostle Peter to God for His abundant mercy, grace and blessings. The words are very much like those of the Apostle Paul to the church at Ephesus. "Blessed be God and the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." I want to emphasize the word ALL. All spiritual blessings are ours in Christ Jesus. Paul tells us again "All things are yours, whether Paul, Cephas, life or death, things present or to come; all are yours; and ye are Christ's; and Christ is God's." I Cor. 3:22-23. What infinite grace, blessings and power are included in that word ALL! Jesus said, "ALL that the Father giveth Me, shall come to Me," and that it was His Father's will that of ALL he had given to Him He should lose nothing, but that EVERYONE that seeth the Son and believeth on Him should have everlasting life. John 3:37-40. Once again Paul wrote "ALL things work together for good to them that love God." Rom. 8.28.

In this passage from I Pet. 1:1-3 we find a backward look, a present look, and a future look. It looks back beyond the reach of time, back before the world began, before the entrance of the serpent into Eden and the fall of man, back, back, back to the council halls of eternity when the covenant of redemption was conceived in the mind of God and ratified between the Father and Son. We read of this covenant in

the 89th Psalm. Here we see the all wise, unchangeable, eternal God knew all things before-hand. He knew that man would fall and come in need of redemption. He knew how to meet these conditions. When the wonders of God's grace and plan and wisdom has been seen in eternity it will be marvelous indeed. We see that back there we were in the mind of God. He knew our up-risings and down sittings, our griefs, our woes, our hopes, aspirations, failures and short comings and was able to make all these things work together for our good. His divine loom was able to weave His grace into the fabric of life and make all things, even our failures and shortcomings, work together for our good. When this mystery has been made plain what a marvelous pattern we shall behold.

He knew who would willingly come to His Son through the persuasions of His grace and these He elected for His own before the world began. He elected these according to His foreknowledge before the world began. Eph. 1:4 and I Pet. 1:2. These He ordained to eternal life. These Jesus said would all come to Him. They will come because God foreknew they would come. It could not be otherwise and God be God. For these, their good and His glory, he planned and fixed it that all things that should happen to them would work through weal and woe, through trial and sorrows, through joy and peace—everything, all things, should work together for the eternal security of His own. No wonder that Peter blessed God for His abundant mercy. No wonder that Paul cried out in ecstasy (sic) of joy "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with ALL spiritual blessings in Christ Jesus. No wonder he proclaimed the wondrous truth that all things were ours. Oh the depth of the wisdom of God. Oh the fathomless reach of His mercy. Oh the abundance and all sufficiency of His boundless provision for all our needs.

We were chosen in Christ before the world began. We were accepted in the Beloved. Here we find a solid rock for our feet. Here find an

eternal resting place which cannot be moved. Here we stand securely while the storms of life sweep and the billows of trouble roll over our souls. Oh trembling souls look up and rejoice. Let your fears be calmed. Underneath us are His everlasting arms and we are safely sheltered in the hollow of His hand and when the storms of life are o'er we shall behold Him face to face.

I like to worship a God who knows all things. I like to think that He knew all about me even before I ever had a being in the world. He that keepeth us shall never slumber or sleep. The eye that beholds the fall of every sparrow cannot fail to see and care for His own. He has not launched these vessels of ours to be driven hither and thither by every chance wind of fate, to drift upon the shoals of despair, or perchance by some good fortune to land in some friendly port. He has charted our vessel. He has mapped its course and we cannot lose the way. He is our Pilot and shall guide our frail barques⁵ until some fair morning we shall drop anchor in the port of heavenly rest.

**"Jesus Saviour Pilot Me
Over Life's wild restless sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal.
Chart and compass come from Thee;
Jesus Saviour, pilot me."**

**When at last I near the shore,
And the fearful breakers roar
Twixt me and the peaceful rest,
Then while leaning on Thy breast,
May I hear Thee say to me,
Fear Not, I will pilot thee."**

"Serene I fold my hands and wait,

⁵ Barques – small boats or vessels: metaphor for our selves or persons, lk

**Nor care for wind, nor tide or sea;
No wind can drive my barque astray,
Nor change the tide of destiny.
What matters if I weep alone,
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up the fruit of tears."**

There is a present look. Here in time we see the out-workings of God's eternal plans and purposes. While on the one hand it is true that God knew us from the beginning and chose us in Christ before the world began; on the other hand it is true that whosoever will may come. No soul was shut out from His mercy and plan who shall be willing to come at His call. We were chosen unto salvation through the sanctification of the Spirit and the belief of the truth. II Thes. 2:13-14. God is just, and when the mysteries of His decrees have been explained we shall see that men are lost, not because they cannot come, but because they will not come. It is not that men cannot be saved, but that some will not be saved. They were not included in God's election because God knew that they would reject His offered mercy. If these things are hard to understand, let us still believe them because the eternal God has so spoken. Let us bow our heads in humble submission to the teachings of His word while the Spirit works in our willing minds making clear these wondrous things until our enraptured souls shall rise in ecstasy of joy and shout "Praise the Lord Oh my soul. Praise Him for His matchless plan." An Irishman, shipwrecked in a storm at sea, had found refuge on a rock. The angry billows broke on the rock beneath his feet. Later he was asked did he tremble. He said, "Yes, but the rock did not." While we may tremble at the breaking of the billows of life thank God the ROCK will not shake and we are safe in Him forevermore.

God's election and predestination does not shut anyone out but it does shut in the child of God. In this connection let me say the doctrines of election and predestination apply to all of God's children. Those who try to escape the force of this argument claim that they apply only to the apostles. But they apply to all of His own. In Rom. 9:23 and 24 we read where God makes known the "Riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles." Again we read "And when the Gentiles heard this they were glad, and glorified the word of the Lord; and as many as WERE ORDAINED TO ETERNAL LIFE BELIEVED." Acts 13:48. *Worrell's translation* reads "As many as had been appointed to eternal life believed." It does not say as many as believed were ordained to eternal life, but as many as were ordained to eternal life believed. Peter calls the believers scattered through Asia and other countries "ELECT according to the FOREKNOWLEDGE of the Father." I Pet. 1:1-2. This election while being in Christ was personal. That is, through His foreknowledge God chose His people. These glorious truths so hedge God's people about that it builds a wall around the saints that is immovable. The heavens and the earth may pass away, but no breach will ever be made in the wall of our protection.

Then there is a future look. Our hope looks not only backward but it looks forward to the future. It carries us out beyond the rise and fall of kingdoms; Out-Out-Out beyond the furthest reach of time to the age of ages when the sons of God shall be manifested. So God's eternal, everlasting purpose and grace reaches from an eternal past to an eternal future, and we are everlastingly, eternally connected with, that purpose. Peter goes on to tell us that we have an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for those who are kept by the Power of God unto salvation ready to be revealed in the last time. I Pet. 3:5. What comfort to be

found in these words for the child of God! Jesus prayed to the Father for His own that they might be with Him and behold His glory. John 17:24. The loving heart of Jesus and the Father desire to shed upon the heirs of His glory through ages to come the fulness of His matchless love. Paul tells us that God has made us to sit together in heavenly places in Christ Jesus "That in the AGES TO COME He might show the EXCEEDING RICHES of His grace in His kindness toward us through Christ Jesus." Eph. 2:7. Every weak, faltering, discouraged child of God, tossed by the tempest of life, are included in the prayer of Jesus and the eternal purpose of God. "Thou afflicted, tossed with the tempest, and not comforted", lift up your heads and rejoice for you are safely sheltered in the circle of His promise. What harm can befall you there? The Lord God of heaven is thy Redeemer. Hear Him as He says, "Fear not I have redeemed thee, I have called thee by thy name, thou art thine. When thou passeth through the waters, I will be with thee: and through the rivers, they shall not overflow when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43:1-2.

Peter tells us that He hath begotten us again to a lively hope. It is not a perishing hope, but one that shall not die. We have been begotten of an incorruptible seed that liveth and abideth forever. I Pet. 1:i23. That seed remains in us. I John 3:9. Therefore we shall live forever. Earth's hopes are vain and fleeting. They are mocking. They elude our grasp. One of the world's poets has said, "Hope springs eternal in the human breast; man never is, but always to be blessed." That is true of this world's hopes. They are never realized, or if realized they soon perish away. They are always just ahead. Tomorrow life's pathway will be brighter. Tomorrow the road will be smoother. Tomorrow the burden will be lighter. So on and on humanity goes pursuing the vanishing delusive hopes of time; hopes never to be realized. Oh how many in this world are without hope. Through bitter experiences they have found that this world's hopes are fleeting and vain, and they have

fallen into despair and gloom, and are sinking in - darkness. To such I hold out a hope that is living; a hope that is sure; a hope that will not cheat and deceive nor leave you as wreckage thrown upon the shores of life, but one that will stay you through all of life's trials and finally blossom into the glorious realities of heaven itself. You have been chasing this world's hopes. They have failed you. They have left your heart empty and your life crushed. If you will but come to Christ with your broken heart and life you will find balm for all your sorrows. He came to bind up the broken hearted. He came to save sinners. He came that you might have life, abundant life, everlasting life and joy. Trust your all to the Christ who died for you and rose again from the dead and He will make the broken cords to sing again. He will pick up the broken threads of your life and weave them into a pattern wondrous to behold. He will lift you from the depths of despair to the highest pinnacle of heavenly bliss.

This hope of ours came through God's abundant mercy. Oh that word abundant; abundant grace for all our needs; grace to carry us through. It is all according to His abundant grace. It is not through our works. No, that could never be. We could never - merit that blessing. "Who hath saved us, and called us with an holy calling, NOT ACCORDING TO OUR WORKS, but according to His own purpose and grace which was given us in Christ Jesus before the world began." II Tim. 1:9.

**"Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone,
Thou must save, and Thou alone."**

Though we be weak and faltering there is abundant mercy for us; mercy that is boundless and free. "Where sin abounded, grace did much more abound." Rom. 5: 20. Plenteous grace with Him is found; grace to cover all our sin. No matter how unworthy we are now; no matter how unworthy we may hereafter; we can never exhaust God's

great storehouse. Let not the reader say this is an encouragement to sin. Not only does His grace cover our sins, but His grace keeps us going in the way. Those who stumble at the doctrine of the security of God's children seem not to understand the constraining power of God's Spirit and His grace. Were our sins only pardoned it might be so. But God not only pardoned our sins but He shed His love in our hearts. This makes all the difference in our lives.

The inheritance to which we have been begotten is one that is incorruptible and undefiled, and that fadeth not away. Earth's possessions are perishing. They fade away. A man may be rich today, but poor tomorrow. Fire, floods and depressions may sweep away what he possesses. But our inheritance is beyond the change and decay of the years. No fire or flood or depression can reach it. Sin cannot mar and wreck it for it is incorruptible. It fades not away. Some time ago I walked around the old town where I grew up as a boy. My heart was made sad and lonely at the changes the years had brought. With few exceptions the friends I once knew were gone and strangers greeted me on the street. Houses which once sheltered prominent families were gone or falling to ruins with few exceptions. In the midst of all these changes I found my heart reaching out for something unchanging.

**"Change and decay in all around I see,
Oh Thou who changest not abide with me."**

But our inheritance will not decay. The weight of years will not be able to wear it away. Its friendship shall not end. Its ties will not be broken. Friends and loved ones have gone to that fair shore and they await the happy meeting in that blessed holy place, Speed on, Oh time, our hearts are longing for that blessed day when earth's trials shall be no more and we shall see our blessed Saviour's face and greet our loved ones to part no more.

Not only is that inheritance kept for us, but we are kept for it. We must be kept for it if it is reserved for us. There can be no empty mansions in that fair place. We have been bought with the precious blood of Christ. We are the sheep of His pasture; the lambs of His fold. We are dear to the heart of our Shepherd. Not only is He the good Shepherd that gave His life for the sheep. He is our great Shepherd that leads us beside the still waters. He is the one who maketh our cups to overflow. His grace and mercy shall be with us all the days of our life and we shall dwell in His house forever. When that other war was over I returned home on the greatest ship that had ever sailed the seas. On board that ship there were twelve thousand soldiers of the famous Rainbow division. The war was over and the homesick weary boys were going home. Some had an arm missing. Some were on crutches. Many were wearing one, two or three wound stripes. But now it was all past and the victory was won. When that great ship pulled into the sight of the homeland the little boats and tugs came out to meet us. The bands were playing and songs of welcome greeted us. Can I ever forget that hour? And when the gang plank fell and the boys stepped on the shore there were friends and loved ones to meet us. There were wives, sweethearts and other loved ones. Someday the old ship of Zion will sweep in to heaven's port. Friends and loved ones will be there to greet us. The portals of glory will swing open wide and heavens choir shall fill our ears with sweetest music as our Great Shepherd leads us in.



GOSPEL PICTURES

Scripture Readings: Ex. 12:24-27: "And ye shall observe this thing for an ordinance to thee and to thy sons forever. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, Who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses."

Joshua 4:4-7 "Then Joshua called the twelve men whom he had prepared of Israel, out of every tribe a man: and Joshua said unto them, "Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of Israel: that this may be a sign among you, that when your children ask their fathers in time to come saying, What mean ye by these stones? That ye shall answer them, That the Waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever."

Texts: "What mean ye by this service?" Ex. 12:26; "What mean ye by these stones?" Josh. 4:6.

The pictorial or symbolic method of teaching is not only one of the most ancient forms of teaching, but it is one of the most impressive. Everybody loves pictures and everyone loves monuments. I like to go into the home and pick up the old family album and turn its leaves and look upon the faces of loved ones and friends. As I look upon those photographs I see the features of friends and loved ones who have quit the walks of men and have passed beyond the mystic (sic) vale. As I gaze upon those faces my mind goes back to other days when those loved ones were walking life's pathway by my side. I love to walk

through the city of the dead on a quiet Sunday and gaze upon the monuments of friends and loved ones who lie sleeping beneath. As I read those inscriptions so full of heart break and yet so full of hope I, find tender memories welling up in my heart and my soul reaches out toward that hour when our Lord shall come to wake His people from their sleep and we shall be reunited again to weep no more.

We find that God has made use of this method of teaching in keeping before the minds of Israel the history of His dealings with this people. Here is the Passover supper, unique and striking in its observance. It suggests at once to the minds of the beholders a design, and arouses within him a desire to know the meaning of the service. So the young people go to the elders with the question, "What mean ye by this service?" Then there is told the story of Israel's last night in Egyptian bondage and how the blood had been sprinkled to the lintel and door posts; and how the death angel had smitten the first born of the Egyptians, but had passed over the houses of Israel.

Then here on the bank of Jordan we behold a pile of stones erected at the spot where Israel had crossed over dry shod in the days of Joshua. We count that pile of stones and find the number to be twelve, corresponding to the twelve tribes of Israel. The number and the place suggest a design. As the younger generations behold that pile of stones they desire to know its meaning and history. So they go to the elders with the question, "What mean ye by these stones?" Then there is told once more the story of the crossing of Jordan by Israel, and how the waters of that swollen stream had been stayed when the feet of the priests who bore the ark had touched the edge of the water.

So over and over again these stories are told and kept alive in the memories of that people. But let those monuments become lost and these happenings would have faded out of the memories of Israel, like a dim tradition of the past. Let them become marred and their

teaching force would have been marred. The twelve stones stood for the twelve tribes of Israel. There must be twelve stones, no more, no less. If one stone were added to that pile or one stone had been taken away it would no longer stand for the twelve tribes. It must be kept intact, just as the Lord commanded that it should be erected.

Not only did God make use of this pictorial method of teaching in preserving for Israel the memory of His dealings with them, but He is making use of this same method today in keeping before the minds of His people and the lost world the glorious truths of the gospel of His Son. Our Lord knew that His gospel must be preached to other people holding other customs and speaking other languages. He knew that the centuries would come and go bringing their changes with them. He knew that there would come enemies of the truth who would seek to turn men away from the gospel and blot out of their minds the truths of Calvary's cross. How could He secure His gospel truths against all these things and preserve for future generations the story of redeeming grace? Our Lord made use of this symbolic method of teaching. He chose from among the customs of men two things that would never change as pictures of gospel truths. He saw men eating and drinking, dying and being buried. In whatever age or nation people lived they would eat and drink, die and be buried. Other things might change, but these would not change. So He took these things as pictures of His gospel and gave them to His disciples; baptism and the Lord's Supper.

In these two monuments or pictures we see wrapped up in figures every important truth in the gospel of our salvation.

On that last night that our Lord spent with His disciples before going to the cross of Calvary to pour out His soul unto death as a ransom for sinners there met in that upper chamber a sad hearted group of disciples with their Lord. The Master had told them that He was going

to leave them and go back to the Father. They did not understand it all, but somehow they knew they had come to the parting of the ways. They knew they must soon be separated from Him they loved so dearly. As they met in that upper chamber I think that Jesus must have been the first to break the silence. And how full of pathos were His words, "With desire I have desired to eat this Passover with you before I suffer." Luke 22:15. And when we come to that place where we must say good-bye to those we love so dearly; when we must wring the hand in silence while the tears flow down our cheeks; in that hour we desire to exchange some gift, perhaps a picture, in token of our love for each other. So the Saviour gave to His disciples something to remind them of His love and suffering for them.

He gave them a picture of His shed blood and broken body. We read where "He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of Me." After this He took the cup and gave it to them saying, "This cup is the new testament in my blood, which is shed for you."

First of all in this picture we see the broken body and shed blood of our Saviour. As we come to partake of these emblems we see once more the uplifted cross on which our Saviour died. We see cruel nails as they were driven through His hands and feet. We see the Roman spear piercing His side. We see the thorn crowned head dripping with the blood of many wounds. We see the marred and agonized face of the Son of God suffering in soul and body for unworthy creatures like us. We see the fountain opened for sin and uncleanness; the fountain that shall never lose its power till all the ransomed hosts of God be saved to sin no more. And before this scene we feel like falling prostrate on our faces and saying with the poet:

"When I survey the wondrous cross,

**On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."**

**"See from His head, His hands, His feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"**

Next, as a dark background for this picture we see portrayed the sinfulness of sin. We must not forget that it was for our sins that He died. Christ died for our sins according to the scriptures. It was our sins that nailed Him to the tree. Oh the very thought of this! How great our sins become! What guilty wretches are we! God forbid that we should ever forget or lose sight of this solemn fact. May it break our very hearts until we pour out our tears of penitence at the foot of the cross! Oh how proud and hard our hearts sometimes become. In this time of formality and coldness of heart let us come back and gaze upon this picture until the fountain of our tears are unlocked as we look on. Him whom we have pierced.

**"Tell of the cross where they nailed Him,
Writhing in anguish and pain;
Tell of the grave where they laid Him,
Tell how He liveth again.
Love in that story so tender,
Clearer than ever I see;
Stay, let me weep while you whisper,
Love paid the ransom for me."**

Last of all we see in this monument of the Lord's Supper the picture of our Lord's return. "As often as ye do eat this bread, and drink this cup, ye do shew the Lord's death till He come." While the Lord's Supper

points backward with one hand to the cross and shows us our Lord's death for sin, with the other hand it points to a glorious future and shows the open heaven and our Lord returning for His own. Oh blessed thought! Oh blissful hour! Our Saviour is coming again with victory over death and the grave for all His own. Let us lift up our heads and rejoice as we see His coming drawing near. Oh hearts bowed down in sorrow over departed loved ones be of good cheer, the coming of our Lord draweth nigh. Every time we meet to commemorate His death and suffering we also see a prophecy of His coming. He is coming to take away the bitterness of sorrow and grief. He is coming to turn our defeat into victory. Oh how the world needs this message today. How sick our souls become of all this world's strife, blood-shed, destruction and sorrow! Speed forward oh glorious moment when our Beloved shall come to gather us into His presence! Hasten, oh hasten, blessed day, when the Prince of peace shall come to still the tempests of war and destruction that sweep like a mighty flood over the earth today! How all nature groans and travails waiting the day of her Lord's return!

The Monument of Baptism

Now let us, for a little while, study the monument of baptism. Engraven on the front of that monument we read the inscription. "To the memory of Jesus of Nazareth who was crucified on the Roman cross and buried in Joseph's tomb." Oh, what a sad picture is this; the Christ of glory dead and shut up in the grave. What would be darker than this? How the hearts of His disciples sank beneath this load of sorrow and disappointment! The darkest three days and nights this world ever saw were the three days and nights the body of Jesus lay in the tomb. Oh what a sad picture that brings! How we shudder! How we draw away crushed in heart and soul and our minds filled with dark forebodings! We see the black hearse as it comes to the home. We see the still form of one most precious borne away to be laid in the cold, cold grave. One by one we see our loved ones and friends taken from

us by the relentless monster of death. With despairing hearts we turn from that monument and that inscription. But stay! Let us pass around that monument and read the inscription on the other side. "He is not here: for He is risen as He said, Come, see the place where the Lord lay." Thank God for this glorious truth! Thank God that there was one that death could not hold. Thank God for one who is Master of Death itself! He broke the bonds of death asunder. He triumphed over principalities and powers. He scattered the darkness of night and brought eternal joy and victory. Let us weep for joy. Let our mouths be filled with laughing and our tongues with singing. Death cannot harm us now. Our Prince holds its keys. Let death do its worst. We can challenge him now for we hear, our Saviour saying, "Fear not; I am the first and last: I am He that liveth, and was dead; and, behold, I am alive for evermore Amen; and have the keys of hell and of death." Oh dreaded monster, thy fear is gone. Why should we dread thee now? Our Saviour has gone before us and lightened for us a pathway through thy domain. You can but usher us into the presence of our Lord. Beyond thy dark portals the lights of glory shine for us. Beyond thy gates an eternal morning awaits our longing hearts. Beyond thy turbid waters we see the faces of loved ones smile as they wait to welcome us home.

As we study the monument of baptism still closer we see pictured our death to sin and its claims and our resurrection to walk in newness of life. "Therefore we are buried with Him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life." May we ever have grace to live up to this picture! May we never by our unworthy life dim that picture to a world that is dying in sin.

Not only this, but we see in this picture our death to the law of self-righteousness and our life of faith in the merits of Christ alone. By His cross all human merit is brushed aside and the righteousness and

death of that sinless One is made the only ground of approach to God. But how gladly we exchange our filthy, tattered garments of our righteousness for such a robe that He offers. Here is something that will never fail us. It removes all uncertainty. It takes away all our fears and we feel beneath our feet the Rock of Ages that can never be moved.

As we study this monument closer we see that only those freed or justified from sin are qualified for the ordinance of baptism. It is a burial in a figure. A burial is for those already dead, not for the one who expects to be dead. The man who is buried was as free from the aches, pains and sorrows of this life the moment he drew his last breath as he was when placed in the open grave. The burial in baptism is for those dead to sin. God's word tells us, "He that is dead is freed (or justified) from sin." Rom. 6:7.

Finally we see in the monument of baptism the doctrine of the Trinity. We are commanded to be baptized "In the name of the Father, and of the Son, and of the Holy Spirit." All the Divine Three are involved in our salvation and guarantee our everlasting security and the redemption of our bodies.

Thus we see how important these two monuments are. They picture to us the glorious truths on which our all depends. They do not save the individual, but they save the truth which does save the individual. They help to pass the truth down to future generations, who shall be saved by receiving into their hearts the glorious truths pictured therein. As long as these two monuments are kept intact, just as Jesus erected them, just that long will redemption's story be told. The world must not forget the story of the cross, neither shall that story be forgotten as long as penitent souls meet at the water to symbolize our Lord's burial and resurrection, and as long as loving hearts gather at

the sacred table and partake of the emblems of His suffering and death.

Our Baptist forefathers have brought these monuments down to us intact, undimmed by time or change. They have brought them down to us at the cost of great suffering; through the bitterest persecution false religion could bring to destroy the truth from the earth. They stood for these monuments at the cost of their own blood and lives. But they have brought them down to us undimmed by the ages. Time brings its changes to the monuments of men. The years bring changes to pictures of men. But the hoary centuries have brought no changes to the pictures Jesus left us of His gospel truths. I pick up the old family album and turn its leaves and gaze upon the pictures of friends and loved ones. Here I see a new photograph. The features of the person are plainly seen. But here is one that is growing dim. Here is one that is dimmer still. And here is one that is faded almost altogether until I can no longer discern the features of that loved one or friend. I go out to the cemetery and gaze upon the monuments and read the inscriptions. Here is one that is newly erected. Here is one that is somewhat older. Here are others older still. Here are those whose inscriptions have almost been erased by the winds and rains. Time brings its changes to the monuments of men, but thank God it has brought no changes to the monuments of our Saviour. As I look on them today I see reflected from them the glorious truths of the gospel as clearly as when Jesus' first gave them to His disciples. The same Hand that erected these monuments is the hand that has preserved them and brought them down to us today.

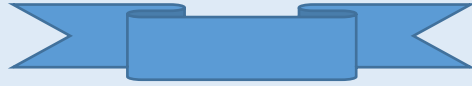
We should love these monuments and cherish them as we love the memory of the hour we first knew our Lord. We should guard them as sacred trusts and refuse to compromise with those who would tear down these pictures and substitute for them the traditions of men. On the walls of home are pictures that I love. I am looking now at the

picture of that precious boy whom I embraced a year ago as I bid him farewell as he left us to go way. Today he lies sleeping beneath the sod on the soil of England. But as I look at those pictures once more it seems I can hear his singing voice and see his happy smile as in other days as he came down the road toward home. Oh, those precious pictures, what happy memories they bring back to my heart. Suppose some should come and suggest that they had pictures better than those and suggest that I take these pictures down. I would say No, a thousand times no. They may not be beautiful to some, but they are to me. But as beautiful and precious as those pictures are there are pictures more beautiful and precious to me. They are the pictures Jesus left us of His gospel truths. Oh those precious pictures. They may not be beautiful to a lost world, but they are to me. As I look on the picture of the Lord's Supper I see again my Saviour as He gave His life for me. My heart thrills with abounding joy when I realize it was all for me.

**"He saw me plunged in deep distress,
And flew to my relief:
For me He bore the shameful cross,
And carried all my grief."**

As I look at the monument of baptism I see my Saviour as he broke the seal of death. I see Him as He stands triumphant on resurrection ground and shews Himself alive forevermore. As I look again methinks I hear the trumpet sound; I see the heavens open; I see the Lord descend; I see the heavens lit up in splendor and glory; I see the myriads of angels; I hear the songs of the immortals as they cast off the garments of the grave and sweep up to meet their Lord. Halleluia, the glorious day has dawned; the resurrection has come; I see the loved and lost as they come forth to die no more. Farewell, vain world, I hear my Saviour's voice and heaven dawns on my enraptured view.

Farewell, grief and sorrow. Farewell, heartaches and tears. In my Saviour's presence is fulness of joy; He calls and the shackles that bind me to this earth break off and my soul sweeps up to meet Him who is most lovely.



TREASURE IN EARTHEN VESSELS

Scripture Reading, II Cor. 3:15-4:7.

Text: II Cor. 4:7. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Introduction:

A treasure is something valuable. Most men will go to any limit to obtain earthly treasures; treasures that will perish with the using; treasures which they must leave behind when they quit the walks of men and go out to meet the great unknown. When the report went out that gold was discovered in California many men left the middle and eastern states and started with their families across the long prairies in covered wagons drawn by oxen or mules. Many of these were waylaid and massacred by the Indians along the way. Some reached their goal and obtained the treasure for which they were searching, only to die in a little while and leave it all behind. When it was announced that gold was discovered in Alaska many a man left his home and family and went to that frozen country in search of earthly treasure which must soon fade away.

This treasure about which the Apostle Paul is writing is not an earthly treasure. It is an heavenly treasure. It is not one that will perish with using. It is one that will enrich us here and hereafter. It outlasts the changes of time. It will go with us beyond the shadow of death and enrich us for all eternity. This treasure is one that is bestowed on men by God's divine grace. It is heaven-sent. Men do not have to go to California, or Alaska, or the islands of the sea, to find it. They can receive it just where they are, whether at home or abroad, on land or

sea, in the fox-holes or in the submarine, if they will but look by faith to the Lord Jesus Christ Who died for their sins and rose again.

I. What Is This Earthen Vessel?

The earthen vessel is the body of the child of God. "This is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his VESSEL in sanctification and honour." I Thess. 4:3, 4. This vessel then is the believer's body. We find that his body is called an earthly house. "We know that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." II Cor. 5:1. So the earthen vessel is our body.

II. What Is the Treasure?

The treasure is the Holy Spirit which God gave to dwell in the hearts and lives of His people. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God." I Cor. 6:19. Let us notice that it says the Holy Spirit is in us. Here is a, divine mystery; a glorious secret. Paul speaks of it as the mystery of God among the Gentiles. "Which is Christ IN you, the hope of glory." Col. 1:27. This is something the world cannot fathom and they cannot know. They can see the external things in our religious life, but the mystery of the abiding, indwelling, comforting, assuring presence of the Spirit of God in us is to them a hidden mystery. But to us who possess this treasure it is a glorious reality. It is a blessed experience. It is the unspeakable gift of God. It is life. It is abounding joy and peace without measure. It is heaven come down our souls to greet. It is water to the thirsting hearts and manna on which our souls may feed.

III. What Does This Treasure Do For Us?

1. It Removes the Veil From our Hearts.

In. II Cor. 3:15 we are told that there is a veil over the heart of the lost man. "Even unto this day when Moses is read, the veil is upon their hearts." In II Cor. 4:3-4 we are told that the gospel is veiled to the lost man. "If our gospel is veiled, it is veiled to them that perish: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them." This veil over the heart of the natural man hides from his understanding the gospel of Christ and the glory of Him. False teachers and false professors seek to behold the glory of the Christ through this veil. Ignoring the divine pronouncement concerning their depraved and darkened hearts they seek to understand and follow Christ with this veil un-removed. This can never be. All such stumble on in darkness, knowing not where they go. John 12:35. They are blinded souls led by leaders who are as blind as they and they all fall into the ditch. Until men receive and believe the truth concerning their spiritual blindness they can proceed no further in search of the truth and of Christ. Deny this truth and remain lost, or accept it, believe it, admit it and turn to Him Who can remove this veil and the light will come.

It is part of the office work of the Spirit of God to remove this veil. Before He goes into the heart to abide He must remove the veil so that the glory of Christ may shine in the hearts of men. This He does when the heart turns to the Lord. Just after saying that the veil is upon the heart of the lost man Paul also says, "Nevertheless when it (the heart) shall turn unto the Lord, the veil shall be taken away. "Now the Lord is that SPIRIT: and where the SPIRIT of the Lord is, there is liberty." II Cor. 3:15-17.

When the Spirit of God removes this veil instantly the light of truth dawns on the soul of man and his darkness is gone. He sees the truth.

He embraces the truth. The glory of the Christ of God fills his very being. He sees in Christ his all and in all: his hope; his refuge and his everlasting life and light. Jesus said, "He that followeth me shall not walk in darkness, but shall have the light of life." What a difference! No longer in darkness. The light has come. The night is gone and the day has broken and the redeemed soul goes on its way singing:

**"Sunlight, sunlight in my soul today:
Sunlight, sunlight, all along the way.
Since the Saviour found me, took away my sin,
I have had the sunlight of His love within."**

2. It Gives Us the Assurance That We Are Saved.

This treasure gives to the child of God the inward assurance that he has been saved. God has not left it so that His people must grope along in uncertainty wondering if after all things are all right. He has provided a way whereby they may have the inward assurance of their acceptance with Him. "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." I John 4:13. "It is the Spirit that bareth witness." I John 5:6. "He that believeth on the Son of God hath the witness in himself." I John 5:10. He who denies this glorious truth is indeed ignorant of the grace of God. He is lacking in that experience that lifts the soul above the clouds of uncertainty. This treasure is the Spirit of God's Son in our hearts that enables us to look up and say, Abba, Father. We know by this that God is our Father and we are His children. It enables us to sing:

**"Oh love surpassing knowledge!
Oh grace so full and free!
I know that Jesus saves me,
And that's enough for me."**

**"Oh blood of Christ so precious
Poured out on Calvary,
I felt its cleansing power,
And that's enough for me."**

How sweet amid the trials and sorrows of life to have this inward assurance that all is well with our souls. Just to know that we are His very own, His blood purchased, redeemed possession, is worth a thousand worlds like this. And when the hour comes to cross death's sullen stream the presence of Him who conquered death will be with us to guide us safely o'er its rolling tide. The darkest night cannot hide His face and He will be with us unto the end.

**"Abide with me: fast falls the eventide;
The darkness deepens; Lord, with me abide:
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me."**

3. It Sheds Abroad the Love of God in Our Hearts.

Man in his natural state does not love God. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. He 'loves himself and this vain world and its pleasures and treasures, but he cannot and does not know the love of God. But God's divine grace has met our every need. He has provided a way whereby we shall love Him and his love shall be the sweetest of all things to us. Through this treasure we have in earthen vessels His love is shed abroad in our hearts. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5. One day I saw a girl who had: been in deep mourning and prayer leap to her feet with a shout of joy. With uplifted face and streaming eyes and hands raised toward heaven she went all over the house exclaiming, "I love

Him, I love Him, oh, I love Him." The Spirit of God had shed abroad the love of God in her soul.

**"Love divine, all loves excelling,
Joy of Heav'n, to earth come down!
Fix in us Thy humble dwelling,
All Thy faithful mercies crown."**

Friends, do you know the sweetness of this love in your soul, If not, it is yours for the asking. You may know joy of sins forgiven if you will humbly trust His love and mercy. This writer can humbly say that he has experienced these things. Not only does he write from the word of God, but out of a heart that knows and feels and rejoices in these rich blessings poured out on. God's children through His divine love.

4. It Guarantees to Us the Redemption of the Body.

After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." Eph. 1:13-14. "Who hath also sealed us, and given us the earnest of the Spirit in our hearts." II Cor. 1:22. The Spirit of God fixes the seal of God's own promise to His children that their bodies shall be redeemed from death and the grave. We are told that "If the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." There was a time when our footsteps were light and quick. There was a time when we felt the strength and vigor of youth. No furrows were on our brows and no gray hairs on our head. But the passing years have brought their changes. Our footsteps are slower, our forms are bent, our eyes have grown dim and the marks of age are on our brow. If our Lord tarries we must soon put off this tabernacle. We shall be numbered with those who sleep beneath the sod. Friends and loved ones have already gone before us and their

forms are resting beneath the marble slab. But this treasure which we have in our earthen vessels will bring us out in that great morning of joy. "If the 'Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8:11.

5. It Transforms Us Into the Image of Christ.

To me the most precious thoughts of all is that someday we shall be like Christ. We read in Rom. 8:29 that God has predestinated that we shall be conformed to the image of His Son. We also read in I John 3:2 that when He appears we shall be like Him. What a sublime thought that God's grace should reach down and lift up sin-stained creatures like us and transform us into the likeness of His own Son. We have seen lovely characters whom we admired; people who were so kind, gentle, and forbearing that we wished that we could be like them. Who is more beautiful in character than our Lord Jesus Christ?

**"No mortal can with Him compare,
Among the sons of men;
Fairer is He than all the fair
Who fill the heav'nly train."**

Just to be like Him will be glorious. That is what the wonders of divine grace shall do for us. When we are saved the Holy Spirit stamps on our hearts and Souls the very likeness of Christ and, as we behold with an unveiled face through the Spirit the glory of Christ, we are changed into His image from glory to glory. "But we all, with an open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." II Cor. 3:18. As we behold in His word the glory of the risen Christ more and more we are fashioned by the Spirit into His likeness. "The path of the just is as the shining light, that shineth more and more unto the

perfect day." Prov. 4:18. How often we grieve because we are not more like Christ! There are so many spots, blemishes, and ugly places in our lives. But thanks be unto Him when His work in us has been finished we shall stand in the presence of our Saviour made like Him. All the spots, all the ugly scars that sin has left will have been removed by divine grace and we shall be like Him.

I read of a young woman in the southern part of Arkansas who had the misfortune when she was a child of falling into the open fire on her face. The end of her nose had been burned off. Her eyebrows had been burned away and her face had been left scarred and hideous to behold. So frightful was her appearance that she refrained as much as possible from meeting strangers. But one day she heard of the wonders of skin grafting. At once she became interested. She secured financial help and went to a hospital in St. Louis for treatment. Little by little the doctors cut away the scarred tissue and replaced it with good skin from some other part of the body. They fixed her nose. They cut hair from her scalp and fixed eyebrows for her. After two years she was dismissed with a face of which she was not ashamed. All the scars left by the fire had been removed and she had a face pleasant to behold. What a picture of the transforming power of divine grace. How sin has left our lives, our hearts, our souls marred, deformed and ugly. But His divine grace is removing all those ugly places and some day we shall stand in His presence with all the scars of sin removed. Is there one who shall read these pages whose life has been left blasted, seared, and ugly by the fires of sin? Oh how sin wrecks and ruins. Has the bloom gone out of your life and the song out of your heart? Will you not hear of Christ the great Physician? If you will but submit to Him He will take away those scars. He will put gladness in your heart and a song in your life and lift you from the depths of ruin and despair to the plains of glory.

"Out of my shameful failure and loss,

**Jesus, I come, Jesus, I come;
Into the glorious gain of Thy cross,
Jesus, I come to Thee;
Out of earth's sorrows into Thy balm
Out of life's storms and into Thy calm,
Out of distress to jubilant psalm,
Jesus, I come to Thee."**



THE RAISING OF LAZARUS

Text: John 11:11. "Our friend Lazarus steepen', but I go, that I may awake him out of his sleep."

The story of the sickness, death and resurrection of Lazarus is one that is familiar to all Bible readers. It is one of the most touching incidents in the life of Jesus. It is full of human sorrow and joy, despair and hope, defeat and victory. It reveals to us the love of a Saviour, who was full of compassion and tenderness.

A few years ago in going over this story again I saw beneath the surface something I had never seen before. In the sickness, death and resurrection of Lazarus I saw a picture of those things that are now happening to God's children and that will happen to them on until and it the very hour our Saviour comes to wake His people out of their sleep. In the raising of Lazarus there is a prophecy of that hour when our Lord shall burst through the clouds of heaven to awake His people who are sleeping in their graves. Like Lazarus they are sleeping today in the cities of the dead scattered far and wide over this earth. Like him they are awaiting that hour when their Lord shall come to awaken them out of their sleep.

In the beginning of this story we read where Lazarus was taken sick. That is a story that has been repeated over and over again with the Lord's people through the ages. It is a story that is being repeated even this hour. How many there are who are lying on the beds of affliction and suffering while the life ebbs slowly away. Many of us have gone through the same experience through which Martha and Mary were going. We have sat by the bedside of loved ones and friends and watched them sinking lower and lower. We have done all that human power could do to bring them back from the brink of death, and like Martha and Mary we have seen our efforts fail. As

hour by hour these two sisters watched anxiously over their sick brother their thoughts turned to Jesus. When other helpers fail we turn to the Lord in our extremity.

**"When other helpers fail, and comforts flee,
Help of the helpless, oh abide with me."**

I think these sisters must have said, "If Jesus were only here Lazarus need not die." And, if Jesus had only come sooner some of our loved ones would not have died. But it is all the same, whether they be sleeping or living when Jesus comes. Both the living and the dead in Christ shall be gathered unto Him at His coming. So these sisters sent a messenger to Jesus, saying, "Lord, behold, he whom Thou lovest is sick." John 11:3. When Jesus heard this He abode two days still in the same place where He was. No doubt the messenger returned and told the sisters that he had carried the word to Jesus, and, no doubt they wondered why Jesus tarried. Why did He not come to them in the hour of their need? So often we wonder why God does not answer our prayers in the time and way we expect them to be answered. But we must learn that a divine delay is not a refusal. His ways, are not our ways, and we must trust and await the unfolding of His plans.

Jesus was waiting until humanly speaking Lazarus was beyond all hope. Then Jesus was going to take up his case. Man's extremity is grace's opportunity. The Lord's way is to bring victory out of defeat, hope out of despair, light out of darkness, and life out of death. So when Lazarus was dead and shut up in the grave, Jesus said, "Our friend Lazarus sleepeth, but I go that I may awake him out of his sleep." So the saints of God are sleeping today and Jesus is coming back to awake them out of their sleep.

There are three recorded cases where Jesus raised people from the dead. In these three recorded cases we see a picture of the condition

that will prevail when Jesus comes back to raise His people from the dead. The first I will mention is that of the daughter of Jairus. This child was about twelve years of age and had been dead only a few minutes when Jesus reached the home. And so it is with some of the Lord's people today. Just a few moments ago some of God's children drew their last breath. Around their still and silent forms are gathered friends and loved ones weeping over the deceased. And on and on it will be every moment of time until the very moment Jesus comes back to awake His people out of sleep. On that occasion He will find that some of His people have just passed away. As friends and kindred weep over their still bodies the Lord will come back to turn their sorrow into joy and their defeat into victory. The child of God that just a moment before was lying silent and still in the embrace of death will hear the voice of the Son of God and will shake off the shackles of death and rise to meet the Lord in glory.

The next case that we shall consider is that of the widow's son. One day Jesus was entering the little village of Nain. As He entered this village He met a funeral procession. On this occasion the only son of a widow had died. Unlike the child, who had been dead for just a few minutes, this young man had been dead long enough for the grave to be dug and long enough to be on the way to the place of burial. As that mournful procession was winding its way out from the home and village it met the Master, the Lord of Life and Light, Him who is the Resurrection and the Life. Jesus stopped that funeral procession. He touched the bier. He spoke the word that called that young man back to life, turned that funeral train backward and robbed the grave of its victim. Even so will it be when Jesus comes back in His power. Every moment of time there are funeral processions taking place, and it will be so until the time our Saviour returns. When He comes back to awake His people out of their sleep He will find a funeral procession as He did in the village of Nain that day. Some of His people will have been dead long enough to be on the way to the burying place. In the

midst of that solemn scene the Lord will appear in a burst of glory. The saint of God will break forth from the casket and sweep up in joy to greet the Lord. Oh what a sight that will be. Oh, the joy of that hour. Oh blissful moment, when shall it come.

The last instance of Christ raising the dead is that Lazarus. Lazarus, unlike that child that had been for only a few moments, had been dead long enough buried. Unlike the widow's son who was not yet buried, Lazarus had been dead long enough for corruption and decay to set in. And so it is with some of God's people today. Some were laid to rest yesterday. Some have been sleeping for a week; some for a decade, and some for centuries. It may be their last resting place has long since been lost to human view. No living person may be able to point out the spot where their ashes lie sleeping. Some soldier boy may find a grave on foreign soil, far from home and friends and loved ones. No mother may be there to drop the warm tears on the silent face, nor plant with tender hands the flowers upon the grave. Some sailor boy may find a grave in the depths of the sea where his body shall never be found by man. But it will be all the same when Jesus comes. If they have fallen asleep in Him they will hear His voice and come forth to join the ranks of the ransomed when He comes.

Not only do we see a picture of the resurrection of the Lord's people in this story, but we see a prophecy of the translation of His people who will still be living at that hour. Not only was Jesus going to awake Lazarus from the dead, but He was going to comfort Martha and Mary and gather them along with Lazarus unto Himself. Lazarus was dead, but Martha and Mary were still living. Many of our loved ones and friends are sleeping, but some of us are still living. Those who live until that hour will go into His presence without dying. Jesus said to Martha, "He that believeth in Me, though he were dead, yet shall be live; and whosoever liveth and believeth in Me shall never die." Then we read where Paul said, "Behold, I shew you a mystery; we shall not all sleep,

but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The believers who live until Jesus comes back shall never die. They will go without sickness, death, or pain. If we live until that hour we shall be caught up into His presence in the twinkling of an eye. One moment we will be walking the walks of men. The next instant we will be in His glorious presence. For us there will be no casket, no shroud, no funeral service, and no crepe on the door. For us there will be no undertaker, but the Uppertaker; no sad farewells, but a glorious meeting and greeting with the saved of all ages. This is pictured in the gathering of Mary and Martha unto Jesus.

Next we see a glorious reunion on that glad day. What a glorious hour there must have been that day when Martha and Mary stood before the grave where they had seen their brother laid away and saw him as he came forth alive again. There had they felt the sting of defeat. At the same spot they felt the thrill of victory. This is but a faint picture of the glorious reunion that will take place when friends and loved ones whom we have seen laid to rest will break forth from their graves and we shall meet and greet one another again. Here we have our homecoming. The children and other kindred gather back at the old home place to mix and mingle together for a while. Those are happy occasions, but they are soon over. We must soon say good-bye and each must go his way. But when the Lord comes there will be a reunion that will never end. There will be no more sad partings, no more goodbyes. Will you be in the number when that great homecoming takes place?

**"Will the circle be unbroken,
By and By, bye and bye,
In a better home awaiting,
In the sky, in the sky."**

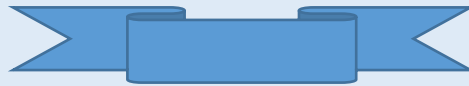
Dispensational Truths in the Story of Lazarus and Connected Events

Now let us notice the dispensational truths set forth in the story of Lazarus and the connecting events. First, I see the salvation of the Jewish remnant which will take place after the resurrection of the sleeping saints and the translation of the living saints. After the resurrection of Lazarus we read, "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him." John 11:45. So will the remnant of Israel be saved after the fulness of the Gentiles has come in. Rom. 11:25-26.

Next, we see a picture of the marriage supper of the Lamb. In John 12:1-3 we read of the supper at Bethany after the resurrection of Lazarus. At that supper was Jesus. At that supper was Lazarus who had been raised from the dead. At that supper were the two sisters who had been gathered unto Jesus without dying. Sometime after the sleeping saints are raised and the living saints are translated the marriage supper of the Lamb will take place. We read about this in Rev. 19:7-9.

The next day after the supper at Bethany Jesus rode down the Mount of Olives and presented Himself as King of the Jews. John 12:12-15; Luke 19:37. Immediately following the account of the marriage of the Lamb we have the prophecy of our Lord's return to earth as King of kings and Lord of lords. Rev. 19:11-20. As Christ rode down the Mount of Olives on that day so will He descend to the Mount of Olives when He comes back to reign over the earth. Zech. 14:1-4, 9. On that occasion He was greeted with great joy by the multitude of His disciples. Luke 19:37-38. This is but a faint picture of the joy it will bring to the converted remnant of Israel when Christ returns as the glorious king of the earth.

Last, after His entrance into Jerusalem some Greeks (Gentiles) desired to see Jesus. "And there were certain Greeks among them that came up to the feast: the same came therefore to Philip, and desired him, saying, Sir, we would see Jesus." John 12:20-21. Here we see the coming of the Gentile nations to Jerusalem to worship Christ the King of the Jews and the whole earth. This will be in the millennial age. "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem; and to pray before the Lord. Thus saith the Lord of hosts; in those days it shall come to pass, that ten men shall take hold out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying we will go with you; for we have heard that God is with you." We see this pictured in the Greeks, who were Gentiles, coming to Philip, a Jew, desiring to see Jesus.



RIVERS OF JOY

"If any man thirst, let Him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water." John 7:37-38.

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High." Ps. 46:4.

"Turn again our captivity, O Lord, as streams in the south." Ps. 126:4.

The life of a child of God is meant to be a life of abounding joy. If it be not so with him he is living beneath his privilege as the Lord's own. Jesus said to His disciples, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:11. From this verse we learn that it, is the will of Christ for His people that their joy might be full. Like a bubbling fountain that overflows its banks and goes leaping and bounding over the rocks spreading joy and life, so should the life of a child of God be. A few years ago in Missouri I saw the most wonderful springs I had ever seen. In the bottom of a canyon there are two mighty springs. As they burst forth from their hidden source like a boiling cauldron, throwing their waters high into the air and rushing in a glad torrent over the rocks below, they form a river at their very source. So should the life of a child of God be. David said, "Thou anointest my head with oil; my cup runneth over." Ps. 23:5. Oh, the fulness of the joy of the yielded and Spirit-filled life. Brother, sister, have you ever felt this mighty tide of joy, rushing, surging through your inner being until your soul was lifted up, up, up on eagle's wings above the storm clouds of this life until it seemed that heaven itself had come down to greet you; As I write these things I pray that your joy and my joy shall be full.

We are living in an age of formalism. It is a time when many would discourage the manifestation of joy on the part of God's people. There must be no weeping, no shouting, or exaltation of the Spirit. Everything must be said and done in keeping with the decorum of this world. The shedding of tears and the shouting of God's praises are decried as emotionalism. This is a bad sign. It bespeaks the time foretold in the word of God when men would have a form of godliness but would be lacking in the power thereof. It is an indication of hard-heartedness. It is a sign of un-renewed hearts and worldliness. When a river overflows its banks it sweeps away the drift-wood and the trash that has accumulated along its banks and channel. How we need the river of joy to rise and sweep away from our lives the drift-wood and trash of this world.

As we study the lives and experiences of Bible saints we often find manifested the strongest of feeling. On the part of convicted sinners we see manifestations of deep sorrow and contrition of heart. The men of Nineveh ceased from their eating and drinking; their mirth and laughter stopped and they sat in sackcloth and cried mightily unto God. Jesus called this repentance. What a contrast to what we see today. Men profess to repent, but there have been no tears of repentance, no anguish of soul, no deep travail of heart, and no crying mightily unto God. David said of himself, "The sorrows of death compassed me, and the pains of hell got hold on me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech Thee deliver my soul." Ps. 116:3-4. Then he said the Lord delivered his soul from death, his eyes from tears, and his feet from falling. If we had more repentance like this we would see more manifestations of abounding joy on the part of those who claim to be saved. We would have more fruit in the lives of church members. We would have less love of the world and more love of God and His word. We would have less strife and more peace and love among ourselves. We would have fewer empty pews and lives and more who could say

with David, "I was glad when they said unto me, Let us go unto the house of the Lord."

In Bible times we see the souls of God's people deeply stirred over fallen men and the sinfulness of the nation of Israel. Jeremiah cried out from the depths of his soul, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Jer. 9:1.

Paul said he ceased not to warn day and night with tears. He said in one place, "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom, 9:2-3. Christ, Himself, wept on different occasions over the unbelief and sinfulness of Israel. "And when He was come near, He beheld the city and wept over it." Luke 19:40. Hear his cry of tender yearning: He burst forth saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen doth gather her chickens under her wings, and ye would not." Matt. 23:27. Oh that we had more of the deep compassion of Jesus over lost and ruined men. He did not think it unmanly to weep. It could not have been weakness or mere animal emotion on. His part. No, a thousand times no. It was a proof that our High Priest is touched with the feelings of our infirmities. "We have not an High Priest which cannot be touched with the feelings of our infirmities." Heb. 4:15. And yet some people say there is nothing to feeling. It has no part in our Christian experience. What a shame! What gross ignorance of the word of God and the true experience of all of God's children. Oh, that our souls could feel as He felt! Oh, that we might weep as He wept!

**"Did Christ o'er sinners weep?
And shall our tears be dry?"**

**Let tears of penitential grief
Flow forth from every eye.**

**"The Son of God in tears
The wondering angels see;
Be thou astonished, O my soul;
He shed those tears for thee."**

**"He wept that we might weep—
Each sin demands a tear;
In Heav'n alone no sin is found
And there's no weeping there."**

The deeper our sorrow over the lost, the fuller will be our joy when we see them saved. "He that goeth forth and weepeth, bearing precious seed, shall doubt less come again with rejoicing, bringing His sheaves with him." Ps. 126:6. The father who had yearned over the prodigal son was made to rejoice when he returned. There is joy in heaven itself when a sinner repents and comes home to God. The souls that are deeply burdened for the lost are those whose cup of joy runs over when they see the objects of their prayers being saved.

The deeper we drink of the fountain of truth the deeper will be our joy. One night I sat in my study reading the word of God. I was reading about the journey of Israel out of Egypt. As I read when the pillar of cloud and fire removed from before Israel and stood between them and the Egyptians, like a flash I saw the picture of how the presence of God protects His people, giving light to them while their enemies are in darkness. My soul was filled with joy. I broke forth into joyful weeping and laughing. When I thought I had quieted down I went to bed. Then once more a wave of joy swept over my soul that made me rejoice aloud. Let those who will make light of this. I have many noble witnesses. When the foundation of the temple was laid in the days of

Ezra some wept with a loud voice; and many shouted aloud for joy. Ezra 3:12. When Mary, after her conception of our Lord, came into the presence of Elizabeth that woman was made to rejoice. "And it came to pass that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me? For, as soon as the voice of thy salutation sounded in my ears, the babe leaped in my womb for joy." And Mary said, "My soul doth magnify the Lord, and my spirit rejoiced in God my Saviour." Luke 1:41-47.

On the day our Lord rose from the dead He walked with two of His disciples as they journeyed sorrowfully toward the village of Emmaus. Their eyes were holden that they did not know Him. After rebuking them for their slowness to believe the story of His resurrection Jesus began to unfold unto them the scriptures concerning Himself. When later He had been revealed unto them they said, Did not our hearts burn within us, while He talked with us by the way?" How often our hearts burn within us as the Spirit of God enlightens us to see the deep truths in God's word. Several years ago I had dear brother and friend, Eld. R. P. Mitchell, with me in a meeting. While he was with me, I tried to get him to see how God elected His people before the foundation of the world. He listened with patience and with an open mind, but somehow he could not grasp the truth. After the meeting closed he went home and began to meditate on these things. Like a flash an understanding of this glorious truth dawned on him and he shouted aloud for joy. His heart was made to burn within him as the Spirit of God gave him an understanding of the word. When I meditate on the wonders of divine grace, the glory of the cross of Christ and how He brought victory out of defeat when He arose from the dead my soul overflows and I feel the rivers of joy as they sweep through my soul. I see the empty tomb. I hear the estatic cry of joy as Mary

Magdalene recognized her risen Lord and her deep sorrow fled away and rivers of joy burst from her soul. Her night was past and a glorious day had dawned. Her sorrow was gone forever and joy had come never to be taken away. I see the eternal morning when our Saviour shall turn the river of death backward in its channel and bring forth the sons of God to glory and fulness of joy. As I think of these things my soul is filled and tears break forth from my eyes. Well may we weep for joy! Well may our souls overflow with praise and glory! "Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad." Ps. 126:2-3.

We notice in the passage just quoted that when God's people's mouth was filled with laughter, and their tongue with singing that the work of God was discerned among the heathen. A joyful church is a fruitful church. When a church grows cold and formal its attendance falls off and conversions are few and far between. But when the rivers of joy are flowing from the people of God then those outside are drawn to the house of God like steel to a magnet. The lost recognize the truth that the Lord works among His people and they are made to thirst for the living waters. A few years ago a young lady who is a college graduate was visiting in the mountains of Arkansas. She came from a distant state. She had never before seen the manifestation of joy among God's people. A revival meeting was going on, held by one of our Baptist preachers. Sinners were saved and made happy. God's people were made to rejoice exceedingly. This young woman was made to wonder. She said, "I have never seen anything like this before. I want what you people have." She came weeping to the front and after much sorrow of heart she trusted all to Christ and leaped to her feet and with face and hands turned toward heaven she exclaimed, "I have it. I am saved!"

Now let us consider the reason why there is so little joy among God's people and why so few are filled with joy. No doubt one reason is that many have never been saved. They were caught in some of the membership drives and brought into the churches without knowing anything about spiritual things. These stand in a dangerous position. Most of them will die in this condition unless those who do know the Lord have the rivers of joy flowing from their lives. Another reason why some are not filled with joy is that they are not living a yielded life. They will not give up the world's pleasures, fashions, and attractions. Because of this they are going through a listless existence. How they have robbed themselves of the richest of all blessings! If they would only give up all for Christ's sake what joys they desired the fleeting pleasures of time.

Fifteen years ago this preacher was much encumbered with the things of this world. His mind and heart were divided between preaching and farming. He had bought a small farm and built a house. He owed several hundred dollars on notes held against his home and due that fall. The drought had burned up the crop which he had hoped would pay off the place. Everything seemed dark and he was unable to get his mind and heart in the first meeting that summer. He came home and began to think. He saw that he could not do any good in that frame of mind. He resolved by the grace of God to go into the next meeting to win souls to Christ, come what might. The Lord blessed his preaching and the church rejoiced and souls were being saved. With this came a hungering for more power to preach the word of God. Each day he would go alone in a grove and pray for more power. But every time it seemed that the thought came back, "If you want this, pay the price; cut loose from the farming and give everything to the Lord's work." For several days he went again and again asking for this. Finally one Sunday morning, though he could see no support for his family, he was enabled to turn all over to the Lord and make the step. That moment joy unspeakable flooded his soul. The rivers of joy began

to overflow their banks. He thought he had known joy before, but this was like a mighty tide. The power of God came on the congregation in a mighty way. We wept for joy. We laughed. We shouted. When it seemed that all had grown quiet, again and again the tides of joy came rushing over the congregation. Unconverted church members became alarmed about their condition and sought the Lord and were saved. The people came in droves to the meeting and many were saved and made happy.

Oh, listless, joyless church member, is your life without this exceeding joy? How long has it been since there was a song in your soul? The world's pleasures can never fill your soul with such joy. Break loose from this world's pleasures. Disdain all pride and ungodly fashions. Yield everything to Christ and there shall flow through your heart and life rivers of joy. Sorrow and heartache and disappointment may come but in the midst of the sorrows of this world there will be rivers of joy and songs in the night. God grant that this joy shall be yours and that the peace that passeth all understanding shall possess your heart and mind through Jesus Christ.



ONE PLAN OF SALVATION FOR ALL AGES

Text: Acts 4:12 "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Many think that the plan of salvation was changed in the New Testament times and that before that time men were saved by the law. Those who advocate this theory have a very limited conception of the teachings of the word of God. Over twenty-three hundred years of time had passed before the law of Moses was given. How could people who lived before the age of the law have been saved by the Law of Moses? If then, they could not have been saved by the law, for it was not yet given, by what plan of salvation were they saved? Were they saved by grace as we are saved today, or were they saved by a third plan, one different from both the law and grace? If, before the law, they were saved by a third plan, what advantage was gained by changing to the law plan which had to be afterwards abolished? If, before the law, they were saved by grace as we are today, then why change from grace to law and back to grace again? The truth of the matter is there has never been but one plan of salvation. Methods of worship and service have changed, but the plan of salvation has remained the same in all ages and will always be the same. There is none other name given under heaven among men, whereby we must be saved.

1. The Nature of Man Has Been the Same in All Ages

The nature of men has been the same ever since the fall in the Garden of Eden. It takes the same power to cleanse the hearts of men today

as in other ages. It took the same power in other ages as it does today. The fallen sinful nature of man has always been the same. Since it has been the same it took the same power and influence to produce love in the hearts of men in all ages. David said, "Behold, thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom." Ps. 51:6. Peter speaks about the hidden man of the heart. I Pet. 3:4. The writer of the book of Hebrews tells us that God works in us that which is well pleasing in His sight. In the days of the Psalmist it was the one with a pure heart who should ascend into the hill of the Lord and stand in His holy place. Ps. 24:3-4. In the New Testament times it is the pure in heart who see God. Matt. 5:8. In all ages God must prepare the heart of man for Himself. "The preparations of the heart in man, and the answer of the tongue, is from the Lord." Prov. 16:1. Peter said that God purified the hearts of the Gentiles by faith. Acts 15:7-9.

2. God's Standard of Righteousness Has Always Been A Perfect Righteousness.

God has always demanded a perfect righteousness. "Judgment also will I lay to the line, and righteousness to the plummet." Isa. 28:17. Only the righteousness of Christ can meet this divine standard of perfection in any age. "Their righteousness is of me, saith the Lord." Isa. 54:17. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." I Cor. 1:30. So we see that in both the Old and New Testament ages the Lord is our righteousness.

3. No One Was Ever Saved by the Law.

Contrary to the idea that many have no one was ever saved by the law. Paul said, "If there had been a law given which could have given life, verily righteousness would have been by the law." Gal. 3:21. This

shows us that the law did not, and could not, give life. "By the deeds of the law there shall no flesh be justified in His sight: for by the law is a knowledge of sin." Rom. 3:20. The law is called the ministration of death and the ministration of condemnation. II Cor. 3: 8 and 3:9. "If the ministration of death, written and engraven in stones, was glorious.—how shall not the ministration of the Spirit be rather glorious?" For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." Since the law was a ministration of death and condemnation how could any be saved by the law? Its purpose was not to save anyone but to show them their need for salvation. "What things soever the law saith, it saith to them who are under the law: that every mouth might be stopped, and all the world may become guilty before God." Rom. 3:19. So we see the law could not pardon anyone. It could only pronounce them guilty. If -men are saved they must be saved some other way.

4. Animal Sacrifices Did Not Save.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offer year by year continually make the corners thereunto perfect.—For it is not possible that the blood of bulls and goats should take away sins." Heb. 10:1-4. Thus we see that no one was cleansed from sin by the blood of animals. They were only typical. They could only point to the perfect sacrifice which was to be manifested later, but which stood offered in the mind of God from the foundation of the world. "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8. The cross of Christ has ever been a present thing with God. Heb. 4:3 tells us that "The works were finished from the foundation of the world." The virtue of that cross was a present thing with God through all the ages past. On the merits of the death of His Son He passed over the sins of men in other ages when they had faith in Him.

5. The Old Testament Saints Were Saved By Grace Through Faith.

We read that Noah found grace in the eyes of the Lord. Gen. 6:8. Paul tells that Noah "Became heir of the righteousness which is by faith." Heb. 11:7. So he was saved as we are saved today. Paul tells us that "Abraham believed God, and it was counted to him for righteousness." Rom. 4:3. Paul is quoting in this place from Gen. 15:6. Then he goes on to tell us "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead." Rom. 4:23, 24. So we see that what was written in Gen. 15:6 was written for the sake of us today as well as for the sake of Abraham. Let those who would rule out Old Testament Scriptures from the plan of salvation consider this verse. Now in this connection let us read what Paul wrote to Timothy: "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation THROUGH FAITH IN CHRIST JESUS." II Tim. 3:15. Since the New Testament had not been written when Timothy was a child Paul was talking about the Old Testament. So this agrees with what Paul said about what was written concerning Abraham being written for our sakes also. Again we read "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? EVEN AS ABRAHAM BELIEVED GOD AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS." Gal. 3:5-6.

Now let us consider the words of Job. "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job, 19:25, 26. This Redeemer of Job who was and is yet to stand upon the earth is Christ. How does Christ redeem us? "Ye know that ye were not redeemed with corruptible things, as silver and gold,

from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as a lamb without blemish and without spot." I Pet. 1:18-19. Since Christ is Job's Redeemer then Job was redeemed with the blood of Christ.

6. Testimony of the Prophets.

"To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Acts 10:43. So we see that all the prophets taught salvation through Jesus Christ. Paul said of his preaching that he said "None other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." Acts 26:22-23. Thus we see that Moses and the prophets taught the same plan of salvation that Paul preached.

From whence then came the idea that the plan of salvation was changed in New Testament times? It was born in the minds of those who teach that one must be baptized to be saved. To admit that we are saved today as they were in Old Testament times would be to admit that we are saved without baptism. So this false idea was hatched out to support the false theory that one has to be baptized to be saved.

It is not the plan of salvation that has been changed but ordinances and forms of worship. The ordinances of the Old Testament pointed to the coming death and resurrection of Christ. When He came and died those ordinances had served their purpose and had to be changed. The new ordinances, baptism and the Lord's Supper point back to His death and resurrection and forward to His second coming. If people would give up the false idea that we are saved by our works and worship these things would clear up for them. We are not saved by our

works or our worship and service. We must first be saved before we can truly work or worship. "We are His workmanship, created in Christ Jesus unto good works." Eph. 2:10.

6. Only Through Christ Do Men Have a Part in the Resurrection unto Life.

There is a resurrection unto life and there is a resurrection unto damnation. John 5:28-29. The resurrection unto life is the resurrection of God's children. This will be brought about through the Spirit of Christ that dwells in God's children. "If the Spirit of Him that raised up Jesus from the dead dwell in you. He that raised up Christ from the dead shall also quicken your mortal bodies BY HIS SPIRIT THAT DWELLETH IN YOU." Rom. 8:11. So it will be through the power of His indwelling Spirit that God will quicken or make alive the mortal bodies of His people who have died in any age.

The resurrection of the Lord's people is a resurrection FROM (or from among) the dead. It grieved the priests and Sadducees that the apostle "Taught the people, and preached through Jesus the resurrection FROM the dead. So it is only through Jesus that the Old Testament saints as well as New Testament saints will be in the resurrection FROM (or from among) the dead.

7. All Praise Must Accrue to Christ for the Salvation of Men.

The fact that all praise must accrue to Jesus Christ for the salvation of men proves that men have been saved alike in all ages. In Rev. 5:8-10 we see a great multitude who had been redeemed by the blood of Christ from all nations, tongues and peoples singing the praises of Christ. Unless the Old Testament saints were saved by the blood of Christ they cannot take part in the songs and words of praise that shall be ascribed unto the Lamb.

In closing I wish to ask all who may chance to read these pages if you have an experimental knowledge of Christ in your heart and life. It is not enough to make an outward profession or to belong to some church or to go through all the outward forms of religion. Many are doing that whose lives and spiritual conceptions show that they have never known the saving grace of God. They have no inward consciousness of having their sins forgiven. The Lord in His word promised that He would manifest Himself to His people. Jesus said, "He that loveth me shall be loved of My Father, and I will love him, and will manifest Myself unto him." John 14:21. We should be satisfied with nothing less than an inward assurance of the presence of Christ dwelling in us. This can most certainly be known. "If any man love God, the same is known of him." I Cor. 8:3. How do we know this? "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit! I John 4:13. Through the indwelling presence of His Spirit He manifests or makes Himself known to those who love Him. If you have never experienced this inward witness of the Spirit it is because you have never been saved. "It is the Spirit that beareth witness." I John 5:6. "He that believeth on Him the Son of God hath the witness in himself." I John 5:10. If you have never known the inward witness of this Spirit it is because you are none of His. "If a any man have not the Spirit of Christ, he is none of His." Rom. 8: 9. Turn away from your trust in your own righteous acts and leave the matter of your salvation in the hands of the Lord Jesus Christ. He needs no help to save you. So many make the mistake of trying to help the Lord do the saving. They have the idea that the Lord does part and we do part. Our part is to cease from our works and let Him do the saving. Paul said of the Jews. "They being ignorant of the God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:3. Because they tried to do the thing themselves they failed to be saved. The sinner needs to cease depending on anything that he can do and

just submit himself to the Lord Jesus to be saved. Come to Him with a broken heart, turning away from all hopes of anything that you can do and call upon the Saviour in trusting faith and you shall know the joy of the great assurance that He gives to those who saves.

If sometime in the past you have known the joy of the presence of the Lord, but do not today, then there is something wrong in your life. You are failing to live and witness for Him, or you have neglected to read and study His word, or you are living for this world and its pleasures, or perchance you have been unwilling to forgive someone or it may be that you have not submitted to His will for you in being baptized or some other service. All these things may cause you to lose the joy of His salvation, but they do not cause you to lose the salvation He gave to you. He tells us that His sheep never perish. John 10:28. You are still His and you can know again the blessed assurance of your salvation if you will put away whatever hinders you and follow Him fully. Be satisfied with nothing less than the continual joy of His presence. May the peace of God which passeth all understanding, keep your hearts and minds through Christ Jesus.

