

# The Exceeding Riches."

EPH. 2:7.

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# "The Manifold Grace of God."

I PET. 4:7.

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# Preface

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IN these days of missionary and evangelistic activity, the strong meat of the gospel is being neglected to the detriment of Christian and church life. Out of modern haste has grown a temptation to work along Arminian lines, and to adopt Arminian methods; suggesting a like temptation that befell the house of Abraham. The Hagar covenant of works is quicker than the Sarah covenant of grace. This haste is working waste. There ought to be a place somewhere, yea, everywhere, at some time, yea, every time, for voluntariness. Works sadly need to be rightly adjusted to Grace, then service would be free and easy. There are two ways of getting work out of a horse; one by whooping and whipping, the other and better way is by feeding and fattening.

On this Dr. J. B. Gambrell commented in his paper:

Dr. J. B. Moody, loved and honored in Texas, thus writes: "Our numbers are increased, but not our strength; our quantity, but not our quality. Now, while this is going on, and we are hoping and praying for a change for the better, would it not be well to try some sort of remedy? It seems to me the remedy is seen in Acts 14:22; 15:36, 14;16: 4, 5, etc. We have here 'confirming the souls,' 'confirming the churches,' 'and so were the churches established in the faith, and increased in numbers daily.' This is the work referred to Eph. 4:11-16, and so important was it that Christ put in the church teachers, as well as pastors and evangelists." \* \* \* "I have served an apprenticeship on the church and its ordinances, but I prefer to leave these first principles in the hands of younger brethren. These may be needed in some places, and I would not turn from such service, but I think a greater service is needed along the line of grace. Those are the strong and strengthening doctrines."

"Brother Moody is a glorious preacher of the grace which brings salvation and teaches the right way of living. If he will come back to Texas, it is our opinion he can do us a service in the line indicated, such as

not another man within our knowledge could render. We must indoctrinate, step by step, as we evangelize, or else we must suffer loss of power."

Dr. T. T. Eaton, in *Western Recorder*, comments as follows:

"Dr. J. B. Moody has prepared some sermons on the doctrines of grace, which he is ready to deliver to the churches. He ought to be kept busy. As to the clearness, soundness and ability of these sermons, no one who knows Dr. Moody can have any question. The subject is fundamental, and to be well grounded here is to be secure from drifting in the many currents which set in so many directions."

"In Acts 14-15, we read how the churches were confirmed, and how that being 'established in the faith,' they 'increased in numbers daily.' Dr. Moody regards this as the work of the 'teacher,' as distinguished from that of pastors and evangelists, which work has divine authority and apostolic example. Here is a work that has been greatly neglected, and one for which Dr. Moody is peculiarly fitted."

Dr. J. N. Hall said in the *Flag*: "We volunteer to say to all our Baptist churches that the best investment you ever made of your money, will be to have Brother Moody visit and preach that series of sermons. He is one of the greatest preachers in all the land. He is a theologian. Such a course of sermons will be better than a term in the Seminary."

Having delivered these sermons in 8 or 10 States, at the request of many brethren, I have tried to put them in permanent form.

# "G R A C E"

With shoutings of Grace, Grace unto it.--Zech. 4:7.  
Of His fullness—even Grace for Grace.—John 1:16.  
He was full of Grace and Truth.—John 1:14.  
Grace and Truth came by Jesus Christ.—John 1:17.  
Gave testimony unto the word of His Grace.—Acts 14:3.  
Believed through Grace. —Acts 18:27.  
Justified freely by His Grace.—Rom. 3:24 ; Tit. 3:7  
Much more the Grace of God and the gift by Grace- Ro. 5:15.  
Grace did much more abound. Ro. 5:20.  
Not under Law, but under Grace.—Ro. 6:15.  
According to the election of Grace.—Ro. 11:5.  
By the Grace of God I am what I am.—I Cor. 15:10.  
The exceeding Grace of God in you.—II Cor. 9:14.  
My Grace is sufficient for you.—II Cor. 12:9.  
Called me by His Grace.—Gal. 1:15.  
To the praise of the glory of His Grace.—Eph. 1:6.  
According to the riches of His Grace —Eph. 1:7.  
By Grace are ye saved.—Eph. 2:5-8.  
The exceeding riches of His Grace.—Eph. 2:7.  
Good Hope through Grace.—II Thes. 2:16.  
Grace exceeding abundant.—I Ti. 1:14.  
Throne of Grace.—Heb. 4:16.  
Reign of Grace.—Ro. 5:21.  
Grace to help in time of need.—Heb. 4:16.  
Grace whereby we may serve.—Heb. 12:28.  
The heart established with Grace.—Heb. 13:9.  
He giveth more Grace.—Jas. 4:6.  
If of Grace then no more of works, else Grace is no more Grace.—Ro. 11:6.  
The Grace of our Lord Jesus be with you all.—Rev. 22:21.  
These are the last words of Revelation. Also at the beginning and end of nearly every Epistle.

# **SUSTAINING GRACE FOR THE BODY,**

**OR**

**HOW WE LIVE AND HOW TO LIVE.**

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**SOCIAL GRACE,**

**OR**

**HOW TO LET LIVE AND HELP LIVE.**

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"Give us this day our daily bread."—MATT. 6:11.

**N**EW subjects like new songs are not so charming as the old, yet the new as well as the old should be brought forth out of the Divine treasury. I don't understand how a subject of such vast interest and importance to the human mind and heart, and of such prominence in God's Book, should have been so overlooked.

I want to speak about the life we now live in the flesh. "Behold the lilies how they grow." Unless we know how we do live, we cannot know how to live, as we would not know how to adjust ourselves to our environments and to the overruling providence of God. There are three agencies involved in human life; God, ourselves, and others. That is, God has to do with human life, we have to do with our own lives; and we have to do with each other's lives. There are also two Principles involved, called Law and Grace. How to adjust these three agencies and proportion these two principles will engage us at this time. Of course we deal graciously with ourselves, but does God provide for the natural life of men, beasts, and birds on principles of Law, or Grace? Do beasts and birds comply with law? We deal with each other on principles of law, but is that always right? Is not this the cause of much of our social disorders, and professional disfellowships? The nations are already honey-combed with unions, but they are unions against unions, and that means disunion, and disruption, distraction, and destruction. We ought to know how to live both the

individual life, and also how to live with each other. Law has its place and must be kept in place, as out of place it may be as destructive as fire or water. And this is as true in the natural as in the spiritual realm. Law requires works, but works of law; Grace requires faith, and the works of faith. The difference between works of law and works of faith is not generally appreciated. Works of law could do nothing in stopping the mouths of lions, and quenching the violence of fire, but to kill the lions and quench the fire with natural means. But the faith that is of grace could do it, despite this natural law and the law of lions, and the law of the fire! Law is just as impotent in providing for the life that now is, as for that which is to come. In both natural and spiritual life law has its little place, but Grace its large place.. We will try to get each in its proper place. The Bible emphasizes grace more than works ; but in these days of educational, evangelical, missionary, and monetary life, works are emphasized more than grace, and individual, social, and church life is suffering by reason of this error. Much work requires much, and wholesome food, or there will be leanness. And this is as true in the natural, as in the spiritual realm. Providential Grace has been skipped or skimmed over until the ground sadly needs grubbing and subsoiling. Even where the seeds of truth have been rightly sown, the enemy has come in broad day to sow the tares. "Turning the grace of God into lasciviousness," is perhaps the only reference to the abuse of grace, and that by the vilest sinners mentioned in God's word; while "Not of works," "Not of works of law," "Not of works of the law," "Not by works of righteousness which we have done," with every change that could be wrung on the words, were exclaimed, and proclaimed as it were on the house tops. Hence we see by these warnings and negations that the danger is not in emphasizing grace, but works; and this is as true in the natural as in the spiritual life.

Many are orthodox on Saving Grace, who are heterodox on Sustaining, or Providential Grace. I speak now, not about the preservation of saints, but Providence over the natural world, and over the natural lives of men, both the righteous and the wicked. Yea, the beasts of the field, the fowls of the air, and the fishes of the sea which toil not, must be fed; and the flowers that spin not must be clothed; yea, vegetable life must be sustained; and even the earth itself, as a huge monster beast must be

continually fed or it could not answer the constant demands made upon it by the animal and vegetable kingdoms. But this is not grace to beasts, and birds, and fishes, and flowers, for these are not subjects of grace, as grace is for guilt, and these have no guilt; but it is a wonderful display of God's grace to wicked and rebellious man, for whom all these things were so graciously provided. Beasts, birds, and fishes are subjects of misery, and hence subjects of mercy, as mercy is for misery; but grace is only for guilty man. Let us ask mercy on beasts and birds when in misery but both mercy and grace on miserable and guilty man.

Providence is a tangled skein, but let us do what we can to untangle it. The difficulties are too numerous to mention, but let us sweep away as many as we can without mention. SOVEREIGN GRACE is the key that unlocks the mysteries; which mysteries come mostly from imaginary laws that continually bring forth inconsistent and contradictory results. Such for example, are the so-called laws of health and wealth. It is common to see these mis-called laws fail in their operation. That is, not all who keep them are healthy, or wealthy, and *many are who do not*, and this proves they are not laws, for laws operate uniformly. Day and night and seasons are said to be under law, because they are uniform in their operations. Of course law operates nothing, but is only the uniform procedure of the law maker and law executor. And God is just as sovereign when He operates uniformly as when He operates irregularly. That is, God sovereignly chose to operate in some things uniformly for the better understanding of His creatures; but in most things irregularly for the faith of His creature, man. But don't forget that weather and wealth, harvest and health, are not uniform, and hence not under operation of law, yet they have as much influence on bread as the uniform seasons have. Sovereign Grace has ways and means, including prayer, but these are not laws. Saving Grace has ways and means, including prayer, but these are not laws. Sustaining Grace has ways and means, including prayer, but these are not laws. Law has its place and purpose, but it must not usurp the place of grace.

It is easy to conceive of law apart from grace, but hard to conceive of grace apart from law. It is easy to conceive of the reign of law, of which the Scriptures say nothing, but hard to conceive of the reign of grace of



which the Bible speaks abundantly. It seems that "Reign" and "Throne" mean nothing when predicated of grace. As sure as sin reigns unto death, and death unto hades, and hades unto hell, so sure does grace reign the other way, through righteousness unto eternal life through Christ our Lord. I glory in the reign of grace even over abounding sin. Men have put law on the throne and grace on the footstool, if indeed they allow it any place in their inn. But God put grace on the throne, and law on the footstool. In Paul's allegory, Hagar, who impersonated law, conceived and tried to be mistress; but Sarah, who impersonated grace, drove her out and kept her out until the Lord sent her back with peremptory orders to behave, and serve as a slave. Thus we see that grace was not intended to serve law, but law was intended to serve grace. The Bible is as clear on Sustaining Grace for the body, as it is on Saving Grace for the soul. But in Providence over the natural world, law has conceived in men's minds, and has led them to despise grace in their eyes.

Grace occurs 125 times in our New Testament, and 39 times in the Old; but the family of Greek words occur much oftener, variously translated: Favor, Thanks, Thankworthy, Gracious, Acceptable, Liberality, Freegift, Pleasure, Benefit, Give and Forgive. In these places the idea is so closely akin to grace that in most cases they might have been so translated, especially if we use grace both as a noun and verb, as we do Hope and Love, and as some are trying to do with Faith. See this in Luke 6:32-36, where it reads, "What thank have ye", instead of "What grace is it to you." "He is kind to the unthankful" ought to be "He is gracious to the ungracious," and "to the evil." Also in Luke 17: 9 read grace for thanks, and the connection shows the idea of grace. The servant did only his duty and no grace was due. See also 1 Peter 2:19-20 and substitute grace for thankworthy and acceptable. I insist on injecting grace into Providence, from whence it has been ejected or rejected. We used to "say grace" at the table; now we say "give thanks." Thanks and thankful and thankfulness in the New Testament, always in Greek, have grace for the root. So, if grace supplies the table, thanks are due; otherwise, not. The great question is, does grace or law supply the table? If law, the bread is a matter of debt and no thanks are due. Only grace merits the thanks we offer. Our heartless and hollow thanks may come of our heartless and

hollow faith on this subject. We have a custom also of National thanksgiving. In 1899 Wm. McKinley mentioned as "causes," "reasons," or "grounds " of thanksgiving, the following: "freedom from pestilence," "abundant harvest," "home comforts," "national finances," "general prosperity," "moral and educational growth," "flourishing churches," "patriotism," "health and preservation of armies," and "international peace." " or these and countless other blessings," he says, " et national thanks be given to God and fervent supplications for a continuance of his mercies." BUT, if the things mentioned are not gifts of SUSTAINING GRACE, then we are guilty of an annual and national farce.

In all these things law served but grace reigned. All law means no providence, and no providence means no prayer, and no giving means no thanksgiving. Grace is the ground of gratitude and faith in Sustaining Grace is the measure of our hearty thanks and the helper of our fervent supplications. If God takes no cognizance of our wants, He takes none of our ways. Infidelity here opens the flood-gates through which may flow the confluent streams of all evils, whose tide may ever flow and never ebb. Generally, faith stumbles, or falls over Sustaining Grace in things pertaining to the body. This should not be allowed to become a stumbling block to God's people. While the right faith here is not necessary to the saving of the soul, yet how it lightens and brightens, softens and sweetens the life that now is, and helps us on to the life to come!

But national thanksgiving must always be discounted, first by Atheists, who do not believe in the existence of God; and by Deists, who do not believe in the providence of God; and by a still larger number, who prefer frolicking to thanksgiving; and still by another large class, who assemble, yet whose faith on this subject is so full of doubt as to render their forms of thanksgiving heartless and unacceptable to God. I opine there is only a small number who so believe in Sustaining Grace that they can offer hearty thanks for past blessings; and only such can offer effectual supplications for the future. If faith sees no providence in the past for which to give thanks, it sees none in the future for which to pray. I believe the good we have, or may receive, should be credited to such general prayers; for grace has ordained prayer with means and God

generally puts it into the hearts of his believing people to ask for what he sees needful to give and purposes to give. It is written, "all things are for your sakes." If Abraham's prayer would have saved Sodom, for the sake of ten righteous people in it; and if "the hand of God was with Israel, and against the Philistines all the days of praying Samuel," then the good we all receive and the unspeakable evil we escape, must be the product of the prayers of this small remnant, who believe the doctrine we are now discussing and whose general prayers are often thought to be in vain. If this is true only in part, then the doctrine to that extent is important to all, and profitable to those that believe.

I cannot discuss all the questions the President named, but in discussing the one I have chosen, I will endeavor to take the wide range the subject demands. I have chosen what seems to me the most difficult item of providence, and if I prove that, then all the rest should stand approved. The question of LIVING is the great question of ALL LIVING, and is comprehended in the words, DAILY BREAD.

To weak and evil-eyed men, the great first cause is obscured, if not eclipsed by intermediate causes, and natural agencies, and human instrumentalities; and as bread is the staff of life, and as in it is the answer to the ever and over burdening question of the ages: HOW SHALL I LIVE? and as human instrumentality and, natural agencies have more to do with this, than perhaps any other item of providence, I will try to show the Sustaining Grace of God in that, and that being shown, the doctrine of providence is established, both in general and in particular. In this life, this gracious providence is extended to the rich and the poor, the employer and the employee, to the righteous and the wicked; and that proves it is of grace, and not of law, for it extends to the lawless, and law destroys its transgressors. In his lecture on SKULLS, Col. R. G. Ingersoll says that "in the rude state of agriculture, ignorant men depended on God for Daily Bread; but as they became learned in the art and science of agriculture, that God retired, or rather was retired from the business. He assumes and asserts that men depend entirely upon brain and brawn, and not at all on God for life and for living."

I must concede, that as men increase in knowledge and facilities, that they are inclined to rely on their own resources; and to forget God: but this is only losing their sight, or sense of dependence. All classes are alike dependent on God; and while some are better equipped for work than others, yet "In Him we all live and move and have our being," and "from Him we receive every good and perfect gift." If this is not true, then our thanksgiving is both a failure and a farce.

It is not my purpose, far be it, to disparage improvements, for with such things God is well pleased. But improvements, however great, can not affect in the least our dependence upon God. Men, means and methods have their places, but they cannot displace God. He is a God of law and order as well as grace, and He blesses those most who most conform to His will. Law requires right actions, but that being done, no grace is due. Grace is never due, else grace is no more grace. Law has its blessings as well as curses, but its blessings are "in the doing." The FRUIT of well-doing is the gift of God's grace. To illustrate: "In the sweat of thy face thou shalt eat thy bread." It is good to work, to sweat and to eat, but the good is in the doing. The fruit of all may be good or evil. That belongs to the reign of grace. With God's blessing it will work good, otherwise not. There is pleasure and profit in taking care of one's self, but who knows how? After forty years of experiments with so-called laws of Diet, I have only learned this much— what suits me at one time does not suit me at another time; and what suits me does not suit other people, and so I know there is no law of Diet. I know food has its place in this life, but it can't be relegated to the realm of law so as to get rid of God and prayer. I know that exercise has its important place, but after forty years of experiments I have only learned this—that what suits me at one time does not suit me at another time, and what suits me does not suit other people, and so there can't be a law of Exercise. I know that clothing is an important factor in health and life, but who knows how? What suits me at one time does not suit me at another time, and what suits me does not suit other people, so there is no law for Clothing. The same of sleep. The doctors can't agree. What suits me at one time does not suit me at another time, and what suits me does not suit other people, so there can be no law in the matter. Why will men manufacture laws just to get rid of

God and providence and prayer.

The best medicine is WILL. We should treat diseases and devils alike. When they knock at our door, say: "Get thee behind me, Satan," as I am engaged in service and have no time to lose or waste. Yet we need not be a fool or fanatic, or lunatic or idiot or Eddyite--the latter seems to be the sum and substance of them all. The will is mighty, but not almighty. Mrs. Eddy and all her foolish and fanatical followers will find that out when their summons come. If God will bless this power of mind over the body in idiotic Eddyites, surely he is well pleased with the principles and the remedy.

Now, having knocked these down and kicked them out of God's sanctuary as legal conditions, let me set them up again as means to the end, leaving ample room for prayer. In all these things it matters much as to what we do and when and how. It matters much as to what is sown, when sown, where sown, how sown, and how much sown, and by whom sown, as some have a better knowledge of the right way than others. But having done them all according to our best knowledge, we would be as dependent on God as though we had done nothing. In order to teach man, God ordained "The Law unto life. but it proved unto death." Natural law has no more mercy than Moral law; and not so much, as Moral law had types added to point transgressors to the better way. We don't live by law, but by the grace of God, both in the natural and spiritual life. "Seeing what the law cannot do," let it "lead us to Christ," in whom we live, and by whom all things consist.

Why will men increasing in knowledge forget God, and increasing in strength, reject God? An army may be so strong, and a city so well fortified, as to destroy all sense of dependence on God. Yet "the battle is not to the strong, nor the race to the swift." "Except the Lord build the house, they labor in vain who build at it." Man never created anything; and unless God furnish the material, yea, the breath and life and strength and all things, the house can't be built. In vain do they plant and cultivate, if .God give not the increase.

The wealthiest man is as dependent on God as the poorest, and the healthiest may die before the sickliest. I will try to convince you of this entire and universal dependence on God's SUSTAINING GRACE, as a ground of our thanksgiving. But I must avoid spreading myself out into shallowness, so we will confine the argument mainly to one item of providence, and, as I said, that item with which human instrumentalities and natural agencies have the most to do, viz: DAILY BREAD, which is the staff of life. Providence established there, is established everywhere. The President said, "Harvest," but let us bring it down to Daily Bread; yea, to the eating of it; yea, to the appropriating of it, by both the righteous and the wicked as well as the rich and the poor, for short of that it is not daily bread.

The most appropriate statement I can find as a text. and the most comprehensive, is found in the petition the Lord taught all to pray, every day: "GIVE US THIS DAY OUR DAILY BREAD." (Matt. 6: 11.) Christ was teaching the multitudes how to live and how to pray. And the laboring millions of our time, who labor six days in the week and some seven, with much of the night besides, yet are not content with results, are taught here—not to quit work—not to add to the labor of six days a seventh day of labor, or night labor, but a little daily prayer and thanksgiving. Six days of honest labor, with diligence in business and daily prayer, "Remembering the Sabbath-day to keep it holy," would settle the question.

It would at least lessen the burdens of life one-half, and double the joys of living. When machinery runs dry and hard, a little oil is better than a big horse. I want that illustration to stick. In the late summer, when the fodder begins to roll at the top and burn at the bottom, don't call for more horses. Horses are a vain thing for help at such a time. You and horses are through. You buy a six-horse machine and try to run it without oil, and the horses will sweat and fret, and ten or forty horses would not relieve the trouble. Your merchant comes along, and you rail at him for imposing on you. He tells you to take out the extra horses, and cool the hot journals. Then he pours in the lubricating oil, and the six walk off with it as a plaything. Now, as sure as the oil prevents friction in material machinery, so sure does prayer prevent friction in the great complicated

machinery of human life. Prayer is as necessary in the cornfield as in the church. Without the help of God you can no more produce corn than you can conversions.

But the wicked, who are fed without prayer, decide that God has nothing to do with business; hence, it matters not what sort of business they engage in. Some neither work nor pray, but depend on taking foully and feloniously from others. They have no regard for God, grace, or law. They live by cheating and robbing. Some get their bread out of the slimiest ooze and out of the most stagnant pools of human depravity. Some can relish their morsels when dipped into the gangrene and ulcers of the body politic. Some take their oath of office, and then live and fatten on the bread of perjury. Some are devourers of widows' houses; murderers of fathers and mothers, and robbers of children—Upas trees, exhaling pollution and death, and like the loathsome reptiles of the tomb, they fatten on the corpses they make; eager to sell double death for a dime, death to both soul and body, and worse than death to the rest of the family; they stop their ears against the wails of widows and orphans they make. And their excuse is—and you have all heard it—they say, *they must live*. Yes, they must live, but their idea of living is too contracted. They must live; but others must live, too, and many must live together, and all must live forever. This they seem to forget, but this they can't deny. The wicked *think* they live, while they are dead to all right ideas of living as they ought. They forget that in eating the bread of iniquity, that they are eating to their own ultimate destruction. Yet, blinded by the god of this world, they seem to relish it, even as the sow that relishes her wallowing in the mire; or like the dog, that relishes the eating of his own vomit. There are hoggish and doggish enjoyments; but what are they compared to the joys of honest labor, and of daily asking? How sweet to our  
Go | our bread when we recognize, yea, realize, that it is the gift of  
; sweet the health it imparts and the strength!

How sweet our labor, our rest and our sleep! How sweet are all our lives to us and our influence to others! yea, afflictions to such are for good and intended for good.

But, in sparing the wicked and giving them time and inducements for repentance, God feeds them as he tells us to feed our enemies; but hear this, O wicked men! if your daily bread has not been honestly procured, and prayerfully prepared, and thankfully received, you are but being pampered like the stalled ox for the day of slaughter and for the descending ax; and your daily meals, which you ungratefully snatch and gulp down in your hot haste to be rich, are but as tufts of grass which the fatted ox feloniously snatches by the roadside, as he is being unconsciously driven to the shambles. The gracious providence of God at present is over both the righteous and the wicked; not only His general rain and sunshine, but His personal blessings as well. This goodness of God ought to lead men to repentance, and would, if preached. See Acts 14:15-18, and 17:22,34. Because sentence is not speedily executed against the wicked, therefore their heart is fully set in them to do evil. As long as the righteous and the wicked live together the righteous will pray for them, and God may bless them.

But whether they are fed for the sake of the righteous, or whether the devil whom they serve feeds them (unthinkable!) or whether God feeds them, as He tells us to feed our enemies; whether this, that or the other accounts for it, the FACT remains unchanged and unchangeable, viz: the utter and entire and universal dependence on God "for life and breath and for all things." The parable of the rich fool, who was not permitted to eat of his abundant harvest in his bursting barns, ought to convince even the skeptic, for he has seen it verified. "This night thy soul is required of thee" may be spoken at any time to any rich man, and will ultimately be spoken to all. He did not say to Col. Ingersoll, "this night," nor "this day," nor "this hour," but "this moment thy soul is required of thee," and he obeyed for once, and went like a scourged culprit to his dungeon. Too late, too late for him to see in whom he lived and moved and had his being, and in whose hands are the issues of life, and by whose grace he lived to blaspheme God and His Christ and His cause.

HOW shall I live? is the question that corrodes many hearts with anxious cares. It stuns the very best business talent, and the rich are at least as anxious about it as the poor, for his life hangs on the same brittle



thread, if not more brittle. Yet how simple the solution brought by the omniscient Christ. Six days of honest labor, with daily prayer and a Sabbath of rest, would bring the desired relief.

But don't misunderstand the matter. A good man may beg bread, and so may his children, "but the righteous never; for he conforms to the law of his God and then trusts Him for His grace. Neither conforming nor trusting is enough. The righteous does both. The righteous plants and plows and prays and hopes and believes. He gets and he gives, and you never saw such a man forsaken, or his seed begging bread. As he realizes his dependence on the help of the Lord, he has time to serve God and his fellow-men; and "whatsoever he does shall prosper." "As long as Uzziah sought the Lord, God made him to prosper."

But is it true that our bread comes from God? Let us look at it first from a Scriptural and then from a Rational standpoint. Old Jacob recognized this when he said: "The God before whom my fathers Abraham and Isaac didst walk, hast fed me all my life long until this day." That journey of Joseph into Egypt was to save bread for Jacob and his house. (Gen. 48:15.) Nehemiah said: "Thou, even thou art Lord alone; thou hast made heaven, the heaven of heavens, with all their hosts, the earth and all that is therein; the seas and all that in them is; and thou preservest them all." David said: "Oh, Lord! Thou preservest man and beast. What thou givest they gather. Thou openest thy hand, they are filled with good. The young lions roar after their prey, and seek their meat from God. He giveth to the beast his food and to the young ravens that cry. He maketh the grass to grow for the cattle. The eyes of all wait upon Thee, and Thou giveth them their meat in due season. Thou openest Thy hand, and satisfieth the want of every living thing." "Behold," says Christ, "the fowls of the air; they sow not, nor gather into barns, yet your Heavenly Father feedeth them." See! the little bird hopping from tree to tree, and from limb to limb. Has it Providence? Its course is zigzag, like that of Israel in the wilderness; yet they were guided. See! the little bird, like the roaring beasts, lifts up its head and sends to heaven its cry for food. (Job 38:41; Ps. 104:21, 27; Ps. 145:15; 147:8.) God watches the little sparrow, and He will give him his meat in due season. Off yonder He prepares a little table for him, by

causing a worm to come from its hiding place, but the sparrow knows it not. Watch its random course! Up and down, back and forth, round and about, but it gets nearer and nearer. In due time it sees and seizes its prey. God fed it, and God guided it. He fed and preserved the worm till its time was out, and then gave it to the sparrow. He thus fed the sparrow till its time was out, then gave it to others; and thus feeding others for a time, He says to man: "Slay and eat;" and after feeding man for a time, He gives him back to the worms. But notice: In preserving them their allotted time, He makes the trees the habitations for birds; the hills are a refuge for wild goats; the rocks for the conies. He maketh darkness, and while it is night, He sends the roaring beasts to creep forth and roar after their prey. And when the sun arises, He says to them: "Gather yourselves together, and lie down in your dens till man goes forth to his food and labor." Thus they go to His providential table by turns. 'Twas this that made David exclaim, "Oh, Lord! how manifold are Thy works; in wisdom hast Thou made them all. The earth is full of Thy creatures." TO HIM the roaring of lions, the lowing of cattle, the neighing of horses, the howling of beasts, the bleating of sheep, the chirping of birds, the buzzing of insects and the prayers of men, are but one vast, unending chorus of supplications from the multitudinous hosts which He feeds. By His Sustaining Grace these successive generations have been fed, yet the Heavenly Father has not failed in His resources, nor have the expectant pensioners been left to famish.

But will you say, O vain and rich man, and well equipped, that you are not dependent on God for bread, and that you owe Him no thanks at your table? Do you boast of your improvements and your coffers and your groaning warehouses which you got without the asking, and contend that the prayer does not suit you; that you do not depend. Do you talk about pulling down your barns, and building greater, so you can have room for all your increase? Do you call upon your soul to eat, drink, and be merry because you have much in store for many years?

Let but the patience of a forgotten and defied God exhaust, and He may demand your soul that very night. Or, if He would deign to first humble you, He has but to withdraw Providence from your mind and in

one wild speculation He will let the devil sweep it all away with the stroke of your own pen, held in your own hand and driven by your own misguided will. Or, He may take His Providence from the flickering flame or meandering spark and there will be miscarriage, and ere you are done wringing your hands in anguish it will have licked up all your substance. Or, He may turn you over to Satan and he will afflict some part of your body, until you cry like that rich invalid: "A million of money for this poor man's appetite." Is corn in the crib, or money in the bank daily bread? Did you ever know a rich man to die because the doctors could not administer nourishment; or if they could, it would not nourish? Ah! when the day comes when God will not feed the rich, then you may prepare the food never so carefully, and present it never so anxiously, and have it never so abundantly, but he will cry, "Away with it; I loathe its taste, I loathe its smell, I loathe its sight;" and thus in the midst of plenty, the rich will all some day die for want of daily bread. Not because there none in the crib or cupboard, but because God has shut the door of his mouth and placed the flaming sword of justice, turning every way, lest he unthankfully and defiantly eat any more. I SAY! is corn in the crib daily bread? Ah! God can let you put it greedily in your mouth, then He can curse it as He did quail's flesh in the teeth of Israel; and make it ooze out of your nostrils. Or, He can let you put it in your stomach, and then instead of the staff of life it will prove the staff of death. God's blessing must be upon the soil, upon the seed, upon the germ, upon the growth, upon the maturity; yea, His blessing must follow it to the crib, to the mouth, to the stomach; yea, into all the ramifications which he has appointed, until the system appropriates it as nourishing food; short of that it is not Daily Bread. With the blessing of God, even the crumbs and dog licks of Lazarus are greatly to be preferred to the accursed gold dust of Dives. I had a thousand times rather be Lazarus than Dives, for "NOW" one is comforted and the other is tormented. That "NOW" is perhaps two or four thousand years old and is to continue forever. Worse tormented "NOW" than Lazarus was in. life, and Lazarus more comforted "NOW" than Dives got out of his riches. The prayer suits the rich as well as it does the poor. Solomon, in all his glory needed this petition, even while his purveyors were sending month by month such profuse supplies for his table and palace. It no better suited his poor father, David, when in exile, eating the shewbread than it suited

King Solomon, the opulent son. Job, the richest man in all the east, with all of his sons feasting in their own houses; and Joseph, opening the granaries of Egypt, filled with the supplies of seven plenteous years, laid up for a whole ration, needed the very terms, as well as spirit of this prayer. It no better suited Elijah, during the sore years of famine, when fed by ravens than it suited him. This prayer was not intended alone for the poor widows of Serepta, with exhausting meal and failing oil, but it suits the rich as well as the poor. Indeed, the poor outstrip the rich in eating, enjoying and appropriating Daily Bread. They have more health, and health is better than wealth. To prove it, the rich man will give his wealth for the poor man's health; and if not he is a rich fool. And the poor man who would sell his health for the rich man's wealth is a poor fool.

Riches are not a mark of divine favor. When God balances the account, as He will with all some day do, then riches will be found a curse in all cases where not gotten by honest endeavor, and not sanctified by fervent prayer. These ill-gotten and ill-expended gains will some day eat the flesh as it were fire. Then will the rich complain of God for not having resorted to any measure, even to the grinding of their faces with poverty, if that were but necessary, to make them feel their dependence and to ask for their daily bread. Then will they see that better, far better is the little the poor have than the riches of many wicked. Riches are a blessing, when rightly gotten and rightly used; otherwise, they will prove an unspeakable curse. I repeat, all are alike dependent on God for daily bread. The rich will all some day perish in their abundance; while the poor may be fed in a famine.

BUT, coming to the more Rational and Observational consideration of the subject; let me address the ideal and expert farmer, on whose success all others depend, the most independent of all classes. Don't say, Mr. Farmer, that you have rich lands, and fine teams, and tools, and that you depend on planting, plowing, and reaping for your daily bread. You ought to know from observation that God does not regard your deep plowing, your early planting, and your frequent cultivation, or any, or all of your performances when it is His purpose to cut short your supplies. Labor is not the condition of daily bread; if so we could pray: Pay us our daily

bread and that in consideration of work performed. But as you did not plant and plow for God, how does God owe you anything? If bread come in consideration of labor performed, then God will not do to trust, for He does not always pay. It is this idea that cuts off prayer, and that cuts off bread. What would you think of service in church without prayer? But prayer is as much needed in the cornfield as in church. More knee work is the great need of both. God sometimes resorts to famine to show us that bread is not the necessary result of labor; for he often allows us to lay by our crops breast-high and dark with luxuriant green, and to congratulate ourselves, on having well performed our part. He allows us not only to exert, but to exhaust ourselves, and to say to ourselves, "Hands off," when further plowing would be an injury; and after all this, to show us that He owes us nothing, He rebukes the clouds and they fly far beyond the horizon; then the earth becomes as iron and the heavens as brass, and God sits in the brassy heavens and holds us in derision because we ruled Him out. He laughs at our calamity and mocks when our fear comes because we laughed and mocked at His providence and His SUSTAINING GRACE. Or He sends His hail, or His untimely frost or freeze, or a horde of His ravaging insects, or disease into our cattle, and in other ways we never dreamt of, He opens our eyes to see that after doing our best we are as dependent on Him as though we had done nothing. If the rain and sunshine stop when we stop we would not get the seed we put in the ground.

It is not in the power of men to make daily bread, not even a grain of corn, nor to eat it when made. Take God into partnership and fellowship, and He will work the forces and sources and resources of nature; sending His rain on the good and evil, and His sunshine on the just and the unjust. If your infidelity provoke the ire of a long forbearing God, He will show you on whom you depend. Who knows but in this very petition is the preventive of famines and shortness of crops. We ought to have learned this much from observation and experience; that after exhausting all our resources, we are still dependent for daily bread, and must wait on God for it. Brain and brawn may utterly fail; often have failed, and of themselves must always fail, Col. R. G. Ingersoll, the "no-God" fool, to the contrary, notwithstanding.

Even children with enterprising parents and sympathizing brothers and friends should ask their Father in heaven for bread; for these very friends, with all their thrift and kindly feelings are gifts of God, as well as the health and appetite of the children. How many children are destitute of all these! Go to the Orphan's Homes and hovels and learn that children are also dependent on God for all things. The homes and friends are all gifts of Providence. The children of the rich are as liable to disease and starvation and death as the poor. So teach them this.

BUT you may reply, If God GIVES these things, why does He not make the earth bring forth of itself as He did before the fall? Why does He require the horny palm of toil and demand the sweat of the face and then call it GIVING? I answer that this is just like God. His rule is to give more than we ask. We ask for Daily Bread, and He knows that we also need a vigorous appetite that we may the more receive, and the better enjoy it. Besides, daily labor saves from a thousand temptations which might rob us of our relish for bread. He knew how to make us receive more abundantly and joyfully. He appointed labor to give us a mastering digestion so we can receive more largely and frequently. Labor increases the demand, so God can increase the supply. God delights in giving. He would give more if He could do it without our injury. When he gives less, it is somehow for our good. God gives sleep, and rest, and bread, and then gives labor to sweeten it all.

And does not labor sweeten sleep and rest and bread? Because you labor, you must not say your hands have gotten you this bread. Many wear themselves out with labor and get no bread. You may lie on downy beds of ease and get no sleep. You may, like the comfortless spirit, go about seeking rest and find none. As afflictions, tribulations and death are in the category of God's gifts, so is labor, and it is a great gift, if rightly used. God gives the rest, the sleep, the labor and the bread; and because some receive these things who are not worthy, you must not say that God does not give them. We are all unworthy, yet God gives to us. If He would give only to the worthy, then they would be made proud, and we, the unworthy, would perish. This would leave no room for Grace, and all His blessings are of Grace. But one class is forbidden to eat, and that is the

idler. "If a man work not, neither should he eat." He has no right to eat, and can't eat without robbing others of the fruit of their labor and the sweat of their face, and without trampling the law of labor under foot. All such vagrants and vampires should serve their generation by falling on sleep, lest they marry and propagate their species. Let us labor as a preparation, and ask to receive, and thus make ourselves ready to give hearty thanks at the table. THAT'S THE WAY TO LIVE.

But there is another matter, intimately associated with this text, and tremendously important, in these times of greed and haste. We are not taught to ask for what we don't need to-day, nor for what we might need to-morrow; for to-morrow may need nothing but a shroud, a coffin and a grave. And we really don't need these, and many get none of them, and others desire none, not even a grave. Let each day take thought for the things of itself. By this divine philosophy the burdens of life are carved into manageable portions, so we can bear them without so much chafing and worry. DAILY BREAD suggests daily prayer. To-morrow will bring us ample opportunities to pray for the day's provender, if, indeed, we should need any. Let us pray for to-day, do for to-day, bear for to-day, and eat for to-day, and when to-morrow comes, if it should come at all, or come to us, we will have our shoulders empty, our hands ready and the work of the day performed. Oh, this haste to be rich How it pierces through with many sorrows, and drowns men's souls in perdition. The lesson heaven would here teach you, my brother man, and which we need so much to learn is MODERATION.

Never were those words so appropriate as now. Christ must have had this generation in mind when he taught us thus to pray. Go to the cities and the high-ways, yea, even the by-ways. Did you ever see such bustle and hustle, such hurry and worry, such flutter and flurry, such fidgets and frets, such dash and splash, such push and press, such rush and race, such splutter and scramble, such scratching and scraping, such dancing and prancing, such craving and crying, such eyeing and spying, such lusting and lying, such looking and longing, such wrangling and wrestling, such waking and watching, such hot-haste, pel-mel, slap-dash, full-tilt, break-neck heels-over-head sort of living. Destructive energy. Haste

making waste. Candle burning at both ends. Go slower, and you will do more, and live longer, and live better and happier, and be more useful.

Don't be so inconsiderate as to rush into the world with a hot and greedy pursuit after gain, as the only good, for like the rainbow, it may keep just far enough ahead to vex your fiery spirits. STOP this hurry and this worry. Curb your greed. Take time to eat, to sleep, to think, to pray, to serve others and your God; and God's word for it, and human experience backs it, you will come out better in the end, and you will go better to the end, than by burning up the journals of life with the friction of undue haste. Life consists not in the abundance of the things we possess. It is not all of life to live, and since all is well that ends well, I ask how is it with the man who lives in the disappointment of his greed, or the deceitfulness of riches, and then dies impenitent and unforgiven; tormenting himself in this life, and will be more so in the life to come. Contrast with him the poor saint in whose half-clad bosom there beats a thankful heart, and who, coming to his frugal board, the scanty bread of honest labor and daily prayer, calls forth up-streaming gratitude to his Father in heaven. To such "All things shall work together for good."

There is more happiness in hovel homes than in gaudy palaces. A rich man said, "They tell me I have millions, but I never saw it. I don't know as much about it as my secretary. I don't dress as fine as my driver. My appetite is poorer than that of the poor. Beggars beseege me at every corner. My wife keeps a cheap boarding house for our poor kin. I can't eat it, or wear it, or carry it with me. Solomon was right when he said that riches were vanity and a vexation of spirit. Agur was right when he said, 'Give me neither poverty nor riches, lest I be full and deny Thee, and say Who is the Lord? or lest I be poor and steal and take the name of my God in vain.'" Prov. 30: 8, 8. Blessed is the man who works and prays, and is then content with results.





## GRACE IN THE SOCIAL LIFE, OR HOW TO LET LIVE AND HELP LIVE.

**O**N this I beg for both your ears and all your hearts, while I notice lastly and briefly the SYMPATHY and CO-OPERATION to which the prayer pledges us. Give US OUR daily bread. When sin led us away from the Father our petition was, "Give ME the portion that falls to ME." But in leading us back to the Father, we are taught to recognize the wants of our fellow dependents. We must not say: Give ME MY daily bread, and let that man ask for himself, what is that to me? It was wicked Cain who asked: Am I the keeper of my brother? Bread is in the natural world, and for the natural life that we are all living; and we are all of one blood, and all dependent alike, and there should be SOCIAL fellowship as well as family, Christian and church fellowship. As he is the Savior of all men, and especially of those that believe: so we should do good unto all, and especially to the house-hold of faith. We should be like Him in our sympathy and supplication. He taught and showed us how to live in society as well as the family and the church. True, the Temple had its holy place where only priests could enter; and the Holiest of all, where only the High Priest could enter once a year. But let us not forget the great OUTER COURT as a part of God's Temple, where all Jews and Gentiles met and sacrificed together. And don't forget that we are all now living in this great OUTER COURT of God's temple, made without hands—"the true, of which the other was the figure." Here, with our common natural interests, we need give ourselves no concern about fixing metes and bounds to this common dependence. There is an ecclesiastical table, around which there are restrictions. To this we are all agreed, though we may differ as to where the restrictions should be. Our great exemplar first cast out Judas, "the leaven of malice and wickedness," and then with the elect eleven He sat down to His ecclesiastical table, leaving out even his mother. But don't forget that at other times He sat down to His providential table with publicans and sinners. And is there no lesson here for ecclesiastics to learn? Paul says, that if one called a brother is of known bad character, we must not seek to eat with him, lest we be thought to fellowship his character; but he said positively that he did not mean for that rule to apply to those of the world; for then we would have to get out of the

world. I long to attend a feast with only the morally lame, and maim, and blind, and deaf; not to confirm, but to convert them. We should sympathize even with a hungry dog, and should feed him though he deserve to be killed. And if a man deserves to be hung, and is condemned to be hung, let us feed him till he hangs. I anathematize the man who would starve even the meanest dog. Let there be fellowship in our common dependence, for as to daily bread, we are all alike dependent creatures, including the beast and the birds. Why, if the corn and grass should fail from our land, I am sure God would be pleased to have us include in our sympathies and supplications not only the piteous cry of widows and orphans, but even the famishing neigh of the horse and the mournful low of the hungry cattle. And certainly he would not have us leave out any of his offspring; and Paul, addressing a heathen audience, said: we are all the offspring of God. Luke, tracing the genealogy of Christ, took him back to Adam, the father of us all; and he said that Adam was the son of God, which links all to God. This "Fatherhood of God and Brotherhood of man" is a true doctrine in the natural but not in the spiritual sense. The obligations we owe to our family and the household of faith, should not detract from, but quicken the obligations we owe to all men whom we are taught to feed when hungry, even though they be enemies. "Given to hospitality," means: pursue strangers with good intent. In the next verse the word is translated "persecute," which means pursue with evil intent, while here it is pursue with good intent. WHO IS MY NEIGHBOR? Not the priest, or the Levite, though they were of the same faith and religion; and may have lived in adjoining houses. But the despised Samaritan, who administered to him in his affliction—HE was real neighbor to the man who needed more than a geographical neighbor. He needed a neighbor who had a neighborly heart and neighborly hands. Such we must love as we love ourselves.

Let us learn the lessons Christ so beautifully taught, and so faithfully exemplified. He fed all the multitude and healed all the sick that were in all their coast; and from the cross he threw out the bands of sympathy and supplication, even for the infuriated mob who were delighting in His agonies and mocking at His death. And in answer, God fed their bodies with bread and their souls with the forgiveness of sins. He fed and forgave

the murderers of His Christ. Amazing Grace! Sustaining Grace! Saving Grace! Sovereign Grace! And this is for our imitation; for He says, if thine enemy hunger, feed him; and if he thirst, give him drink; and pray for those who despitefully use you and persecute you. It is high time we were learning this lesson better. These broken bands and bones should be reknit, for the nations of earth are already honey-combed with UNIONS; yea, but they are unions against unions, and that means disunion and disruption, and distraction, and destruction. Social and professional disfellowship is everywhere rampant. It begun with the rich, who employed God's poor at wages that barely kept their lips above the devouring waves of poverty; and that ground their faces with toil, until the likeness of our common humanity was almost worn off them. The just wages of these laborers, kept back by fraud, cried, and these cries entered into the ears of the Lord of Sabaoth; and now trouble has come upon us like a flood. Instead of the poor and the rich meeting together, fellowship is broken, and they snarl and snap at each other as though they would work their mutual destruction with greediness. Christ has been threatening for a score and half of years to withdraw his intervention from between the rich and the poor, and thrice woe will be the day when He executes His threat. The poor of this world will always be in the majority and always have the power, and while Christ restrains, they will continue to pass your fragile locks in the darkness of night, and though pinched with wolfish hunger, they will leave your substance undisturbed. But when Christ withdraws his mediation, then will "let slip the dogs of war," and multitudes of Lazureses with wolfish hunger and aggravating pains, will tear the fine linen, and leap the sumptuous table of every God defying Dives. The sinewy grasp of the bony hand of want would clutch the pampered throat of luxury. These things ought not to be, and the preventive, if not the remedy is found in this text. No king or queen ever wore a crown or royal robe that was not the work of poor men's hands. Let us pray for one another and co-operate with one another, and peace and prosperity will fill our hovels and palaces. It is proper to reprove and rebuke, and especially to exhort, but the time for condemnation has not come. When Christ said to the woman: "Neither do I condemn thee," He did not refer to her business, for He tried to convert her from it, saying: "Go, and sin no more." In nine cases out of ten, poverty is censurable, but

let us take care, lest we condemn the poor while we censure his poverty.

Giving to the poor is lending to the Lord, especially when we give them the bread of life. Since it is more blessed to give than to receive, God gives to some, that they may give to them that need. He lays up abundance in some of your houses, as convenient commissary stores, and makes you his stewards, and tells you to dispense it for him, as there may be need; and that he will return it to you in good measure, heaped up, shaken together, pressed down, running over; and woe to him who withholds the surplus entrusted to him for charitable and benevolent distribution. When we learn to work together and pray for one another; and to help the infirmities of the weak; and to bear one another's burdens, then will the wilderness blossom like the rose, and peace and prosperity will crown our days. "United we stand, divided we fall," is as true in society as anywhere else. O, ye Christless men! Hear me when I say: yea, assert that there is no country or community you can afford to live in where Christ has not been named. He is the Mediator and Reconciler of men with men, as well as men with God. When he fails to make reconciliation with men and casts, classes, colors and races, and trades, and sections, and nations; when His work is refused and He departs from the service of this worldly sanctuary, as he seems now about to do, and the latter-day prophecies seem to declare He will do, then the seventh seal will open, and the seventh trump will sound, and the seven last thunders will shake the world. Then the seven angels will go forth and pour out the seven vials of wrath upon the earth, and grievous sores and divers diseases will fall upon men and beasts and vines and trees and all that contribute to the sustenance of man; and three unclean frogs will go forth out of the mouths of the Dragon, Beast and False Prophet, which are the spirits of devils; and they will gather the whole world together to the great battle of God Almighty. Then nation will rise against nation and kingdom against kingdom, and the cities of the nations will; friendships will be finally and forever broken, and there will be no more training except for war. Then our days of feasting and thanksgiving will give way to fasting and sackcloth and ashes. Reject not this King of Salem, which is the King of Peace. Let us learn this sweet doctrine of Sustaining Grace in providence, and scatter the glad sunshine into desolate hearts and twines;

and teach men that Christ is the savior apt the body as well as the soul, the savior of society as well as individuals, a savior for this time as well as the life to come. For this purpose he was human as well as divine. Having suffered like us in all points, he is a faithful High priest, and knows how to sympathize, especially with those that hunger. Of all that came to him while in the flesh, not one did he turn away empty, still he is the same today, yesterday and forever. I deny that Christ is for the saint and not for the sinner. Indeed, he came to save sinners; to seek sold to save the lost. HE ate with publicans and sinners. He is as ready to save from the ills of this life as that to come. This is Grace in Providence—the Grace that reigns. If he would permit, the devil would do to us all as he did to Job and also for final and eternal deliverance; and surer than the shining sun, moon and stars will there be plenty in the land, and enough to spare for the poor and disabled and distressed. This is the solution of our temporal and social troubles. Be assured that, "In some way or other, the Lord will provide. It may not be my way, it may not be thy way, but yet in His own way, the Lord will provide. At some time or other, the Lord will provide. It may not be my time, it may not be thy time, but yet in His own time, the Lord will provide."

"Despond, then, no longer, the Lord will provide.

And this be your token:

No word He has spoken has ever been broken,  
The Lord will provide."

Thank God for such Amazing, Restraining, Sustaining, Saving, Sovereign Grace. Here is the rule for us to live by and the fruits:

Phil. 4:

4 Rejoice in the Lord always: and again I say, Rejoice.

6 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ.

Hang this scripture up in the home. Let all see that they and the others memorize it. It tells us how to live. If all should live by that rule, then we would have a heaven upon earth. If God gives some of this without the asking, why not ask and get it all? Our Father, Give Us Our Daily Bread! Work as though all depended on yourself; pray as though all depended on God; lend a helping hand to your neighbor and include him in your daily prayers. That is the way to Live, Let Live and Help Live.

## FORGIVING GRACE.

Mat. 6:12—"FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS."

**T**HE words: "Freely Forgive," in Luke 7: 42, is Karizomai, the verb form of Karis-grace. It is also translated, forgive, in Luke 7:43; 2 Cor. 2:7, 10 (three times), 12:13; Eph. 4:32 (two times; Col. 2:13, 3:10 (two times). It is translated "Freely Give" in Rom. 8:32; 1 Cor. 2:12, and other places where it is translated gave or give, it should be *freely* gave or give. So Forgiveness must be on principles of Grace, and if of Grace then not of Work. Forgiveness is in answer to penitent prayer, but that is only a necessary preparation to receive and not at all the ground of merit. Penitent prayer for forgiveness must renounce all self-merit and plead only the sin-offering of the Lamb of God, which alone can take away sin. Prayer is not a legal condition to obtain, but a condition of mind and heart to receive, on the basis of unworthiness. It is necessarily connected with prayer as in the text and uniformity so stated. See Gen. 50:17; Ex. 10:7; 32:32; Num. 14:19; 1 Sam. 25;28; I Kings 8:30, 34, 36, 39, 50; 2 Chron. 6:21, 25, 27, 30, 39; Ps. 25:18; 32:5; Dan. 9:19; Amos 7:2; Matt. 18:30; Luke 11:4; 17:3, 4;23 :24; Acts 8:22; I John 1:9, etc. There can be no forgiveness apart from repentance, confession, and prayer. Forgiveness and salvation must be sought by prayer. Luke 18:13; 23:42, 43; Acts 2:21; 9:11; 10:31; Rom. 10:12, 13, etc.

Those who need prayer the most, pray the least; but He who needed prayer the least, prayed the most. He came down the ages praying; He passed through the world praying; and now He is gone into the heavens; "He ever liveth to make intercession for us." He has engaged more in prayer, won more by prayer, and knows more about prayer, than all the saints in all ages. With such experience and wisdom, he was able to comprehend the widest range, and to compress in the fewest words, all that can, or need be taught on the subject. The instructions in this prayer are brief as to words but exhaustless as to meaning. It has marked brevity, perpetual unity, and boundless and inexhaustible variety. The combined wisdom of all theologians can't exhaust it, yet it fits the lips of childhood's first devotions. It expresses the wants of all men in all ages,

and gives free access to every impoverished and famishing child. Millions have fed on it, yet its fullness and richness and sweetness are undiminished. Time and change and use only bring to light newer discoveries and richer stores. Like the sun that gladdened and vivified every mountain and forest and field in the most ancient of days, and with undiminished freshness is gladdening and vivifying those places to-day; so this is, and ever has been, and ever will be as full to the utterance of want, and as satisfying to the aspirations of hope as when first uttered by the lips of omniscience. It unlocks every store-house of the Father's wealth and assures a welcome to all who may knock in need. It has given more comfort to the afflicted, more strength to the weak, more hope to the despairing than would have resulted from the ministry of angels and the spirits of the just made perfect. By it, sorrows are stanch'd, grace conferred, and help obtained in time of need. By prayer, all our wants and requests are to be made known unto God. It was intended for all men in all ages, "without difference between Jew or Greek, for the same Lord over all is rich unto all that call upon Him," By prayer, Elijah shut up heaven so that it rained not for three years and six months. Prayer opened the windows of heaven again and brought down the copious rain. Prayer moves the hand that moves the world; it moves the arm that moves all worlds. Omniscience can't improve it, omnipotence can't resist it. Nothing is impossible to believing prayer. Prayer recognizes fatherhood with God and brotherhood with Christ. It was Christ who taught us to say "Our Father," that is, your Father and My Father. This unites the petitioner to Christ first, and then jointly to God. By prayer, His name is hallowed, His kingdom is welcomed, His will fulfilled on earth as it is in heaven. Prayer secures daily bread, forgiveness of sins, victory in temptation, and final deliverance from evil and the evil one. To learn this lesson well, to "know how to pray," and "what to pray for as we ought," is greater gain than to possess the sun, the center of light, the air, the element of life, the earth, the mother of wealth. "LORD! TEACH US TO PRAY!"

The other petition taught us to come in our *want* and ask God to give; this to come in our guilt, and ask God to forgive. This prefix "for" reverses the meaning, as in bid, forbid; get, forget; bear, forbear; seek, forseek or forsake; swear, forswear; give, forgive. The other petition asked God to



give something to us; this, to take something from us. This true idea of forgiveness is seen not only in the scapegoat, which bore away sins but in plain language, "Behold the Lamb of God that TAKETH AWAY the sin of the world." "For this is my covenant unto them, when I shall TAKE AWAY their sins" "It is impossible for the blood of bulls and goats to TAKE AWAY sins." "And you know that He was manifested to TAKE AWAY our sins." So forgiveness takes away sin from the quickened conscience. Heb. 9:9, 14; 10:2, 22.

Numerous are our wants, complete our dependence, bringing us day by day as pensioners, with the oft repeated cry of give, give; but greater is our guilt, and greater the need that He should TAKE AWAY. We ask Him to bestow that which is good and to take away that which is evil. We have sore wants, but sorer guilt; we are great dependents, but greater culprits; and it is better that He should give us nothing at all, than that He should fail to take away. Though He give us no bread, no friends, no continuance here, yet are we unspeakably blessed, if He will only take away our sins. If He give all and not forgive, then we are fattening like the stalled ox for the day of slaughter and for the descending ax; and the blessings He gives in answer to the other petition are but as the tufts of grass which the fatted ox feloniously snatches by the road-side as he is being unconsciously driven to the shambles; or like the fragrance of the rose that cheers the doomed culprit on his short journey to the gallows.

Should heaven give us all it has to give, daily bread, friends, honor, fame, health, wealth, long life, aye, abundant entrance into celestial courts; ingress into the heavenly Jerusalem, with its jasper walls and pearly gates and golden streets; where no night is; where all darkness is dissipated by perpetual streams of light from that countenance that outshines the brightness of the sun, and what more can heaven give? Yet, giving all this and all else, we would then be wretched, and miserable, and poor, and blind, and naked if our sins be not taken away. All things are nothing if sins are not forgiven.

No intelligent leper would want to remain in the parlor of his marble mansion, exposing his family to his contaminating touch. Naaman was

honorable and wealthy and refined, but he was a leper, and no price was too costly for a cure.

Now think, if you can, of an unforgiven sinner in heaven. Angels and spirits of the just made perfect would fly from his contaminating touch. The all-searching eye would pierce through his polluted soul. There would be the crucified one whom he persistently rejected. He would then see the great salvation which he neglected. With a nature unrenewed, and sins unforgiven, he would greatly feel his need, and would then begin his cry of give, give. Give me rocks and mountains to fall on me and hide me from the face of Him that sits on the throne and from the wrath of the Lamb. Give me banishment, quick banishment from this place of glorious holiness. And who knows but he would ask for a hell with its unquenchable flames and undying worms, that has tortured mind and conscience might be diverted from spurned mercies, and from a rejected crucified Savior. He would cry for banishment, and quick deliverance from that place of glorious holiness. So who knows but in mercy, God anticipated the need of the unforgiven sinner, and prepared for him a far-off hell, where His holy eyes never look, and where His scorned mercies never go. O God, though thou fail to give, yet fail not to forgive.

Our wants are comparatively few and our petitions for temporal blessings should be limited, both as to time and quantity. Hence it is "Give us this day our daily bread." This day is all God has given us, and all we really need is enough to carry us through it. It is presumption to ask God for tomorrow's bread, for we don't know there will be a to-morrow, and especially for us. In all this comprehensive prayer, and in all this comprehensive Book we are nowhere taught to ask for time. We don't know that we will need any more time than to-day, and we don't even know what any day will bring forth. There was a tomorrow that brought David a fearful fall, that found him a murderer and adulterer. That caused God to hide his face for years. That left his spirit in the drought of summer with no water of life to quench his spiritual thirst. That made him cry, "Against Thee, and only Thee have I sinned and done this evil in Thy sight." "How long, O Lord? Wilt Thou hide Thy face forever?" There was a to-morrow that found Peter a coward, and traitor, and liar. There was a

to-morrow that made Job wish he had never been born. And so it may be with us. Sufficient unto the day is the evil thereof.

Nor should we be anxious about to-morrow's bread, for then we may loathe even the smell of food. Why do a thing to-day that we may repent of to-morrow? It is unwise to pray for to-morrow's bread, and when to-morrow comes, pray for it to be taken away. In this we see the wisdom of one greater than Solomon in the saying, "Be not anxious for to-morrow, for to-morrow will have anxieties of its own." This is true in regard to our wants, for they are really few and fleeting; but in regard to our guilt the case is changed. We are not taught to 'pray: forgive us this day our daily sins. The wants of yesterday passed away with the day; but not so with the guilt; it follows us on and it follows us forever. Forgive us our debts is the prayer; our debts of to-day and of yesterday, yea, all of the debts of all our lives. So "daily bread " respects the present; forgiveness of sins retrospects the past; victory in temptation prospects the future; while deliverance from evil and the evil one anticipates the end and sets our feet on the shores of eternal deliverance.

Another thought, ever to be remembered and never to be forgotten, is that in prayer there are two parties, one to utter it and one to hear it, and we must have due regard to Him who hears. We must not be so full of our own interests as to forget His. Indeed, we are taught in this arrangement to give first importance to the stupendous affairs of Him whose audience we invoke. First there is the paternal character, "Father," implying the filial relation of the suppliant; then our fraternal relation to Jesus Christ, "Our," for we go in His name as well as by His instruction. Our Father means my Father and your Father. We must next hallow His name, and this means not only a desire for that name to be sanctified in all the earth, but especially by the petitioner. After this pause for worship, we begin the petitions. And first and foremost we pray for His kingdom to come, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts, 3:21, and I Cor. 15:23-28.) That will be the glorious time when the last four petitions will not be needed. We next ask that that reign may begin now in the hearts and lives of men who will desire now to do His will, even as it is done in heaven. Thus, having committed

ourselves fully to the interests of the Divine throne as a child ought; having joined the conquering army to help bring this to pass, we can then hope to engage the Father in our little affairs while we are in His service, namely, daily bread, forgiveness of sins, victory in temptation, and final and eternal deliverance from want, wickedness, and weakness. If we would engage Him to become all things to us, let us engage ourselves to become all things to Him. Let the children walk in the Father's train if they would share in the conquest of the Avenger and Ransomer.

This order is not to be forgotten or forsaken. If we cannot honestly preface our personal wants with the greater matters of Him who hears, and from whom we are to receive, let us not trouble Him with our infinitesimals. If His infinite affairs are not worthy of our concern, how can we hope and how dare we ask for His interest in our affairs.

The present petition brings us to a concern for our past life, yea, to a reckoning of our indebtedness to the Divine throne—OUR DEBTS. In these bankrupt days we have imbibed loose notions in regard to debts. You have seen men play fantastic tricks before high heaven; go head and ears in debt and then pay the creditor with a bankrupt notice. But you can't bankrupt on God. Under the old law He required all debts to be paid though you had to sell your wife and children, and even yourself. We must not think that our modern bankrupt legal devices are palliated by high legal authorities, for that makes them a greater stench in God's nostrils. The debts we owe Him must be honorably disposed of. His righteous law will grasp our throat and demand that we pay the uttermost farthing, and if we pay not, He will deliver us to His sheriff, the devil, and he will put us in the prison of hell, and there we will remain till the whole debt is paid.

There has been much speculation as to the duration of the punishment of the wicked. How long will it take for one to pay the debt due to the violation of God's law, by suffering the penalty due? Here we have the data from which we can calculate. But we must remember that all debts are cumulative, that is, they bear interest. The Lord as well as man has joined the interest to the debt, and let not man put them asunder. The man to whom he gave five talents brought back ten on the day of

reckoning, both principal and interest. So of him who received two. But he who received the one talent, tried to settle without the interest; but this was not just, and the creditor was reckoning on principles of justice, and justice never compromises. So he took the talent from him and gave it to him who had ten talents, and commanded the close servant to be cast into outer darkness where there is weeping and wailing, and gnashing of teeth. Now the kingdom of heaven is likened to a king that would reckon with his servants, and he found one that owed him "six million pounds." (Twentieth Century Trans.) This makes thirty millions of dollars. How long would it take a man to pay this amount if he had nothing to pay, and cast into prison so he could not pay, with interest accumulating and compounding from year to year? In other words, how long would it take thirty millions of dollars at compound interest, or any other kind of interest and at any rate of interest, to amount to nothing? He must stay in till he has paid the last farthing, for the last is as much due as the first, and justice requires that the last as well as the first be settled, and our king will reckon on principles of justice, not a tittle of which will fail till the uttermost is fulfilled.

If those under law would pay any they must pay all; and if they fail in one point, they are guilty of all. If one should keep all the commandments of God from his youth up and lack only one thing, it would be impossible for him to be saved. "Cursed is every one who continues not in all things written in the book of the law to do them." Every sinner is under that covenant of works and if of works it is not at all of grace. There is no compromise hinted at in all God's word. No messenger from heaven has ever said, "If you pay a part, God will forgive the balance. Not even the devil would dare insult divine holiness and justice with such a foul proposition. That was left to man's devising, because he has so little sense of discernment. We must either pay all, or He must forgive all. One is according to law, the other according to grace. If it be of grace it must not be at all of works, else grace is no more grace. If a man say circumcision is necessary to salvation, and then be circumcised, Christ can profit him nothing. That would be falling away from grace, and making it all together by works of law, and if a law had been given that could give life, verily, righteousness would have been by law, and Christ need not have died. If

the perfect righteousness the law requires could have come by our obedience to law, then Christ died in vain. But don't forget, the debt must be paid. It must be honorably disposed of. There are but two ways proposed or possible; one for the debtor to pay it, the other for the surety to pay it and the creditor to release the debtor. He demands all or none; he forgives all or none. When he forgives all it is on the ground that another pays it, even to the last farthing. These are the two covenants, the only two having respect to the forgiveness of sins. Choose ye which ye will accept. It is graciously left to your choice. But choose wisely; choose now, before the day of reckoning comes, for Death will put you in prison to await the verdict of a just judge. Shall it find you under law or under grace? Not both, not both! O man! be not deceived, for God is not mocked. You must stand for yourself, or another must stand for you who is able. The law was given by Moses, but grace and truth came by Jesus Christ. But let us further consider the gracious words of instruction that fell from His lips of grace concerning prayer, especially for the forgiveness of sins. In His great compassion He put the very words in our mouths that are to prevail at a throne of grace. He teaches us first that our sins are debts. Secondly, He teaches us to acknowledge the debt, "our debts." Thirdly, our inability to pay the debt, "forgive" our debts. Fourthly, He insists that we be never without the receipt, "As we forgive our debtors." This receipt will never be called in question by saint or sinner.

The first great difficulty is to convince the sinner of his indebtedness to God. Sin is here called a debt doubtless to convey the idea that our non-recognition, or forgetfulness of it does not cancel, or annul it. The cancerous mortgage may be forgotten, yet it eats none the slower. The day of reckoning will come, and the demands must be met, whether we think of it or not. Our denial of the claim will not absolve us. We are indebted to God for His law as well as His grace; for the law was ordained to life, and intended for our happiness. If we should walk by that law, all things would go well with us all the days of our life. Deu. 6:24, 25; 11:13; 30:8, 9; 30:19, 20; 32:46, 47. So adapted is this holy law to our happiness, and so devoted was God to our highest interest, that in destroying our happiness by transgression we sin against God. Besides giving us these rules for right living, worth more than all the gold and

silver, He has also given us all other things richly to enjoy. What are they worth? We cannot reckon or number these blessings "freely given to us." Even air and water, the most common and abundant, are more precious than gold, yea, much fine gold. We may live without the precious ores, but not without these. Then see how wonderfully he has made us. What would we take for the members of our body? We would not sell even the least, whose functions are not known, fearing its importance is indispensable to life and happiness. And what would you take for the faculties of your mind? What is reason worth? What is memory worth? What are the relations we sustain to others worth? To mother, father, brother, friend, society, country?

What would you give for the enjoyment of these if banished to a desolate island? Then what are the blessings of salvation worth so freely offered in the gospel of Christ? These are all freely offered and freely given. No good thing would He withhold. Is there no law of reciprocity? How much owest thou thy Lord? Have we recompensed Him for the least of His favors? Did we not rather spend our time in forgetfulness and unthankfulness for these things? Yea, did we not spend our time and talents, and strength of body and mind in trying to offend and insult the the giver of every good and perfect gift? We blasphemed His name, and defied His authority. Sinners every moment reject His Son crucified for them, and trample His blood under their feet. So mad have they been all the days of their responsible lives that they have worked out their own destruction with greediness, that they might offend their gracious benefactor. If man should give and offer to them what God has, what would be their obligation to him? And if they were to treat such a man as they have treated God, what would be their just deserts? If they returned him nothing but evil for good, and hatred for love, what should be done to them? Would not their unpaid debts constitute their sins? They say by all their actions of their lives, and actions speak louder than words, that they had rather be a servant of the devil than a child of God. That they had rather have the damnation of hell than to be saved. That they had rather be a child of wrath than a child of mercy. Oh, what sinners are these debtors! God has a mortgage on their souls that can't be canceled by forgetfulness or indifference. Not only have they done nothing to diminish

the debt, but they have done all in their power to increase it, and to aggravate their condition as debtors. They try to exhaust the patience of their creditor by provoking 'Him to wrath and defying the execution of His law.

But look at it from another standpoint. Our debts are our sins, and sin is a transgression of law. Now which of God's laws have we not transgressed? Remember that Christ laid the line and plummet to the heart. By this rule how do we stand under the law? What law have we kept? Has there been a moment of our life that we kept a law of God from the heart? And He requires that we keep not only one law for one moment, but that we keep every law for every moment, and cursed is everyone who fails in a single point. Christ told the Pharisees who kept the law in the letter that they could not escape the damnation of hell. Did we ever, from our heart, for one moment, love our neighbor as ourself? Did we ever for one moment love the Lord, our God with all our heart, mind, soul, and strength? But the law requires us to do this every moment for time and eternity. How do we stand under the law?

But see how this debt accumulates. Just so sure as the righteous will continue righteous after death, so sure will the wicked continue in wickedness after death. Those who love and serve God now, will love and serve God then; and those who hate and rebel now will do so then. The final sentence will be, "He that is unrighteous let him be unrighteous (yet more); he that is filthy let him be filthy (yet more); he that is righteous let him be righteous (yet more); he that is holy let him be holy (yet more)." The words "yet more" is the marginal reading of many translations and commentaries. "Evil men and seducers will wax worse and worse," and we may add forever and forever. In Rev. 20:3 we see satan cast into the bottomless pit for a thousand years, and further on, he is loosed again and he went up on the earth to deceive the nations again—the same devil he was before. He was a liar from the beginning and will be to the end. And so of his children. Just so sure as there will be sinners in hell, so sure will there be sinning in hell. Men nor devils will never get rid of moral obligation. In hell all restraints will be taken off. Now tell me, how long will it take the sinner in hell to pay his debts to God



by suffering the penalty due, and he without restraint sinning all the time; with interest accumulating? It will take exactly the same time that is required for thirty millions of dollars, at compound interest to amount to nothing. Now sinner, will you not acknowledge the debt? What strange sinners you are. Sinners in heathen lands acknowledge their debt, and the universal offering of costly sacrifice is their poor effort to discharge it. But sinners in gospel lands offer no sacrifice for sin, They do not want even to acknowledge the debt. And yet they are the greatest sinners in the world because they reject the offering God has made for their sin, and spurn the overtures of His mercy. If Capernaum was worse than Sodom because of advantages, then sinners in gospel lands are greater sinners than the heathen who know not God. Those were wicked sinners that crucified Christ, but those are worse who reject the Christ crucified. Oh, how their debt is increased by the offering of Jesus Christ once for all. If you are now convinced of this debt, will you not ACKNOWLEDGE it?

Then secondly, you must acknowledge your INABILITY to pay it. How can you pay one farthing of it? Reformation can't pay past debts. Nor can reformation prevent future debts. The blood of bulls and goats can't take away sin. Nor can the fruit of the body make atonement for the soul.

As you cannot answer the just demands of the law in the future, so you cannot perform works of supererogation to compensate for the past. Then you are undone, and helpless. God foresaw all of this and prepared a way of escape. He has made the sacrifice that can take away sins. He offers you a check on the cross, and that pays the debt, yea all the debt you owe. And He offers it freely; "for to him that works, the reward is reckoned not of grace, but of debt ; but to him that worketh not, but believeth on him that justifies the ungodly, HIS faith is counted for righteousness." You must not come with a price and ask God to give you a credit on account, but acknowledge your inability, and ask him to FORGIVE the debt, as you accept the settlement your surety has made for you. Now if sin has revived in you and you feel convicted in your conscience, then cry: "God be merciful to me, a sinner ; and and ask it in faith, and you will feel the burden roll away; and like the woman who was a sinner, you will have peace, and in a new-found love you will want to

kiss, and anoint the Saviour's feet; or like the Publician, you will go your way justified, and satisfied. The word translated "Forgive" is oftener translated "Leave" and "Left ": so your sins will leave you, never to come back to trouble you again. It is also translated "Let alone"; so your forgiven sins will let you alone. It is also translated "Forsake," so your sins when forgiven will forsake you. God will tear up the account, and cast it in the bottom of the sea, It is also translated "Deliverance", and Liberty, so where remission is, there are also deliverance and liberty. It is also translated "Remit." When you take an appeal to a higher court, and it finds an error, the case is remitted, or sent back. Now since without the shedding of blood there is no remission, your moral and legal accusers, if they should appear against you even at the great assize, would be referred back to the first trial at Calvary, where judgment was passed and justice was satisfied. For where remission of sins is, there is no more need of sacrifice to take away sins. In the cross is not only redemption, but sanctification, forgiveness, justification and propitiation; this, with the atonement and intercession continuing ever in the holy of holies is all the surety we need. Forgiveness includes all these, and more than eyes have seen, or ears heard, or heart conceived. Christ, knowing our guilt and need, put the very word into our mouth that we need—FORGIVE us our debts, or sins. There is no other way but for Him to take away.

Lastly, let us consider the RECEIPT "as we forgive our debtors." A sense of forgiveness begets the spirit of forgiveness. Hence the spirit of forgiveness becomes the sign or proof, and from thence the idea of credentials which I here prefer to call the receipt. The sense and spirit of forgiveness are so closely related, each being often put before the other, that they seem to be not only mutually dependent, but interdependent. The text and context with Matt. 18:21-35, and Luke 6: 7; 11:4 put the spirit first; while Eph. 4:32, and Col. 3:13 clearly put the fact or sense of our forgiveness first, as the ground of our exercising it to others. But Luke 17:3-4, and II. Cor. 2:5-11, etc. clearly make repentance and confession the grounds of forgiveness in both cases. I interpret this as follows: The sense of forgiveness in the first instance is first, and that being accompanied with regeneration, the spirit, and the duty of forgiving our debtors is established. So that in after life, when we ask God to forgive us, we

bind ourselves to the divine rule established in the beginning of our forgiven state. Indeed, God bound us to that rule for the future of our lives. If our brother or fellow-man come to us as represented in Matt. 18:23-35 and Luke 17:3-4, and we forgive not, then God will not forgive us. This does not mean that our salvation depends on our forgiving others, but our forgiveness depends on it. The Law Goat slain and fulfilled in Christ is for our final deliverance from sin. That satisfies the law, but the Scapegoat comes in to satisfy our conscience. Lev. 16:7-10, 15, 20-22, 34. In John 8:9; Heb. 9:9, 14; 10:1-4, 22 we see there is trouble in the conscience, and forgiveness is taking away this trouble. An illustration of this is seen in II. Sam. 12:9-14, with the fifty-first Psalm. David did not lose his salvation, but his guilt stung his conscience. and God let it sting for years before He forgave, or took away that trouble from his conscience. And so will He do with us, if we forgive not. See also Gen. 50:14-21. Joseph's brethren were troubled in their consciences for years, but Joseph forgave them. Forgive AS we forgive may bind us to a rule as well as a fact. When we forgive we must not embalm and bury for preservation and future use, but bury out of sight and forever, as that is the way we want God to forgive us. A receipt does not imply a forgetfulness of the transaction, but of the claim. It means the claim is settled, and that forever. This spirit of forgiveness is a valid receipt always and everywhere. Brother, are you forgiven? Have you settled your account with God Show your receipt. It must read: On confession and repentance, I forgive all who trespass against me, as I wish God, on my confession and repentance to forgive me. Nor will I wait for him to come, but will go, and if necessary will take others to help convince him of his wrong. If I or we succeed, I have gained my brother; but if not, I will ask the church to judge between us. And if he will not hear the church, then the case is decided and he is no longer my brother and the rule is no longer binding. Matt. 5:23, 24; 18:15-35, with Luke 17:3-4 taken together constitute the rules governing all cases. Read also Eph 4:30-32, and Col:3:12, 13.

The word for grace is karis. The verb is karizomai and is translated "freely forgive " in Luke 7:42. The same word is translated "forgive" in Luke 7:43; II. Cor 2:7, 10; 12:13; Eph. 4:32, twice; Col. 2:10; 3:13,

twice. It is translated "freely give" in Rom. 8:32; I Cor. 2:12; Gal. 3:18. If God imputes our sins to Christ, and He put them away by the sacrifice of Himself, then God can in consideration of what Christ did, freely give us absolution or freely forgive, our own repentance, seeking, etc. having no merit or purchasing power in themselves. I was not forgiven because I repented, etc., but because Christ became my substitute and I accepted Him as such. This is the only way and only hope. He saves because we trust in Him. Ps. 37:40.

"Show pity Lord, O Lord, forgive;  
Let a repentant rebel live:  
Are not thy mercies large and free?  
May not a sinner trust in Thee?  
My crimes though great, cannot surpass  
The power and glory of thy Grace;  
Great God, Thy nature knows no bound,  
So let forgiving grace be found.  
Oh, wash my soul from every sin,  
And make my guilty conscience clean;  
Here on my heart the burden lies,  
And past offenses pain my eyes.  
My lips with shame my sins confess  
Against Thy law, against Thy grace;  
Lord, should Thy judgment be severe  
I am condemned, but Thou art clear."

## SAVING GRACE AND FAITH.

**T**HE DIVINE SIDE.—By Grace have you been saved, through Faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. Eph. 2:8-9. And if of Grace, then no more of works, else Grace is no more Grace. Rom. 11:6.

**THE HUMAN SIDE.**—Therefore it is of Faith that it might be of Grace. Rom. 4:16. Both illustrated in THE THREE CROSSES. Text Luke 23:42, 43. *"Lord, remember me when thou comest into thy kingdom.*

*43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."* (Read Matt. 27:37-46; Mark 15:24-34; John 19:16-18; Luke 23:32-43.)

Example is better than Precept, because better understood. Hence, the Bible abounds with this kind of teaching. In discussing this subject therefore, I have selected the most wonderful example of Saving Grace. Not so noted, but more remarkable even than Paul's conversion in two important features. Paul was a great moralist before his conversion, doing always as he verily believed God's service. "As touching the righteousness that was in the law, he was blameless." But in the example I have chosen to illustrate Saving Grace, the very opposite was true. The law that would justify the one should crucify the other, as they themselves acknowledged. He was not only without legal righteousness, but full of iniquity. In morality before conversion they were the antipodes of each other.

Again, Paul's life after conversion was full of gospel righteousness. He was "saved by grace, through faith, and not of works," as he said, but "unto good works, which God before ordained that he should walk in them," and which he did.

Yet, both his legal righteousness before conversion, and his gospel righteousness after conversion, are considered by many as procuring causes, or at least, contributing causes to his salvation by grace. But this can't be done for our subject, for he had neither. There were no good

works of any kind before or after conversion to mix with his "salvation by grace," hence it is an eye opener, and ought to be a mouth stopper. It becomes us, as searchers after truth, after "the way of salvation," to search diligently into the records and be sure we have all the facts concerning the character of this sinner, "saved by grace," and without works.

The circumstances of this case of conversion are amazingly significant and appallingly sublime. As I could not rightly discuss Saving Grace without due respect to Sovereign Grace, I have named my subject THE THREE CROSSES, in which arrangement we find the whole gospel of salvation and damnation illustrated. The gospel we are sent to preach is not only "the power of God unto salvation to everyone who believes," but also of "damnation to every one who disbelieves "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? II Cor.2: 15,16.

Paul's conversion was a great event, yet not spoken of by the prophets. But this man is referred to in Isa. 53, and the circumstances of his conversion is spoken of by all the prophets and types from Abel down. Indeed, the rays of Divine light streaming forward out of the Old Scriptures and pouring backward out of the New, find a focus on Mount Calvary; and amid the awful splendors of that scene we see erected THREE CROSSES, and on those crosses three characters, the only three representative characters ever in human flesh; the sinner lost, the sinner saved, and the Savior of sinners mid-way between the two; and this being the point of attraction, and the place of illumination, we may reasonably suppose that a lesson is there taught that is worthy of our most serious consideration. Let us then undertake the study of the lessons of these Three Crosses, and especially that part of the lesson which fills heaven, and should, and will fill earth and the universe with adoring wonder—THE SINNER SAVED BY GRACE, THROUGH FAITH, AND WITHOUT WORKS. The lesson of the other is short and sad, and quickly told. Let us then eliminate from the text, all questions pertaining to the kingdom—what it is; how, and when it will come; what, and where is paradise; and confine ourselves for this time, to the simple prayer of this dying thief, with the

gracious answer of his dying Lord. The one is certainly the prayer of a sinking soul for mercy; the other is certainly the answer of salvation.

Should the grand historic events of the ages be made to pass in panoramic view before our wandering eyes, this one scene would appear supreme in importance, and superlatively pregnant with blessings. That scene could not fail to fix the enraptured gaze; and as the secured and portending blessings would be unfolded to the inquiring mind, the thirsting heart would cry out for a continuance of the vision, that it might not cease to drink of its fullness forever. The great omniscient God who controls all events, whether general or particular; who from the very beginning, took His own omnipotent pen, and with determined and unerring hand wrote all the words, and crossed all the t's, and dotted all the i's, in the providence of his elect, even to the numbering of the hairs on their heads; that God what every word and every act is so full of benevolent design for the children of His grace, and who is so jealous for His own immaculate glory; such a God, on such an occasion as that, the event of all events in the world's history, would not simply have determined, but would have predetermined when, and where, and how, and by whom, and with whom, and for whom His Son should die. Nay! He would not allow a circumstantial detail without stamping it with His own almighty fiat. He stood hard by the cross, clothed in all the fullness of power, having decided what should be and what should not be done. Look at those dejected disciples, and heart-broken women standing afar off from the cross. They are fearing lest the course of events will get loose from the almighty grasp; fearing lest the tide of human passion will flow too high, and lest the powers of hell will prevail.

How is it they have no faith? for these could have no power at all, unless it were given them from above. They are disappointed in seeing Him led like a lamb to the slaughter, and he in submission opens not His mouth. Their hopes fade as they see the nails piercing His hands and His feet. Their faith falters as He is being lifted up, and His cross plunged into its socket of rock. Oh, slow of heart to believe all that the prophets had written. Did not God mention all these details in His record of future events, ages before? Did not the prophets tell of the garden scene, the

mock trial, the sentence, the place of execution outside the gates, the humility of His Son, the piercing of the nails, the lifting up of the cross, the revilings of the mob, the wagging of the heads, the parting of the garments, the agony, the thirst, the vinegar, and even down to the sponge? Afraid of mishaps and accidents!

Afraid, lest some reckless soldier, having special orders, should break His legs. But why fear? for should such a soldier, for such a purpose, lift his cruel hammer, the ever-watchful God would have turned loose His wrathful thunderbolts against him; for He had said, "Not a bone shall be broken;" and not a bone shall be broken, nor can the combined powers of Rome, Jews, and hell break one of them. They could nail Him, but they could only nail His hands and His feet, for only thus was it written. They could pierce Him, but only once, and that in His side, for only that was written. Herod would have killed him when He was born, if there had been no God. They would have killed Him in Galilee, or Perea, but it was not possible for Him to die away from Jerusalem. They would have taken Him long before, but His time had not come. They shall only do with their wicked hands that which had been decreed by the determinate council and foreknowledge of God. Herod, and Pontius Pilate, with the Gentiles, and children of Israel were gathered together for to do whatsoever God's hand and God's council determined before to be done; and when they had filled full all that was written of him, they took him down and laid him in a sepulcher; a new sepulcher, belonging to a rich man; and they did all that because it was so written by the prophets.

Now see the point at which I aim I desire to fix indelibly in your mind and heart this thought; that the same designing, benevolent God, who planned with such minute particularity all the events of that wonderful tragedy, that he did there and then, for some mighty benevolent purpose, cause to be erected two other crosses, and on those crosses to hang two vile malefactors, and Jesus in their midst, midway between the two. Was that a happen so? Was there no design in this—no lesson to teach? If I were hunting for the most significant event in the world's history; if I were hunting for the place in history, at which to dig for divine wisdom, that is the very place where I would sink my shaft. The unmistakable indications



are, that buried there, are exhaustless stores of richest treasures. At this point let us now delve for hidden treasures, that will so fill our hearts with joy, that we will be willing to sell all we have to buy that field. Let us at least endeavor to remove the rubbish, and if possible open up the mine, that the riches of the treasure may be discovered to our wondering eyes. In order then to have as full a comprehension of the case as we can, let us gather up the facts, and if possible, lay the characters of these two men naked before our eyes; for without this, we cannot possibly learn the lesson heaven here designs to teach.

One of the evangelists accuses them of theft; another of robbery; another of sedition; another calls them malefactors; while in prophecy, they are called transgressors or criminals. The language perhaps did not contain the one word that conveyed this varied hue of character. Some of the words are too general to specify; the others do not express enough. Robbery was nearest to it, but they were more than robbers; for having killed a man and taken his money, they would not care perhaps to hide it, or deny it; but defying the government and officers of the law, they were bold and reckless in their deeds. Perhaps like the James or Younger brothers of our land—proud of their reputation and laughing at their successes. Not rob a man because pinched by sore and pressing want; nor yet did they kill him to wreak vengeance on a supposed enemy; but they deliberately made up their minds to follow that course of life, regardless doubtless as to who their victims should be. More than robbers and murderers, they were guilty also of sedition, of insubordination to the powers that be. In the providence of God they had been captured, tried, and found guilty; and so guilty, that they must die upon the cross. This was extreme punishment, and only intended for extreme cases. But lest you may think I overdraw the picture, let us look at the men as they hang on their crosses, and see what testimony they give concerning their own characters. The record says: "They that passed by, reviled him—wagging their heads,"—making contemptuous signs at him. "Likewise the chief priest, and scribes and elders mocked him." (If you were putting to death by crucifixion, the vilest criminal of modern times, you would not allow a man to mock him in his dying agonies; such an incarnate fiend you would not tolerate.) But these men mocked him, saying: "He saved others.

himself he cannot save. If he be the Son of God, let him come down from the cross, and we will believe on him. Let God save him if he will have him, for he said he is the Son of God." Now mark this language: "The two thieves also that were crucified with him, cast the same into his teeth." They too "derided him," "reviled him," "and cast the reproaches" of the Jews into the chattering teeth of the dying Lord, and they themselves dying. Have you read or heard of turpitude so base? But lest you may think I overdraw the picture; lest you may think there was some mistake in their trial and condemnation; or some mitigation circumstance in this final display of their foul characters, I point you to the testimony of one of them, while yet in his rational moments, exclaiming: "We, indeed, are justly condemned, for we receive the just penalty due to our crimes." That seals the matter without a shadow of a doubt. Guilty of all with which they had been charged, and deserving the punishment they were then receiving. When a man voluntarily condemns himself, *you cannot clear him*. Nor can you suspicion him of a selfish motive in this- lift: if he had a hope of release before, he now has it no longer. His self-crimination cuts the last thread of hope, and leaves his death him doubly sure. He is honest, now—hear again! "We, indeed are justly condemned for we receive the just punishment due to our crimes." Then a vile malefactor was he, to deserve crucifixion on a Roman cross. All the judges now in all the world must pronounce him guilty. And it is folly to whitewash his character. It is folly to talk about the probabilities of his having been converted under the preaching of John the Baptist, or, of his having been baptized by him. It is folly to talk about the probabilities of his false accusation, and of his unmerited condemnation. God did not design to take a doubtful case with which to deceive the world, but to take a plain unmistakable case with which to teach the world. And oh, what a lesson of "Amazing Grace" is here taught, my brethren! Jesus Christ had said, that he came into the world to save SINNERS! To seek and to save the LOST The hardest lesson for even us preachers to learn, of all the lessons taught in God's Word. Believe it as we may, profess it as we may, preach it as we may, pray it as we may, there lies deep down in the human heart, the God dishonoring. The Christ robbing, the grace frustrating, the soul-destroying doctrine, that Jesus Christ can't really save a sinner. That the sinner must do something, must say something, must be something,

better than a sinner, or Jesus Christ can't save him. That a few words are in order to, and the rest are because of salvation. That the lost must first choose, and love, and seek Him, and meet Him about half way, or the seeking Savior can't choose, and love, and find him. Did Paul, "the example of all who should thereafter believe on Him to life everlasting," meet Him about half way? Did Paul seek first? Choose first? Love first? I try now and then in my feeble way to magnify God's saving mercy and grace; but who has ever adequately represented the long and strong arms of divine love, as reaching down into the infinite depths of sin and taking hold of a man while he is yet a sinner (not a whit better than a sinner, a child of the devil, led captive by him at his will, not step-child); of quickening him to life while he is yet dead (not half dead); of reconciling him to God while he is yet at enmity (not half enmity); of opening his eyes while he is yet blind (not half blind); of unstopping his ears while he is yet deaf (not half deaf); of circumcizing his heart so he can love, and opening his heart so he can "attend;" of working in him both to will, and to do; of beginning in him the good work, and carrying it on to perfection.

The sinner does love, and choose, and seek, to be sure, but the seeking sinner is the lost sheep, bleating in the bleak mountain, bleating that the shepherd or sheep may hear and respond; lost, and knowing not which way to go; going astray, but bleating and blindly seeking the right way. If not a sheep he would not bleat and feel lost. Sheep are gregarious and can't live alone, or with hogs. While the lost sheep found, and being borne on the shoulder of the shepherd, is the repenting sinner returning by divine guidance to the fold. The lost sheep did not of itself find the fold, nor the way to the fold; but "the goodness of God led him" in the way of repentance toward the fold. That sheep was added to the fold, just like the Lord adds to the church by beginning the good work and carrying it on. Every regenerate sinner repents and believes, as God gives repentance to life everlasting, and believes, yet it is not he that does it, but the grace of God that is given him, for we believe through grace even as God gives to each one the measure of faith. This doctrine of "salvation by grace, through faith, (not by faith through grace), and that not of themselves, but the gift of God, not of works, lest any man should boast;" this doctrine of "justification by faith, without deeds of law;" this "election by

grace, and if of grace then no more of works, else grace is no more grace;" this great stumbling-stone and rock of offense; God foreseeing that pope, and priest, and preacher, and people would insist, and persist, and consist, and subsist on interposing consecrated bread, and consecrated wine, and consecrated water, words, works, and will; God, foreseeing this, gave us here from this focus of Calvary light, to which all eyes should be drawn, a practical demonstration of the doctrine, by quickening and converting this guilty soul, and taking it at once from the very cradle of faith, before he had put on the first swaddling clothes of his spiritual life, and carried him at once, without one good work into the very portals of heaven. And by this He is saying to all generations that would be attracted to that "lifting up," that it is not of works, not of works lest any man should boast. This does not mean not all of works, but not at all of works.

And that is the picture of our salvation. These hands of self-righteous acting, these feet so ready and swift to run in legal obedience, must be nailed to the cross; in some sense we must be crucified with Christ, and thus cut off from working for that for which Christ died, and to yield ourselves to be saved by his death. When we press this case on ritualist and claim that the doctrine is here set forth by a practical example, how do you suppose they get rid of it? Why just like they do any other doctrine that gets in their way; they set it aside as unprofitable, and call it an exceptional case, an isolated case, an impractical case, and then they go on with persistent stubbornness to interpose their many inventions and broken cisterns which hold no water. And, as if bent on frustrating the grace of God, some will go so far as to deny a present salvation, and claim the matter cannot be determined till the hour of death, and then by the preponderance of works, good or bad, which must mean that some are saved a little, some much, and some more, according to works. It is like getting out of purgatory, part at a time, according to the amount of money paid. To call such sentiments as these semi-heathenism seems to me the sheerest flattery. Then press the case of Paul's conversion, as illustrating the doctrine of Sovereign, Electing Grace, (for each recorded case of conversion illustrates some special feature of conversion), and they will tell you that, too, is an exceptional case. Exceptional case,

indeed! Why, there never was, never will be, never can be an exceptional case. God has but one way by which it is possible for Him to save a sinner, (and I say this to the praise of His glorious justice), and that is by the sovereign application of the infinite benefits of Christ's sacrificial death, and the special benefits of His mediatorial life. Abel, and Enoch, and Noah, and patriarchs, and prophets, and apostles, and martyrs, and we, and infants, and idiots must be saved that way, for there is no other than the one way. Christ did not appear to His murderers on the day of Pentecost for their conversion, nor to Paul for his conversion, but to make him an eyewitness of His resurrection, and thus qualify him for the apostolic office.

But let us return to the alleged exceptional case of the converted thief, and carefully weigh the facts furnished us. The facts are few, but the words are weighty, and while we have not a word to spare, yet thank God, not a word is wanting. We have found that this man was a great sinner, that his sins abounded; but that makes a ripe case for superabounding grace, and that is why I suppose he was chosen. Had he been a moral man, or nominal Christian holding to fatal error, he might never have prayed that penitent prayer to the Lord. But as he was, he had nothing in himself on which he could hang a thread of hope. He was not only a great sinner, but by the power of the Holy Spirit, he was a convicted sinner. No one can repent unless the Holy Spirit convicts him. And more than that; by the same grace working in him, he also confessed his sins, and more still, he confessed Jesus as his Lord, which no one can do "but by the Holy Spirit;" and more still, being by the Holy Spirit convicted of righteousness, he justified his punishment, and more yet, being convicted of judgment, he asks to be remembered when he comes to judgment; and better still, he turned his eyes from himself and his sins to the Lord Jesus on the cross, which no one can do "except the Father draw him." Here, to my mind, is as clear a case of God-given repentance as can be found in all God's word. A thousand pages could not make it plainer. If the record had been made by man's wisdom, the case might have been obscured by a multitude of words; but God wrote it and left the case unobscured to every one who has eyes to see. Look at it again; a convicted sinner, confessing his sins and justifying his punishment, and

desiring to escape the wrath to come he turns and throws himself upon the mercies of the Lord: "Lord, remember me." If this is not repentance made plain by the reign and revelation of saving grace, then I confess that I do not understand the first principle of the doctrine of Christ. Well, in this it is not an exceptional case; it was not unlike other conversions.

Let us now notice the ATTENDING CIRCUMSTANCES, and see if they favor the plea that supernatural phenomena make this an exceptional case. On the contrary, the circumstances of instrumentalities of whatever kind, were extraordinarily unfavorable to this poor man's conversion; and I utter this truth for the encouragement of seeking sinners, as well as to the praise of God's glorious grace. That conviction and conversion was not brought about by the supernatural phenomena of that day; for you know, and ponder well the fact in your mind and heart, that that conviction and conversion occurred while men and devils were holding high carnival—mocking, deriding, and casting lots. It took place at the very time when to all human appearance, Jesus had lost all power either to save Himself, or any one else; at the very time when the very eternal God seemed to be dethroned and satan triumphant. It was while the faith of the disciples was staggering and wavering; it took place at that hour, the darkest hour this world has ever felt; it was during that dark hour that this dying sinner turned his eyes, and fixed his hope in a crucified Lord. It was before the setting in of those awful scenes from the sixth to the ninth hour. It was before the Father forsook Him; before the bursting of the graves, and the rending of the veil. It was before the bowels of the earth groaned in utterance of those sympathetic pains for her dying Lord. It was before the moon put on her blood-red blush of shame; it was before the sun wrapped his face in his sable mantle. It was before the crape was hung on the starry knobs of the skies. It was before all these, and purposely set before these, that Sovereign Grace might be magnified, and the saving power of the Almighty acknowledged. It was a similar lesson taught Elijah, that God must be sought, and recognized in the still small voice, rather than in the supernatural phenomena. God purposely chooses unfavorable circumstances and weak instrumentalities, that no flesh should glory in His presence.

But we are combating the idea that supernatural phenomena FORCED conviction on the mind of this dying thief, as to the Messiahship of Christ. But why the same supernatural phenomena did not force conviction on the mind of the other dying thief, I have not heard and I never expect to hear. Only one out of that vast multitude was saved, and they all witnessed the supernatural phenomena. How far from truth is this? for if there was ever an hour in the earthly history of Jesus, when a man would be justified in saying He was not the Christ, that was preeminently the hour. It was after this that the hard-hearted Roman centurion, with the multitude, "seeing these things, smote his breast and said, surely this was a righteous person; surely this is the Son of God," and yet they were not converted. Now look at the facts. The thief had marched with Jesus through the gates of the city; he had seen Him sink under His cross; he had seen a mere man take it up, and bear it after Him; he had seen Him in seeming helplessness thrown down by the soldiers, and nailed fast to the wood, suffering all the agony of the other two, and that without displaying the least symptoms of stoicism, contrary to all human ideas of a God. Indeed, we have given us several exclamations of His sufferings. It is not said of the others, but it is said of Jesus, that He cried, "I thirst," that He cried, "My God, my God, why hast Thou forsaken me." And that He cried with a LOUD VOICE, not because His hands and feet hurt Him, but because God forsook Him. His physical sufferings were indeed great, but perhaps no greater than the other two. I never expatiate on the physical sufferings of Christ. He never said, "Oh, my head, or hands, or feet." But He did say, "Oh, my soul." It was His SOUL that He confessed was exceeding full of sorrow, even unto death, and that before violent hands had touched Him. His SOUL was made an offering for sin. He poured out His SOUL unto death. By the sacrifice of HIMSELF, with all the fullness of the God-head dwelling in Him bodily, was He to redeem the souls of men from spiritual death, as well as their bodies from physical death. Bodily sacrifice could not redeem a soul. I believe He had the fortitude of a thousand armies, but oh, the guilt of the world was upon Him for temporal propitiation, as He tasted death for every man; and besides, the eternal punishment of all the redeemed was also required at His hands, and ten thousand times ten thousand human bodies could not pay such a debt as that. A holocaust of all created beings could not have

answered this righteous demand. No number of finite beings could make an infinite sacrifice. The sufferings and sacrifice of His human-divine infinite soul, that was the soul of His human-divine infinite sufferings. But who would ever think of taking a suffering, dying man for his God; dying too, an ignominious death, hanging there by His side; seen by unenlightened eyes, and yet they saw not. How unfavorable all this to the plea that extraordinary circumstances forced conviction on the mind of the dying thief as to the Messiahship of Christ. If the appointed means fail, all else with preachers from hades would not save a soul. Rev 9:18-21 Such results are not from powerful means, but weak means attended by a mighty power. Then seeing nothing in this to make it an exceptional case, let us look at the PERSONAL INFLUENCES surrounding him.

This is the ordinary instrumentality ordained of God for the conversion of sinners. Among all the vast multitudes thronging those crosses at that hour, I suppose there was not one to be seen with uplifted finger exclaiming, "Behold the Lamb of God, that takes away the sin of the world." I don't know where bold Peter was, but we know the loving John was there, and Mary, His mother was there, and other devoted disciples who had followed Him out of Judea and Galilee were there; and I suppose if this poor dying man had called to that dejected company standing off some distance from the cross, and had asked them what he must do to be saved; if he had asked them to whom he must go for life and salvation, I imagine I see them cover their weeping faces; I imagine I hear their heart-breaking sobs as poor John would try to respond, "Well, sir, we are Jesus' disciples, we had put our trust in Him; we thought it was He who should redeem Israel, but really, sir, we don't know what all this means. We have been watching, and hoping, and praying that He might come down from the cross; but now, sir, our hopes are well nigh gone. If you had asked us yesterday, we would have told you very confidently that we had found the Messiah which was to come. But now, sir, of all creatures we are the most miserable. It seems we must go back to the faith of Moses and the prophets, and trust in a Messiah to come. But if this is He, it will not do to look for another, so we, sir, can't really tell you what to do. You are a poor, dying sinner, and can't await developments and we don't know what to tell you. Suppose you speak to Him, that is He there



by your side, maybe He will hear you." And I doubt if the poor heart-broken disciples could have given him any more encouragement than that, and to whom else could he go? Ah, the Personal Influences were extraordinarily unfavorable to his conversion. Then let not personal instrumentality be magnified above Divine agency, as in these days of bastardy. We might add other things to the praise of his glorious grace, such as his poor opportunities during his recent life to hear the gospel; his own physical and mental condition while hanging on the cross, as all unfavorable to his conversion; but we must pass to the consideration of truths still more important. So far, we have found this man a penitent sinner, made so, too, without miracle; without extraordinary potent influences, made penitent like other sinners, by Sovereign and Saving Grace, working salvation in him by giving him a knowledge of sin and of Jesus as the Savior.

## **SAVING FAITH — THE HUMAN SIDE.**

**T**HE crucified robber had a repentance that was into life, or unto salvation, because it ended in faith. His repentance was toward God, and his faith was toward our Lord Jesus Christ. Having examined his repentance, let us next examine his faith—his two-fold faith—that of the head, or intellectual faith which brought him conviction of sin, with a godly sorrow working repentance; then a heart or confiding faith in the crucified Savior that brought him to a conscious realization of salvation.

I remark first, that his was an INTELLIGENT FAITH. Whosoever comes to God, must believe that He is, and that He is the rewarder of those that diligently seek Him. A man must believe that Jesus is the Christ, and to believe this, he must have the testimony, and this shows the necessity of missions and preachers. It was the custom of Christ and the apostles to reason with men, and to show from Moses, and the prophets, and the Psalms that Jesus is the Christ. The faith of the head is as clearly set forth in the Scriptures as is the faith of the heart, and is just as essential, because it necessarily precedes it. We must first believe intellectually about Jesus before we can believe trustingly in Jesus, and the degree of

one makes the degree of the other. How can they believe in Him, of whom they have not heard. Heart faith in Christ, must be preceded by head faith about Christ. One may believe about Christ and not believe in Him, as do the devils. Head faith may be alone, but not heart faith. We may go the first half of any distance and not go the second, but we can't go the second without going the first; and it is the last half that takes us to our destination, the first half can't take us there. The head of Simon Magus received the facts concerning Jesus, but his heart did not receive the person of Jesus. Peter singled out his heart as the object of rebuke: "Thy heart is not right in the sight of God." "If thou believest with all thy heart." " God purifies the heart by faith." "It is with the heart man believeth unto righteousness," and in doing this, it "submits unto the righteousness of God," and having thus "received the righteousness of Christ by faith," it will not fear, even before the face of inflexible Justice; for Justice having bathed its sword in the blood of the accepted and sufficient substitute, must, by his very name, let the trusting beneficiaries go free. Now I claim that this penitent thief had this head, or intelligent faith, and in this he was not unlike other converts. That he had the facts concerning Jesus, I can plainly show; and if I can show that he had the facts, no one can reasonably demand of me to show how, or where, or when he came in possession of the facts. All the circumstantial evidence, and this to my mind is overwhelming, go to show that the thief was a Jew; for the Roman government was in great peace at that time, and the Romans were loud in the boast of their native pride. "I am a Roman," said Paul, and that sent consternation to the hearts of his persecutors. He was free-born, because born in Tarsus, no mean city of a Roman province. Then how unreasonable for a proud Roman to be in insubordination to the mistress of the world; but how natural for a proud Jew, looking for a king from heaven, to kick against the goads of a Roman conqueror. It is generally believed that these men belonged to the band of Barrabas, and Barrabas we know was a Jew, and Jews would not associate with Gentile dogs, not even in infamy. And being a Jew, how often he had heard the 53d of Isaiah, and other like prophecies, we know not; but here were these prophecies in actual fulfillment before his eyes.

Ah, the seed had been sown in his heart, and like seed sown in all

hearts, lies dormant, until vivified and fructified by the power of the Holy Spirit. His eyes and heart were like all eyes and hearts, dependent on divine power for opening. And now being opened, we can address the thief as a representative of all converts, and say, "You hath He quickened, who were dead in trespasses and in sins; YOU, that were sometime alienated, and an enemy in your mind by wicked works, yet now, hath He reconciled in His body through death, that He might present you holy, and unblamable, and unreprouable in His sight." We may address him as a representative of all converts, and say, "The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." Like two sinners in any of the walks of life, "one is taken, and the other left." But the Sovereign Spirit that sanctifies the heart, also enlightens the mind, "takes of the things of Jesus and shows them unto us." Hence, this intelligent believer now rebukes his companion, saying, "Fearest thou not God? " Not Dagon, the god of the Philistines; not Diana, the goddess of the Ephesians; but *ton Theon*, the God, the only God; fearest thou not Him? seeing you will soon stand in His presence. Having been condemned by man, fearest thou not God? The words clearly indicate, yea, are palpably manifest, that the thief was informed as to the doctrine of the future life; and they indicate also that his repentance was towards God, for it was God who was sinned against, and it was God who was to be feared. They both for a while railed on Jesus, but such a change has taken place in one, that he rebukes his companion for doing what he himself had just been doing, which shows his conversion. It was as if he had said, "Why, don't you know who this is? Didn't you hear that prayer, 'Father! forgive them, for they know not what they do.' Did not Isaiah say that 'He would be numbered with the transgressors,' and that 'He would make intercession for them?' Don't you see these men casting lots for His garment, just as it is written? Don't you see they wag their heads? Are not His hands and His feet pierced, and is He not lifted up? Why, it is all so plain now. How dare you pray that doubting prayer, saying, 'If thou be the Christ.' If under Moses' law you die without mercy, under two or three witnesses, of how much sorer punishment will you be counted worthy if you thus treat the Son of God?" But see how clear his mind is that the suffering Jesus is the Christ. In his dire extremity, when he cannot afford to make a mistake, he

turns his eyes to the despised and rejected one, and what does he call him? Rabbi? Rabboni? Son of man? Jesus? or any of His human names? How significant is this: "Lord, remember me." Now, "if David called Him Lord, how can He be his son?" a question that struck the Jews with profound dumbness.

But see again with what reverential modesty he prays. Not, LORD, honor me, or prefer me, or exalt me; but Lord, if Thou wilt only think of me, if Thou wilt only look on me; "Lord, REMEMBER me;" that will fill every desire of my longing heart. But look again at this man's intelligent faith. "Lord, remember me WHEN Thou comest in Thy kingdom. Thou art a king, Thou hast a kingdom, Thou wilt die now, but Thou wilt come in Thy kingdom. So, notwithstanding the awful agonies of that hour, his intelligent mind runs forward to a more terrible day than that. Remember WHEN Thou comest in Thy kingdom. Why did he not say remember me NOW? Ah, it was like Paul's prayer for Onesiphorous, a man that had stood by him when all others had fled—"The Lord grant that Onesiphorous may find mercy of the Lord In That Day." That is the day that will try men's hearts, the very day to be remembered. The angels that sinned were delivered under chains of darkness, to be reserved unto the judgment. Also "the unjust are reserved unto the judgment to be punished." "Even the heavens and the earth are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." Enoch, the seventh from Adam prophesied in fearful words of that day of the Lord, "And who shall be able to stand?" Then how intelligent was this man's faith, for that is the very day to be remembered. I know great preachers who neither look to, nor pray for a king coming in His kingdom. Christ coming in His kingdom, is too distant and impracticable a matter, to encumber their faith, or preaching, or prayers. They never pray to, nor pray for a king to come in His kingdom. But see once more, how remarkably manifest is this man's intelligent faith in his VINDICATION of Jesus. Having recognized His divinity, by calling Him LORD, he speaks of Him also as a MAN under the law. "This man hath done nothing amiss." This vindication is pronounced with an immaculate sentence. His faith is comprehensively intelligent. It is as if he had said, "You may take all the words of His talking tongue; all the deeds of His busy life, all the thoughts

of His active mind; all the emotions of His anxious heart; and there is no fault in Him. He never missed the mark a hair's breadth in anything He ever did, said, thought, or felt." Surely he had the facts necessary to an intelligent faith.

### **HEART FAITH.**

Now notice, lastly and particularly, his Heart, or Confiding faith, which is true gospel of saving faith. A man may believe all about Jesus, about his pure life, his sacrificial death, triumphant resurrection, glorious ascension, mediatorial reign, coming kingdom, and all else that is revealed of him; but that is not believing to the saving of the soul. "It is with the heart man believeth unto righteousness." "Believe UPON (not about) the Lord Jesus Christ, and thou shalt be saved." There has been a great effort in these last days to confine faith to the head; to make it tantamount to an opinion or an equivalent to reason, or, as it has been defined, "as nothing more nor less than conviction from testimony;" and so popular and prevalent and pernicious is this error that roars on my pathway like a fierce young lion, that you must pardon me if I step aside and "take the sword of the Spirit, which is the word of God," and slay this monster before the Lord. Bear with me in this seeming digression, as I desire to prepare the way for this all-important Saving Faith. Let me get the rubbish out of the way.

This leap from the head to the heart is like descending from zenith to nadir. Reason can soar very high, and head faith can receive many of the doctrines and revealed truths of Jesus Christ; but it is the heart that takes hold of the deep things of God, which the head by searching can ne'er find out. The world by wisdom knows not God. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." "God is Spirit, and they that worship Him must worship in spirit and in truth." "The natural man perceives not the spiritual things of God, neither can he know them, because they are spiritually discerned." The head has never learned the alphabet of the language of the heart. Reason has never entered the domain where the heart revels at home. Reason may soar on tireless wings amid the starry heavens, but the heart has entered into heaven

itself, and fixed its anchor of hope fast on that within the veil. Head faith looks back at Jesus, heart faith does more; it also looks forward to Jesus, whom having not seen it loves; in whom though now it sees Him not, yet believing, it rejoices with joy unspeakable and full of glory, receiving now the end of faith, even the salvation of the soul. Head faith will stumble and stagger at difficulties; calling them reasonable, unreasonable, or anti-reasonable, but heart faith will shut the eyes of its understanding and will fear no evil. Heart faith will so far outstrip that of the head that reason can't follow in the journey, nor calculate its latitude and longitude, nor even take the bearings of its course. Heart faith begins where head faith ends. Head faith takes us to Jesus; heart faith takes us in Jesus and with Jesus, and reason can't follow another step in the journey. Ask reason to define Grace, and it can give you nothing better than the Arminian answer. They would translate "Favor" as many have done; and if they should add unmerited favor, they would mean not fully merited. They can't understand how it can be, NOT AT ALL OF WORKS. They can't understand how grace can have an eternal beginning, and reign forward to the everlasting end. When I believe intellectually, I want rational data; but Trusting Faith may be without data or bounds. The faith of Daniel and the three Hebrew children had no data; not even the word of God or previous example. They simply trusted in God without any revelation and against all reason.

Natural men have reason and head faith as a common inheritance; but heart faith in God and in Christ to the saving of the soul is the gift of God. The Book says: "WE believe through grace." Hence, "as many as were ordained (by grace) to eternal life (through grace) believed." The head goes by sight, the heart by faith and not by sight. Head faith will fall from grace, but heart faith shuts its eyes and believes that what God has promised He is able also to perform, and therefore it is counted for righteousness. The head has its important place and office, and so has the heart; and while the heart has jurisdiction over the head, the head has no jurisdiction over the matters of the heart. Let me show this.

Look at Peter! By Trusting Faith he could have walked all over the Sea of Galilee, and its waters would have been as a plane of rock to his feet if his head had not interfered. But when his eyes saw the billowy waves and

his ears heard the howling winds, he was led to reason about his condition; and the moment he began to reason, that moment he began to sink. If Peter could not trust Jesus Christ against reason, then he had only head faith, and Christ called that little faith. If Peter would walk by reason's rule, he must keep off the water, for if he tries that he will get reason's result; and reason positively asserts that a man can't walk barefoot on the water and not sink. If his faith could not go against reason, then he had better not start. But could we not use cork shoes, and then trust in God? Yes, ordinarily, that would be the way for us to walk on water until we learn how. But mind you, Peter had said, "Lord, let me come," that is, like he was; and the Lord said, "Come." Means and medicines are helps to weak faith, but where there are none of these let faith walk alone. As books educate out of books, may not means educate out of means? Let the cripple walk with the crutch while he must, and without it when he may. Let the sick take medicine if he must, and do without it when he may. I do not limit faith to means; nor does God, or His Word.

Head faith would pluck up sycamore trees, and hurl mountains into the sea by the approved appliances of reason; but heart faith, though "like a grain of mustard seed," will speak the commanding word, and lo! contrary to all reason, they rush in obedience to its divine fiat. If this is literally true, it is glorious; if figurative, it is more glorious because of better practical results.

Look at Joshua! For seven days he marches around Jericho, and on the seventh day for seven successive times; viewing never so well the stability of that wall, and the firmness of its foundation, setting faith to the greatest disadvantage. Now reason would say: if you would demolish that wall, you must get your battering rams and sledge hammers. But heart faith laughs at the impossibilities of reason, and steps its distance, blows its horns, raises its shouts and lo! every stone, taking fright, leaps from its place and the wall is razed to the ground. "By faith the walls of Jericho fell down;" but it was not a faith resulting from convincing testimony.

By faith we understand that the worlds were framed by the word of

God, and that things that are seen were not made out of things that appear. But what does reason know about making worlds with words, and things that appear out of nothing. Reason may take her most powerful telescope and it can't bring one of the facts in the case to her view. Every process of reason leads to a different understanding. All that reason knows about it is that out of nothing comes nothing. But the heart understands it all, because it takes God at His word, and then God gives assurance that His witness is true. If reason were sufficient, then why a revelation? If God and His spiritual affairs are not too deep for reason, then revelation is a vain, and needless thing, yea, hurtful thing, as it checks the investigation of reason. But, if God reveals things to us, too deep for our intellectual understanding, then they must be received into our hearts by faith. Did God reveal Himself through works, and not through words? Did He make us to understand through words and then not speak to us? Unthinkable! Then where are the words of God, if not in this Book? In the Koran? The Shaster? Zendavesta? Vedidas? Purana? Edda? Lyking? Piticas? or other so-called bibles! Then shame on a God who can't write a better book than those. The head must believe which is the word of God, and then with the heart we believe IN the word of God. By faith we see things invisible, and it is the "substance of things hoped for, the evidence of things not seen." Reason is not sufficient in natural things. We don't understand how food nourishes, and how the earth produces, yet by faith we eat, and plant. And so of a thousand things belonging to this life; and shall we exercise faith in things for the body, and refuse the things for the soul, because we can't understand? God knew that our necessities were greater than our knowledge, hence the provisions must exceed our understanding. Intellectual faith supports and supplies knowledge, while confiding faith supplements and even supplants knowledge.

For further illustration, let us look at the Red Sea. What was more unreasonable than the dividing of its waters? Reason had them bound by a thousand invisible chains, and preserved from stagnation through their great abhorrence of a vacuum. Yet Moses, knowing that, lifts his harmless rod and they cheerfully divide, rolling high up their watery walls, and preserved with loving obedience that horrible vacuum, while the children



of Israel marched through dry shod; which the Egyptians with all their learning, essayed to do, but were drowned. Can reason divide and hold up walls of water without natural means? Did Moses have conviction from testimony?

O ye rational men, what are your achievements as compared to those of faith? I demand an answer from the historical facts of the world. I throw down this gauntlet in the face of this boasting century. I know that many, very many wonderful, very wonderful works have been done by reason. But what has faith done? Read Heb. 11, and see something of faith's work before Christ came. But did faith die after Christ came? Has faith done nothing since Christ came? Ah, you must take the results of that chapter, and add to, and then multiply greatly, before you can know the achievements of faith in these A. D. years.

Listen! There have been multitudes that no man can number, of all nations, and ages, and sorts, and sizes, and sexes, who lived amid heresies, and seductions, and temptations, and oppositions, and persecutions, a thousand times more than the ancients; they, too, had their trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonments; They, too, were stoned; they were sawn asunder; were slain with the sword; they, too, wandered about in sheepskins and goatskins; being destitute, afflicted, tormented, of whom the world was not worthy; they, too, wandered in deserts, and mountains, and dens, and caves of the earth; these all, as well as the ancients, obtained a good reputation through faith, not miracle working faith, but moral and spiritual working faith, that enabled them to do those greater works than Christ did, because the results were greater. (I had rather call a man out of spiritual death than out of physical death. One saves the soul and body forever from hell, the other only the body a little while from its grave.) In spite of the world, the flesh, and the devil, they persevered to the end, and did not draw back unto perdition, but believed to the saving of the soul. They were saved from the love and practice of sin in this life, and they practiced righteousness; they loved holiness and hated iniquity; and hence were saved from the consequences of sin, which is eternal death. Did science ever save a soul from sin and death? Repentance changes the

mind in regard to the nature of sin, and faith changes the heart from the love of sin; and these change the life from the practice of sin, and these make the life Christ-like. You know this tree by its fruits. Faith in Buddha, in Confucious, in Mohammed, in the gods, in the pope, the church, the sacrements, and works makes men devil-like. You know these trees by their fruits. Not a son or daughter of Adam was ever made Christ-like but by faith in Christ; and faith in Christ will make one Christ-like, though shrouded in the fog of Catholic superstitions. Faith in foolish gods, and foolish men, and foolish things conforms the life to such foolishness. Is not the world full of these good and bad fruits? Did science, or reason, or head faith ever regenerate the heart so as to kill in it the love of sin, and fill it with a love of holiness? The world has prospered with little science, and much faith; but woe to the world when it shall have much science, and little faith. That would be a world of refined iniquity at best. Reason can give material and mental improvement; but what is all that, compared to moral and spiritual improvement, which is the product of faith in God, and His Christ, and His cause.

But let us go a little further, and wade a little deeper into this supernatural and superrational faith. Examine further the list of the faithful given in Hebrews, and you will see that in nearly every case the faith spoken of is transcendently beyond the powers of the human intellect, and not from convincing testimony, for that is only head faith. How much service did Abraham get out of his head faith, when he offered Isaac, his son, on the altar. His rational faith told him, and it could tell him nothing else, that if he offered his son of old age, his son of miracle, that he would thereby frustrate the promise of God. But his heart said, (contrary to his head): Bind him down, and ply the knife, for God is able to raise him from the dead. And what does reason know about a resurrection from the dead? Reason says that it is a thing incredible that God should raise the dead. See Noah toiling those 120 years. I imagine his head gave him constant trouble with rational questions. But his heart persevered until he had driven the last nail, and pitched the last crack. It was the confiding faith of his heart that enabled him, contrary to his head, to go into the lairs and jungles of savage beasts, and dens of reptiles and creeping things, and to divide them, two and two, and start them on their

line of march to the ark. It was the confiding faith of his heart, that enabled him, contrary to his head, to raise his voice to the fowls of heaven, and say, "Come ye into the ark and live." And pairs of all kinds were instantly struck with instinctive dread, and obeyed the voice sent them from God. I imagine I see the high-headed giraffes pressing close to the rhinoceros, and they to the elephants, as they sweep abreast like a cyclone through the cane and brush; followed closely by the hyenas, and lions, and tigers, and boa constrictors; all forgetting their ferocity and mutual animosity as they tremblingly approach the awful battle of the Almighty. They can't afford to fight with each other, while the Almighty is fighting them. In their instinctive dread, the leopard is reconciled to the kid; the wolf to the lamb; the bear to the calf; and the lion is content to eat straw like the ox. Was that irrational and instinctive obedience peculiar to Noah's time? No, in no wise; but it is common to all things, and all time. The effectual call and command of God is not confined to saints and spiritual things, but extends at all times and to all things in all parts of his dominions. The horse scents the battle from afar; and beasts, and birds, FEELING the approach of the storm, prepare while it is yet calm. It was reported in the secular press, that before Mount Pelee erupted, that beasts, and birds, and even snakes fled from danger, and that in the face of the report of the French commission of scientists that "there was no danger." Some of this very commission lost their lives, but the dumb beasts obeyed the voice of instinct, which is the voice of God, and fled for safety.

In creation, He had but to speak, and it was done; to command, and it stood fast. He said, "Let there be light," and there was light. He called for order to come out of chaos, and instantly there were worlds of the beautiful and the good. Reason can't understand it, but faith can receive it as nothing is impossible with God. At His beck, the rains fell for forty days and nights, and the fountains of the great deep rushed up, and covered the highest mountains. He willed it, and the earth opened its mouth and swallowed those 250 intruders, who, uncalled of God, as was Aaron, presumed to take the office of priesthood. By His command, the ravens fed the prophet Elijah. How was that done, Mr. Reason? By His order, the fish swallowed Jonah, and after three days, spued him out on the land. By

His order, the devil spared Job, and sifted Peter. He cursed the fig tree and it instantly withered. He commanded the fish, and it brought up the poll-tax for Him and Peter. You can't understand it, but do you believe it? At His commanding voice, the boisterous winds kissed His head, and the waves His feet, and both instantly fell asleep. He spoke, and diseases and devils departed. He said to Lazarus, "Come forth," and he came, bound hand and foot with grave clothes. He said to Satan, "Kill Judas;" and to Peter, "Kill Annanias and Saphira," and it was done. He said to Pilate, and Herod, and Jews, and Gentiles, "DO whatsoever I determined before to be done," and "with wicked hands they did it." And to change from fearful to filial obedience, He said to Abraham, "Get thee from thy kindred and country, and be harkened." He said to Moses and Aaron, "Get you up in the mountain and die," and they went up and died. When He whispers to his elect, in all ages, "SEEK ye my face," they respond, "Thy face, Lord, will we seek." He called from the mount whom He would, and they came unto Him. He called Peter, and Andrew, and John, and Matthew, and they obeyed. Sinner, when He says to you, "Lay down and die," you will lay down and die. When He calls you to judgment, you will arise from your graves and go. When He says, "Depart into the lake burning with fire and brimstone," you will depart. And so of devils.

So not only in Noah's time, but His effectual call and command are instinctively obeyed by all creation, animate and inanimate. Then it is not strange that Noah's word of faith impressed the beasts and birds with a fell dread of the coming wrath of an angry God, so that they crouched themselves in fearful reverence and obeyed the voice of the sent of God. Then with never a doubt in his heart, and not a cloud in the sky, he joins the caravan with his family, and with filial tread takes shelter from the coming of an unknown and unseen flood. Then God with loving hands locks them in, while the sun, in his seven days' splendor, seemed to laugh and to mock at the scene.

O Reason! You contemptible, big-headed, little thing! how can you stand in the great day of His wrath? You may attempt to reason, saying, "LORD! LORD! have we not done so and so?" But God will not always reason with fools who know not how to reason with Him After God has

exhausted all means to reason with men about the first principles of justice, He will certainly not call them in council, when He sits on the throne of judgment in the last day.

Take one more case of faith that did not come from testimony. Look at little David! With holy indignation he exclaims, "Who is this Goliath that defies the armies of the living God? I will fight him, and God will deliver him into my hands." How did he know? God had not told him so. Now reason, as exemplified by Saul, and by his own brothers, would say, "You are mad; you are a stripling youth, unused to war, and he a man of war from his youth." Ah, keen eyed logic can't find a flaw of reasoning in that reply. A stripling youth, unused to war, and he a man of war from his youth. Then why undertake a single-handed combat with him? But confiding faith was implanted in his heart, and that caused him to overstep his usual modesty; and he had to tell Saul about taking the kid from the bear, and then from the lion, and, said he, "When the lion rose up against me, I caught him by the mane and slew him." Then he said, "God, who delivered me from the paw of the bear, and from the paw of the lion, will also deliver this uncircumcised Philistine into my hand." How did he know? God had not told him so. Then his faith was supernatural, superrational, and super-scriptural. With such faith, he threw off the armor of Saul, and trusting in God, not God's promise but in God, he ran to meet the defiant champion. By trusting faith, he told the contemptuous warrior, contrary to all reason, that he and his whole army would that day be delivered into his hands. How unreasonable! But trusting faith picked a stone, nerved his arm, gave it force, directed its course, and Goliath of Gath, eleven feet and a span high, armed and equipped from head to foot, with a spear head like a weaver's beam; enabled thus to contend with a hundred intellectual Davids, is laid prostrate at the feet of one unarmed boy, by the power of trusting faith that did not come from convincing testimony.

But time would fail me to tell you of Gideon, and Barak, and Samson, and Jephtha, and Samuel also, and of the prophets; who through faith, subdued kingdoms; wrought righteousness; obtained promises; stopped the mouths of lions, (I would like to see head faith do a thing like that);

quenched the violence of fire, (what would head faith have done in that furnace ?); escaped the edge of the sword; out of weakness made strong, waxed valiant in fight, and put to flight the armies of the aliens.

But I need not have left my text, except for illustration and amplification, for it contains one of the sublimest cases of heart, or confiding faith found in all God's Word, and I have only been trying to prepare you for it. Listen to this wonderful prayer. "Hear, O heavens, and give ear, O earth." Head faith might make such a petition in a case like that of obedient Abraham, who once through fear of a king, prevaricated concerning his wife. Or a case like that of Moses, who was faithful in all his house, but who in haste, smote the rock with his rod, when he was told to speak to it. That would have been a reasonable prayer. Or David, a man after God's own heart, who, in an evil hour and through the custom of kings, was overcome by temptation. That would have been a reasonable prayer that head faith might put up. Or James and John, who would revenge inhospitality to their Lord with fire from heaven. Or Peter, poor Peter! Head faith could make a reasonable plea for him. And I do not mean to say that prayer should never be in accordance with reason; God forbid! But does reason set the bounds to the prayer of faith? God forbid! I am showing the superiority of heart faith to head faith. One is limited to reason, the other to the will of God, a bound to which reason has never found.

Now come with me to the text, and see if we don't get as far from reason and head faith as the east is from the west. Does this man base his prayer on reasonable grounds? Was his case like Abraham's, and the others just mentioned? Mr. Head-man, can you hear it? can you bear it? LISTEN! "Lord, remember ME—a thief, a malefactor—justly condemned, and receiving the due reward of my deeds." Now, if you take the sequel of that prayer from the world, and submit it to an august council of ritualists and sacramentarians, and ask them for their deliberate judgment as to its propriety and efficacy; they will tell you that it is a most presumptuous and preposterous prayer; and that if Christ were to answer at all, He would say, "Remember whom? A robber? A malefactor? A thief? Did you not just say you were guilty? Did you not rail on me, and revile me, and

cast reproaches into my teeth? What have you done, that I should remember you? You have never been baptized, and never will be. Remember you. Yes, I will remember you when I come to take vengeance on the workers of iniquity." But, as he had not been reasoned into the prayer, he could not be reasoned out of it. Trusting faith had been implanted in his heart by divine power, and it never gets there otherwise, and its inevitable fruit is importunity. It overcomes the world. It always gets the victory. Hence, even to such an answer as reason would expect, he would perseveringly pray again, "Lord, remember me. I know I am a great sinner, and I have nothing on which I can hang a thread of hope. I know thou wilt not remember that rich young ruler, who, unlike me, resisted all the temptations of his early youth; who, unlike me, kept all the commandments from his youth up; who, unlike me, ran on his first sight of Thee, and fell on his knees and reverently begged Thee for more to do. I know Thou wilt not remember him. I know that when Thou comest into Thy kingdom, there will be many who will be surprised and incredulous when told they had ever seen Thee, or Thy people, hungry, or thirsty, or naked, or sick, or in prison, and they did not minister unto them. I know Thou wilt not remember them. I know when Thou comest in Thy kingdom, there will be many who will say, 'LORD! LORD! have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works?' I know Thou wilt not remember them. I know that except my righteousness shall exceed that of the Scribes and Pharisees that I cannot enter the kingdom of heaven. I know these are a thousand times more righteous than I, and Thou wilt not remember them. But Lord, remember me. I can't understand it. Indeed it passes all understanding, yet it was in Thy heart to offer it, and it is in my heart to ask it and accept it. I can but perish if I do, I am resolved to try and to trust. So Lord, a hell-deserving sinner would shut the eyes of his intellectual understanding and call for that mercy that passes all understanding, and would trust that grace which surpasses knowledge. 'Nothing in my hand I bring; simply to Thy cross I cling.' Now Lord, when Thou comest in Thy kingdom through infinite grace, remember me."

The die is cast; the victory won. "Remember you when I come in my kingdom? I remember you NOW. Praying with such trusting faith, you

shall receive exceeding, abundant, above all you can ask or think—To-day shalt thou be with me in paradise." O saints and sinners, see in those THREE CROSSES the whole gospel illustrated. See on one hand the Sovereign Grace of God making him willing; on the other and under his chosen covenant of works and self-will, "Ye would not." See on one side the goodness of God; on the other, His severity. See one saved by grace, through faith; the other believed not, and was damned. "The savour of life unto life, and of death unto death." They both prayed; but one prayed with an IF—"IF Thou be the Christ, save us." That IF is an evident token of his perdition. Lord, help us to cast the doubting, damning IF'S OUT OF OUR PRAYERS, not only in Saving, but in Serving Faith, against which nothing is impossible. Praying and trusting for acceptance "when He comes," is asking for all, and obtaining all. "He saves to the uttermost;" the uttermost of time, from the uttermost of sin and with the uttermost of salvation, and He does it by Sovereign, Sustaining, and Saving Grace.

**REMARKS.**—This man would gladly have been baptized, but as the example from the cross, salvation must be shown to be always without baptism.

He was saved without works or rewards. I. Cor. 3:15.

He and Christ went to paradise and not to heaven.

The only case on sacred record of salvation at the last moment.

It may be thus with some whom we taught— possible, though not probable.

Press the cup of salvation to the lips of the dying. Thank God for such Saving Grace and Faith.



## COVENANT GRACE.

"These are the two covenants."—GAL. 4:24.

### THE TWO COVENANTS — NOT TESTAMENTS.

I regard the "Two Covenants " as the two "seed thoughts" out of which grew the abundant revelations concerning the redemption, regeneration and exaltation of fallen man; and also the restoration of our sin-cursed earth. There were but two principles and processes possible; one of law, imposing self-righteousness, the other of grace, through Faith, producing Hope and Love. The first Covenant is often used interchangeably with "law," the other with "the gospel." The whole Bible revealing God's providence and grace, as well as the "whole duty of man," is but the complete development of these seed thoughts, contained in these Two Covenants. The first, though "perfect, holy, just and good " is a failure, by reason of the "weakness of the flesh," and was designed only to convict us of our inability to comply with its requirements, and thus drive us to the second, which is made sure by reason of the faithfulness of the Divine parties covenanting. But this pure gold is hid, and the rubbish must first be removed. Look at the "confusion worse confounded" of Covenant and Testament.

If we compare the word of God to a sea, and its students to sailors, we would say that the most dangerous place to get through, around, by, or about, is located in Heb. 9:16, 17. It seems to be as a place where two seas meet, and the fate of every vessel encountering it, is wrecked. The needle seems to point to no particular quarter, while winds blow from all. Overspreading clouds shut out every landmark of heaven, while general confusion reigns supreme. At least this seems to have been the case with King James' translators and others who have followed in their wake. I do not mean to intimate that I have made a new discovery of the right path, but I do mean to say that the right way has been discovered, and I propose to assist in its publication, so that further damage to the truth may be averted.

DIATHEEKEE is the word that stands for the stranding rock. This word occurs some 253 times in the Septuagint and is translated as many times by the word "Covenant."

When King James' translators came from the Old to the New Scriptures, they found this word thirty three times, and they translated "Covenant" twenty times, and thirteen times, strange to say, they translated "Testament." The Bible Union and Oxford Revisions translate Covenant thirty one times each, but in Heb. 9:16, 17 they strangely depart from the plain way. But to the Scripture thus translated:

"FOR WHERE A TESTAMENT IS, THERE MUST ALSO OF NECESSITY BE THE DEATH OF THE TESTATOR. FOR A TESTAMENT IS OF FORCE AFTER MEN ARE DEAD; OTHERWISE IT IS OF NO STRENGTH AT ALL WHILE THE TESTATOR LIVETH." The above may be true of testaments or wills, but I think nothing was further from the Apostle's mind. The absurdities growing out of this translation are, that the four Gospels, Acts, Epistles, and Revelation, constitute the last will and testament of our Lord and Saviour Jesus Christ, and that He must needs die to give it strength or validity. That is to say, Christ wrote or had written this last will and testament, and kept it laid up awaiting His death. "For where a Testament is, there must of necessity be the death of the testator. For a Testament is of force after men are dead; otherwise it is of no force at all while the testator liveth." A Testament is of no force written after men are dead. After Christ made His will, did He have to die to let it take effect? Get your King James, Bible Union, and Oxford translations, and you read on the title page— "The New Testament of our Lord and Savior Jesus Christ." Now if this will or testament was not written before Christ died, and Christ died to ratify it, then the Scripture statement is false—if indeed it be a will or testament. But first, the books do not constitute a will or a testament; second, they were not written before the death of the so-called testator; third, His death did not render valid the things written in these books; fourth, wills or testaments were never ratified with blood; and fifth, the "New Testament of our Lord and Savior Jesus Christ" is spoken of in contrast with another will and testament of some one else. See title page of "The Old Testament." The fifteenth and eighteenth to twentieth verses, one

preceding, and the others succeeding the noted sixteenth and seventeenth verses under consideration, speak of this "Old Testament" as having been given on Mount Sinai, and God as the "testator." Now since this Old Testament was of no force while the testator lived, and there must of necessity be the death of the testator, then God must have died on Mount Sinai, for the "Testament" had immediate strength. Now if God died on Mount Sinai, there is not the shadow of evidence or claim that He was ever raised from the dead, and this would drive to the conclusion that there is no God. Such is the legitimate conclusion of such a position. In my humble judgment the greatest mistakes in all the Bible are found on the title pages. But the title pages of the Bible are of men. Human wisdom brought forth two pages of addition to God's truth and lo! they brought forth the gigantic error of all ages. Two Testaments, each requiring the death of the testator! PERISH THE THOUGHT!

But to call the old and new collections of books "Covenants" is a mistake exceeded only by the other.

### **THE TWO COVENANTS - NOT THE OLD AND NEW SCRIPTURES.**

Why a word occurring some 286 times in the Greek Scriptures, old and new, should require a uniform rendering of "Covenant " 284 times, and two times a departure must be made, is as satisfactorily stated by Farrar as perhaps by anyone else, and he does it in the following words: "I see no alternative but to suppose that the writer does in these two verses (Heb. 9: 16, 17) introduce a sort of side light from the classical meaning of the Diatheekee, which he has elsewhere been using in the ordinary Hellenistic sense."

This way of "supposing a side light" to a word of such remarkable uniformity of meaning—a word that occurs seventeen times in this very Epistle, and the ordinary sense conceded in fifteen of these occurrences, and everywhere else in the whole Bible, is extremely unfortunate. We give part of the note in loco, sent out by the Bible Union:

"The following arguments are esteemed conclusive in favor of

rendering this word "Covenant" rather than "Testament":

1. "There is no instance except in verses sixteen and seventeen, either in the Septuagint, or New Testament, in which the scope of the passage will permit the use of Testament.

2. "The drift of the Apostle's reasoning, the comparison of a new Diatheekee with one which is no longer in being, shows that he has not given the word a sense different from that which belongs to it, in all other portions of his epistle.

3. "It is not at all necessary to the cogency of his argument to suppose that he alluded to 'a last will.'

4. "There is no intimation that he employs the word in a new sense—a sense which would not have appeared natural or probable to his Hebrew brethren. The idea of a Covenant relation to God was so interwoven with the religious thoughts of the Hebrews that allusions to it (such as we believe the Apostle makes here) would have seemed to them a matter of course.

5. "The logical reference of Hothen closely connects the eighteenth verse with this passage. If we use Testament in verses sixteen and seventeen, the argument of the Apostle seems to fail, for it would be this: a Testament is of no strength while the testator liveth, therefore, the first (Diatheekee—Covenant) was not ratified without blood."

In reference to such a specimen of logic, Turner says, "here we have two assertions wholly independent of each other, the latter being no sequence at all from the former, although represented as such."

6. "The most formidable objection to Covenant is this: Ho diathemenos must denote the sacrificial victim, and epi nekrois must be rendered over dead victims. Tholuck, after stating the difficulties which are supposed to induce the necessity of using Testament, remarks, "these difficulties are not greater than that which arises on the other hand, from the

interruption of the context. So far as a victim ratifies the Covenant, we say it establishes it. The masculine gender does, indeed, appear against such a view. But suppose the author to personify the victim and to regard it as a mediator, might he not do this the more readily, inasmuch as, in the new Covenant it was a man who took the place of the victim?"

"It may be added to these remarks of Tholuck," says the Bible Union, "that the victims under the law were to be males, and that as their reference to the Messiah is admitted on all hands, there was a propriety in the use of the masculine *ho diathemenos*. The typical reference has influenced the gender; nor should it be regarded as an extravagant idea, if we suppose the influence was felt in *nekrois*, although the explanation of Tholuck may be satisfactory."

And now for a few clear statements of the true sense—verses sixteen and seventeen—and we will be prepared for our investigation. McKnight says, "for when a Covenant is made by sacrifice, there is a necessity that the death of the appointed sacrifice be produced. For according to the practice of God and man, a Covenant is made firm over dead sacrifices, seeing it never hath force while the goat, calf or bullock appointed as the sacrifice of ratification liveth. Because from the beginning, God ratified His Covenant with sacrifice, to preserve among men the expectation of the sacrifice of His Son; hence not even the Covenant at Sinai was made without sacrifice."

Schofield renders the passage, "And for this He is the mediator of the new Covenant, that His death having taken place for the redemption of the transgressions under the first Covenant, [before our conversion—M.] they that are called might receive the promise of eternal inheritance. For where a Covenant is, there must of necessity be brought in the death of the mediating sacrifice. For a Covenant is valid over dead sacrifices, since it is never of any force while the mediating sacrifice continues alive."

Faber states it thus: "all Covenants are ratified over a sacrifice, and are valid only over dead victims, for they are in no way binding while the ratifier is living; therefore, each of the Covenants must have been ratified

over a sacrifice."

Gilbert Wakefield has, "the death of that which establishes the Covenant, because a Covenant is confirmed over dead things, and is of no force at all whilst that which establishes the Covenant is alive."

Doddridge translates thus: "for where a Covenant is, it necessarily imports the death of that by which the Covenant is confirmed. For a Covenant is confirmed over the dead, so that it is of no avail while he by whom it is confirmed liveth."

Wesley translates about the same and in a note gives vent to his indignation as follows: "It seems beneath the dignity of the Apostle to play upon the ambiguity of the Greek word, as the common translators suppose him to do."

The Emphatic Diaglott has it, "For where a Covenant exists, the death of that which has ratified it is necessary to be produced; because a Covenant is firm over dead victims, since it is never valid when that which ratifies it is alive."

Similar quotations might be given from Sharpe, Slade, Sawyer, Archbishop Newton, etc., but the true idea we think is in what has been quoted. Read Gen. 15:7-18 and Jer. 34:18-19 if you would understand about the victims ratifying the Covenant.

We hope now that you are satisfied that we have no Old and New Testaments, established by the death of the testators. For if they were Testaments one of these three things follows: First, Christ died twice, once to give the Old Testament "strength," which it certainly had, and then again to give the New Testament force or strength. But the twenty-sixth verse declares that He died but once. Or second, God must have died to give the Old Testament validity which is too absurd to think of; or third, the old is only the last will and testament of bulls and goats, for mark, the testator is the one who dies; "for where a testament is, there must also be the death of the testator." In this "old," the one that died

was a beast, and if that be a testament, it is the testament of a beast. Beasts were never slain to ratify wills. Seeing then that we have no Old and New Testaments, and that the Apostle in Heb. 9:16-17 was talking about Covenants, let us study the old and new Covenants, and see if they constitute the two divisions of time, and if not, what are the two Covenants and how are the two divisions of time related to the Covenants? Were the prophets and Psalms written from Mount Sinai? Then they are not in the old Covenant, for the old Covenant was from Mount Sinai. Neither were the prophets and Psalms given in the day that God led Israel out of Egypt. But the old Covenant was. Then it is certain that the 39 books miscalled the Old Testament cannot be called the Old Covenant. Both are unspeakable absurdities, and God will not hold him guiltless who confuses such terms. Such blunders are inexcusable and the damage done to truth is appalling.

### **THE TWO COVENANTS NOT DISPENSATIONS.**

Having disposed, I trust satisfactorily, of the idea that the Bible is made up of two testaments or wills, each of which required the death of the testator, or that they constitute two covenants; let us next expose another error before identifying the Two Covenants. The expression "Old and New Testaments" (II. Cor. 3:6-14, etc.) as they occur in King James; or "Old and New Covenants" in the Bible Union, Oxford, and other translations, have led to the idea that for an indefinite period of time, terminating with the death of Christ, a period called "dispensation," God was not gracious; that during that time salvation was by works, or the Covenant of works was in force, and the Covenant of grace had not been made; but since the death of Christ, the Covenant of works is made void, and now we are under the Covenant of grace. Thus comes in the idea of "dispensational Covenants," one terminating, and the other beginning with the Christian era. The greatest error is that the Bible is made up of two Testaments; next to this is that it is made up of two Covenants; the third is, that time is divided into two dispensations, one of works and one of grace.

It is a grievous error to deny that God was gracious, or that the

Covenant of grace was in force before Christ came. It is also a great error to believe that no one was saved during the old dispensation, or if so, was saved under the Covenant of works. The man is inexcusable who believes that works were done away by the coming of Christ.

If God bestowed grace then, and requires work now, how can the notion be entertained, that the former time was a dispensation of works and this a dispensation of grace?

Every man born into the world to-day is under the same law that men were under 4,000 years ago, and every one born again, is no longer under law but under grace; the same now as then. There are indeed two dispensations to those who believe, but they are not dispensations in the history of the world, but in the history of each individual believer. Christ did nail certain things to His cross, but they were "commandments contained in ordinances." They were the sacrificial types and shadowy ceremonies which prophesied of Him and which were fulfilled in Him, and of necessity they must cease. But the Covenant of works, or the moral law as we shall see, is as binding today as it ever was, and it was binding also before the law was given on Sinai, and in some sense binding when we are no longer under law, but under grace.

That God's grace has been more manifest since the death of Christ I readily admit, but that God has been more gracious since, than before, I do not believe. Abraham, Isaac and Jacob, who lived before Moses, and all who will sit down with us in the kingdom of God, will sing with as deep emotion of gratitude, "the exceeding riches of His grace," as will we, or those who may be saved in any period or dispensation subsequent to ours.

Now if the Covenant of grace was operative before Christ came, and the Covenant of works since Christ came, then is not the dispensational idea of the Covenants absurd in the superlative degree? I do not deny that one dispensation terminated, and one began at the coming of Christ, and this will last until He comes again; but I do deny that they are thus to be characterized, that is, the first dispensation was without grace, and the



other is without works.

These remarks, perhaps, have led the way to a quick decision as to the propriety of calling the two divisions of the Bible the Old and New Covenants. The "old" certainly refers to the Covenant of works, and the "new" to the Covenant of grace. This is true of these Covenants in their manifestations to us, while in reality the reverse is true.

The language of appearance is often the language of the Bible, else we could not comprehend much of it. The Covenant of grace antedates the ages—historical, or geological—"before the times of ages." II. Tim. 1:9. Yet, as it relates to the manifestations of these to us, the last is the first, and the first last, as we will presently see. Now, if the Covenant of grace can be found in the Old Scriptures, and work is enjoined in the New, then with what propriety can we thus characterize the Old and the New Scriptures? How absurd is the idea that the thirty-nine books of the first division of the Bible constitute a Covenant, a Covenant of works ratified by blood, and the twenty-seven books of the second division, constitute another Covenant of grace, ratified by blood, the former of which was valid up to a certain time, and then bringing in a new and better Covenant invalidated and made void the "old" or first division of the Bible.

Like the Testament and Dispensation ideas the statement of the proposition should be sufficient to overthrow it. Was the Old Bible the "bond woman?" Was it cast out when Christ came? Were all cast out with it? Are all now children of the "free woman"—the New Covenant? If this is a dispensational Covenant are not all children now free-born—born of a new Covenant dispensation? Are they all His heirs according to the promise? Then why Paul's anxiety and jealousy? How could the Galatians go back to "the weak and beggarly elements" if they were done away? How could such absurdities get such currency? How do the greatest errors get the greatest credibility?

### **THE OLD COVENANT IDENTIFIED.**

There are many Covenants spoken of in the Bible. God made a

Covenant of providence with Noah, and his posterity, and all flesh, and the "bow in the cloud" is the token of it. This Covenant is confirmed to the beholder every time the bow is seen, and it includes the salvation of the earth from destruction by water, and also includes successive harvests to the end of time. This Covenant God confirmed with an oath (Isa. 54:9) and perhaps with the blood of a ratifying victim (Heb. 9:16). Hence Christ taught so positively about God's providential care of us, and the quintuple negation in the Greek of Heb. 13:5 is emphatically emphatic. God's obligation in matters of providence, not to leave or forsake us, is asserted by himself with a negation of five-fold strength. "I'll never, no, never, no, never forsake," is a poetic expression of it. We note this in passing, to prepare the mind for enlarged views of the strength of a Covenant. For when a Covenant has been properly ratified between men, no one can set it aside or add to it. (Gal. 3:15.) Not even Sinai itself can annul a Covenant which God ratified with Abraham 430 years before (Gal. 3:17), nor can it invalidate its promises. In our further remarks we must restrict our discussion to the "Two Covenants"—those having a moral and spiritual bearing, and which look to the redemption and salvation of sinners.

There are two of these, generally and properly characterized by the antipodal terms—works and grace. Rom. 11:6. They are further distinguished respectively in the Bible by the terms, "old," "new," "first," "better," "holy," and "everlasting." This Covenant of works is called "old" in II. Cor. 3:14, and "first" in Heb. 9:15. The Covenant of grace is called "new" in Matt. 26:28, Mark 16:24, Luke 22:20, I. Cor. 11:25, II. Cor. 3:6, Heb. 8:8, 9:15, and 12:24. It is called "better" in Heb. 7:22 and 8:6. It is called "holy" in Luke 1:72, and "everlasting" in Heb. 13:30. Each of these Covenants God speaks of as "my" Covenant, the former in Heb. 8:9, and the latter in Rom. 11:27 and other places. Both of these are God's Covenants with man, the first with man only; the other, not with man only, but also with true Covenant keepers, one of whom becomes also "surety."

Before considering further the significance of these qualifying terms, let us get the Covenants themselves clearly in our minds. We will consider first the "old" or "first" Covenant, that of works. The solemn preparation

to enter this Covenant can be found in the 19th chapter of Exodus. I will give the following:

*5 Now therefore, if you will obey my voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine.*

Only temporal blessings are promised, and they only while obedience continues.

*6 And ye shall be unto me a kingdom of priests and a holy nation. These are the words thou shalt speak unto the children of Israel.*

*7 And Moses came and called for the elders of the people and laid before their faces all these words which the Lord commanded him.*

*8 And all the people answered together and said: All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.*

This is the agreement to enter this Covenant. Now turn to the 24th chapter and there the Covenant is solemnly entered into and ratified with blood according to Heb. 9:15-20. I emphasize a few words to call attention to what I will afterwards have use for.

*3 And Moses came and told the people ALL the words of the Lord, and ALL His judgments, and ALL the people answered with one voice and said: ALL the words which the Lord hath said will we do.*

*7 And he took the book of the Covenant and read in the audience of the people, and they said: ALL that the Lord hath said will we do, and be obedient.*

*8 And Moses took the blood and sprinkled it on the people and said: Behold the blood of the Covenant which the Lord hath made with you concerning all these words.*

Now read the inspired comment in Heb. 9:18-22, and it will be seen that this is the "first" Covenant, and that it was ratified by blood, and hence by the death of a ho diathemenos, or male ratifying victim—the type of the true. "Whereupon neither the first Covenant was dedicated

without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the Covenant which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission." This Covenant or agreement contained specifications, obligations, and promises. It has both its Gerizim of blessings, and its Ebal of curses, and all the people were required to say amen to all the curses. See Dent. 27:11-26 and Jer. 12:1-12.

Now note, the people solemnly engaged themselves to do ALL God commanded, and God commanded just enough to make man pure and happy, and no more, (Deut. 4:40, 6:24 and 11:21) and man ought to be cursed for not doing that. Man was not simply to try to do his best "God being his helper," but he was to do ALL. Hence Paul in Gal. 3:10 quotes and applies the penalty for failure in a SINGLE point: "Cursed is EVERY one that CONTINUES not in ALL things which are written in the book of the law to DO them," because they all covenanted to do all. And James says, "For whosoever shall keep the WHOLE law and yet offend in one point is guilty of all." The agreement was not to do any pail, large or small, but all. This is indeed the Covenant of works. It is do and live. "He that doeth these things shall live in them." The sum and substance of all these words, of "the whole duty of man" is contained in the ten commandments, and the ten commandments constitute the Covenant of works or first Covenant in brief. To prove this I refer to Deut. 4:13. "And he declared unto you his Covenant which he commanded you to perform, even the ten commandments, and he wrote them upon two tables of stone."

I give one more scripture that all doubt may be expelled, for we must know what these Covenants are before we can understand the language concerning them. Read Deut. 9:9-11. "When I was gone up into the Mount to receive the tables of stone, EVEN THE TABLES OF THE COVENANT which the Lord made with you, then I abode in the Mount forty days

and forty nights. I neither did eat bread nor drink water. And the Lord delivered unto me two tables of stone written with the finger of God, and on them was according to ALL the words which the Lord spoke with you in the Mount, out of the midst of the fire in the day of the assembly, and it came to pass in the end of forty days and forty nights, that the Lord gave me the TWO TABLES OF STONE, EVEN THE TABLES OF THE COVENANT." "For these are the two Covenants; the one from Mount Sinai which gendereth to bondage."—Gal. 4:24. Read also Heb. 8:9, 9:4 and 9:18-20.

Now I have certainly identified this old first Covenant—the "do" Covenant, "the ministration of death, of condemnation, because we continue not in this Covenant and God regards us not." These ten commandments are right in themselves, and contain what every intelligent creature ought to do, what he is morally bound to do, and all men must say amen to the curse of any and every transgression. If all men are morally bound to do right, and this is the right rule, then all men naturally are under this law, and all are guilty because of innumerable and inexcusable transgressions; so guilty "that every mouth is stopped and all the world guilty before God;" even those from Adam to Moses who had not sinned after the similitude of Adam's transgression, and who perished from the face of the earth before Sinai trembled and smoked under the burning feet of Jehovah. Every transgressor is condemned under this Covenant, and it contains no redemption, no way of repairing its infractions, only the added ordinances point to a better Covenant, one containing better promises, and that can make the worshipers perfect in righteousness and holiness.

In every saved man's experience these are the old and the new Covenants, and the transition from the old to the new is when "faith comes." Then we are no longer under the old but under the new.

### **THE OLD COVENANT - ITS HISTORY.**

In order to divorce this Covenant more thoroughly from the dispensational idea, that is, that its history is embraced and confined to the dispensation from Moses to Christ, and that it was done away by the

death of Christ, at which time, also was originated the New Covenant, let us at this point show that the Old Covenant was the "ministration of death" from Adam to Moses, and from Christ till now. Paul wrote since the death of Christ, and if it was alive when he wrote, it is alive now, and all like Ishmael, born after the flesh, are under that Covenant, and it reigns over them until like Isaac they are "born after the Spirit," or "from above." Then they abandon the works Covenant, and "lay hold" (by faith) of the New Covenant, after which they are no longer under law, but under grace. When this Covenant conceives in us, and despising grace, tries to bring forth our own righteousness as the basis of our standing before God, then let it for a time be cast out, like Hagar was, until we are "justified by faith, apart from works," then let the Hagar Covenant come back as a "hand-maid" to grace, no longer a rod over our heads, but a rule under our feet; no longer to save, but to serve. These two Covenants, like Hagar and Sarah, must in this relation dwell together until the weaning time, or until the children are no longer sustained by covenant promises through faith, but inherited promises possessed. Then the bond woman and her children are to be cast out, and not inherit the promises with the children of the free woman. This makes a history from the beginning to the end of time. Not only the two women, but the two boys lived together, but in their predestined relation of bondage and freedom. Every child of God has been twice born, once according to the flesh, and once according to the Spirit. While they were "in the flesh," they were Ishmaelites, under the law Covenant, and this law was a schoolmaster to bring them to (eis) Christ, after which they were no longer under a schoolmaster.

If the law was dead, how could it bring them [Galatians] to Christ? How could it stop every man's mouth, and convict all the world of guilt before God, by giving it a knowledge of sin, after it was dead? In Paul's day the law worked wrath; can dead law work? It reigned unto death, by working in the members to bring forth fruit unto death. It made sin appear sin, and Paul would not have known sin but by law, and where no law is there is no transgression, and without law sin was dead, and sin is not imputed where there is no law. This proves that law reigned over those in the flesh to whom Paul wrote, and that was this side of Christ's death. Hence, the law didn't die with Christ. Hence Paul says of his day and all days,

"Because of these things cometh the wrath of God upon the children of disobedience." "These things" refer to the transgressions of the moral law. See Eph. 5:6. The dark catalogue of crimes given here, and in Gal. 5:19-21 and I. Cor. 6:9-10 and other places correspond with what Christ said of the heart, and these were the fruits of Sodom and Gomorrah before Moses. The Antedeluvians were guilty of the same things; and even Cain, the first-born, violated one of the ten commandments, "Thou shalt not kill," and that "ministration of death" was as prompt and full in its wages from Adam to Moses as from Moses to Christ, and not a whit abated from Christ till now. If it was a sin then, and now, to "steal, kill, blaspheme, covet," etc., the same as from Moses to Christ, it shows there was, and is a live law forbidding these very things; for sin is transgression of law, and is not imputed where there is no law. The whole race of man from beginning to end will be judged and condemned by law, and there is no escape but to be born again, and that of the free woman Covenant which is from above, and which is the mother of all the children of promise.

This brings us to the blood of a better Covenant which can "purge our conscience from dead works to serve the living God." "For this cause He is the mediator of the New Covenant, that by means of death for the redemption of the transgressions [which we committed while] under the first Covenant, those who are called [out of this bondage into liberty] might receive the promise of eternal inheritance."—Heb. 9:15. Then we are no longer under law as a principle of life, but under grace and so sin shall not have dominion over us.

After we shall have identified the New Covenant I will show also its antiquity and perpetuity. "These are the Two Covenants" for all time, containing the only two answers to the one great question, "How shall a man be just before God?" There can be but two ways and these Two Covenants are the two ways. Hence their history is coextensive with the history of the race.

Before the use of writing, God had other ways of teaching man. This teaching was handed down by tradition and even at the time of Christ tradition was fully on a par with "The Writings." The Bible language

concerning the antediluvians in Gen. 6:5, I. Pet. 3:20 and II. Pet. 2:5 is that of "sin," "wickedness," "disobedience," etc., implying not only law, but the law. So of Cain in I. John 3:12, and Sodom and Gomorrah in Gen. 13:13 and 18:20, II. Pet. 2:6. This proves that the law was known or there would have been no transgression and disobedience. Those of our time are guilty of the same things, and are condemned for the same things, and if this does not prove that the law was not dead then, and is not dead now, then what need is there of proof in anything? Such Scriptures as II. Cor. 3:6-11 do not, when rightly translated, contradict, but they confirm the doctrine herein set forth. "To be done away" in verse 7 is present participle and describes action going on. In verse 11, "is done away" should be "s being annulled." Verse 13, "is abolished" should be "being abolished." Each verb expresses action going on. Every time one believes, the Covenant of works with him is abolished, and he is no longer under law but under grace. If the Covenant to be thus abolished was glorious, how much more the one not to be abolished. The old Covenant will ultimately be abolished at weaning time.

### **THE PURPOSE OF THE OLD COVENANT.**

The first or old Covenant, called the Covenant of works, has been identified with the moral law, "two tables" or ten commandments. It is called the first or old, because it was first in operation in Eden, it brought forth the first fruit in the death of Cain, it was first written, it was first ratified by blood and it is first in its operations with us as a principle of life. Every accountable being on earth is bound by this law, either as a principle of life, or as a rule of life. It is the eternal, immutable, inflexible law of right, to which all moral beings must conform while in the flesh. The various classes of sinners mentioned in Rom. 1:18-32, I. Cor. 6:9-11, Gal. 5:19, etc., will be condemned as transgressors of the law of Sinai, which was written in part in their consciences, or revealed more clearly and fully by tradition and in the sacred writings. Men are "without excuse" whether they live in heathen lands of today, or lived in heathen times antecedent to Moses. They knew enough of this law of right and wrong which God in His own way had taught, to make them guilty in transgressions, "without excuse," and doomed to "perish" though not judged strictly by the law as



given by Moses, but only by so much of it as they were conscious of by divine inscription and teaching. As Paul says of the heathen: "Who, knowing the judgment of God, that they which commit such things are worthy of death, not only to do the same, but have pleasure in them that do them."---Rom. 1:32. Hence all who perish will fall under this law, and the law is the stipulated terms of this Covenant. Men, by nature being under this law, are morally bound, and often pledged to keep it, and transgression in a single point brings condemnation.

Those saved by faith in Christ as the mediator of a better Covenant, first attempted the Covenant of works, and promised, as did the Jews, to do and observe all that God commands. This is done when one is convicted of sin by the law. He promises himself and God that he will do better, turn from his wickedness and do good; or when a promise is made in good faith to dying parents or friends, to do or be good, and meet them in heaven; or when like the prodigal he feels that he can manage for himself, and asks for the portion that falls to him.

All true believers in Christ first believed in themselves, and their ability to do the will of God; thus the covenant of works conceived in them, and they despised grace in their eyes. Thousands die under the vain delusion that God will accept the much good they have done and forgive the little evil. But having transgressed in any point, all other efforts at morality are "dead works," because condemnation is passed. Then no amount of service whatever will bring deliverance, no more than keeping the law in a jail or penitentiary will deliver from the condemnation already passed. Here is the end of law; and to show the condemned that his works are out of the question, and he must look to another to do that for him which he cannot do for himself, is the purpose of law, and it should be preached until every mouth is stopped, and all the world become guilty before God. Then by deeds of law no flesh shall be justified in His sight. Until the sinner is convicted of this, it is useless to talk to him about the righteousness of God without law, being witnessed by the law and the prophets. The first Covenant contains wrath, because all of its children are transgressors; so God in mercy incorporated with the moral teaching of the ten commandments, those ordinances of divine service and a worldly

sanctuary with its furniture and ceremonies, its sacrifices and ablutions, all to pointy the condemned under this Covenant to a better one, containing better principles and better promises. So the ten commandments were expanded into the expressions of the minuter details of moral rectitude and civil government, containing the whole duty of man to God and to is neighbor; and also were incorporated with 't " commandments contained in ordinances," which were to be observed as types, until the new and better Covenant should be ratified on the cross; then these ordinances were to be done away, because they were typically fulfilled in Christ. But the original ten commandments are never to be abolished, only as the life principle to them that believe. The new must not be at the expense of the old. God must not war with his perfect law, and since a law could not be given that would give life, this boon must be sought in another way.

To invite an unconvicted and impenitent Ishmaelite to accept of Christ, as a sort of new Covenant, containing easier terms, or to a new law, easier kept and complied with, is ruinous deception. Some popular evangelists disdain the law, and preach only what they call the gospel; hence their so-called converts have no consciousness of sin, and no consciousness of sin being taken away. They may believe a delusion, but they don't know the truth.

If the law is dead then there is no transgression and no sin. So there is nothing to be convicted of, and no sins to repent of, and no reason for delay. Confess Christ and join the church and try to do better. (?)

Is not this the sum and substance of this latter day gospel? And does it not come from the current belief that the law is dead, and no one is any longer under law? Brethren! preach the condemnation of the law with all your might, with its unending and unmitagable penalties, until the hearts of sinners are pierced with conviction and they cry out, and fall down trembling on their faces, and acknowledge that God of a truth is with you. I. Cor. 14: 24-25. Then the good work is begun within and He who began it will perform it to the end. The purpose of law is to give a knowledge of sin, and righteousness, and judgment, so the sinner will seek for something better. Show him the folly of trying to save himself by works of

law, and when he gives that entirely up, then show him the better Covenant, which will be "new" to him, though not new in fact or new to God. Every unsaved man is under the old Covenant; and every saved man was under it till faith came to him as the gift of God, then he was brought under the second (to him) and new (to him) described in what follows.

### **THE NEW COVENANT IDENTIFIED.**

Having identified the Covenant of works with the ten commandments, I now proceed to notice in contrast with this, the Covenant of grace, as we find its full specifications given by the later prophets and apostles. It is fortunate for us that we have the New Covenant so frequently stated, and so with the commission and other great doctrines, all of which must be studied in the light of all the statements. The varied statements assist very much in coming to a full understanding of them. It was first made to the Jews, "to whom pertaineth the adoption, and the glory, and the Covenants and the promises;" but because of unbelief they were broken off, and the Gentiles grafted in, but in the latter day God will graft the Jews in again. Rom. 11:11-36.

Turn first to Jeremiah 31:31-34:

*31 Behold, the days come, saith the Lord, that I will make a new Covenant with the house of Israel, and with the house of Judah: 32 Not according to the Covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my Covenant they brake, although I was a husband unto them, saith the Lord: 33 But this shall be the Covenant that I will make with the house of Israel ; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbor, and every man his brother saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.*

Also Chapter 32:39-41:

39 *And I will give them one heart, and one way, that they may fear me forever, for the good of them and of their children after them: 40 And I will make an everlasting Covenant with them, that I will not turn away from them, to do them good ; but I will put my fear in their hearts, that they shall not depart from me. 41 Yea, I will rejoice over them to do them good.*

Turning to Ezek. 36:25-27, we read:

*25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. 27 And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*

See Paul's application of this in Heb. 8:6-13 and 10:16-17.

How unlike the Covenant from Mt. Sinai which "gendereth to bondage?" In the new and better Covenant it is God working in, both to will and to do of His good pleasure. It is first making the tree good that the fruit may be good also. It is first making the inside of the cup and platter clean that the outside may be clean also. Read the Covenant and see if this is not the principle. The Covenant of works operates from without to within. It is doing good that you may be good; or operating on the life to reach the heart—the stream to reach the fountain. In the better Covenant the work of a new creation begins in the heart, and making that new, the life will be new; making that pure, the life will be pure. Notice the specifications of the new Covenant in contrast with the old. Under the old, our doing for God was the cause, and His doing for us was the effect; hence, a matter of debt and not of grace. Under the new, this is reversed; God doing in us and for us is the cause, and our doing for God is the effect. "I will put my law in their inward parts, and write it in their hearts." Or as Paul states it, "Written, not with ink, but with the Spirit of the living God, not in tables of stone but in

fleshly tables of the heart." This Covenant includes taking away of the stony heart and giving a heart of flesh, so that the seed can fall in good ground and bring forth fruit unto life everlasting.

The Covenant of grace includes also, a cleansing from sin, a new heart, a new spirit (or motive) in our actions, and also the indwelling Holy Spirit, and all this causes us to walk in His statutes and keep His commandments. Here are good works, not as a principle of life, but as the effect of a cause, the fruit of a good tree, the pure stream from the purified fountain.

An epitome of both the Covenant of grace and the gospel of grace is found in these words of Paul: "For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them."— Eph. 2:10. "Created in righteousness and true holiness." Another epitome is given by Peter "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—I. Pet. 2:9. John also gives many such statements, such as, "He that doeth good is good;" or, "Ye know that every one that doeth righteousness has been born of God." He begets us with the word of truth by implanting or in-grafting the word of truth first concerning sin, and the condemnation that is in the law [first Covenant] causing sin to revive, and this gives us Godly sorrow, and this repentance which is from dead works, and we then lay hold of the new Covenant by faith, being confident that Christ Jesus, the administrator of the Covenant, having begun in us the good work will carry it on as the new Covenant reads, "and being fully persuaded that what He has promised, He is able also to perform, and therefore it is counted to us for righteousness." Thus the old Covenant is a schoolmaster to bring us unto Christ that we may be justified by faith; then we are no longer under that schoolmaster; no longer under law, but under grace, the grace that is in Christ Jesus with whom we become united and identified by faith, and He then becomes our all in all, the surety of the better Covenant, which He will fulfill to a jot and tittle, as He did the law. Such reasoning is not necessary to the experience of salvation, but it is necessary to the intelligent understanding

and the increased enjoyment of it. The Scriptures are able to make us wise with respect to the salvation which is by faith in Christ Jesus. Let us not be satisfied with the experience of salvation by faith, but let us add knowledge of spiritual things, which will much sweeten and strengthen our experience.

### **THE NEW COVENANT - ITS ANTIQUITY AND PERPETUITY.**

The New Covenant having been clearly identified, and having stated some points of peculiarity in contrast with the old, let us now trace the operations of the new as we did the old, back to the beginning. In a previous chapter we showed that Cain, the antedeluvians, Sodom and Gomorrah, all before Moses, were condemned under the old Covenant, just as men are now: "For because of these things cometh the wrath of God upon the children of disobedience." The "these things" are the things forbidden by the moral law, or ten commandments, and they were as fruitful of condemnation before the law was written on Mount Sinai and as fruitful of condemnation since the death of Christ, as during the time from Sinai to Christ.

So with the New Covenant. As soon as sin, which is transgression of law, begun to reign unto death, so soon did grace, under the new Covenant begin to reign through righteousness unto eternal life by Jesus Christ our Lord. A knowledge of both these Covenants was given of God before writing was invented, which proves the mercy and the justice of God in all the conditions of human life.

I will now try to trace this new Covenant from Christ to Adam, and then from the time of Christ and from the Jewish nation to all the nations of the earth; or from the Jews to the Gentiles, and at last the grafting in again of the Jews. Thus the history of the new Covenant will prove that it is an "everlasting Covenant," and that no one was ever saved, or ever will be in any other way. While Christ, the *ho diathemenos* did not ratify the new Covenant in fact till four thousand years after the beginning; yet there was a sense in which Christ was crucified from the foundation of the world, and from the sacrificial lamb of Abel and perhaps Adam to the

fulfillment in the anti-type, this ratification of the new Covenant was promised by God, and accepted by man in every typical sacrifice. Thus we see the significance of the introduction John gave him to the world: "Behold the Lamb of God that taketh away the sin of the world." Also the language of Christ at the Supper: "This is my blood of the new Covenant," etc. As the expression, "the law," in its fullest sense, is but the enlargement by more explicit teaching of the old Covenant or ten commandments; so the expression, "the gospel," is but an enlargement by more explicit teaching of the new Covenant as quoted from the prophets. To prove this it is but necessary now to put two Scriptures together.

Acts 3:25, "Ye are the children of the prophets and of the Covenant, which God made with our Fathers, saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed." Gal. 3:8, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before, the gospel unto Abraham, saying, In thee shall all nations be blessed."

Now note well, that what is called "the Covenant" in one passage is called "the gospel" in the other; and "all kindreds" of the earth in one becomes "all nations" in the other, and the blessing mentioned in both is explained in one to be the justification of the ungodly by faith. Hence the sum and substance of the new Covenant, or of the gospel is, the justification of the sinner by faith, whether Jew or Gentile, whether before Christ or since. Hence Paul says, Acts 13:39: "All that believe are justified from all things from which ye could not be justified by the law of Moses" or the old Covenant In Heb. 4:2 we find that this gospel was preached unto the children of Israel in the wilderness, but the word preached did not profit them because of unbelief; and the eleventh verse says that their fall through unbelief is an example to us. In I. Cor. 10:1-11, we learn that they had Christ preached unto them in the spirit of those literal things-- the manna, that Rock, Brazen Serpent, etc., and that they sinned against Christ, and that their overthrow through unbelief was an example for us.

Rom. 10:1-8 shows that Moses preached both the righteousness which

is of law, and also that which is by faith, and that their overthrow was in clinging to the old Covenant and not accepting the new. See especially Rom. 9:30-33. So it is clear that the gospel of justification by faith was preached in the time of Moses, and also to Abraham 400 years before. "Preached before, the gospel unto Abraham." In the fourth chapter of Romans, Paul sets forth Abraham as our exemplar in the matter of justification by faith without works. In Gal. 3:17 he says, this Covenant was confirmed of God in Christ before Abraham, so that the law 430 years after could not disannul it.

In Heb. 11:7 we find that Noah was justified by faith [righteousness and justification being the same in the original; and in II. Peter 2:5 we learn that Noah was a preacher of righteousness, or justification, and of course by faith, for that was the way he obtained it, and the only way it was ever obtained.

Going back to the seventh from Adam we find in Heb. 11:5-6 that it was by faith that Enoch pleased God and walked with God, and of course it was by faith that God justified him. And going back to the second from Adam we find that Abel in faith offered his excellent sacrifice, pointing to Christ crucified, by which he obtained witness that he was justified, and by it he being dead yet speaketh. Here was obedience out of a pure heart, a heart purified by faith; and a clear case of justification by faith, for God had respect unto Abel and his offering (Gen. 4:4) to Abel first, and to his offering, which was made in faith. In faith he considered it, in faith he pondered it, in faith he purposed it, in faith he selected the best of the flock, in faith he caught it, in faith he slew it, in faith he prepared and laid it on the altar, then God testified by sending the fire to consume it. Thus, Abel being dead, yet speaks through this righteous offering of his faith.

And now another step back into the garden of Eden, even before the curse is pronounced on the guilty pair, God himself speaks the glad news— the gospel of the everlasting Covenant, saying, "The seed of the woman shall bruise the serpent's head, and it shall bruise His heel;" referring to the future conflict between Christ and Satan over the sons of men. Satan seeking the destruction of all the race as he did the first two,



and Christ ultimately triumphing in the restitution of all things, which God promised by the mouth of all His holy prophets since the world began, all of which will be done according to the new Covenant. Thus we see the new Covenant was in operation from the beginning.

### **THE NEW COVENANT - ITS CONTINUITY.**

Having traced this Covenant from Adam to Christ, it is necessary in showing its continuity, to establish the connection link between Jew and Gentile.

"To the Israelites pertained the adoption and glory, and the Covenants, and the giving of the law, and the service, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever." Rom. 9:4-6.

Thus we see that the Covenant first pertained to the Jews as a nation, but Paul proceeds to "prepare the way of the Gentiles" by stating that they are not all Israel that are of Israel. He denies that the Covenant blessings are for the natural seed as such, and claims them for the children "of promise" which included some of "all the kindreds of the earth." To show the divine sovereignty in choosing the beneficiaries of his grace, he refers to elect Isaac over Ishmael, the younger strangely taking precedence over the older. And then, as if to prevent any claims to fleshly merit on the ground that one mother was superior to the other, he cites another case where the younger takes precedence when both have the same mother, even Rebecca, the wife of Isaac. And to cut off further ground of fleshly boasting as to the boys having either of them meritorious excellence, it is stated that before they were born, and before they had done either good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto Rebecca that the elder should serve the younger. This with the further statement made to Moses, "I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy," prepares the way "for all the nations" to the adoption, and the glory, and the Covenants. On the same principle he states that the Gentiles which

followed not after righteousness attained to it because they sought it, not by works, but by faith; but that Israel seeking for it under the old Covenant by works failed, excepting the small remnant reserved according to the election of grace.

Thus the Jerusalem that then was, being in bondage to the bondwoman Covenant, sought justification by works, and fell away from grace, and through their fall, salvation came to the Gentiles who were more ready to accept salvation by grace under the new Covenant than those who had so long been in bondage under the old. Thus the Jews were broken off from the Covenant promises and the Gentiles grafted in.

The Jews being "the children of the prophets and of the Covenant which God made to Abraham" (Acts 3:25) they were the natural branches which were broken off, but the Covenant promise said, "In thy seed shall all nations be blessed." Thus, the children of the promise that were counted for the seed were among all nations, and they must be grafted in, as the natural branches were broken off. This grafting in has been going on now for 1800 years, and will continue until the fulness of the Gentiles be come in, or until the times of the Gentiles be fulfilled. Then "the Deliverer will come out of Zion and will turn away ungodliness from Jacob, for this is my covenant unto them when I shall take away their sins." The veil so long upon the heart shall be lifted, and with open face they will read Moses and the prophets and see as in a glass the glory of the Lord, and will be transformed into his image as by the Lord, the Spirit. They will abide no longer in unbelief, but by faith will be grafted in again; not by remnants, but a nation shall be born in a day. "Now, if the fall of them be the riches of the world, how much more their fullness? And if the casting of them away was for the reconciling of the world, what shall the receiving of them be but life from the dead?" Through their fall, salvation (by grace, through faith according to the new Covenant) came to the Gentiles, and as sure as they fell so sure shall they be lifted up again. Their diminution shall result in their fullness, and their breaking off into their being grafted in again. So we see that the new covenant by which they shall be received again, is not a new covenant to be "made" in the last days as Heb. 8:8 erroneously reads, but the same old "New Covenant " that shall be

"completed," "accomplished," or "concluded," the one from which they were broken off, and into which the Gentiles were grafted, it will be the same fat olive tree covenant, whose root is holy, and that made the first fruit holy, that suffices for the latter day wholesale ingathering.

If men could have been saved at any time by any other covenant, they could have been saved at all times, and the change of covenants, to one requiring the death of Christ as the ratifying victim would show the foolishness of God, either in beginning wrong or in changing to another requiring the death of His well beloved Son. There has always been a way of salvation; there never was any other.

Having thus intimated something of the contrast in principles of these Covenants, I beg the reader to study the promises, and how they are obtained. Read Rom. 4:13-16, Gal. 3:16-29 and you will get the key of knowledge to these glorious things.

### **PROMISES OF THE COVENANTS.**

We have seen that the requirements of both covenants are the same, viz., holiness and righteousness. So the promises of both are the same. They are included in the "Restitution of All Things " that were cursed for man's sin. God will not be frustrated in the purpose of His grace. When the conflict between Satan and the "Seed of the Woman" is ended there will be in this world an end of sin and sinners. With Satan and his angels, these will be cast out forever, "but the seed," the true spiritual seed, "will dwell therein forever." The promise made to Abraham, and confirmed to Isaac, and Jacob, and David, and Paul, and Peter, is expressed variously after this fashion: "Unto thy seed I will give all these countries; I will make thy seed to multiply as the stars of Heaven and give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." Gen. 26:3-4. "The land whereon thou liest, to thee I will give it, and to thy seed, and thy seed shall be as the dust of the earth, and shall spread abroad to the west, and to the east, and to the north, and to the south, and in thy seed shall the families of the earth be blessed." Gen. 28:13-14. Read Ps. 85:3-4, 35-37, with Acts 15:14-17. These promises

are so often referred to in the old Scriptures that it would weary even to give the references. I make only a few quotations briefly: "His seed shall inherit the earth." "Evil doers shall be cut off, but they that wait upon the Lord shall inherit the earth." "The meek shall inherit the earth and shall delight themselves in the abundance of peace." "Their inheritance shall be forever." "Those that are blessed of Him shall inherit the earth, and they that are cursed of Him shall be cut off" [from the earth]. "The righteous shall inherit the earth forever." "The upright shall dwell in the earth and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." See Dan. 7:13-27, where the Son of Man CAME, and "the kingdom, and dominion, and greatness of the kingdom UNDER the whole Heavens were given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions should serve and obey Him." "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." In harmony with this is Rom. 8:19-23, Rev. 20:6-15. Christ said, "Blessed are the meek, for they shall inherit the earth." Paul says, Rom.4:13-16: "For the PROMISE that he should be heir of the world was not to Abraham or his seed through law, but through the righteous of faith." This was the promise made to Abraham and his seed 430 years before the law. The same promise typified by the "Promised Land" was made to fleshly Israel through the law, but the inheritance they failed to obtain. This would have made faith void and the promise of none effect. The promise being a free gift (Gal. 3:18) it must be made to faith and not to works which would have made it a debt. "Therefore it [the inheritance of the world] is of faith that it might be by grace to the end the promise might be sure to all the seed." Rom. 4:16. "All things are yours— the world and things present, and things to come." They which are of faith are the children of Abraham. If ye be Christ's then are ye Abraham's seed and heirs according to the promise. Concerning the new earth, read Isa. 65:17-24, Isa. 66:22-23, II. Pet. 3:13, and Rev. 21:1-10, 24-27. Also read in this connection Heb. 11:8-16 and 39, Acts 7:2-5, Rom. 4:13-18, Rom. 9:7-8, Gal. 3:14-18, 29, Gal. 4:28-31. [See author's "Seven Sabbaths and Their Anti-types," pages 47 to 57.]

The inward operations of grace in the New Covenant, "to make us meet

for the inheritance of the saints in light" were not promises to our performances, outwardly or inwardly, but the purposes of grace in election and predestination, "creating us unto good works." "I will put my law in their inward parts and write it in their hearts, and will be their God and they shall be my people." "I will put my fear in their hearts that they shall not depart from me." "Yea, I will rejoice over them to do them good." "I will put a new spirit within them, and will take the stony heart out of their flesh and will give them a heart of flesh that they may walk in my statutes and keep my ordinances and do them." "From all your filthiness and from your idols will I cleanse you, and I will put my spirit within you and cause you to walk in my statutes and ye shall keep my judgments and do them." This was what the old Covenant required, and the new Covenant requires the same, but with it God works in us both to will and to do of His good pleasure. The new Covenant provides regeneration, yea, a pre-regeneration that we may be able both to will and to do. It begins the good work and carries it on to the day of redemption. It first makes the tree good that the fruit may be good also. The first fruit of this regeneration is- a spiritual discernment bringing a knowledge of sin and righteousness and of the judgment of God; and this leads to repentance towards God, and faith toward our Lord Jesus Christ. Regeneration means born of God, and whosoever is born of God loves God, and the children of God. When we are born of God we apprehend Jesus Christ by the indwelling Holy Spirit, and thus we believe in Jesus Christ, for whosoever believes in Him has been born of God, and whosoever loves has been born of God, and whosoever does righteousness has been born of God. First the life, then the action.

All the points discussed in the author's "The Great Salvation" are discoverable in the "new Covenant." In both this and that I have tried to emphasize the divine side of salvation which is so much needed in these last days. The fruits of this Covenant in us are faith, receiving and realizing the blessings; hope, appropriating the promises; and love, manifesting gratitude for all the benefits experienced and expected.

To get the human side properly emphasized, see chapter on Fruitful Grace, working in a belief and knowledge of the truth; also obedience and

a happy life. In my book on After Death, I continue the operations of this Covenant in its postmortem and post-resurrection fruitfulness. "The grace to be brought to us at the coming of Jesus Christ." It is an everlasting Covenant. I close this with a brief

### **RECAPITULATION.**

Both Covenants have for their objects holiness and righteousness, the lives men would have lived if there had been no fall. God could not change right and wrong to accommodate fallen man, for good and evil continue the same, regardless of man's condition. Holiness is to BE good; righteousness is to DO good. This, and nothing less is required of us. God's will ought and must be done on earth as it is in Heaven. Both Covenants aim at this and offer two ways, and the only ways it can be done. They differ, not in design, but in their means to one end. Both require a perfect righteousness, one of ourselves, and this being impossible by reason of the weakness of the flesh, the other is brought to our rescue, offering a perfect righteousness provided for us, and to be received and manifested by us in a way more excellent than the other. The difference is not in the kind or amount of holiness and righteousness required by both Covenants, but in the way to possess and manifest them. They both have been in operation from the beginning, and will continue unchanged and unchangeable to the end. There are but two kinds of obedience, voluntary and involuntary. In our fallen nature it is involuntary, the flesh being contrary; it is the obedience of a bondservant. The other provides a preregeneration by which any and all obedience becomes voluntary and delightful. The one Covenant is allegorized by a bond woman, gendering to bondage; the other by a free woman of whom we must be free-born. Ishmael served because he must, the principle of law; Isaac because he would the principle of love. One is a DO-covenant, and the other is a BE-covenant; or doing good in order to be good, and being good in order to do good. One requires us to make ourselves good, to put away our sins, to sanctify ourselves, to justify ourselves, preserve ourselves, save ourselves, and hence to glorify ourselves. In the other we are to BE born again, BE forgiven, BE justified, BE sanctified, BE preserved, BE saved, BE glorified. The same end is aimed at, but one by a surer and better way.

One is of faith, that it might be by grace to the end the promise might be sure to all the seed. The other is of law, and the law is not of faith, but he that DOETH them shall live in them. One of WORKS, one of GRACE. May the Lord help every reader to fully lay hold of the New Covenant by faith, believing that what He has promised, He is able to perform; and then and thus it will be counted for righteousness or justification—righteousness imputed and imparted to faith, and being thus received, justification is the act of judgment pronouncing us righteous because we have on the righteousness of Christ. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5:1.

Romans 9:

30 What shall we say then? That the Gentiles which followed not after righteousness, attained to righteousness, even the righteousness which is of faith: but 31 Israel, following after a law of righteousness, did not 32 arrive at that law. Wherefore? Because they sought it not by faith, but as it were by works. They stumbled at the stone of stumbling.

Galatians 2:

15 We being Jews by nature, and not sinners of the 18 Gentiles, yet knowing that a man is not justified by works of law, but only through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by works of law: 17 because by works of law shall no flesh be justified.

Read two more references and see how works and law, or works of law fall short.

Romans 3:

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by

faith of Jesus Christ unto all and upon all them that believe; for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 28 Therefore we conclude that a man is justified by faith without the deeds of the law.

### Philippians 3:

6 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; 6 Concerning zeal, persecuting the church ; touching the righteousness which is in the law, blameless. 7 But what things were gain to me, those I counted loss for Christ. 8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. 9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10 That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead.



## ALLEGORICAL GRACE.

### THE TWO WOMEN AND BOYS CONTRASTED.

**G**al. 4:21-24. "Tell me, ye that desire to be under law, do ye not hear the law? 22. For it is written that Abraham had two sons, one by the bondmaid, and one by the free woman. 23. Howbeit, the son by the bondmaid is born after the flesh, (that is the ordinary way, by natural means;) but the son of the freewoman is born through promise; (Gen. 17:15, 16; and 21:1-2). 24. Which things contain an allegory; for these women are two covenants; one from Mount Sinai bearing children unto bondage, which is Hagar."

In Heb 1:1 we read, "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, 2 bath at the end of these days spoken unto us in his Son." These "Divers manners" include the literal, and also the divers figures that help to a knowledge of the truth. Such as types, symbols, emblems, parables, proverbs, and all other forms and figures of speech. Here we have the Allegory—"the description of one thing under the image of another." Should an artist paint the most beautiful woman conceivable, and write under it SARAH ; and then in contrast paint another woman, dusky and homely, and write under it HAGAR, we could catch some of his idea in the contrast. If he could make them moving pictures, he might add something to the lesson to be taught, provided the movements were suggestive and instructive. But God improves on all this by making living pictures of two women, and their boys, which live and move, and feel, and act, so as to illustrate the important truth to be inculcated. God did this because the truth to be taught was vital, and hard to be discerned by vain and blind men, These two women ILLUSTRATE the Two Covenants discussed in the last chapter, and their boys ILLUSTRATE the children or fruits of those Covenants. There, we had the lesson in literal language; here in Allegory. If the reader failed to get hold of this vital truth in the literal, it may be he can catch on in this, the strongest of all figures.

We will first study these Two Covenants in the Women, and then the

fruits of these Covenants in the two Boys, who acted like the two sets of children have always acted. The lesson is not one by comparison to ascertain points of resemblance, BUT CONTRAST, in order to show their unlikeness. But let us first get the personal and historical features before us. When you read of Sarah and Hagar, think of the Two Covenants, in living pictures.

Gen. 16:

1 Now Sarai, Abram's wife, bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar. 2 And Sarai said unto Abram, Behold now, Jehovah hath restrained me from bearing: (Are you thinking of the Covenants?) 3 And Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, after Abram had dwelt ten years in the land of Canaan, and gave her to Abram her husband to be his wife. 4 And SHE CONCEIVED: and when she saw that she had conceived, her MISTRESS was DESPISED in her eyes. 5 And Sarai said unto Abram, My wrong be upon thee: I gave my HANDMAID into thy bosom; and when she saw she had CONCEIVED, I was despised in her eyes: Jehovah judge between me and thee. 6 But Abram said unto Sarai, Behold, thy MAID IS IN THY HAND; do to her that which is good in thine eyes. And Sarai dealt HARDLY with her, and she fled from her face. 7 And the angel of Jehovah found her by a FOUNTAIN OF WATER in the wilderness, by the fountain in the way to Shur. 8 And he said, Hagar, SARAI'S HANDMAID, whence earnest thou? and whither goest thou? And she said, I am fleeing from the face of my MISTRESS SARAI. 9 And the Angel of Jehovah said unto her, Return to thy MISTRESS, and SUBMIT thyself UNDER HER HANDS. 10 And the Angel of Jehovah said unto her, I will greatly multiply thy seed, that it shall not be numbered for multitude. (These are the two covenants!)

Gen. 17:

15 And God said unto Abraham, As for Sarai thy wife, (God never called Hagar "wife.") thou shalt not call her name Sarai, but Sarah shall her name be. 16 And I will bless her, and moreover I will give thee a son of her: yea, I will bless her, and she shall be a mother of NATIONS;

KINGS OF PEOPLES SHALL BE OF HER. 17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear? (Can these dry bones live?)

Gen. 21:

And Jehovah VISITED Sarah as he had said, (He did not have to visit Hagar. Law is not of faith nor was Ishmael.) and Jehovah did unto Sarah as he had spoken. 2 And Sarah conceived, and bare Abraham a son in his old age, at the SET TIME of which God had spoken to him. (God has set times to favor Zion, and we must wait and tarry till God visits us.) 3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. 4 And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. (We were all debtors to do this whole law until we were born the second time of the Sarah Covenant.) 5 And Abraham was a hundred years old, when his son Isaac was born unto him. 6 And Sarah said, God hath made me to laugh; every one that heareth will laugh with me. 7 And she said, Who would have said unto Abraham, that Sarah should give children suck? for I have borne him a son in his old age. (When the "nations and kings" born of grace shall appear what a laughing time it will be—joy inexpressible and full of glory.)

Now notice, Sarah was not allowed to conceive until it was clear that the ordinary means were utterly insufficient. The lesson is this; the weakness of human instrumentality must be supplimented by the power of the Divine agency. So the Covenant of Grace cannot bring forth except in the same way. No amount of manipulations and machinery and methods and men can produce Isaacs, but Ishmaels galore. Notice again that Sarah was the older and the only real wife, and that Hagar was a humanly devised makeshift. It was an effort to help the Almighty out of His seeming trouble. So it has always been. The human propagators of the "Promised seed" get tired waiting on the slow Covenant of Grace, and resort to the fecund Hagar Covenant of works, which so easily bears fruit of its kind. But the kind of fruit will be considered when we come to study the character of the boys. See the Distinction further; Sarah illustrates the

Covenant of Grace, plus Faith; while Hagar illustrates the Covenant of Law, plus works.

Our first birth is the product of law, the second of Grace through Faith. Some are Ishmaelites for a while, others forever. Add another item: Sarah is the Covenant of Grace plus Faith, plus the works of Faith; while the other is Law, plus the works of the law, and the difference between the works of faith and the works of law will be discussed as we proceed. One is confined to the letter of the law, the other extends to the spiritual universe. One was stopped in the lion's den, and in the fiery furnace, showing the weakness of law, while with the other, "nothing is impossible." The first must use means and medicines, the other may use either or neither. It is said of one that "the law is not of faith," (Gal. 3:12); and of the other, "therefore it is of faith that it may be by Grace." Ro. 4:16.

Law regulates the outer conduct, while Grace takes cognizance of the "thoughts and intents of the heart." God forgive, and forbid the thought that we can sin because we are not under law, but under Grace. Grace does not excuse sin, but provides the remedy. The adulterous look, and the murderous hate, need forgiveness. The law does not provide forgiveness except through the added types pointing to the Better Covenant. Works and Grace are antonyms. Ro. 11:6; "If of Grace, then no more of works, else Grace is no more Grace." So are law and grace. The two Covenants are as distinct as the two women, one the fairest and most beautiful of all women; the other a dusky dirty bondmaid. The following Distinctions between law and grace are added, some of which were furnished by Dr. A. J. Frost, of Minneapolis. I put them here because some are unable to see the difference between salvation by works? and salvation by grace, as works are in both.

The Law was given by Moses; Grace and truth came by Jesus Christ: (i. e. their proclamation.)

The Law says "Do and live." Grace says: "Live and do."

The Law says, "Make thy heart new." Grace says, "A new heart I will

give you."

The Law says, "Thou shalt love the Lord thy God with all thy heart." Grace makes us love him, because he first loved us. i. e. by shedding abroad his love in our hearts.

The Law sanctified without making holy; Grace makes holy all the sanctified.

The Law demands holiness; Grace gives holiness.

The Law could not purge sin from the conscience; Grace makes it perfect. Heb. 10:1-2.

The Law condemns; Grace justifies.

The Law says, "The soul that sins shall die;" Grace says, "The believer shall never die."

The Law says, "The wages of sin is death ;" Grace says, "The gift of God is eternal life."

The Law curses everyone that continueth not in all things to do them; Grace says, "Blessed is the man whose sins are covered."

The Law says, "Pay all thou owest;" Grace says, "I freely forgive all."

The Law tells us what to do for God; Grace tells us what God did and does for us.

The Law requires of a disobedient nature; Grace gives an obedient nature.

The Law commands by its terrors; Grace demands by its mercies.

The Law drags the penitent to judgment; Grace says he shall not come

to judgment.

The Law addresses the old nature; Grace the new nature.

The Law requires good fruit of a bad tree; Grace first makes the tree good that the fruit may be good.

The law offered a priesthood that could not make perfect; Grace offers a perfect priesthood.

The Law says "stone the rebellious;" Grace says "Release him."

The Law says reject him; Grace says embrace him.

The Law contains wrath; Grace is full of peace.

The Law is never satisfied; Grace is always satisfied.

The Law makes its blessings conditional; Grace freely gives us all things.

The Law sends sinners to hell; Grace saves from hell.

The Law slew 3,000 at Sinai; Grace saved 3,000 at Pentecost.

The law requires every one to stand for himself; Grace provides a substitute.

The penalty of Law is eternal death; Grace gives eternal life.

The Law was weak through the flesh; Grace is sufficient through Christ.

When sin abounds through Law; Grace doth much more abound through Christ.

The Law gives a knowledge of sin; Grace a knowledge of salvation.

Law makes us do what we would not; Grace makes us would when we do not.

The Law says thou shalt, and shalt not do; Grace says if ye love me, do.

God requires all spiritual "fathers" to use the appointed means, plus faith in the Divine power—co-operating. This is clear in the Allegory. This means co-operation at the begetting time, simultaneous co-operation. Notice both parents exercised faith in this divine power.

Read the following, first of Abraham. Rom. 4:

18 Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, so shall thy seed be. 19 And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb; 20 yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, 21 and being fully assured that what he had promised, he was able also to perform. 22 Wherefore also it was reckoned unto him for righteousness.

Heb. 11:11

Through faith also Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: (Don't forget these things allegorize the Covenant of Grace.) 12 wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable.

Slow but sure, barren at first, but very fruitful at last. So those who like Paul "would by all means save some," must in "begetting through the gospel" look for results solely by the Divine power, which can bring "life

out of death, and calleth those things that be not, as though they were." Rom. 4:17. He also calls a people no people, and no people a people.

So under the Covenant of Grace, the human agencies must use the appointed means, and then "hope, and quietly wait for the salvation of God." Lam. 3:26. "The time to favor Zion, yea the set time", is not any time, but when both sides are ready and especially when God is ready. Moses must first stand still and see the salvation of God, before going forward. They were told at Jerusalem to TARRY, until both sides got ready. They had to wait until God's day had "fully come," or Isaacs could not be born. Here is where Abraham and Sarah erred and brought trouble on themselves. So in our hurry and haste we betake ourselves to the covenant of works, and expect results "the same hour of the day" or "night," and lo, the fecund Hagar covenant brings a brood of Ishmaelites. And how do they act in after life? Like their prototype. Read Rom. 2:17-29. But I must not anticipate the boys.

Notice another distinction and difference. As Hagar was handmaid, or bondmaid to Sarah, so law is handmaid or bondmaid to Grace, in that it SERVES Grace, but it can not SAVE. I write it big: LAW SAVES NOT, BUT SERVES. Tim. 1:8; "But we know that the law is good if a man uses it lawfully." Good for what? Not for Salvation, but to condemn the sinners and serve the saint. Tim. 3:8; "These things are good and profitable unto men." That is "to those who believe in God," called "ours." Verse 14; "Let ours learn to maintain good works for necessary uses, that they be not unfruitful." Serves but does not save. "The law works wrath." Rom. 4:15. "I had not known sin but by law." Rom. 7:7. "By law is the knowledge of Sin." Rom. 3:20. So Grace requires that Law shall first do its work in preparing the soul with a feeling sense of sin and a need of salvation. So Grace has need of Law as Sarah had of Hagar. When Law does its duty, then, and not till then can Grace come with its all-sufficient means, plus Divine power to save. This relation of Law and Grace is so forcefully brought out in the third chapter of Galatians, I quote at some length. I will capitalize what I wish to emphasize.

6 Even as Abraham believed God, and it was reckoned unto him for



righteousness. 7 Know therefore that they that are of faith, the same are sons of Abraham. 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed. 9 So then they that are of faith are blessed with the faithful Abraham. 10 For AS MANY as are of the works of the law are under a CURSE: for it is written, CURSED IS EVERYONE WHO CONTINUETH NOT IN ALL THINGS THAT ARE WRITTEN IN THE BOOK OF THE LAW, TO DO THEM. 11 Now that no man is justified by the law before God, is evident: for, The righteous shall live by faith; 12 and the law is not of faith; but, He that doeth them shall live in them. 13 Christ REDEEMED US FROM THE CURSE OF THE LAW, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree: 14 that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the PROMISE of the Spirit through faith. 15 Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. 16 Now to Abraham were the PROMISES spoken, and TO HIS SEED. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 Now this I say: A covenant confirmed BEFOREHAND by God, the law, which came four hundred and thirty years AFTER, doth not disannul, so as to make the PROMISE of none effect. 18 For if the inheritance is of the law, it is no more of PROMISE: but God hath GRANTED it to Abraham by PROMISE. 19 What then is the law? It was ADDED because of TRANSGRESSIONS, till the seed should come TO WHOM the promise hath been made, and it was ordained through angels by the hand of a mediator. 20 Now a mediator is not a mediator of one; but God is one. 21 Is the law then AGAINST the PROMISES of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. 22 But the scripture shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that BELIEVE. 23 But before faith came (to us as the gift of God) we were kept in ward under the law, shut up unto the faith which should afterwards be revealed (in us). 24 So that the law is become our tutor to bring us unto Christ, that we might be justified by faith, 25 But now that faith is come (to us), we are no longer under a tutor. 26 For ye are all sons of God, through faith, in Christ Jesus. 27 For as many of you as were

baptized into Christ did put on Christ. 28 There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one in Christ Jesus. 29 And if YE are Christ's, then are YE Abraham's seed, HEIRS ACCORDING TO PROMISE.

And this from Chap. 2:

15 We being Jews by nature, and not sinners of the Gentiles. 16 yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified. 17 But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid. 21 I do not make void the grace of God for if righteousness is through the law, then Christ died for nought.

So law and grace are antipodal principles. This from Rom. 4:

2 For if Abraham was justified by WORKS, he hath whereof to glory; but not toward God. 3 For what saith the scripture? And Abraham BELIEVED God, and IT was reckoned unto him for righteousness. 4 Now to HIM that worketh, the reward is not reckoned as of gratia, but as of debt. 5 But to HIM that WORKETH NOT but BELIEVETH ON HIM THAT JUSTIFIETH THE UNGODLY, HIS FAITH IS RECKONED FOR RIGHTEOUSNESS.

13 For not through the law was the PROMISE to Abraham or to his seed THAT HE SHOULD BE HEIR OF THE WORLD, but through the righteousness of FAITH. 14 For if they that are of the law are heirs, faith is made void, and the PROMISE is made of none effect: 15 for the law worketh wrath; but where there is no law, neither is there transgression.

For reference and convenience I put these scriptures together. James gives legal salvation a death blow. Chap. 2:

10 For whosoever shall keep the WHOLE LAW, and yet stumble in ONE

POINT, he is become guilty of ALL. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become s transgressor of the law.

The Covenant of works requires the doing of ALL God commands, not a part. So if you fail to do ALL you are a FAILURE.

Now a word about the CONDITIONS of these two women—one bond, the other free. Here is a contrast as striking as any heretofore noticed. These conditions are brought about by birth. They were both born such. Paul said he was freeborn. Sometimes it is otherwise, but this is the general rule. Hence both served, but on different principals. Hagar served because she had to; Sarah because she wanted to. This reversed the ethics of service. No amount of service entitles the servant to freedom, and no lack of service can bring the free into slavery. Slaves are born, bought, or conquered, and are bound to do, whether or no. Salvation and damnation are both without works. Works add to both and give the rewards of both. So all born according to the flesh, are born under the Hagar Covenant. The law is not for the righteous, but the unrighteous. It is for all natural men, and they continue under it, with obligations to keep the whole law during their natural lives. But when they "die to that wherein they were held," then they are no longer under law, but by the second birth they became free from the law, and are transferred to the Covenant of Grace. Then the ethics of service changes from the compulsory to the voluntary principle. "If ye love me keep my commandments," is the opposite from "thou shalt," and "thou shalt not." If one, or any number, should rightly or wrongly order me to do any thing, I would not do it, and could not on the voluntary principle because I am opposed to orders. I might be compelled by circumstances, and thus render the service in the spirit of a slave, but that could not be acceptable to God. No amount of compulsory obedience can entitle one to freedom or to any reward. So, as long as one is under the law, he is bound to do what the law requires, and no "thanks", or grace is due. Here is the way Christ put it Luke 17:7-10.

But who is there of you, having a servant plowing or keeping sheep,

that will say unto him, when he is come in from the field, Come straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Does he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.

This shows the law of slavery. They "live in the doing", and nothing is due. Grace is never due, else grace is no more grace. It pays no debts of its own, because it owes none. It only proposes to pay the debts of those who cannot pay for themselves. Rewards are for the deserving, Grace for the undeserving. These bond and free women bring forth bond and free children. Let the free born "stand in the freedom wherewith Christ has made them free, and be not entangled again with a yoke of bondage." Having "begun in the Spirit," and "where the Spirit is there is liberty," let us walk "in the righteousness of Christ," and then our own righteousness can take its place in the matter of rewards, and leave Salvation wholly of Grace through Faith, and without works.

Notice again, that While Hagar SERVED, All Went Well. But when she conceived, and strove to be the mistress of Sarah, then she was driven out into the wilderness with her son to perish.

It is suggestive if not significant, that the angel of the Lord found her by a fountain of water—nothing but water to sustain her. Well, water is good in its place, but it can't give life, or sustain it very long. It is good for thirst but not for hunger. A sinner must both hunger and thirst, hunger first for food, and when filled with it, let water be given for thirst. Gal. 4:31 should read: "Now brethren, we are not children of a bondwoman, but of Me free" There is only one covenant of Grace, but O, how many covenants of works? And how prominent, and preeminent is water in all such covenants. Some put as much efficacy in a few drops as in "much water." Not because of its impotency, but potency. A few drops can regenerate, engraft or make them children of God. Water Salvation be-

longs to a covenant of works, devised by legalists. The only way for Hagar to survive, was to form the right relation to Sarah—that of servant to mistress." "Return to thy MISTRESS and SUBMIT thyself UNDER her hand."—Gen. 16:9. When the means of Grace are over, then Hagar and her numerous progeny are to be driven out forever." They shall not be heirs with the children of the freewoman." But this last expulsion will be at the "weaning time," when the innumerable children of grace shall be called from the four winds of heaven to inherit the promised inheritance, viz. the "WORLD." Then the others will be driven out forever. But the first expulsion must occur when law conceives in the sinner, and tries to bring forth of itself in him; then let the works covenant be cast out, until he is justified by grace through faith. Then, and not till then, let works come back and submit to the reign of grace.

As Sarah was the older, and only real wife, so the covenant of Grace is the older and only real covenant to furnish the promised seed.—Gal. 3:17; "The covenant, that was confirmed before in Christ, the law which was 430 years after cannot disannul, that it should make the promise of none effect." This does not mean that the covenant was confirmed in Christ 430 years before the law;—perish the thought! for it was millions of years and ages, before the law; but it means that the promise made to Abraham was 430 years before the law was given on Sinai, the first time it was reduced to writing, and that "by the finger of God," "graven on stone." So the promised seed of grace was first given in full utterance to Abraham. The Two Covenants had both existed from the beginning, but only in tradition, as all other truth existed. They both operated from the beginning, but the covenant of Grace was before the ages of ages, with the Father, Son, and Spirit as the covenantees. From Adam to Abraham both covenants operated, as known by tradition, but their full utterance was given first to Abraham and to Moses.

Notice next, that while Sarah was the Older Wife, that Hagar Brought Forth the First Son. And so it has, and always will be. Gal. 3:23-26. But before faith came, (that is to us, as the commandment came to Paul in Rom. 7:9) we were kept in ward under the law, shut up to the faith that should afterward be revealed, (to us.) So that the law was our tutor to

bring us to Christ, that we might be justified by faith. But now that faith has come, (to us) we are no longer under a tutor. For we are all the sons of God through faith in Jesus Christ; and if Christ's, then Abraham's seed, and heirs according to promise."

I remember how a covenant of works conceived in me, and tried to bring forth a son of God. (Children yet promise a dying parent to be good by doing good, so as to meet them in heaven.)

But this had to be driven out, until the Covenant of Grace conceived. At first I was a bastard and not a son. But at my second birth, I became an Isaac—a child of promise, and counted for the seed. Then I became a real son of Abraham, and "an heir according to the promise." But the old covenant brought forth first, and for years I was a bastard Ishmaelite.

Once more, Hagar in Prosperity strove to be Mistress. So the law sometimes gets the advantage even of saints, and pulls them back into its weak and beggarly elements. The Galatians had a revival of law through the false teachers, and they desired again to be under bondage to law, and it was this that brought this Allegory. How often are God's saints troubled with a conception of their own self-righteousness. Paul had to "count his but dung" that he might stand only in the righteousness of Christ. Let every saint keep a "big stick" for this old slavish covenant. When she seeks to be mistress, drive her out, until she learns to behave as a slave. Having been redeemed from the law, we are no longer under its dominating reign.

The lessons we learn from these two covenants through these Two Women, are confirmatory of what we learned while studying the literal covenants themselves. They are unlike in looks, in conditions, (one bond and one free;) unlike in principle, in promise, in requirements, in results, etc. "Many will say in the last day, Lord! Lord! have we not done so, and so," and all in thy name?" Then will He "profess he never knew them." The things they boasted of, were all right in themselves, but they were done under the covenant of works. There was no mention of what the Lord had done for them, and it all depended on that. The New Covenant

gives the Divine side, the Hagar Covenant the human side.

## THE BOYS.

**H**AVING learned something of these Two Covenants from the Literal, and Allegorical presentations of the women, let us next study the fruits of these two covenants in the BOYS—ISHMAEL and ISAAC. Read first the following Scriptures, and notice the emphasis capitalized.

Genesis 16:

12 And he, Ishmael, will be a WILD man; his hand will be AGAINST EVERY MAN, and EVERY MANS' HAND AGAINST HIM; and HE SHALL DWELL IN THE PRESENCE OF ALL HIS BRETHREN.

Genesis 17:

8 And Abraham said unto God, Oh that Ishmael might live before thee!  
19 And God said, Nay, but Sarah thy wife shall bear thee a son: and thou shalt call his name Isaac: and I will ESTABLISH my covenant with HIM for an EVERLASTING COVENANT FOR HIS SEED AFTER HIM. 20 And as for Ishmael, I have heard thee: behold, I have blessed HIM, and will make HIM fruitful, and will multiply HIM exceedingly; twelve princes shall he beget, and I will make him a great nation. 21 But my covenant will I ESTABLISH WITH ISAAC, whom Sarah shall bear unto thee at this SET TIME in the next year.

God loved the moral man as Christ did in Mark 10:20-21. But morality can't save—even such as this man had. Morality is good for this life only.

Genesis 21:

8 And the child grew and was weaned: and Abraham made a great feast on the day that Isaac was weaned. 9 And Sarah saw the son of Hagar the Egyptian, whom she had borne unto Abraham, MOCKING. 10 Wherefore she said unto Abraham, CAST OUT THIS HANDMAID AND HER



SON: FOR THE SON OF THIS HANDMAID SHALL NOT BE HEIR WITH MY SON, EVEN WITH ISAAC. 11 And the thing was very grievous in Abraham's sight on account of his son. 12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy handmaid; in ALL THAT SARAH SAITH UNTO THEE, HEARKEN UNTO HER VOICE; FOR IN ISAAC SHALL THY SEED BE CALLED. 13 And also of the son of the handmaid will I make a nation, because he is thy seed. 14 And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and gave her the child, AND SENT HER AWAY; and she departed, and wandered in the WILDERNESS of Beersheba. 15 And the water in the bottle was spent, and she cast the child under one of the shrubs. 16 And she went and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the DEATH OF THE CHILD. And she sat over against him, and lift her voice and wept.

The time will come when law will be impotent to help its children.

17 And God heard the voice of THE LAD; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the LAD WHERE HE IS. 18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. 19 And God opened her eyes and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. 20 And God was with the lad; and he grew, and dwelt in the WILDERNESS, and became an ARCHER. 21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

These things are Allegorical. These boys were prototypes of two sets of children from one father but two mothers. Let us study their Conditions, Relations, Dispositions, and Destiny. First, one was Bond, the other Free. These conditions were brought about by birth, and the mother always determines these conditions. The child of a free woman is free born, though the father be a slave; and the child of a bondwoman is born a slave though the father be a free man. This was so in the South, although these conditions were represented by black and white. The word of God

fixed it that way.

Exodus 21:

2 If thou buy a HEBREW servant, six years he shall serve: and in the seventh HE shall go out free for nothing. 3 If he come in by himself, he shall go out by himself: if he be married, then his wife SHALL GO OUT WITH HIM. 4 If his MASTER GIVE HIM A WIFE, and she bear him sons or daughters, the wife and her children SHALL BE HER MASTER'S, and he shall go OUT BY HIMSELF.

As the Law Covenant was for the natural man, our first birth puts us under that covenant, as we are made natural by the first birth. Every sinner in the world is under law to God, and must be judged by the law of Moses. Cain, the antedeluvians, Sodom and Gomorrah, fell for wickedness or transgressions of the moral law before the law was written on stone. And they are all under that covenant until they are born again. It takes two women and two boys to represent these two stages in the lives of the saved. As Ishmael dwelt with Isaac till weaning time of Isaac, so this old Ishmael continues to dwell with the new Isaac, and wars against him.

Galatians 5:

For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. 18 But if ye are led by the Spirit, ye are not under the law.

Also Romans 7:14-21. This shows that they not only represent two sets of children, but they represent the dual nature of the regenerated. As Hagar and Sarah dwelt together, so the old covenant would bring us back into bondage to law if it could. It would frustrate the grace of God, not for salvation, but that grace given us for service by corrupting the motive. 2 Cor. 6:1: The Ishmaelites about us, and the Ishmaelitishness within us, give great trouble to the children of Grace. As it was then, so it is now, "He that was born after the flesh, persecuted Him that was born after the Spirit." True, both of the two children dwelling together, and of the two

principles dwelling within us. The war goes on between the two sets of children, and also between the two natures of the regenerate.

Again, Ishmael was the Older, Stronger, Hautier, Noisier. Being a natural man he rested in logic, and could walk only by sight and not by faith. 1 Cor. 2:14: "Now the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them, for they are spiritually discerned." See this in the woman at the well; she could not understand about the spiritual water, but only the natural. So also in John 6:27-30; also verses 48-65. Nicodemus asked: "How can a man be born again," and "How can these things be." They must be spiritually discerned. The world by wisdom knows not God, because the wisdom of the world is foolishness with God. By seeking, natural men can find God in natural things, but mental seeking can't reach the spiritual. The fingers can feel physical things; the mind can reach out into the mental realm; but "God is Spirit," and the spiritual affections of the heart must feel after God, or He can't be found, though He is not far from everyone. In order to do this, a man must be born of the Spirit or he can't see. See how these Ishmaelites reasoned in John 9:10-34. "How were thine eyes opened?" "How did you receive your sight?" Then they called the parents. "Is this your son who was born blind?" "How then doth he see?" Reason could not give the answer, but the man said, "I know I was born blind, and I know I now see." Logic can't tell how, yet it knew a better way—he EXPERIENCED it. They mocked him with the reply: "Thou wast altogether born in sin, and dost thou teach us?"

So the Jews and Paul verily believed in their minds that they ought to do very many things against the Christ, because they were zealous of the law and jealous for the honor of God. When Christ was revealed to them, and in them, then they knew Him, and loved Him, and served Him. The spiritual is above the natural. Ishmaelites are only natural; Isaacs are both natural and spiritual. And they are still mocking at spiritual religion, such as "mysterious regeneration," "experience of forgiveness," and "experimental religion."

Again: Visibly, There Was No Difference. They were both sons, both

circumcised, both served, both attended the burial of their father. I imagine I hear Ishmael contending for a division of the inheritance, claiming the same father, and the same devotion, loyalty, and EXCESS of serving. He abounded in works more than Isaac, and why should he not share in the inheritance? But Isaac would say: Inheritance is not of works, or of law, or ceremonies, or service. As Isaac did not get it that way, how could Ishmael get it thus? "The inheritance is by promise", to "the chosen seed," and there is no other way.

Legalists go through with all the forms of service. They have churches, preachers, ordinances, or rather sacraments, plans of salvation, laws (?) of pardon (?). They fast, and pray, and sing; they talk about regeneration, sanctification, repentance, faith, love, hope, joy, salvation; they preach Christ in some way; they claim God for their Father; and some of them have a faint idea of some kind of Holy Spirit; they have most all of the forms, and many have all they can invent. OUTWARDLY there is no distinction, yet SPIRITUALLY there is a great DIFFERENCE. The difference between the natural and the spiritual, expresses this difference. One has been born of the Spirit, and is spiritual in his mind, motives, and service. One repents *eis* self, in order to be saved; the other repents *eis* God, because he has sinned against Him. One believes about a Christ, "as the Son of God," the other believes in the Christ to the saving of his soul. One sought to do good that he might become good, the other sought to become good that he might do good. One sings and prays with the understanding, the other with the spirit also. One keeps the Commandments that he might be saved, the other because he is saved. See these two principles in Eph. 6:5-10, and many others.

Next notice the CONDUCT of the two. Ishmael MOCKED Isaac. Paul calls this persecution. Gal. 4:28-9: "For we, brethren, as Isaac was, are the children of Promise. But as then, he that was born according to the flesh persecuted him that was born of the Spirit, even so it is now." Yes, we may add, has been so and will be to the end. Who are those who have always persecuted the saints? Those who believe in salvation by works. It was so with the Jews, Matt. 23:31-39; so of the Catholics and others. I have been sorely persecuted by my own brethren, but only from them

who believed in salvation by works, and especially because I claimed the grace for myself that they despised. One brought me his two sons to be baptized, but as I preached too strong on Grace that time, he left in great anger, and was my enemy to the day of his death. I have several more Baptist enemies in mind who persecuted me for the same reason. That was why Ishmael persecuted Isaac, by mocking and laughing at his claims. The advantage claimed by the Isaacs is insulting to the Ishmaelites. Notice lastly their DESTINY; Hagar and her son were cast out after Sarah had no more use for her. So Grace will soon have no more use for law, and they will separate, both law and her children. After this life there will be no need of moral law to regulate the life.

"Cast out the Bond Woman and her son, for the son of the bond woman shall not be heir with Isaac, my son." A bottle of water and loaf of bread was all they were entitled to. The Five Foolish Virgins were cast out, not because they slept, for they all slept; not because they did not go out to meet the bridegroom; not because they had no lamps; not because they had no oil in their lamps; but because they had not enough to carry them to the end. They ran to buy, but they were too late in seeing their shortcoming in oil, which is the Scripture symbol of Grace. They had Sustaining Grace for this life, but did not provide enough for the life to come, the everlasting life.

Also, the rich young ruler boasted of his morality, which was good in its place, but had no prospective value. So of the man without the wedding garment. He had one fine enough for him, but not fine enough for the host. So of those in Matt. 7: They will cry: "Lord! Lord! have we not done so and so, and all in thy name?" But he will say, "I never knew you." Also, in Matt. 25: 35-42, "Lord, when saw we thee thus and so and did not minister to thee?" Full of works, but not of the right kind; not of the spiritual kind. When morality or works of law are substituted for Grace; when water is put before the blood; when the church is substituted for Christ, then no amount of such service whatever will stand for Grace, when the weaning time comes. A world of works is not worth as much as a grain of Grace.

As my book on "Sin, Salvation and Service— Their Relation and Interdependence" is now out of stock, I will close this with a quotation from pages 102-111. After discussing the Ethics of Service, involving the Ground, Motive, Object, with Voluntariness and Cheerfulness, supported by nearly one hundred Scripture references, among them 1 Chron. 29:5, 9, 17, 18; 1 Cor. 17; 1 Peter 5:2, etc.; I showed the Ethics of Service to be "Unto the Lord and not unto men." If slavery requires two kinds of masters, this heavenly principle must be injected into the service rendered the earthly masters. But no one can have two masters of the same kind, especially two religious masters. As the Galatians who began in the Spirit desired to be again under law, so with converted Arminians. Methodists glory in a covenant of works of some kind—"a" bondwoman (Gal. 4:31), while Episcopalians, Presbyterians and many Baptists holding Grace in their creeds, yet will run with Arminians in practice. This leads to the servitude principle of the Ishmaelites. But read the quotation from "Sin, Salvation and Service":

The general principle is, that Service is acceptable to God, "if there first be a willing mind" We can't willingly serve two masters; hence it is enjoined, that we "be not the servants of men;" and whatsoever we do must be done "unto God, and not unto men." God works in us to will and to do his will, and that makes voluntary service possible, pleasant, plentiful and profitable, and service to men impossible.

Without intending to be offensive, or the least discourteous, I will illustrate the violation of these principles by the Methodist Discipline, a book they publish to the world to make known their views of Service, and especially do they insist on their members studying the Discipline. My help in this is free, willing and cheerful; inasmuch as I hope to point out some errors that may prove wholesome to all and hurtful to none.

On page 25, the Discipline lays down the astonishing principle, that "rites and ceremonies may be changed according to countries, times and men's manners." On page 26 it says: "Every particular church (denomination, not congregation or "Society") may ordain, change, or abolish rites and ceremonies, so all things may be done to edification."

There is no reference to Scripture, till we come to page 214, and then only for "filling." It then lays down only one condition of admittance into their societies, viz; "A desire to flee from the wrath to come." On page 31, it exhorts its members "to trample under foot that enthusiastic doctrine, that we are not to do good unless our hearts be free to it." With this as a foundation, it proceeds to unfold a new order of things concerning church constitution, officers, ordinances, government and doctrines. A new law goes forth, not from Jerusalem, but from the general conference, which was self-appointed, and with sovereign prerogatives self-assumed. Then, to mould the minds of all the preachers, the self-constituted bishops direct the course of study in all colleges. When these preachers thus moulded, and trained, go forth, they are directed in all the details of service. They are told what they SHALL do (emphasis mine) on all occasions, and what they SHALL say, and what they SHALL pray. Now and then, as a sort of relief, it says what the preacher may do, say and pray. That is, the little part is left optional as to whether he will say or pray it or not, but if he does so decide, then he SHALL say, or pray what follows. He is allowed to be silent on a few things, but if he speaks, he must speak as directed. So that little liberty is a deception.

The oath of allegiance in ordination, In general, runs about thus: "Will you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will, their godly judgments." The answer to this is put verbatim into the mouth of the candidate. Then the preachers go forth with a zeal worthy of the truth, under the following directions: "Be diligent. Never be unemployed. Never trifle away time. Neither spend any more time at a place than is strictly necessary. Be punctual. Do everything strictly on time. Do not mend OUR rules, but keep them. Act in all things, not according to your own will, etc. It is therefore your duty to employ your time in the manner which WE direct: in preaching,' meeting the classes,' 'visiting from house to house,' and 'especially in visiting the sick'; in 'reading, 'meditation,' and 'prayer.'" Does not this take away all Voluntariness in Service, and allow nothing to be done of one's own free will, as "unto the Lord?" Is it not all unto men? But you may say, "these preachers voluntarily put themselves under the direction of men, and therefore the principle of voluntariness is

maintained." Yes, but on the same principle, a man may voluntarily choose to serve the devil. But no man has any right to voluntarily do anything that hinders obedience to Christ; and he says, That ye shall have no master but him; and that no one shall exercise authority over you, as the Gentiles do, and esteem themselves benefactors in so doing. (Mark 10: 35-44). On page 89 it says: "Above all things it is needful you should do that part of the work which WE advise, and at those times and places which WE judge." And mark you, satisfactory answers must be given to all this, and that by free-born Americans, who also profess to have been made free by Jesus Christ. If I had been present when the Discipline was made, I would have said: Gentlemen, the thing will never succeed in free America; this is worse than African slavery, yet they were the first and most furious in assailing African slavery. To such rules Paul, in 2 Cor. 11: 20, indignantly said: "For ye endure it, if a man bring you into bondage, if a man devour you, if a man exalt himself, if a man smite you on the face."

These Corinthians had tolerated false prophets, and deceitful workers, who had transformed themselves into the ministers of Christ, so as to call forth this rebuke from one who had been twice free born; so he added: "Who is offended, and I burn not?" Think of free white men on their knees, before their fellow-men, surrendering all their minds, and hearts, and liberties, and manhood, so they can never more seek the guidance of the Holy Spirit in trying to know, and say, and do, as the Lord may direct.

I knew an infidel lecturer, who was converted, and there being no other than a Methodist church in his town, without investigating these matters, he joined that, and begun at once to preach Christ in an out of the way school-house, with great success. The presiding elder sent him to another place against his judgment. He tried the new place but without success. So, of his own accord, he went back to the schoolhouse. But the elder told him he could not be a Methodist preacher, unless he surrendered his will and judgment to those appointed over him. His quick reply was: Then I can not be a Methodist preacher. So he continued his work where the Lord directed, and, in the mean time, examined the Scriptures on these matters. He has given years in trying to teach others



this way of the Lord more perfectly.

But this destruction of Voluntariness in the Service of the Lord, is not confined to the Heathen, the Catholics, and the Methodists; but mirabile dicta, the Presbyterian Confession of Faith, is like unto it. On page 422, we have THE DIRECTORY. And pray what is that? The dictionaries define thus: "To regulate, to conduct, control, govern. As a captain directed a squad to guard the wagon. To guide with authority, order, command, require." \* \* \* "The act of governing, ordering or ruling. Superintendence; as they are under my direction." So chapter 3 gives direction on public reading of the Scriptures. The second rule says, they SHALL be read. The third says: "How large a portion shall be read at once, is left to the discretion of every minister; however, at least one chapter, and if short, more is DIRECTED." "He may when he thinks it expedient, expound any part of what is read." Blessed little privilege granted by these self-appointed Directors! But don't boast too soon, and too much, until we see further. Chapter 4 allows the minister to decide, "how much time is to be spent in singing." Thanks! Chapter 5 directs about praying, thus: 1st, Adoring; 2d, Giving Thanks; 3d, Confession; 4th, Supplication; 5th, Pleading, and 6th, Intercession for others." It further directs that "the prayer after sermon should relate to the subject discussed." It then refers to the foregoing, not as suggestions, but Directions. And while it leaves a few little things to the judgment of the minister who prays, it says: "But WE think it necessary to observe, that although WE do not approve of fixed forms of prayer, yet it is the indispensable duty of every minister to prepare and qualify himself for this part of his duty as well as preaching." (Emphasis mine.—M.) Are these Directors included in Paul's "WE" when he says: "For we know not what to pray for as we ought, but the Spirit himself maketh intercessions for us with groanings that can not be uttered." Ah! blessed Spirit, why those unutterable groans, helping us in prayer, when we can get all the help we need from the Directions of men.

The next we notice is Directions about baptism. It says, "the minister is to REQUIRE the parent to teach the Scriptures, and to instruct the child in the principles of OUR holy religion, contained in the Scriptures, of which (it should say instead of which) an excellent summary is found in the

Confession of faith of this church, and in the larger, and shorter catechisms, which are to be recommended to them for their Direction." "REQUIRING that the parent pray with it, and for it." "Then the minister is to pray—calling the name of the child, he shall say," etc. "As he pronounces the words he is to baptize the child with water," and "the whole shall be concluded with prayer." And thus these authoritative directions run through the whole course of Service, even to the burying of the dead—directing "that the corpse be cared for in a decent manner, and kept out of the grave a proper time; "directing," a solemn conduct and meditation to the grave." It does not direct who shall weep, or how much, or how long. It leaves some private matters undirected. I like that. If I were a Presbyterian, I would want to be free in some of my private matters, if they do undertake to direct all public and family and religious service.

I said before the Southern Baptist Convention in Hot Springs, as I was illustrating our liberty-loving principles, and our Voluntariness in Service, that, if that great convention were to order me to do anything, that I would refuse, even though it were the right thing to be done. And there were loud Amens. Surely the right thing ought to be done, but not unless it is done in the right way, and on right principles. I discuss this principle more at length in a tract on Church Government. Why would I, and should I, refuse to be ordered, and directed about, "as the governor listeth?" Because God made me a man, and gave me a head of my own, and Christ made me free from bondage to men; and this is all he did for any man, and if any man thinks he has more head than is necessary for his own responsibility, and undertakes to direct me in all, or any of the details of worship or service, I would not hesitate to tell him that he has too much head, if not the big-head; and a man thus afflicted, it seems to me, is not capable of self-government. If I were a supple jack, pulled by strings, I would get out of fix all I could, and but as contrary as I could.

As I meditated on these pages of the Discipline and Confession of Faith, I thought of parrots. I said, even parrots reserve to themselves some liberty; and as an endorsement (of parrots) I wrote on a fly-leaf of the Discipline this rhyme:

If I were a parrot, and for food were MADE to talk,  
Instead of "Polly wants a cracker,"  
I would squeal, and squall, and stalk.  
To some it might seem rude,  
But 'twould make me feel so good,  
'Cause the talk would all Direction be,  
While the squeal, and squall would show I'm free.

I wrote this, not through disrespect to preachers, but respect to parrots.

And these perversions of Service are not taken from Rome, but from our nearest and dearest religious neighbors. A great work is yet before the Baptists. We must not only maintain individual liberty for ourselves, and for each church, having no man but the man Christ Jesus to rule over us; but we should more earnestly than ever, "proclaim liberty to the captives," all around us, and urge them, that "if they can be free, to use it rather." They ought to render Voluntary Service to Christ, and not to men, as they can not voluntarily serve two masters in the things appointed.

Did men save you? Yes, if baptism regenerates or saves. Then by all means serve the men that saved you. This is the root of this great evil. Did Christ save? Then serve him. Let his words come into your hearts and mouths, and let him direct you by his Spirit; not according to any human Discipline, or Directory, but according to his word. As saving baptism is a substitute for Christ, so these Directing books are substitutes for the Bible.

"Being made free from sin, ye became servants of God."

Then we can't serve God till saved from sin. How beautifully this is expressed in the Baptist Hymnal, No. 333:

"My God! I love thee, not because I hope for heaven thereby;  
Nor yet because if I love not, I must forever die.

Thou, O, my Jesus! thou did'st me upon the cross embrace;  
For me did'st bear the nails, and spear, and manifold disgrace.  
Then why, O blessed Jesus Christ! should I not love thee well?  
Not for the sake of winning heaven; nor of escaping hell.  
Not with the hope of gaining aught; not seeking a reward;  
But as thyself has loved me, O, ever loving Lord!  
E'en so I love thee, and still will love, and in thy praise will sing;  
Solely because thou art my God, and my eternal king."

"I will not work my soul to save, for God e'en that hath done;  
But I will work like any slave, from love to God's dear Son."  
"My sin—O, the bliss of this glorious thought!  
My sin—not in part, but in whole;  
Is nailed to his cross, and I bear it no more;  
Praise the Lord! Serve the Lord! O my soul!"

2 Cor. 8:16: But thanks be to God, which put the same earnest care into the heart of Titus for you. 17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

Gal. 2:8: (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;)

Eph. 2:10: For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Phil. 2:13: For it is God which worketh in you both to will and to do of his good pleasure.

Rev. 17:17: For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

Heb. 13:20: Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant. 21 Make you perfect in every good work to do his

will, working in you that which is wellpleasiug in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

## PREVENIENT GRACE.

*With Objections Answered.*

Eph. 1:6.

**T**HE Plan of Salvation, though many-sided, is yet one plan. There is "the Way so plain, that a wayfaring man, though a fool, may not err therein." All in this gospel land ought to know that way. It is the way to preach to sinners, and is sufficient for salvation. In my tract on THE GREAT SALVATION, and the chapters on THE TWO COVENANTS, and in at other tract on LOVE THE GREATEST, I have discussed the subject from as many standpoints. In this I have chosen still another side of this great scheme; the side usually neglected; and is not adapted to sinners, nor yet to babes, but "belongs to those who are growing strong by exercising themselves in discerning good and evil." I herein present that view of the subject, which seems necessary to show the Relation to SIN and SERVICE.

If what was said about sin and sinners, or the half of it, be true, and I don't believe the half could be told, then Salvation is impossible, except "by grace through faith;" not by grace and faith, for salvation is not really by faith at all, but by grace through faith instrumentally; and that particular kind of faith "that works not, but believes on him who justifies the ungodly." That faith and grace, "which is not of ourselves, but it is the gift of God." And even then faith does not bring salvation, or secure it. It is grace that brings salvation, and makes it "sure to all the seed." Faith is said to be saving, or unto salvation, because it brings us to a reception and realization of the salvation that is in Christ Jesus. "Therefore it is of faith that it may be by grace." The engine does not pull the train; it is as powerless as a stump. The *steam* pulls the train *through* the engine. The power is in the steam. Our translation often says that God spake by Moses and the prophets. Not so! God spake *through* Moses and the prophets. We speak by our attorney and through our messenger. In the first case, we choose the attorney to do our speaking, because we are not competent. Not so with our messenger. *We speak through him.* The difference is of vast importance. And let it never be forgotten, that "if by grace it is no more of works, else grace is no more grace." The same is true of faith. A

meritorious faith is as inimical to grace as meritorious works. Some say salvation is by grace through faith, but they think the grace is dependent on faith; whereas, salvation by grace through faith is all the gift of God. So that grace is instrumental in the faith; "we believe through grace." "Grace FIRST contrived the way to save REBELLIOUS man; and ALL the steps that grace display, which drew the wondrous plan. Grace led my ROVING feet to tread the heavenly road," etc. This is PREVENIENT grace; not prevenient to baptism, or faith, but to all of our performances; yea, to time, even to the times of the ages (2 Tim. 1:9). That means ages Chronological, Astronomical, or Geological. Grace reigned in our election from before the foundation of the world. It reigned in the eternal foreknowledge of US; in the eternal predestination of US; for whom he did foreknow, THEM he also predestinated TO BE conformed to the image of his Son; MOREOVER, whom he did predestinate, THEM he also called and justified; and the predestination runs to final glorification. Who can lay ANYTHING to God's election? (Many do). To God's elect? (Many do). Who can con demn whom God justified, and for whom Christ died? Who can separate them from the love of Christ, or pluck them out of his and the Father's hands? Nothing! Nobody!

Grace reigned not only in the past eternity in contriving the plan, but also in time in executing it, and will continue to REIGN till consummated. It is from everlasting to everlasting. Hence grace REIGNED in our redemption, regeneration, justification, sanctification, and will REIGN in our preservation, resurrection and ultimate glorification.

If REIGNING grace REIGNS, then it is PURPOSING, and that makes it easily PREVENIENT. All agree on this principle of grace in glorification and resurrection, and many in preservation. That is, it is God's purpose, that prevenient grace shall REIGN unto these future blessings. But they are very particular to fix a point somewhere to reverse this principle of grace. They can't endure reigning, purposing, prevenient grace up to that point. They think the sinner reigns, purposes, chooses, wills, repents, believes, etc., and that these things are prevenient to saving grace. Arminians make salvation dependent on man up to death, after which they take the conditions off. Others at baptism; others at faith, etc. But when I say that

the same principle of grace reigned before regeneration, repentance and faith, some are halt, and hesitate, some blind and deaf, but they are not dumb. Some are loud in extolling sovereign and reigning grace in preservation, and even perseverance; but they are furiously loud in denying these principles backward. They think that would throw too much responsibility on God. But how else can God get the glory for our regeneration, repentance and faith? Like Uzzah, in steadying the Ark, they have a pious motive, but the Ark won't fall, if the cattle do stumble. They make their boast in the Lord as to preservation, etc., but in all the precedents which they make conditional, including justification and sanctification, they must stop their boasting in the Lord. They believe in general redemption, but not of particular persons. They believe in predestination of some things, and some persons to some things, but of no one unto salvation. They believe in a vague sort of foreknowledge, but they fear for the honor of God, when foreknowledge includes all the redeemed, personally. They believe in election, but only those whom God foresaw would repent and believe. Some think that when one believes, he is destined unconditionally to final glorification; but they are bitter against any destinating purpose before faith or any of those things they make conditional on our performances. To lay impossible conditions on those "dead in trespasses and sins," and of whom Christ said: "They cannot hear," "Cannot believe," "Cannot come;" and of whom Paul says, "They cannot be subjected to the law of God;" to put impossible conditions on these, in order to be saved, and then take away possible conditions from those who are saved, is to my mind inconsistent and unjust. It does not help the matter to say that divine help is offered in all these impossible cases; for that necessitates that other most unreasonable and unscriptural assertion, that divine help is extended to all alike. To one who has thought candidly on the subject, nothing can be more untrue. The heathen who perish in their sins didn't have as good a "CHANCE " as Timothy, whose pious mother and grandmother taught him the Holy Scriptures from infancy.

Now let us return to the point of divergence and diverge no more, especially from the Scriptures. Paul says: "I am confident of this very thing, that he who begun a good work in you, will perform it until the day



of Jesus Christ." Conviction, godly sorrow, repentance, prayer, faith, regeneration, sanctification, are good works begun in us. Who begun them? That's the question. Is it his good pleasure that we shall repent, etc.? "He works in us both to will and to do." Paul says: "I labored more than they all, yet not I, but the grace of God that was with me." Again: "I strive, according to the working that worketh in me mightily." Again: "who wrought EFFECTUALLY in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles." Again: "May the God of all grace, make us all perfect in every good work, to do his will; working in us that which is pleasing in his sight." When did this effectual in-working begin? Brethren! I beseech you, be as I am, for I was as you are.

I have taken stands, and set up corner-stones, with pointers galore, as to WHERE should be the beginning corner of this purposing prevailing, predestinating, prevenient grace, which most all acknowledge after faith. At first, I set it up at the grave; conditionally to the grave; unconditionally ever after. Afterward, I moved it back to regeneration after faith; then to faith before regeneration; then back to regeneration before faith. In all this shifting I was trying, not to learn what the Scriptures taught, but to relieve God of some or all the responsibility of a lost soul. The idea of violating the human will was horrible to me, and is yet. It took me a long time to see that the will could be forced, and not violated. Just as a vine can be forced to run a certain way without violating any principle of its growth. God does not slay the freedom of the will, but its enmity, and thus makes it free to do right. I love what I once hated, and hate what I once loved. I once willed to do evil; now I will to do good. A great change this; but who did it? Get that answer right, and the question is rightly settled. Let us settle the Divine side of the question, while we are on it, and I am in no hurry to leave it. There is one exclusive human side, viz., SIN; there is one exclusive Divine side, viz., SALVATION; and there is one side both human and divine, viz., SERVICE. Grace made us alive while dead; reconciled us while in enmity; translated us out of darkness into light. Sin worked against grace, and grace worked against sin; sin reigned unto death, grace reigned unto life, and where sin abounded, grace did much more abound. But grace not only reigned in rescuing us from sin and death, but also reigns through righteousness unto eternal life, by

Jesus Christ our Lord. Thank God for reigning grace, and for a throne of grace, to which we can boldly come and obtain mercy, and find grace to help in time of need. When we read of the power of Satan over the mind in 2 Cor. 4:4, and his power over the will in 2 Tim. 2:26, and over the walk in Eph. 2:2, we see the same super-inducing power to evil that we are now contending for, for good. As Satan forces the will without violating it, so God must bring an equal, and even greater power to bear, or he could not deliver us from his power.

Do you say this is enough of grace? Not while Salvation is my theme. If grace begins the good work in us, then it is prevenient to any working out by us.

When and where does grace begin, and what does it do? To answer this, may the God of all grace give us all grace to perceive grace; and when by grace we perceive grace, may we have grace to feel our need of grace; and when by grace we feel our need of grace, may we have grace to desire grace; and when we have grace to desire grace, may we have grace to seek for grace; and when by grace we seek for grace, may we have grace to receive grace; and when by grace we receive grace, may we have grace to enjoy grace; and when by grace we enjoy grace, may we have grace to praise grace; and when by grace we praise grace, may we have grace to manifest grace; and when by grace we manifest grace, may we have grace to extend grace; and when by grace we extend grace, may we have grace to grow in grace; and when by grace we grow in grace, may we have grace to serve grace; and when by grace we serve grace, may we have grace to suffer grace; and when by grace we suffer grace, may we have grace to persevere in grace; and when by grace we persevere in grace, may we have grace to die in grace; and when we have grace to die in grace, may we have grace to hope in grace; and when we have grace to hope in grace, may we have grace to rest in grace; and when we have grace to rest in grace, may we have grace to rise in grace; and when we have grace to rise in grace, may we have grace to be glorified by grace; and when we have grace to be glorified by grace, may we have grace to glory in grace; and when we have grace to glory in grace, may we have grace to glorify grace; and when we have grace to glorify grace,

may we have grace to reign in grace, and when by grace we reign in grace, may the world have grace to be ruled by grace; and when the world has grace to be ruled by grace, may all grace be ascribed to the God of grace; who by grace, and through grace, and in grace, abounds with the all-sufficiency of grace, from everlasting, and will abound forever more.

I have not yet apprehended, nor the half have I obtained. I am not yet perfect, but I press on to apprehend that for which I was apprehended by Jesus Christ. God did not love the world with a vague, impersonal love. There is no such love. We love persons and things specifically. And here is a good place for me to make my boast in the Lord. I believe that election elected the elect; that foreknowledge foreknew, them; that they "were ordained to eternal life" and "foreordained to be conformed to the image of his Son; "that redemption redeemed them; that regeneration regenerated them; that sanctification sanctifies them; that justification justifies them; that preservation preserves them; that providence provides for them, and so on to glorification. Hence those to be glorified are those foreknown and redeemed. I don't believe in a general redemption and a special glorification.

It is difficult to make one statement of both sides of this question. There are two sides, and I delight in both, as revealed in the Scriptures. I rejoice in all those Scriptures that reveal God's philanthropy (Tit. 3:4), and his kindness and grace to a lost world, such as: "God takes no pleasure in the death of the wicked, but will that they all repent and live." That is God's pleasurable will, yet his purposing will is to destroy the impenitent; because repentance is a universal duty, even if there were no offer of salvation. Men OUGHT to repent; it is a duty they owe; hence it cannot be the cause of grace, for grace precedes it. We should "Behold both the goodness and severity of God." Great good may result from preaching either, but greater from preaching both. Either, at the expense of the other, is wrong. Neither do we have to harmonize them. There is no communion between light and darkness, yet they belong to God's system, and both are useful. Fire and water are mutually destructive; yet they, too, are in the cosmos, and universe, and each has its place. As in chem-

istry, two or more elements may be combined into new and useful elements; so it may be here. If light and darkness may be combined into twilight, and fire and water into steam, we then have new and useful elements. These original elements did not harmonize, yet they coalesced. So God's sovereignty and man's free will may not be harmonious, yet they may coalesce to the triumph of grace, by sweetly forcing the will so as to make it freely conform to the divine will. It is right to force by right means the freedom of the will, but wrong to violate it. It is wrong to make one do good, but right to make him willing to do good. A great writer says: "The I wills' are the elect and the 'I wont's' are the non-elect." This is true looking backward, but not true looking forward. The writer made the "I will" the cause of election, whereas it is the result. By making us willing in the day of his power, he can accomplish the purposes of his grace. These purposes will not fail, but will be fulfilled on righteous principles.

Some think that this whole provision of grace might have resulted in the salvation of all, or none. That God provided only a possibility of salvation, and that to all alike. Or, that God provided the remedies for man's ailments, and the rest is left with the sinner. I have heard it urged in revivals that God has done all he can, or will do, and the rest is left to the choice of the sinner; (led captive by the devil at his will). Hence they have invented a very suitable "scheme" which they call "The Remedial Scheme of Salvation." That is, grace has provided the remedies, and man must use the remedies; and that salvation is conditioned on his right use of these remedies. I reject the "Scheme" in toto. For such is the nature of sin and the condition of the sinner, that no remedies can reach his case. Is there any remedy for deafness? for blindness? for death? No. There are remedies for partial deafness, blindness and death, but when the fulness of these states has come, the doctor will dismiss the patient, or you will dismiss the doctor.

Now these states, or conditions, are applied to the sinner, and I protest against any doctor of divinity plying his remedies. Remedies are deceptive. They are utterly and infinitely inadequate. Not even "the influence of the Holy Spirit" is sufficient. After all Christ has done, it takes POWER, creative power, regenerating power, the power that raised Christ from the

dead. A hundred pounds of embalming materials might have preserved the body of Christ from putrefaction, but no amount of remedies could have raised him from the dead. I may use means to convince men's minds, so they will have worldly sorrow, and that is my duty; but only the Holy Spirit can convict his heart so as to produce Godly sorrow for sin that works repentance unto salvation. I may, by the use of means, change a man's mind, and that is repentance; but as long as he has "an impenitent heart " toward God, his repentance will not be "unto life." The whole work is primarily of God, and secondarily of man. The sinner must repent, pray and believe, as he is moved upon by the Holy Spirit, otherwise he will fall short of the spiritual requirements of Christ's religion. Hence we must pray and wait for the Holy Spirit to work with us. Hence to make repentance, etc., conditions of salvation, as is common to do, is to bind heavier the chains of law, for these are spiritual exercises, and the sinner is not spiritual. I can help a man to hear, if God will give him the gift of hearing. Means and remedies improve hearing, but produce it never. If God has given a man the gift of sight, it may be improved, but not otherwise.

I can make a man sorry, but unless his heart is changed toward God, his sorrow will not be God-ward. The penitentiaries are full of manmade penitents, but I fear it is not towards God. If God gives one repentance, I can help him in the exercise of it, but not otherwise. I can make one believe what he wants to believe, and sometimes what he does not want to believe; but I can't make him believe in God, or in Christ, no more than I can make him live in the spiritual requirements of these graces.

The question: Is faith the gift of God or the act of the creature? is purile; for faith, like sight, is the gift of God; and how can we exercise the gift before we have it? and "what have we that we did not receive?" Sight is the gift of God; seeing is the act of the creature. So faith is the gift of God, and believing is the act of the creature. Verbs, and not nouns, express action. All this boasting of what a sinner can do, is an abomination. The regenerated have their duties, but what can they do without divine help? Bartimeus! what will you have? O, that I may receive my sight! Well, you are in the right way. If you have eye salve, or eye-

drops, throw them to the dogs, for you are blind, and unless some one can give you sight, there is no hope. Sinner! you are blind, and deaf, and dumb, and dead (spiritually), and there are no remedies. Go to him who has to give. "He can create and he can destroy."

Does the sinner feel drawn to Christ? Let him come, lest he be found fighting against God. "But you can't go" unless you are "drawn," because you will not; and if you desire or will to go, then be assured that God is drawing your desire and will.

But to return to the main point. There is a principle pervading several systems of theology that I reject; and it has necessitated the coinage of a word to express it that the Holy Spirit never used. Let us come to particulars. The Bible says: "He that holds out faithful to the end, shall be saved." Now, say some: Salvation is conditioned on holding out faithful to the end. They draw the line at the grave, and believe that up to that point, prevenient works is the reigning principle. That prevenient grace exhausted itself in providing the plan and the remedies. Then skipping the time of our mortal lives, grace will begin again to operate in all future blessings, such as resurrection, inheritance, glorification, etc., which are without further conditions on man's part. Then they must admit that those future blessings are of grace without further works; or, they are the rewards of works of supererogation performed before death. That our faithfulness to the end only keeps us in an uncertain salvable state, and yet it has a great prospecting purchasing power beyond the grave. This, to my mind, makes salvation and all else of works, and if of works, then no more of grace, else work is no more work. Others draw the line at baptism, and make hearing, understanding, faith, repentance, confession, and baptism prevenient to a salvable state, and holding out faithful to the end as prevenient to salvation. But how faithful one must hold out, deponent saith not. If being faithful in all things, even UNTO (not until) death, after being in a salvable state, is necessary to salvation, then who can be saved? for no one has ever thus lived. Everybody fails at least in one point, and then the so-called covenant is broken. Do you say that if one sins he has an advocate, and can be forgiven? But if he sins and needs forgiveness, he has not held out faithful to the end God is not

faithful with the law and unfaithful with the gospel. The death of Christ does not make it possible for God to lie. Do I believe the Scripture quoted? Every word of it without modification; but I don't believe this interpretation or application of it. Like a hundred other Scriptures, it is the statement of a fact, concerning a certain class, or rather the token of their Salvation. If a man lays down his life, we say he is saved, not that the laying down of life is a condition of salvation.

Others say repentance, prayer and faith are the prevenient conditions to a salvation provided, and then grace saves without further conditions. If these three conditions, which may be complied with in so short a time, can secure salvation, and all its accompanying blessings, then what purchasing power is there in conditions that involve no outward action, and but little time? That is getting it down cheap, but the principle is not changed. Can repentance, a duty, and prayer, a privilege, and faith, which in its saving degree is only receiving and trustful; can a duty which deserves no thanks, and a privilege, and a privative of self-merit, be counted as works of such superlative supererogation? Perish the thought!

What about repentance, and prayer, and faith after conversion? Are they conditions of final salvation? They must be if they were conditions of primary salvation, so-called. I believe one of the greatest errors and consequent evils that has crept into our theology has come from the use of this word "Condition," whether you apply it to salvation, or to the blessings that accompany salvation. The word is found once in all the Bible (Luke 14 : 32), and perhaps a correct Greek text would rule it out there, though the idea is that of a condition. Wilson's Emphatic Diaglott has "Asks for peace;" and Campbell's Living Oracles has "Sues for peace;" and these authors believed in conditional salvation. I have known some calling themselves Calvinistic to urge that "all of God's blessings are conditional, and can't be had without paying the price." My dissent to this is too strong for expression. This would put us under law, with a yoke more galling than the old covenant of works. It not only reverses, but is adverse to the principle of the gospel of grace. If I can live long enough to get this uncircumcised word ruled out of the synagogues, then like old Simeon, I would be willing to depart in peace.

When God made the world and gave it to man for his use, what were the conditions? What the price paid? God does not keep a Cheap-John store. Were he to sell, justice would require that he sell at a price that would represent the true value. Did he say, here are water and air; pay what they are worth, and they are yours? Did he demand pay for the animals, fowls and fishes and fruits and herbs, which he prepared for our use and service? I do not say that we owe him nothing; for a free gift is a thousand times more obliging than a purchase. "HE FREELY GIVES US ALL THINGS." That covers the whole ground of temporal and spiritual wants. Did he sell us his Son and Holy Spirit and Word of Truth? Does he sell us the blessings of grace? O, my beloved! here is utterly a fault among us. The word "Condition" is not only the wrong word, but the idea is wicked, if it frustrates the principle of grace. And here is where SERVICE is suffering, as we are whipped into it like a slave scourged to his task. "FREELY YE HAVE RECEIVED, FREELY GIVE."

We have just begun to teach the nations VOLUNTARINESS in service, both to country and to God; but here we go under task-masters, serving under pressure, loving that we may be loved; and giving, hoping to receive as much, or more, in return. Giving even to God that he may recompense us again. There is that that scatters and increases, but it must be done on the right principle. He who traffics with God is doomed to disappointment, for God is not in that business. The MOTIVE must be right. Give liberally, cheerfully, freely, and God will say: Freely you have given, freely receive.

Are rewards according to works Yes! Is that according to grace? Yes! How? Because works is our reasonable service; and having done all, we have only done our duty, and nothing is due us. Hence rewards, and even rewards according to works, are of grace. This is set before us for our encouragement, but not as the motive. If the motive becomes corrupt, then the service is corrupt in its very heart. To illustrate. God has ordained, that they that preach the gospel, shall live of the gospel. That is for our encouragement. But the man who makes it the motive in his preaching, needs to have his heart purified by faith. There are MEANS to



an end, and a WAY of salvation, but conditions never, except under the law; and we are not under law, but under grace. If the rules of Political Economy constitute the conditions of success, then all who observe the rules will succeed, and none others. But many succeed who do not observe the conditions, and many fail who do. No one will deny this. The same in regard to the so-called laws, or conditions of health. Some are healthy who violate these so-called laws; many are sickly who observe them. There is no better established remedy for chills than quinine, but who will say that it is a conditional remedy? For then all who take it would be cured, and no others. Call all these means to an end, and there is room for prayer and providence. As a preacher once said in my hearing: "Here are the conditions; comply with them. God don't have to be begged to comply with his part." Conditions naturally and necessarily cut off prayer. Said preacher had it just right. If there are conditions, it is presumption to ask God to give, regardless of them, and it seems to me an insult to ask God to pay what he has agreed. Planting and plowing are means to an end, but not conditions. If you add prayer as a third condition, then all may fail, and often have. Education is not a condition to greatness, because not all educated people are great, and many others are. "The poison in the pot" is seen in this; if God makes certain works conditions of salvation, then there must be no mistake about the works required, and on this Conditionalists will never agree. MOREOVER, the works must be performed in the way required, and that requires the spiritual element, which makes it impossible for sinners.

But, you may ask, is prayer not a condition of receiving blessings? If so, it is the condition to all alike, and in all cases. Then prayer becomes a law, without which nothing can be obtained; and it would destroy faith, since "law is not of faith." One's disbelief in Moses, or law, furnishes no relief. The law will take its course, faith or no faith. Do all men get what they pray for and nothing more? Do those who pray not get no blessings? I am ashamed to even name such suppositions. The idea leads to Catholicism and to heathenism; for as prayer is made to possess such purchasing power, they think they can procure the more by praying the more; hence they adopt mechanical devices for multiplying their prayers. That is the legitimate outcome of the doctrine. Even Protestants have

tried to engage multitudes, and even nations, to pray for the recovery of a president, and for his defeat in election. For this reason I am glad that Garfield died, and that McKinley was elected, although both cases were against my politics. Perhaps a million of doubters were saying: "Let's see what there is in prayer." In the face of all this, I am glad they failed in both cases; first, because I did not want the Almighty overruled by human might and multitude; and secondly, it would have led to the belief that only multitudinous prayers can succeed. I want God's will to be done, prayers or no prayers. Think of the Christian world united in prayer for one thing, and yet fail to get what they ask for! Will it ever be said again that prayer is a condition? Should any medicine suffer such a universal defeat, no one could be found who would call it a conditional remedy. That is not what prayer is for. "Elijah, a man of like passions with us," went on a mountain by himself, and with the prayer of faith shut up heaven for the space of three years and six months. In like manner he prayed again, and opened the windows of heaven, and brought the refreshing rain. I challenge all Christendom to do the same by much and many prayers. This prayer of faith did not change God's purpose. It seems to have been God's purpose in this, to teach the world, that it is the prayer of faith that prevails, and not conditional prayer. Did not God shut up heaven in the days of Jacob, for seven years without prayer? Was it in answer to prayer that he sent the seven years of plenty? But make prayer the condition of receiving blessings, and God could do nothing without it. Should you ask, if the prayer of faith is not a condition; I would want a thousand negatives to reply. The prayer of faith will save the sick, but make it the condition, and we are responsible for the death of all our neighbors; and God could not raise up any without it. Better, far better, make the form; or words of prayer, the condition, than the spirit, for that is not of man, but of God. And mark you, those who make conditions, insist that the conditions are such as we can comply with. Far be it from God to do otherwise. As man cannot pray the prayer of faith unless it were given him; and as we know not the purpose of God in all things for which we pray, then two impossibilities confront the conditionalist. Paul was much and mighty in prayer, yet he says: "Likewise the Spirit also helps our infirmities; for we know not what to pray for as we ought; but the Spirit himself maketh intercessions for us with groanings that cannot be uttered. And he that

searches the hearts, knowest what is the mind of the Spirit, because he maketh intercessions for the saints according to the will of God" (Rom. 8:26, 27). "The inwrought prayer of a righteous man avails much," is the lesson Elijah's case was to illustrate. When God puts it into our hearts to pray for any thing, and then gives us faith to believe that he will give it, then the prayer is in line with the divine purpose; and more, it aligns us with the divine purpose in regard to all his dealings with the children of men. "Thy will be done on earth as in heaven." God forbid that I should ask for more or less, and forgive me if I should otherwise pray or do. How heaven-high this lifts us above the groveling idea of taking things into our own hands, and then resort to multitudinous prayers, to force God to do, even in heaven, the will of men on earth. "Lord, teach us to pray."

But you may ask if prayer is not a condition of a sinner's salvation? Did not Paul pray, and Cornelius? and did not Paul and Peter say: "Whosoever shall call on the name of the Lord shall be saved?" And does not this make prayer a condition of salvation? Try it. Take a thousand sinners, and teach, them so, and let them try it as a condition. Nay, let them, like the prophets of Baal, cry aloud and call vociferously; let them cut their flesh until the blood gushes out; let them continue from early morning until noon; yea, till night; and they will have the same success. Have you not seen such exercises at the so-called altar, with all the Christian people helping together with prayer? and yet it is enough to say, that some thus exercised were not saved. That plucks up the doctrine by the roots. If one has thus failed, then the condition has failed, and God will not do to trust. We ought to have learned from observation and experience, if not by God's word, that men may seek and not find; may ask, and not receive. Isaiah and Paul were bold enough to say for God: "I was found of them that sought me not, and became manifest to them that sought not after me." In answer to the question: "Are there few that be saved?" Christ said: "Agonize to enter in at the straight gate; for many will seek to enter and shall not be able." But if seeking and agonizing were conditions, then all who thus exercise themselves will enter; and God would not be found of them that sought him not. Many things are affirmed of repentance, prayer, faith, confession, perseverance, faithfulness, resurrection, and glorification. "Except a man be born again, he cannot see, or enter the

kingdom of heaven." Here is an affirmation, but not a condition to be performed by man, because regeneration is not a practical duty, no more than redemption, justification, sanctification, and resurrection. If practical duties are conditions, then salvation is wholly of works. Now let me firmly affirm that a sinner ought and must repent, pray, believe, seek, seek to be justified, sanctified and all else; for God says in the New Covenant what he will do, yet, for all that, God says, "I will be sought to do it for them." This opens the question: On what principle must all this be done? Now listen! It is trifling with an immortal soul to urge faith where there is no repentance. As the jailor was a penitent, Paul told him to believe. It is unavailing to tell the unconvicted to repent. Hence Peter told those whose hearts were pierced with conviction of sin, to repent. Ananias told Paul to arise and be baptized, because he had advanced to the point where it was no longer necessary to tarry. Three days and nights of fasting and prayer, with a full surrender to the Lord for a life of service, was all the fitness needed. Would that all whom we urge to be baptized, had tarried like Saul of Tarsus. I do not mean as long, but like. Then we would not be so ashamed of the hay, wood and stubble we put into God's spiritual temple.

When the evangelist, with limited time, preaches the goodness of God and the grace of Christ, and then call on men to believe and confess, with no evidence of conviction, repentance and prayer, he simply ignores the only way that God has ordained to saving faith. A man ought to believe rightly about Christ, but until he rightly believes about himself, and sin, he will not believe in Christ to the saving of his soul. Let me repeat with emphasis: It is impossible for the unconvicted to repent, for the impenitent to pray, for the prayerless to believe unto salvation. There can be no baptism where there is no death to sin and resurrection unto life. There may be immersion, but no baptism. All of these have pre-existent causes. Spiritual repentance is the fruit of spiritual conviction, and that is the fruit of the Holy Spirit. So God "begins the good work" in a man, and that is the point I am jealous for. "Paul may plant, and Apollos may water, but God gives the increase." "Whosoever calls upon the name of the Lord shall be saved. But how shall they call upon him concerning whom they have not heard; and how can they hear without a preacher; and how can they preach except they be sent?" But the chain is longer than this. Whom

he elected to salvation he foreknew; and whom he foreknew, he predestinated to be conformed to the image of his Son; and whom he predestinated he redeemed; and whom he redeemed he called; and whom he called he convicted; and to these he "granted repentance;" and to these he gave the spirit of supplication; and to these he gave faith; and to these justification, and peace, and providence, and preservation, and final resurrection and glorification. So he not only begins the good work, but he carries it on to final perfection. Many are bold to make the general statement that salvation is all of the Lord, but they are afraid of the particulars, which I think are wholesome to both faith and works. It is not right to say, that the belief of this Pauline doctrine impairs one's zeal for the salvation of sinners. It did not have this effect on Paul; nor has it evil affected others. The greatest preachers and evangelists, and the most successful in winning souls, have been firm believers in this doctrine. The seeming exception is seen in our anti-missionary brethren. But the paralysis in their zeal is not from the belief of this doctrine, but from their disbelief in human instrumentality. This is a great error, but is it worse than the zeal that is not according to knowledge? Perhaps the zeal that presses sinners into the church is worse than the paralysis that leaves them out. When sinners get into the church, they are inclined to backslide, and that is best for them; and the zeal that whoops them up into perfunctory performances of church duties, may be the worst thing for them. But the over zeal that pressed them in, must keep them in a religious trot, to keep up appearances. This may be as great an evil as the other. The unconverted is far safer in the world than in the church. The man who believes that God has done all that he can or will do, and the rest is left to the sinner, is likely to err on these points. He ought to have his mouth stopped; but if he will preach, let him not pray. Such preaching does succeed in filling our churches with the unconverted, but it will prove like the wood, hay, and stubble, that will not stand the test of fire at the last day.

If a house were on fire, with sleeping children in it, and a father should say, "Save my children!" the fact that they were his children would not impair my zeal in an effort to rescue them. And if one not a father should say: Save those children and they shall become mine, it would not add

aught to my zeal over the other. So, if I believe that God has an elect people among the Gentiles, and he sends me to call them out, with the assurance that "As many as are ordained to eternal life will believe;" and that Christ "will give eternal life to as many as the Father gave him," I would be as zealous, and a little more encouraged, than if I believed that all depended on me, and men, and means. Paul was encouraged when Christ said: "I have much people in this city" (Acts 8 : 10). I am trying to remove some difficulties that obstruct the truth.

On the statement of one doctrine we are all agreed, but are we agreed on the doctrine stated? The statement is this: "One plan of salvation for all and for all ages." Then away with the doctrine of one plan of salvation (conditional) for the sinner, and another (unconditional) for the saint. These in principle are the antipodes of each other. Then away with a third plan of salvation for infants and idiots. I believe in one plan of salvation for all, and that is by sovereign, regenerating grace.

Some believe in sovereign grace reigning in election, predestination and preservation, but they stumble over regeneration, effectual call, repentance and faith. Those who believe that the reign of grace in all these is limited to those whom God foresaw, or foreknew, would repent and believe, don't believe in sovereign grace at all. They may profess to believe it, but their profession is in words of empty sound and emptier sense. The great stumbling-stone and rock of offense is sovereign regeneration. And yet this is the very item concerning which sovereignty is most emphatically stated. Look at a few Scriptures. John 1:12-13: "To them who received him, gave the privilege of being children of God, even to them who believe on his name; who were born, not of blood, nor of the will of the flesh (one's own will), nor of the will of men (preacher, priest of parent), but of the will of God " (Hovey).

James 1:18: "Of his own will begat he us with a word of truth." That is plain. Then John 3:3-8, where the sovereignty is illustrated by the blowing wind. If Spirit be substituted for wind, and breathe for blow, we have: The Spirit breathes on whom he will; and that means the breath of life. Was there ever a birth of one's own will, or of the will of man? The cases of

Abraham and Isaac, and all childless parents, answer the question. "He quickeneth whom he will," and "All the Father gave him will come to him;" and "No one can come, except it were given him of the Father."

If God honors those who honor him, ought we not to say and to pray: "Not my will, but thine be done," "on earth as it is in heaven;" "for thine is the kingdom, and the power and the glory forever." "Let us boast in the Lord."

In our zeal for missions, I fear we are magnifying human instrumentality to the hurt of Divine agency. "If by all means I might save some," is one statement of saving instrumentally; but are we not stressing that too much? There is danger in it, because men will misunderstand us. We hired a stable man to carry a load of us to an association. The toll-gate made him pay because he got pay for carrying us. The driver said: "I don't think you ought to make us pay, when we go out to save souls." And he was a wicked man. I was shocked, and have since been cautious in using the phrase.

Instead of "taking the world for Christ," would it not be better to say as Paul did: "I endure all things for the elect's sake, that they may also obtain the salvation that is in Christ Jesus" (2 Tim. 2:10). This would be more honoring to God, and less so to ourselves.

Christ did not die in vain. He saw of the travail of his soul, and was satisfied. My heart and faith and zeal are strengthened by the certainties and sureties of Christ's triumph. I see this in the Tenses, Moods, Cases, Pronouns, Prepositions, Prophecies, Providences, Precepts, written in the lines and between the lines of the Blessed Book, which is full of writings, inside and outside; but those seven seals were broken by the Lion of the tribe of Judah. But the extensiveness of the revelation is no greater wonder than its intensiveness. It is high as heaven, broad as earth, and deep as hell. "Line upon line, line upon line; precept upon precept, precept upon precept; here a little and there a little." "What more can he say than that he has said?"

The first verse of Genesis teaches, Prescience, foreknowledge, election, predestination, and purpose. If God did not create the heavens and earth fortuitously, but according to the purpose and council of his own will, then sovereignty reigned in every item and every atom of creation. Out of all the infinite range of his prescience, he saw all things possible, but chose the present system, and purposed its existence and predestinated its destiny. The pre's and pro's of divine revelation which I once hated, I now love.

What God foresaw, he saw; and what he foreknew, he knew. When God foresaw that he would justify the heathen through faith, and preached the gospel unto Abraham saying: "In thee shall all the nations be blessed," was he mistaken? Will it come to pass? I believe in destiny, and there is much truth in fatalism; but a man is safe if he heartily believes in predestinated means and predestinated human instrumentality.

Predict is from pre—before, and dicere, to say. When God says a thing SHALL come to pass, he says it beforehand; and I am glad he never says MAY come to pass, for that would leave us in the dark. When God told Moses, two thousand years after what had come to pass, and told the prophet two thousand years before what shall come to pass; is one statement more credible than the other? Does God know less about the future than the past? Prophecy is from pro—before, phanai—to tell. Christ said: "I have foretold you all things." Was he a lying or false prophet? A thousand incidents and accidents may be in the way, but did they, and will they, come to pass? Promise is from pro—before, and mittire—to send. If I give my note, payable twelve months hence, I send you to that time for your pay. Would you like to believe the promise sure?

Providence is from pro—before, and videre to see. Joseph provided for the seven years of famine. Would they have not called him a fool if the famine had not come? Do you think that God provides for us in vain? Does he provide? Prepare is from pre—before, and pravare—to get ready? Noah prepared the ark, and they thought there was no use to get ready beforehand, so they perished. Did God prepare the lake of fire for the



devil and his angels in vain? Then they will get there, as surely as we will get the things prepared for us. Protecis from pro—before, Legere—to cover. Does God precover us from dangers that will never come? If he covers at all, he must precover us, or he would be too late. Preserve is from pre—before, sevarē—to save. Are we not every day presaved unto his heavenly kingdom? Peter said so, and I greatly rejoice in it. Purpose is from pro—before, and positum—to fix. Is that not fixed that God has prefixe? The Second Coming of Christ is prefixed. It could not be otherwise fixed, if not prefixed. Preach is from pre—before, and dicare—to make known. What the Holy Spirit made known before, through the mouth of David concerning Judas, Peter said: "MUST NEEDS BE FULFILLED." When we preach to sinners, to prepare to meet God, do we not make the meeting known beforehand? A dead Christ is nothing, if there is no living, future Christ. The dead past all depends on the living future. Take the future away, and there is nothing worth preaching. I thank God for the Latin pre's and the Greek pro's; for they all take the future by the forelock, and it shall disgorge its mighty events as trophies at his feet. "By him all things consists." Men, good and bad, as well as devils, are trying to disarrange the course of events; but it may be said of all: They wouldn't if they should; they couldn't if they would; and they shouldn't if they could.

Christ has already conquered death, hell and the grave, and has led captivity captive. In the vision of Moses and Elias on the Mount of Transfiguration, I see that Christ has the keys; can shut and none can open, and open and none can shut. He has already "adjusted the ages." The future, if controlled at all, must be controlled either fortuitously, or by a premeditated plan. If fortuitously, then no one knows what will come to pass. He himself can't tell. Ah! the end has been declared from the beginning. I don't believe those will wonder after the Beast whose names were written in the book of life from the foundation of the world (Rev. 17:8). I believe in the Book, all of it. Now turn to 2 Thess. 2:1-12, and you will see one side foretold. The other side begins with verse 12 "But I am bound to thank God always for YOU, brethren beloved of the Lord, because God has from the beginning chosen YOU to salvation, through sanctification of the Spirit and belief of the truth: Whereunto he called you

by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." The doctrine was so wholesome to Paul, that it constrained him to continued thanksgiving. And he thought it was so wholesome to the brethren, that it would cause them to stand fast and hold fast.

That no difficulties may be left in the way of this truth, let us notice some objections to the doctrine.

## OBJECTIONS.

Rom. 9:19, 20: "*Thou wilt say then to me, Why doth he yet find fault; for who hath resisted his will? Nay but O man, who art thou that replyest against God?*"

**P**AUL knew that he had presented an objectionable doctrine, and that objections would be made, and what objections. After reproving the objector, not for his inquiry, but for his impiety, he gives, we must suppose, the very best reply. NOTICE, the objector did not reply to God, but against God. The reply is in the nature of faultfinding, as though the objector would sit in judgment against God to condemn him, or to dictate to him, what his purpose and procedure should be.

When your slave replied to you, you were pleased, but when he replied against you, it made you mad. In your sovereign pleasure you could have said to one: Go free; and to another, Go work in my vineyard; and if the latter had replied against you for doing as you will with your own, what would you have done? You did not require the laborer to do the work of both, but only his own work. His task was not increased, nor his obligation discharged by freeing the other, nor was there any ground for complaint or rebellion. "Let the potsherd strive with the potsherd of the earth, but woe to him that striveth with his maker." And what shall we say to these things that the Lord hath spoken? Does not the Lord of the earth do right, and what he has spoken, shall it not stand fast? It better becomes us to say like Paul: "O, the depth of the riches, both of the wisdom and the knowledge of God; how unsearchable are his judgments and his ways past finding out. For who hath known the mind of the Lord, or who hath been his counsellor? For of him and to him and through him are all things to whom be glory forever." I can subscribe to most of what was originally written in the quinquarticulars of both Arminius and Calvin; and as the quality of the weapon should not be judged by the violent and awkward uses made of them; so the violent and awkward uses made of these doctrines should not be the standards by which we judge the doctrines. Yet we condemn the fatal weapon carried concealed, because we know its fruits; so, insidious doctrine that kills the soul unawares.

Palagianism, Socinianism, Catholicism, Sandimanism, Unitarianism, Free-Willism, Campbell-ism, Mormonism, etc., are the violent and awkward uses made of Arminism; while Antinomianism, Augustinianism, Calvinism, Arbitrarism, Anti-Missionism, and Do-Nothingism, etc., are the bad uses made of the doctrine of Divine Sovereignty, or God working all things after the counsel of his own will.

Let me throw one ray of light on one confused point. God must of necessity act arbitrarily in the sphere of matter, because he could not otherwise act; but it does not follow, therefore, that he must thus act in the spheres of mind and morals; for here he can and does otherwise act. Sovereign always and everywhere, but not thus arbitrary always and everywhere, for God is able in mind and morals to superinduce human voluntariness, and make it coalesce with divine arbitrariness. He does this by working in man both to will and to do of his good pleasure; and while he works successfully, yet it is effectual only in the destruction of the enmity and perverseness of the human will, but not in the destruction of the will itself. He makes his people willing in the day of his power by the reign of grace over the enmity of the mind, and not in the destruction of the will.

I don't believe some extreme statements of this doctrine. God works all things that HE works after the council of his own will, but the evil works of men and devils he permits, so far as evil can be made to praise him, and the rest he restrains. If men and devils worked wickedness after the council of God's will, then His will would be done on earth and hell as in heaven, and the prayer would be useless. Known unto God are all HIS works, and whatsoever HE purposes shall come to pass. That God permits evil, all admit, but that God is the author and perpetrator of evil, all deny. The two Greek words, Theleo and Boulomai, are sometimes as distinct in meaning as in form, yet they are both translated "will." One expresses purpose of will, and is sometimes translated "intend" and "purpose;" the other expresses the will of desire, and is translated "desire" and "pleasure."

We need not pray for God's purposing will to be done, for he has sworn saying: "As I have purposed so shall it stand;" and: Who hath resisted his will (of purpose). It is not God's purposing will that any of his elect shall die, but that all shall come to repentance. He willeth not (pleasurably) the death of any, takes no pleasure in the death of him that dies; yet he has purposed to destroy the wicked.

We often purpose to do what we do not desire to do. Our DECREES and DESIRES often run counter. We may oppose the inclination of our will, by the volition of our will, and decide or decree to do what we are disinclined to do, as in the chastisement of a child. We should decree to do right, and do it even contrary to our desires. Christ in his great agony observed this distinction, saying: "Father, if it be thy will of purpose, remove this cup from me, nevertheless not my will of inclination, but thine of purpose be done." Whosoever WILL be the friend of the world is the enemy of God. Here is the will of purpose or determination. If the other word had been used, then who could stand the test?

The distinction between desire and purpose, or wish and will, is about the right distinction. One may be called the exercise of the heart, the other of the head. One is often translated desire, the other council, when spoken of an official, or an official body. In the text quoted, and the context, both words are used. All of us every day resist his pleasurable will, but who can resist his purposing will? This, and 11:34, are the only places in this epistle this word is used. In Chapter 7:15-21 the other word is used seven times. The comparison is very helpful. Some purpose to do their duty from a cold, intellectual sense of duty; while pleasure or desire may incline another way. The better way is to school the desires and purposes the same way. God gave Pharaoh ample opportunities to repent before he hardened him. Then, to show his power and purpose to punish sin, he destroyed him; and for this he raised him up, in order to SHOW his wrath on the incorrigible.

## **OBJECTION II.**

"Such doctrines are unprofitable even for saints."

Then why so abundantly revealed? Is not every Scripture given by inspiration of God and for our profit? This profitableness of doctrines, must be decided by those who believe them.

"What profit is there if we pray unto him?" must be decided by those who believe in and practise praying. Only those who believe and have experienced the salutary effects of these doctrines, can rightly answer this objection. They are of no advantage to those who reject them. In reading and hearing both sides of these questions, I have discovered a great difference in spirit, speech and conduct, which leads me to believe that there is great profit. The opposers are uniformly adversaries, unreasonable and reckless. They reply AGAINST God. This spirit characterizes most of the language that comes to my eyes and ears on this subject. In the Central Methodist of Dec. 24, 1892, Dr. R. H. Rivers writes that Dr. Settle and Dr. Broadus both preached on Predestination on the same day and from the same text. He thus states the "Arminian or Methodist idea:" "God foreknows all things, and whom he foreknows to be good, to comply with the Scriptural conditions, he predestinates to eternal life. That is, predestination is based on character." He then, as usual, misstates the other side. "That is, God foreknows that those whom He has predestinated to eternal death shall be lost." I need not say that no one ever believed this. He further states the great difference thus: "In the former, predestination is based on moral character: and in the latter, character is based on predestination." \* \* \*

This destroys the responsibility of man and makes God responsible for all sin. This is a horrible doctrine; and as I sit propped up in bed, I turn from it with ineffable disgust."

The Methodist bishop, J. C. Keener, wrote a book on "The Garden of Eden and the Flood." In this Garden of Eden he pours out a flood of vituperation on predestination. Another Methodist bishop seemed to have thought that through that Garden of Eden four rivers of wrath ought to freely flow. Here is a sample of his contribution: "We see the fatalistic creed of election and predestination, driven out of theology, apparently

never to return, and all the world, including the scientists and men of letters applauding the expulsion of this black spirit of despair." \* \* \* "Perish this doctrine of devils." \* \* \* "It is a lie that scandalizes man, dishonors God, impoverishes the earth, and robs heaven. It is not a good working hypothesis even, for it leads to inglorious indolence and incompetency."

John Wesley, in his sermon on Free Grace, pp. 487-489, pours floods of wrath. He says: "Seventhly, it is a doctrine full of blasphemy; of such blasphemy as I should dread to mention, but that the honor of our gracious God and the cause of his truth will not suffer me to be silent. \* \* \* I will mention a few of the horrible blasphemies contained in this horrible doctrine. \* \* \* It represents our blessed Lord Jesus Christ the righteous, the only begotten Son of the Father, full of grace and truth, as a hypocrite, a deceiver of the people, a man void of common sincerity. \* \* \* Such blasphemy this. \* \* \* But there is yet more behind. \* \* \* It destroys all his attributes at once. It overturns both his justice, mercy and truth; yea, it represents the most holy God as worse than the devil, as both more false, more cruel and more unjust. \* \* \* It is to represent the Most High God (he that hath ears to hear, let him hear) as more cruel, false and unjust than the devil! \* \* \* This is the blasphemy clearly contained in the horrible decree of predestination. \* \* \* You represent God as worse than the devil; more false, more cruel, more unjust. But you say, you will prove it by the Scriptures. Hold! What will you prove by the Scriptures? That God is worse than the devil? It cannot be. \* \* \* It cannot mean that the God of truth is a liar. \* \* \* That is, whatever it proves besides, no Scripture can prove predestination. \* \* \* I abhor the doctrine of predestination. \* \* \* Call it election, reprobation, or what you please, for all comes to the same thing." There is much more of this and much worse, that I have no heart to copy. The spirit is Ishmaelitic. The persecutors in the past were Arminians. Calvin is the seeming exception, but he was raised on wolf's milk. I call before my mind my own brethren who differ on this subject, and I recognize this spirit in proportion as they have imbibed Arminian views. Think of Spurgeon and Moody using such language as I have quoted!

Compare Scotland with any country whose religion is Arminian. It shows its fruits on nations as well as individuals. A. Booth wrote "The Reign of Grace." He covered all of these questions. In vain you would look for vituperative language in such a work. Indeed, this hook is an alabaster box of ointment most precious with which he anoints the feet of Jesus. In contrast to what I have quoted, I take this from his preface: "I also thought it my duty, in a particular manner, to bear testimony to that important part of revealed truth, having in my younger years greatly opposed it (Election) in a poem on "Absolute Predestination;" which poem, if considered in a critical light, is despicable; if in a theological view, detestable; as it is an impotent attack on the honor of divine grace, in regard to its glorious freeness, and a bold opposition to the Sovereignty of God. So I now consider it, and as such I here renounce it. When a man has experience in the belief of two opposing doctrines, he is a good witness as to their profitableness. I have in mind many of intimate acquaintances who testify the same way. Indeed, I am such a witness myself, and I cannot conceive of any inducement that could draw me back to my former view. The testimony of my experience is, that these doctrines are humbling and powerfully comforting, strengthening and encouraging. It is the strong meat that Paul withheld from the fussy church at Corinth, because they were not able to bear it. "It makes one skillful in the word of righteousness, and in discerning both good and evil." And this is no less true in matters of providence. Not when the sea of life is calm, but when the storm tilts and turns and twists till the joints of our boat howl like a horde of wild beasts; then it is that we want to know that the Captain, and girding, and anchors, and masts are all right. When the terrible signs of the last times come upon us; when nature is convulsed, and all are seeking death, then I want to know that nothing is wrong, but that all these things are coming to pass at the time and way that was foreordained from the beginning. And so in regard to my own death. I hope to say like Paul: "The time of my departure is come." I rejoice in the belief that amid all the fiery trials that may try me, that there is one that holds my destiny in his own hands, and that nothing can harm me. It is profitable to those that believe.

The last thing my consumptive wife wrote, shows that the doctrine is



profitable to saints, She wrote: "Contentment implies confidence in the superintending care of God. One is not all the while filled with apprehension in respect to the future, but is careful for nothing, assured that God will withhold from him no good thing. He is perfectly satisfied that everything is under the control of the divine will, that nothing can occur except by God's agency or by His permission. If He permits us to be tried, He gives grace to bear it. All things are under His control, and devils can do nothing without His permission. What have we to do but take hold of His hand and let Him guide us whither He will. Things may appear dark and gloomy, and God may not appear to notice us, yet we are assured that all things shall come around right at last, so as to secure the greatest good for us. What can we ask more? God lives, God reigns, and what can harm me while He is my friend, and what can I want while He supplies?"

### **OBJECTION III.**

"The doctrine is unfavorable to sinners. It leads them to say: If they WILL be saved, they will be, and vice versa. Therefore, they will have no concern about salvation."

Well, under the preaching of both systems, sinners are saved and lost. Such men as Whitfield, Jonathan Edwards, Spurgeon, Moody, etc., were greatly successful in converting sinners, and they believed the doctrine with stalwart faith, and uttered it with stentorian voice. If many of their hearers hid behind the doctrine, as charged, did not as many of the hearers of the opposing doctrine hide behind "Free Will," saying, "Go thy way for this time; when I have a more convenient season I will call for thee." Sinners will make excuses. They have bought oxen, or land, or married, or something else, whether you go out to "bid," or "bring," or "compel." It is a preacher's duty to whip them out of their excuses, and I had rather undertake this work under the true doctrines of grace than the false doctrines of grace, for we all profess to teach the doctrines of grace. The difference is not in the profession, but in the grace. None will come rightly until they are convicted by the Holy Spirit, and then it is easy to dispose of their excuses. Teach the sinner first, the need of salvation. That is all he needs until he learns that much. Then advance to the way of

salvation, and hold him to that lesson till he learns it. Then feed him on milk, with a little meat, as he may be able to bear it. Give the hungry bread, and the thirsty water, without stopping to explain the modus operandi. Let the bitten Israelite look and live, though he can't understand it. Thank God we don't have to understand before we believe. Let there first be life and light; afterward come the philosophy and the best use to make of them. It is proper and important after advancement has been made to show Acts 13:48, and other like Scriptures. This is the way to cut off self-righteousness and to stop boasting mouths. The farmer knows, when he begins his crop, that there will or will not be harvest, and that God knows which; but he does not excuse himself from planting and plowing because the matter is fixed in God's mind and purpose. "Whosoever will let him come." But which wills first, God or man? Which loves first? Which chooses first?

#### **OBJECTION IV.**

"I don't like a doctrine that damns a part of the human race."

Then it is justice and retribution you dislike, and Universalism is the only remedy. Election damns no one. It never made a sinner, nor ever kept one from salvation. The difficulty is somewhere else. It requires a positive and continued exertion of divine power to save, but none to destroy. The sinner destroys himself, but does not save himself. "The wages of sin is death, but the gift of God is eternal life." God has but to give the incorrigible sinner "up," or "over," to his own desires and free will, and he will work out his own destruction with greediness. The decree of condemnation "passed upon all, for all sinned." Was that condemnation just or was it just on fallen angels, for one sin? Yes! you say, because executed on all alike Then clemency to some makes the condemnation of the others unjust. Is that reason?

Election is for "the already condemned;" for the "dead in trespasses and in sins." Election did not put them there; nor does it keep them there. Election is never unto death, but out of death into life. Does clemency to a condemned prisoner condemn the rest? Does it keep them in

condemnation? Others are kept under condemnation, but clemency don't do it. Justice does that work. God is so essentially just, that he can't justify the ungodly in any way that conflicts with justice. Arminians preach the justice of God in the condemnation of all the race; and yet they don't like a doctrine that condemns a part of the race. But justice didn't condemn a part of the race, but all. Will you now say, that you don't like a doctrine that saves a part of the race? Then you don't like the gospel for that is what it does. But you say that you want men saved on conditions that they can comply with. But that is impossible, or Christ need not have died. Don't say that Christ's death made it possible for sinners to comply, for they are yet dead in their sins, and "at enmity against God." The law is as "weak through the flesh" now as before Christ's death. Here is what you don't like: SOVEREIGN GRACE. I speak from experience as well as observation. Be honest! Read on your knees the ninth chapter of Romans, especially verses 15-24, and emphasize the nominative pronouns, and ask God to show you the true sense, and maybe he will open the eyes of your understanding as he did mine.

#### **OBJECTION V.**

"These doctrines make God insincere in the general invitations of the gospel that extend to all; because God takes no pleasure in their death; not willing that any should perish, but that all should live."

Truth, Lord! These Scriptures state facts. God's philanthropy is to all, as seen in the rain and sunshine, on both the good and the evil. Yet the soul that sins shall die, and God will punish the wicked. But it is not his pleasure to do it. Even an earthly parent may be horrified at the pain of chastisement which he himself inflicts; yet "he stays not the rod, for the crying of the child." A human judge may pronounce the sentence of death with tears in his eyes. He takes no pleasure in it, yet it must be done. Justice is as important as mercy. These general calls reveal not God's purpose, but man's duty. Election has not to do with universal duty, but with God's purposes of grace. It is the duty of all to repent and believe in God and his Christ, salvation or no salvation; whether on earth or in hell,

Even devils believe and tremble, and they ought to repent, salvation or no salvation. God exerts no power to prevent men or devils from doing what they ought to do. If he did, the charge of insincerity would come in. The condemned criminal is morally bound to keep all law, even in jail; yea, on the day or hour of his execution, when no hope of pardon is possible. Conditions and hope of pardon cannot affect the moral obligation to repent of every infraction of law. So of faith and love. These obligations will be as strong in hell as on earth. Man's obligations are not measured by circumstances, nor even of ability, as we will see further on. God commands all men everywhere to repent, because they ought. The promised blessings offered to those who do not do what they ought to do, will add to the degree of condemnation, but not to the decree of it. No one will say that sinners and devils in hell ought not to repent, believe and love because they cannot. But if God should send messengers to tell them their duty, what could he command but repentance, faith and love? God's commands are universal, but his invitations are limited. The convicted, the sorrowing, the thirsty, praying, seeking, believing, etc., are invited, but the rest are commanded. "Look all ye ends of the earth, and be saved," is not to the impenitent.

#### **OBJECTION VI.**

"These doctrines are derogatory to the divine character."

What! To purposely save millions of the already condemned; and on principles that base grace on unworthiness—infinite unworthiness? Is it derogatory in God, after enduring with much long suffering, to show his wrath, and "make his power known on the vessels of wrath fitted to destruction; and that he might make 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?" If two parents should see their children walking in a forbidden nearness to a precipice, and the mother should snatch them from the danger, what would you think of the father who would protest on the principle of leaving

them to their choice of good and evil, life or death? But suppose they were blind and deaf and dumb. Or worse, suppose they were aiming at self-destruction. Which is the more derogatory, to forcefully interfere, or to leave them to free will, and that to destruction? Ah! if all were seeking salvation, and election turned even one away, then indeed it would be derogatory to the divine character. Let the sinner will, and let him come, and I assure him he will not be turned away. He will not come till he does will, but if left to himself he will never will. The "free wills "are all" led captive by the devil at his will;" and "they walk according to the course of this world; according to the prince of the power of the air, the spirit that now works in the children of disobedience."

But election proposes to break the chains of captivity, and set the prisoners free. But it will do this by opening the eyes of his understanding, and working in him both to will and to do God's will. God makes him willing in the day of his power, so that he becomes a volunteer for holiness and righteousness. Is that derogatory to the divine character?

But you say, suppose the aforesaid parents chose to save one of their children, and let the others destroy themselves; would not that be derogatory? Yes, indeed. Horrible! But in that case, the illustration would not suit, for sinners are not God's children, but children of the devil, hence the enemies of God; but God determined that their father, the devil, should not destroy all of them, but to save some in the only possible way.

## **OBJECTION VII.**

"Election limits God's love."

Let us see! If Arminianism is true, then there are certain conditions (I should say uncertain conditions, as Arminians have never agreed on them), to be performed by the sinner "dead in trespasses and sins" in order to get so-called salvation, and still others (NOT agreed on), in order to keep what they have; and then faithfulness (they don't say how faithful), in order to final salvation. This makes a law of salvation, embracing all the commandments of God. This confines God's love in

Christ to the perfectly worthy. By this, God's love is not extended at all, but extinguished and exterminated. Not limited, but eliminated. But election extends God's love to the infinitely unworthy, to the hell-deserving. There is no other way it can effectually reach the sinner. What manner of love is this? Not emotional, like human love, excited by something pleasing in the object, for God is angry with the sinner every day. Hence, like "the Almighty to save," he must rise to the infinite height of purposing love, based on something outside of the sinner. This *agapee-love* is found in no classic Greek writer, not even in Philo and Josephus. Its first occurrence is in the love song of Solomon, perhaps born of the Spirit to express Christ's love for his church. It is not found in the Acts, for they were the acts of men. Nor was it used by Mark or James, and only once by Matthew and Luke, and twice in Revelations. This is the word Christ put to Peter, and that made him dodge to the last. Only Paul and John made much use of it. If God SO loved the world as to give his Son to die for it, it was not the love of pleasurable emotion we experience excited by something lovely in the object, but that of purpose, "according to his determinate council and will;" "that in the ages to come he might show the exceeding riches of his grace in Christ Jesus our Lord."

We imitate God's love when we love our enemies and our neighbor as our self, and all such "are born of God." If God's love is confined to those who thus love, and are faithful in all things, even unto death, to those who are well-pleasing in his sight, then he loves no one of the human race. His saving love in Christ is extended to all the elect—the saved. His love will be thus limited after the judgment.

### **OBJECTION VIII.**

"Election restricts God's goodness and mercy."

God is essentially good and just; good in his justice, and just in his goodness. But his mercy is restricted somewhere. "It endures forever" "on the vessels of mercy which he has afore prepared unto glory;" but to others the time comes when "his mercy is clean gone forever." "On whom he will he hath mercy," and others "he hardens." Were it not for election,

his mercy could not extend unto everlasting life. On goodness and mercy there is more talk than sense. The goodness and mercy of God often maintain the general good at the sacrifice of individual interest; yea, of the individual; yea, of many individuals. Penal laws are good and merciful, even when they destroy the transgressors, because they prevent the transgressors from destroying the general good "Behold the goodness and severity of God; on them that fell, severity; but on others goodness if they continue in goodness, otherwise they shall be cut off." The general good requires this; and God will deal with men according to their works, and that without respect to persons. This is the moral government of God, in which he will faithfully execute his laws upon all who are under law. Arminianism looks at all the government of God from this standpoint of law. But there is redemption from the law, and those redeemed are no longer under law, but under grace. If God has no other than moral government, then mercy is not only restricted, but effectually restrained. Election belongs to a system of government that provides for mercy to flow out, deep and wide, like the sea. It provides a substitute, who not only suffers the penalty, but provides a righteousness as a free gift. Under the law, God judges human character; under grace, we stand in the character of Christ. Under law, there is wrath and condemnation; under grace, there is mercy and discipline. Arminians recognize all this, but they seem to mix law and grace. They both are in operation, but like mercy and justice, there is a distinction.

Is God good? Yes; but behold his severity on the angels that sinned. The general good of moral government required that they should be cast down to Tartarus, under chains of darkness, else they would have turned heaven into hell. Is God good? Yes; but behold his severity on Adam and Eve, as he drives them out with a curse that the whole creation has been groaning under from then till now, and will continue, worse and worse, till the end comes. Stand on Mt. Arrarat, and watch the fountains of the great deep breaking up, while the passing and returning clouds cease not to pour torrents of destruction on a guilty world. Watch men and women and children and beasts and fowls, struggling for life, as they are driven from point to peak. Why this wholesale destruction? Because man had corrupted God's way in all the earth, and every imagination of the

thoughts of the hearts was only evil continually. Goodness and mercy required that such a race should be cut off from further multiplication, and thus turn earth into hell. Is God good? Yes; but look at Sodom and the cities of the plain. See fire raining from heaven. See the consternation of fathers and mothers and husbands and wives, trying to escape a flood of fire. Severity on them that sinned, goodness on the few.

Here is restriction and limitation of mercy, but it is providence you must quarrel with, for this is what God did. If you must "reply against God," make your charge against his providence, and not against his electing grace, which provides a way for everlasting mercy to sinners.

See Christ weeping over Jerusalem, as his prophetic eye saw the army of Titus, forty years hence, besieging it. He saw mothers forgetting the ties to the children they had borne, and hyena-like, fighting for their flesh for food. He saw the indescribable anguish that would befall them, and the great tribulation that would continue down the long centuries, and all because they failed to "see the day of their visitation." Is not God's goodness and mercy restricted in dealing with human character in his moral government? Then quarrel with that, and not with the grace that made even this fall redound to the riches and reconciling of this world. Look again at the severity of God in the sufferings of this present evil world. One day and night of actual suffering on this earth exceeds all of our conceptions of hell. Would it be good in God to free us from this, and let the world run riot in sin, with no warning pains—the earnest of final punishment in perdition? Who could endure this present evil world, if there were no present punishment of sin? How like pulling babes are we which see no mercy in the amputation of a limb. The mother that fails to pull the splinter from the festering flesh of her child, is not displaying goodness, but weakness. Pains and punishments bespeak the goodness and mercy of God. If Universalists were not Arminians, they would not have raised this cry against the goodness and mercy of God. But let them walk up to the battlements of time, and peer over into the bottomless pit and see the ascending smoke of torment and hear the groans of the damned, with the gnashing of teeth, and decide whether it would be good in God to turn that wicked host into heaven. Was it not good in God to



separate saints and sinners, and let them go as they now do to their own chosen place and company? If they so corrupted the earth, with God's warning voice sounding in their ears, would they not soon turn heaven into hell? But if holiness and righteousness should prevail in heaven, would that not be a greater torment than hell? If a sinner with an enlightened conscience should see Jesus the crucified, whom he rejected, and the love and mercy he resisted, and the goodness he despised, would he not seek self-punishment, and even destruction? It was so in this life under an awakened conscience.

Who knows but that the goodness and mercy of God required just what God has prepared for the wicked? Election don't send a single soul to hell, but prevents all from going there. It is providence and justice and retribution you are "replying against," and not election. When a man claims, on any ground, to be of the elect, and then turns to abusing it, he is the one who abuses God's goodness and mercy. Out of his own mouth he stands condemned.

The difficulty with all these doctrines is, not with the plain words of Scripture, but to harmonize the Scripture with reason. If we would only allow the Scriptures to enlighten reason, instead of making reason enlighten the Scriptures, there would be no difficulty. Thousands grow out of the Arminian way of reasoning, but I never heard of one growing the other way from honest investigation. Many may lapse or relapse, into the other doctrines, but it is not from earnest investigation, but from want of interest. Of all my acquaintances, there is no exception to this rule. Hence this humble effort to school reason into Scripture teaching on this subject. "If any one wills to do God's will, he shall know of the doctrine whether it be of God." "If ye continue in my word, ye shall know the truth, and the truth shall make you free." Our differences on these great subjects do not grow out of different talents, but temperaments. If all had right dispositions towards the truth, they could obtain right views of the truth. If we choose our conclusion first, and then reason to establish it, we will likely succeed. We have no right to conclude till after an honest and diligent enquiry into the word of truth. No one has a right to dictate to God what his doctrine should be. With the spirit of truth, diligent

searching would bring us to knowledge. Let us court and cultivate the desire to know the truth as it is revealed.

## THIS PREVENIENT GRACE DESTROYS THE CONDITIONS OF SALVATION.

Is salvation conditional or unconditional? These terms are both unscriptural and inappropriate to the subject, and every effort made to make them fit, is a palpable misfit. Harm has been done by the use of these terms. The "conditions" laid down with varying order and emphasis and number, are about these: Repentance, prayer, faith, confession, baptism, church membership, Lord's Supper, good works, confirmation, endurance to the end, with extreme unction, holy burial and masses. Salvation in some sense is predicated of some of the above terms, and sustains some sort of relation to them, but if the relation is that of conditions to the end in one case, it should be the same in the others. Put these couplets together. "Believe on the Lord Jesus Christ and thou shalt be saved." "He that endureth to the end, the same shall be saved." It would be difficult to show faith a condition of salvation in one case, and endureth to the end not a condition in the other case. Repentance is "unto life" and unto salvation," and "except ye repent ye shall perish." Do these statements make repentance a condition of salvation? Then "Whoever shall call upon the name of the Lord shall be saved," would make prayer a condition of salvation.

But how can calling on the Lord be a condition of salvation when God says of some, they may call, but I will not answer; and I was found of them that sought me not." "How can they call on Him of whom they have not heard; and how can one hear without a preacher." This would make calling on the Lord an impossible condition to the heathen, yea, hearing an impossible condition, since they can't hear without a preacher; yea, the preaching an impossible condition to them, since the preacher must be sent to them.

Now all these statements express some sort of relation to salvation, but none of them the relation of a condition of salvation imposed on the heathen. The right relation they sustain to salvation is reserved for a later statement.

Except a sinner be convicted of sin he can't be saved, is a Bible doctrine, though not strictly a Bible statement. But conviction of sin is not made a condition of salvation to a sinner, and why? Because, though a sinner should seek to know himself and sin that dwells in him, yet the conviction necessary to his salvation is the work of the Holy Spirit; hence some thing deeper and more spiritual than the sinner can produce in himself. Such a condition is too much for the sinner, hence to him not a condition of salvation, for if so, it is an impossible one for him to comply with. Except the sinner hears he can't be saved. This states a fact, but does not make hearing a condition, for he must hear aright, and that is too much for the sinner. He needs divine help. His ears must be circumcised with a circumcision made without hands, the praise and glory of which belong to God. Here is Christ's unequivocal statement of this. "Why do ye not understand my speech? Because ye cannot hear my word." "He that is of God heareth God's words; ye therefore hear them not because ye are not of God." John 8:43-47. They were hearing, but with uncircumcised ears. So let the sinner take heed how he hears. If the sinner must hear according to the ability God gives, then hearing is not a condition. Without him we can do nothing as we ought to do it, so our infirmities must be helped and God must have the glory for every good work that is wrought in us. And here let me ask:

Does not the use of the term condition obscure God's grace at every step that grace displays?

Born of God, born of the Spirit, born from above, born again, are equivalent expressions, and mean regeneration, and are necessary to salvation. So that except one be regenerated he cannot be saved. This states a fact, but it does not make regeneration a condition of salvation, for that would require the sinner to regenerate himself. It will not do to say that regeneration is a condition of salvation, but not to the sinner, because it can't be performed by him, but that repentance is to the sinner a condition, because it can be performed by him; for repentance that is of ourselves, is like anything else that is of ourselves, no better than the fountain from which the stream flows, and no better than the tree on which the fruit grows.

A sinner must come to Christ to be saved, but coming is not a condition, for "no man can come except the Father draw him." If coming is a condition, it is an impossible one, and those who use the term emphasize the fact that conditions are not impossible to those upon whom they are imposed.

Except ye repent ye shall perish, states a fact, but not a condition, for repentance, like every other good thing, is the gift of God. Repentance is unto or into life and salvation, and if a sinner of himself can repent, then of himself he can repent into life, or into salvation, and hence is not dependent on Christ, but Christ, for his holy and promised seed, is dependent on sinners. If repentance is of the sinner, then it is not the fruit of regeneration, but regeneration is the fruit of repentance, and repentance the fruit of a corrupt tree.

Salvation is often predicated of faith, but that does not make faith a condition for reasons like those above. Jesus said, "Ye believe not because ye are not my sheep. My sheep hear, and believe, and know, and follow, and are persuaded," etc. So faith does not make a man Christ's sheep, but regeneration does.

In John 6:64, 65 he says: "There are some who believe not, and he knew from the beginning who believed not, therefore he said no man can come unto me except it were given unto him of my Father." If faith was a condition to Judas, it was to Peter, and the same sort of condition to both. But to Judas it was according to the above an impossible condition; therefore if a condition to Peter it was an impossible one, like those in John 12:39. Therefore they could not believe, and this conditionalists will not allow. The faith that is unto—into salvation is not of the sinner, for if so, salvation does not depend on the grace of God, but on the faith of the sinner. What is called saving faith is of God—the gift of God and not the act of the creature, for how can faith be an act? There are acts and works of faith, but faith is the gracious gift of God producing the works. To fail to discern between the noun faith, and the verb believe, is a serious blunder that leads to perpetual confusion. The hearing ear and the seeing eye are

the gifts of God; the use of them are acts of the creature. Is there any difference between the gifts and the acts? How can a man see if he has not sight? And how is a man born blind to get sight? Now faith is the eye of the soul, and the soul has been spiritually blind from birth. Can the soul see things spiritual, invisible and eternal without sight? And how is the soul to get sight that it may see? Does seeing depend on sight or sight on seeing? To state it more fully; does the act of seeing depend on the gift of sight? If the blind man could see he would not fall in the ditch; and if we believe we would not perish. These are clear statements of facts, of parallel facts, but how is the one to see and the other to believe? Shall we preach seeing and believing as conditions to the end? If so, the preaching would be vain. There is a way to both see and believe, but it is not the conditional way, but the opposite way, the way of grace. "By grace through faith, and that not of yourselves, it is the gift of God."

Again, salvation is predicated of confession, and that shows that there is a relation between confession and salvation; but if the relation is properly expressed by the word condition, then faith as a condition failed to save, since it is the believer that must confess. "Whosoever shall confess me before men, him will I confess before my Father and before the angels." In other words he shall be saved. "God dwelleth in him and he in God." These Scriptures state facts, and show a relation between confession and salvation. If so, then the believer has not everlasting life, and can come into condemnation, since a time must elapse, and maybe a long time must necessarily intervene, between faith and confession, as a man might believe while alone, and might be a long time in that isolated condition, and so remain unsaved if confession is a further condition, as the similar statement is supposed to imply. Yea, he may never confess.

There is also a relation between baptism and salvation, remission of sins, the death of Christ, and repentance, but this cannot make baptism a condition of these blessings for reasons weightier than worlds and more precious than gold and gems and diadems. For if baptism were a condition it must necessarily be THE condition since the believing penitent who has publicly confessed Christ is yet in his sins, and if he dies must be lost. This would make repentance, faith and confession with all the promises thereto, vain and void, unless something else is done to us by a man,

which would make salvation depend wholly upon the man, who might not, or would not, or could not perform it. Add to this the spiritual character of all obedience to make it acceptable to God, and which is to any saint impossible, "for without me ye can do nothing," and hence doubly as to an unregenerate sinner, for such is not subject to the law of God, neither indeed can be. Such a candidate for baptism, being yet in the flesh and not in the spirit, cannot please God. Being only a natural man, he cannot receive the things of the spirit of God, neither can he know them, because they are spiritually discerned. Being yet not born of God, he can't see the kingdom of God. Hence his baptism is destitute of spiritual character and unacceptable to God.

Let me repeat and close by saying that salvation sustains an important relation to repentance, faith, confession, baptism, good works and "endurance to the end," but it is a relation too sacred and too spiritual to be called by the legal term of condition to an end. Let us magnify the scriptural terms of "way" and "means" of salvation, and drop forever the unscriptural term and legal idea of conditions of salvation.

Generation is birth of the flesh, and regeneration is birth of the spirit, and neither is by the will of man but both by the will of God. "Of his own will begat he us with the word of truth," preached or spoken or read by men. These are means and agencies used, but they can't constitute conditions, for then the end must result every time the means are used, which all know is not true. Conditions bind both parties to the contract, and God would be bound to give the birth in cases where the conditions are complied with. If planting and plowing are conditions of daily bread, then God will not do to trust, for he does not always give as in the other two cases. Quinine is a well-established means for the cure of certain diseases, but if a conditional remedy, then none could get well without it and none could die with it. We know that many get well without it and many die with it, therefore it is not a conditional remedy, but means to an end, leaving room for prayer. Conditions leave no room for prayer.

The Campbellites are right in denying the need of prayer if the so-called steps are conditions. If the conditions are right and they comply,

they can demand the result as they claim. If our two steps are conditions, and their four steps are conditions, then we both have the same legal plan of salvation, with the advantages on their side, as the more law and works the better. Repentance, Faith and Love, and works of righteousness which we do, or their expression in obedience, cannot militate against their value because they are not conditions.

Election, Predestination, Redemption, Atonement, Conviction, Regeneration, Effectual Call, Forgiveness, Justification, Sanctification, Preservation, Resurrection, Glorification, are all on the divine side, and they teach what God did and does for us and in us and with us; while Repentance, Prayer, Faith, Love and Obedience are our responsive expressions. Human instrumentality with the help of divine truth, with the Spirit "working in us both to will and to do;" these are all in the way to, and in the way of, salvation; some are internal and impressive, and some external and expressive, and they constitute the "way" and the "means" to the "end," but conditions and unconditions have no place and no business in this highway of holiness. If we speak only as the Bible speaks, much of our foolishness would cease. Why insist on using terms the Holy Spirit never used? There are conditions of salvation in the true sense of the word, but that sense is never used. It is always the legal, unscriptural, ungracious sense that men so flippantly use. If the physical or mental or moral man may be in a good or bad condition, so may the spiritual man. There are as many conditions for the last as for the others, and while we can't improve salvation itself, yet these conditions of salvation may be greatly improved. These conditions vary and are changeable, but if there were legal conditions they would not, and could not and should not be changed in any case. So that, if there are two conditions—Repentance and Faith—as some Baptists teach, then there are not four, and the man who says that the two were not sufficient for him should not be credited with what he disclaims. It is discourteous to recognize one saved contrary to his faith, especially if he contends against it. It is inconsistent, discourteous, and hypocritical to call a man "brother" contrary to his pretensions, contentions, intentions, confessions, professions, possessions and creed. It is dangerous. It is insincere.



But contrast this false principle with the true. If God "freely gives us all things," then he conditionally gives us nothing. If "freely we receive, and must freely give," then we are lifted heaven-high above the groveling principle of conditions. The earth, air, water, world and all things that are therein; the seas and all that in them is, our bodies with all their physical, mental and moral endowments, are freely given to us of God. So also his word, his Son, his Spirit, and the gifts of that Spirit are all free gifts. Some of these may have been sought through appointed means, as daily bread, Holy Spirit and his gifts, but the means cannot constitute conditions, else God cannot be sovereign and free in their bestowment. God's blessings are to be sought through prayer and other means, but we must dependently seek, and then we may not obtain. God may withhold and declare he will not hear. But make these conditions and God would be fickle, if he did sometimes give and sometimes not give.

"When he ascended up on high he led captivity captive and GAVE GIFTS unto men." He gave in old times prophets, etc., and latterly apostles, evangelists, teachers, helps, governments, etc., for the perfecting of the saints. Did he give these freely? Who will name the conditions upon which they were bestowed? Did he give Spurgeon freely? What conditions did he require of London, and the world, and future ages? Can they estimate the value of this gift in corruptible things as silver and gold? I don't ask what the world ought to return because of; but what did it pay in order to? What did it pay for Paul, Apollos and Cephas? How would it appear in God to attempt to bargain and traffic with the world for such a sale? Or for the sale of any spiritual blessing?

But "life" is enumerated in Paul's inventory of God's gifts. Was natural life a free gift? Certainly, you say, in its origin, but not in its perpetuity. That is to say, natural life is a free gift, but it is perpetuated by conditions. Now let the man name the conditions, and he can sell the receipt for more gold than there is in California. He can put an effectual stop to this weeping business and this coffin business and this grave-yard business. If you say the conditions are in the line of medicine, call the medicines and their proportions, and ten thousand Quacks will give you as many different answers. If in medicine, food, clothing and exercise, what are the

proportions? Answer, for a million invalids are waiting with suffering patience. Did God make a law of life and not reveal it? Ah! life has no law but the sovereign will of God. Convince me that it is not there, and I will never call on him again for health. Let the skeptical reader turn back now, and read the 6th chapter of Matthew and parallel Scriptures, and then let streams of gratitude go up to him, from whom cometh every good and perfect gift.

But how about spiritual life? Having lost the image of God, it must be begotten again. But on what principle? Law? God forbid. "The GIFT of God is eternal life, through Jesus Christ our Lord." "OF HIS OWN will begat he us with the word of truth." "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God." "The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth, SO is EVERY ONE that is born of the Spirit." Yes, bloweth where it pleases, when it pleases, while it pleases, which way it pleases, on whom it pleases. Verily "he quickeneth whom he will." The time was when we would shake a forked tongue at this sentiment, but it was while we loved a god and hated the God. The story of the widow of Sarepta and the Syrian leper, while Israel had many such that were passed by, made the Pharisees fighting mad. Flesh will seek a ground of boasting, having always on hand a set of conditions that will flatter with a vain sense of meritoriousness. Opposition to divine sovereignty is perhaps the last enemy we have to destroy. But its destruction is like life from the dead, and leaves us gratefully susceptible to all God's blessings on the principle of freeness.

We read not long since of regeneration as a practical duty. Do we beget ourselves? Do we comply with the conditions of our own birth? We will not deny or undervalue the means, but we do deny that the means constitute conditions, either in the first or second birth. If the means constitute conditions, then the result is mechanically certain—turn the crank and you have the result. The birth of Isaac explodes this double fallacy. Both means and the sovereign power of God were required. And so of every adult born of the spirit. Paul plants, Apollos waters, but God gives the increase. Who, then, is Paul and who Apollos but ministers by

whom they believed? But what was the measure of success? Were Paul and Apollos successful in proportion to their diligent use of means? No, but "as the Lord gave to each one." But is nothing proportionate to our labor? Yes, "every man shall receive his own reward according to his own labor." Rewards, and not results, are proportionate to our labor. This explodes the idea that labor constitutes the condition.

This being true, and verily true it is, then regeneration is a matter of grace—a free gift. If it now be asked why all do not receive this free gift, the prompt reply is, that such questions belong to a higher court. Yet we reverently intimate that it is right for the giver of all, to "do as he will with his own."

Three practical thoughts and we close:

1. If regeneration or spiritual life is a free gift, and God blesses our use of means with such glorious results, then thanks are due to his holy name, and with this sense of dependence upon God, we may seek through prayer the divine cooperation.

2. If we are subjects of regenerating grace, then we have no ground of boasting save this "My soul shall make her boast IN THE LORD." Let heaven and earth rejoice, in the excellence of that love that can operate graciously--freely, in so great a matter as regeneration and eternal life.

3. See this conditional principle reversed. Damnation is predicated of as many characters and characteristics as salvation. Who ever preached conditions of damnation? It is predicated of the unbeliever, disbeliever, liar, adulterer, fornicator, murderer, etc. Does that make murder a condition of damnation? Because damnation is affirmed of adultery, does that make adultery a condition of damnation? If one is a condition because damnation is affirmed of it, then all are.

So a man must comply with all the conditions or he can't be damned. It is a poor rule that don't work both ways. The Holy Spirit never used the word condition in either case. Let us quit using the word, and much bitter

controversy will come to an end. There is one way, many means, but no conditions of salvation or damnation.

Rom. 5:12 Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned;

17 For if, by the trespass of one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ.

19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. 20 And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound 21 more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

## BELIEVING, KNOWING AND DOING THE TRUTH; OR PRACTICAL RELIGION.

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

**D**ISTINCT as are Works and Grace, they belong to the "System of Doctrine," and must be adjusted as taught in the Two Covenants, the Two Women and the Two Boys. Works are of comparative importance; Grace of superlative importance. So lest the reader may worry in his mind with too much of a good thing at one time, I offer him a relief by a consideration of Works. This may sharpen the appetite for more Grace.

Religion is Emotional, Doctrinal, Ceremonial, and Practical, and it is pre-eminently practical. Pure religion and undefiled before God, even the Father, is this—to visit; to visit the fatherless and the widows in their affliction, and to keep one's self unspotted from the world. Did you visit? will be asked at the judgment. Did you go about doing good? or did you loaf your spare time away? It is not simply cease to do evil, but also learn to do well. Not abhor that which is evil (only), but also cleave to that which is good. It is both eschew evil, and do good. Follow that which is good. He that doeth good is of God. I have no greater joy, says John, than to hear that my children walk in the truth—not stand still. Go ye, says Christ, into all the world. This means earnest activity. He that heareth my sayings and DOETH them, is likened to a man who built his house on a rock, which storms could not overthrow.

In the history of Christianity we find one of the above divisions has been magnified to the detriment of the others. New sects magnify their Doctrine, because they are characterized by doctrines, hence they labor to bring themselves and their new doctrines into ecclesiastical respectability. Some are filled with the Ceremonial; and Jesus having left so few of these, that ceremonies must of course be invented, and innovated; must be multiplied and magnified. Then there are those who run off with the Emotional part of religion, and leave the rest behind. These things they might do in a measure, but they should not leave the others undone. We

should declare the whole council of God, and rightly divide the word of truth, so as to give to each his portion of meat in due season. I hope by God's blessing and grace, not only to adopt, but also to faithfully carry out this well balanced course of conduct in my ministry. I want to be found on all befitting occasions contending earnestly for the claims of the Emotional, for that is a vital part of religion. I covet to be called strong for the Ceremonial, stronger for the Doctrinal, and stronger than all for the Practical. I believe this is rightly dividing the word or truth, and I hope to be able to hold up each in its season; giving to each its relative importance, yet shunning not to declare them all. We feel or experience the Emotional; we obey the Ceremonial, we believe and know the Doctrinal, we perform the Practical.

The text is strikingly comprehensive, and includes the whole of the four divisions. The most prominent features however, and those that will engage us now, are—KNOWING—DOING--FEELING. If ye know, and do; then the result—"Happy are ye." And if you ask what you must know and do, to be happy, the text says, "these things"; and if you ask again what things, my reply is, the things that Christ commanded. Then, we must not only have knowledge, but the right kind of knowledge—Know the right things, "these things"; and then do them. You need not misapprehend the result; happiness will follow. And notice the order; knowing, doing, then feeling. This is the happiness of Obedience, which supplements the "peace in believing" and "the joy of faith". Happiness finds all who are in the path of duty. We don't have to know and do all Christ commands and then wait to the end for the promise, but the happiness is in the doing, "happy ARE ye." Every fact believed and every truth known, and every duty done, is accompanied with happiness, which is in proportion to the faith, knowledge and faithfulness.

How men in all ages have striven to know and to do, and the goal of all was happiness. The Astronomer deems himself happy in his knowledge of the stars, computing their distances, measuring their surfaces, and weighing their bulk. Geologists fancy themselves happy in delving the earth, analyzing her rocks, and conjecturing their ages? Philosophers, Scientists, all have their fields of explorations, and they think they are

happy in them; and so they are to a degree; but what happiness is it compared to that of the humble Christian who sits at the feet of Jesus to learn of him; and then goes forth with active feet, with willing hearts, and obedient hands to do his will? If the others would only taste and see that the Lord is good (and thank God he has not left himself without witnesses among all these classes as the majority of Scientists are Saints), then would they all count their wisdom, and knowledge, and happiness but dross and loss, for the better knowledge, and greater happiness promised by Christ Jesus the Lord, in His Service, and in learning of Him.

But let us come back to the text and notice this double duty of knowing, and doing the will of Christ. I remark first, that it will not do to divide this double duty. Suppose we know the will of Christ, and stop there; how will the matter then stand with us? Turning to the all-sufficient, infallible record we read: "He that knoweth his master's will, and doeth it not, shall be beaten with many stripes." Figurative language you say! Certainly; but what is figurative language for? To reveal or conceal? It is to make the meaning plainer. Those who have lived in slave times, as Christ lived, have seen the poor slave suffering the many stripes from knowing, and not doing the master's will. They are inclined to prostrate the body, and to turn up first one side and then the other; with twitchings of muscles, and contortions of countenance, and groans and lamentations: O, master this punishment is greater than I am able to bear. Who has not seen, or experienced the fulfillment of this figure of speech? Many times have I received them, almost unto death. I have had the blood whipped out of my veins, the flesh from my bones, the luster from my eyes, the love of life from my heart, until I was unable to toss to and fro, or even to cry longer for mercy. I behaved just like the slave under the many stripes. The figure is not too strong; not strong enough, for I have been whipped by the day, week, month, yea, even for a year. I have had many stripes on my body, mind, heart, soul, spirit, family, and estate. When saints of old were thus afflicted, they enquired for the cause: Lord why hast thou thus dealt with me? How much of our present afflictions, are the many stripes for knowing and not doing our Master's will, should be the earnest enquiry of all thus exercised. These chastisements do not come by chance, but are tokens of love, and for

correction.

We read again: He that heareth these sayings of mine and doeth them not, is like the man who built his house on the sand, and the storm overthrew it, and great was the fall of it. Those who build on the sand, do so conscientiously, sincerely believing the foundation is sure? They build as sincerely, and as hopefully, and extravagantly as those who build on rock. But the truth is, sand is not as secure as rock, and all ought to know it, and no amount of sincerity can make it so. Facts, and truths do not change with men's minds.

I knew my duty, but did it not, will be the despairing wail of the lost. Many hold the truth in unrighteousness, that is in do-nothingness. Be ye doers of the word, and not hearers only, deceiving your own selves. To him that knoweth to do good and doeth it not, to him it is sin, and every sin shall receive its just recompense of reward. We must not only know our duty, but we must do it. It is a fearful culpability to live in the neglect of known duty. It is not what we do that condemns us, any more than what we fail to do. "Except ye repent ye shall perish." "He that believeth not shall be damned." "I was hungry," says Christ, "and ye gave me no meat; thirsty and ye gave me no drink; naked and ye clothed me not; sick and in prison, and ye visited me not; depart ye cursed into everlasting fire, prepared for the devil and his angels." All of this, not for what they did, but for what they did not. The one talent man was cast out into utter darkness for what he did not. As we may be saved without good works, so we may be damned without evil works. Rewards are of works, whether good or bad. "More tolerable" for some than others. The door is shut on the foolish virgins, not for what they did, but what they did not—they had no oil in their vessels with their lamps. They anxiously knock, but the response is; I never knew you. NEGLECT- - -NEGLECT—"How shall ye escape, if ye neglect so great salvation?"

We have the practical standard of Christian living too low. It has come about from funeral preaching, and the abuse of the doctrines of grace. Often the funeral is the white washing of the Sepulcher of a Christian pharisee not even white outwardly.



He that would come to know and do Christ's will, must possess an earnestness of mind; a sincerity of heart; a purpose of will; a decision of character; a consecration of life, that will be unmistakable. He that would be Christ's disciple, let him take up his cross daily, and follow him. He that puts his hand to the plow, and looks back, is not fit for the kingdom of heaven. He puts us to the test. If ye love me keep my commandments. Why call ye me Lord, Lord, and do not the things I say. Neither is it admissible to say that difficulties are in the way. For so sure as there is a God in providence, (and if there is no God in providence, there is none in the universe,) just so sure is it, that no difficulty can get in any ones way, but such as God has interposed or permitted, and that for the very purpose of having that difficulty overcome by us. The most sacred affections and endearments of this life; those of father and mother, brother and sister, husband and wife, are to be despised, if offered to thwart us in our duty to Christ. These family ties may be, and often are put in opposition to us, but they must never prevent the discharge of so great a duty. Indeed he declared that he came into the world to divide families and set them at variance, where these relations interfered with obedience to him. He emphatically decides, that if ye love father or mother more than me, ye are not worthy of me. Whosoever of you that forsaketh not all that he hath, he cannot be my disciple. Sinner! You know you ought to repent, and if not you will perish; and to believe on Christ, and if not you will be damned. But happy are ye if ye do. And you ought to be damned if you neglect so great a salvation, brought to you by the grace of our Lord Jesus Christ. A free offer of all that is implied in salvation, from all that is implied in damnation, refused, rejected, or neglected, deserves the ne plus ultra of condemnation. The just sentence has already been pronounced against the impenitent and unbeliever and cannot be recalled. O, sinner! If ye know these things happy are ye if ye do them." If not, you work out your own destruction.

Before discussing the words of the text, let us notice two elliptical words of great import. The first is—now; if ye know these things, happy are ye if ye do them now. Now is the time, the accepted time, now is the day of salvation. Today if ye will hear his voice, harden not your hearts.

Procrastination is more the thief of time in religious, than in worldly matters, as they are of the greatest importance. And yet we procrastinate more in religion than in any other thing; not only the sinner in seeking salvation but also the saint—the quickened saint, is as neglectful of duty, as the sinner is of destiny. Yet more, instrumentally, may depend on the action of the saint than the sinner, as personal destiny of one is involved in one case, while the destiny of thousands, as in the case of Jonah, and Nineveh may be in the other. In any, and all cases, present happiness, and future rewards are measured out to the dutiful. The eleventh hour servants were paid as much as the others because there was no neglect of opportunity.

They stood in the right place all day wishing to be hired, but no one hired them. Servants of Christ! Are you in the right place, anxious all the day for work? Then the will, will be taken for the deed. But you others; you nine tenth's, not standing in the market place all day hoping for work, but going about the streets begging the world and the devil to employ you, and begging Jesus Christ to excuse you. Verily you will get your reward from those you seek to serve, which reward in the end will prove a curse. Every one of you who promptly and rightly serves the Lord Christ, is happy in the service; but not one of you not thus engaged, is joyful in the Lord, and perhaps know no., what that means. It is not possible to discharge present duty at any other time than now. Tomorrow will be full of its own duties, and obligations, and today's duty discharged tomorrow, would crowd out tomorrow's duties. So every neglect is an opportunity gone, as works of supererogation are impossible.

The other word to be supplied is LOVE. Without the right motive your doing is your undoing. If you love me keep my commandments . If you keep his commandments to be saved then the motive is rotten and that shows the heart is rotten, as it is a rejection of salvation by grace and not of works. But if you obey because you are saved, and because you love Him who saved you freely by his grace, then happy are ye in the doing, which happiness is an earnest or foretaste of the rich rewards in the last day which will be according to works of righteousness, which must have love for their motive, or all is loss. The text was addressed to baptized

believers, and not to sinners. Is it true that we may know, and do these things even now, and not be profited? Let us see how the absence of this motive, this moral quality of service would affect the knowledge of the text. "Though I speak with the tongues of men and angels, and have all knowledge, and all faith and understand all mysteries, and have not love, I am as sounding brass, and a clanking cymbal." Now let us try the doing of the text, and see how it would be affected by the absence of this motive. "Though I parcel out all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." We can now see the text in its fullness. Paraphrased it would run about thus: Correct knowledge, sanctified by proper motive, leading to prompt action, then are we blessed, or happy in the doing. It is not possible to reach the happiness in any other way, nor did the promised fulfillment ever fail. There is a false hope, false faith, false peace, and happiness, and a zeal not according to knowledge. Be not deceived. As moral law taught the natural man how to be blessed or happy, so Christ, "full of grace and truth" gives the saint his lessons in happiness.

Now let us come back to the words given in the text. "IF ye know." How the heart sickens at the thoughts suggested by this little word—IF. I know not what to say as I ought to say it. Indeed it seems all I could say, would be like throwing a single pebble to check the approach of the on-coming tide. This IF suggests a world of iniquity. Look at the so-called but mis-called Christian world, with its teeming millions, marching at double quick, through the darkness of ignorance, into the blackness of despair; priest-ridden; priest-robbed; and their souls priest-murdered. They have changed laws, and ordinances, and they teach for doctrines the commandments of men, and their zeal, and worship are in vain. They are not allowed to know, and do the things Christ has commanded. O, that head of the priest! that infallible pope! that personified presumption! that God defying sinner. How can God bear with him! How dare he, how dare he shut and seal the book that God has so mercifully opened to the teeming millions of earth! The souls of his deluded followers for these more than twelve hundred years will be required at his hands. He has exalted himself above all that is called God, or that is worshipped, so that he as God, sitteth in the temple of God, showing himself that he is God.

His coming has been after the working of satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish, because he will not allow them to receive a knowledge of the truth that they may be saved. That mystery of iniquity! that man of sin! that son of perdition! that wicked one! the Lord Jesus will consume him with the spirit of his mouth, and destroy him with the brightness of his coming. The fifth angel has already, thank God, poured out his vial of wrath upon his seat, and his kingdom (GLORY be to God) is now full of darkness, and he gnaws his tongue for pain. The kingdom of that great spiritual Babylon has already been divided, and he has come into remembrance before God, and God will give unto him the cup of the wine of the fierceness of his wrath. Jesus Christ will judge that corrupt woman that ruleth many peoples; for the kings of the earth have committed fornication with her; and the inhabitants of the earth have been made drunk with the wine of her fornication. That woman that sits on the scarlet colored beast, full of the names of blasphemy. She is arrayed in scarlet color, and decked with gold, and precious stones, and pearls, and her golden cup is full of the abominations and filthiness of her fornication. Upon her forehead is written: MYSTERY! BABYLON THE GREAT! THE MOTHER OF HARLOTS; and ABOMINATION OF THE EARTH! She is drunken with the blood of saints, the martyrs of Jesus. The supposed one hundred millions of martyrs, whose souls John foresaw under the altar, at the end of the fifth seal, were crying day and night for God to avenge their blood on them that dwell on the earth. John heard the answer: "Wait yet a little season." I believe that little season is now nearly run. I believe the voice is already crying: "Come out of her, my people, that ye partake not of her sins, and that ye receive not her plagues; for her sins have reached unto heaven, and God will double unto her double according to all her works." And they are coming out by thousands and tens of thousands. I believe the proclamation has gone forth: Rejoice over her, ye heavens, and angels, and prophets, and apostles, and martyrs; for God will speedily avenge you on her. Let the much people in heaven, with their voice of a great multitude, and the voice of many waters, and the voice of mighty thunderings, awake with their Alleluias over her downfall as recorded in Rev. 19:1-7.

I say, when we contemplate this great antichristian power, that made war with the saints for twelve hundred and sixty years, "because they kept the commandments of God, and held the testimony of Jesus Christ", and who would not allow her deluded followers to receive a knowledge of the truth that they might be saved; how can we refrain from exclaiming: O! if they were allowed to know and to do the things that Christ commanded ! How happy they would be. But the doctrine of this corrupt Whore, has so corrupted the whole earth, that the reply comes from the four quarters: If you do not know, you need not do. Just shut your eyes in ignorance, and you will be relieved of responsibility; or else, if the light is thrust upon you despite our efforts to prevent it, so you really know what Christ commanded, then go and do something else, that we have substituted, only be sincere in what you do. Sincere belief of error is made the substitute for a knowledge of the truth, and woe unto the man who dares to question their wisdom, and authority. Protestants, and of late many Baptists, while liberal in giving an open Bible, will insist on spreading a veil upon it. The people are urged to read the Psalms, and other devotional parts, but not to bother about the disputed commands of Christ; or the vital doctrines of the gospel, because of the desperate efforts to substitute the doctrines of men. Read devotionately say they, but not search intellectually for the doctrines in controversy. Fellowship for those in error, is thought by many to be better than a knowledge of the truth. A blind following of a chosen leader, is thought to be better than personal investigation of truth.

I once uttered this sentiment to a warm personal friend, and he protested. But when I told him, that his daughter who had recently been converted, would not be allowed to prayerfully search the Scriptures about her baptism, he answered, certainly not. He would not allow his daughter to bother her head about a doctrine the doctors differed on. Said he: "How could she decide rightly a matter that the learned could not decide." I said that is your great mistake. That Christ rejoiced once on the earth, because God had hidden from the wise, and prudent, what he revealed to babes. That the heart rightly disposed towards the truth was far better than the cultivated head. A preacher in Kentucky found his daughter prayerfully, and tearfully searching the Scriptures on baptism, and he

forbade it with all of his parental authority. The rebuke he gave his daughter was so severe, that it reacted on him, and led him to confession, and prayer to God, and God opened his heart, and eyes, so that he commended his daughter; and father, mother, and daughter, yielded to their new convictions gotten from prayerful searching, and all together they went down into the water, and were buried with Christ by baptism unto death. He wrote up the case in the Western Recorder, and thousands of others have in the same way found the truth where doctors could not agree. The text came to them in a surprising reality. Dr. W. W. Gardner, one of our theological writers and teachers, used to say with emphasis, that God preserves orthodoxy in the world through the laity. Let us all rejoice as Christ did, that any child of God may know the commandments of Christ and do them, and be happy? And that it is impossible to deceive the elect, any one of whom, if he would do the will of God, can know the truth whether it be of God.

I tell my hearers that they by God's help can, and ought to know all practical duty and doctrine. I exhort them to buy the truth at any price, and sell it at no price. That a grain of truth is worth a globe of unity, and an ocean of peace. That error corrupts the mind, and pollutes the soul; that it is the virus of satan, and the scum of hell. And that if in their search for truth, they should be led from our fold, to clasp the Bible to their bosoms, and flee as for life. "If any err from the truth, and one convert him, let him know, that he who converts a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins." There's a dangerous sentiment abroad that error is harmless, and that truth is unimportant, or unobtainable, and unknowable. That it may be had, and not known, or known, and need not be accepted and practiced.

Notice the two Ifs; if ye know, and if ye do. Many know, but fail to do. Such have not the happiness of the text. Some know, and do something else they say is more convenient. But the text says: If ye know these things, happy are ye if ye do THEM; the very things commanded. The wide spread license here is sickening to contemplate. "He that hath my commandments, and keepeth THEM, he it is that loveth me." But it is replied that obedience to Christ's commands is insisted on in all essential

matters. But it does not say; If ye know these things, happy are ye if ye do the essential ones. But on the contrary he says "Ye are my friends if ye do WHATSOEVER I command you". And: "TEACH them to hold fast ALL THINGS WHATSOEVER I have commanded you". And this was after he had given all his commandments, and was ready to ascend to heaven. To intimate that some of Christ's commands were non-essential, is insolence of infinite turpitude. His command to profess our faith in him by putting him on in baptism, is just as binding as if he had said, except ye be baptized ye can't be saved. I pity a bird without wings, a man without eyes, and a believer without baptism, though none of these are essential to life. Some think that so far as "THESE THINGS", refer to moral commands, that so far they are essential; but so far as they refer to his positive commands, so far they are non-essential. I need not say that this sentiment came from the pit, through his viceregent at Rome, and from thence through England and Epworth, Germany and Geneva. The law was given by Moses, but grace and truth came by Jesus Christ." Moses had in every city those who taught the law. Christ brought, and taught no new morality, but he did teach a new obedience from the heart, and that "in the least of his commandments." (Matt. 5:19). Moral law is reasonable rightness, and obedience to it cannot be a test of love to Christ. The moral law says: Thou shalt not kill, steal, lie, commit adultery, etc. So say the statutes of all states, and nations. How could it be known that obedience to these, was obedience to Christ, or obedience to the law of nations or law of necessity? But there are things commanded, the rightness of which can't be seen except in the sovereignty of him who commands. Indeed it would be blasphemy to take one down into the water and say, I baptize you in the name of Father, Son, and holy Spirit, if he had not commanded it. It would be sacrilege to take bread and wine, and eat them as the body and blood of Christ, if he had not commanded it. In right obedience to these things, we show the world whose we are, and whom we serve. They are tests of our obedience to Him who appointed them. The Jews who crucified him, were strict observers of moral law. Obedience to moral law can't be a test of discipleship to Christ.

See the binding import of positive law in the swift and severe penalties in the old dispensation. Our first parents fell by the violation of a positive

law; and for that one offense we all fell with them. Moses unintentionally changed a positive command, and was not allowed to enter the promised land. Saul, from the best of motives changed a positive command It surely was written of him for our sakes, "That OBEDIENCE IS BETTER THAN SACRIFICE, AND TO HEARKEN THAN THE FAT OF RAMS." (I Saml. 1, 15.) So Nadab, and Abihu offering strange fire. (Lev. 10). See also the men of Bethshemeth, looking into the ark, and the Lord slew fifty thousand, and three score and ten men. See Uzzah piously putting forth his hand to steady the ark, and the Lord slew him for such presumption. I Chron. 13:9-10. REMEMBER LOT'S WIFE, should be written in a sentence of suns across the sky. God told her not to look back and gave no reason for the command. (Gen. 19:19, 26). The Bible abounds with such examples. Christ came not to lessen obedience but to increase it; Yea to bring "every thought in subjection to the obedience of him." A moral law may be obeyed in spirit and not in letter; but positive, and ceremonial law, must be exactly obeyed.

Now let us look at the text from another standpoint. If ye know these things happy are YE, if YE do them. Both duties are personal, and the happiness is personal. The responsibility of knowing and doing can't be shifted. Sponsors can't do more than know and do for themselves; and if the child would be happy, it must know, and do for itself; otherwise the child is robbed of this happiness, as well as the rewards of obedience in the coming age, and sponsors will be punished for this robbery and presumption.

I come now to the closing thought; if ye know these things, HAPPY are ye, if ye do them. This is a present reward of duty. What will it profit, is a legitimate question in religion, as well as business. Peter asked it, and Christ answered it, and upbraided it not (Matt. 19:27-29). And what a boon is HAPPINESS! Every living creature is in constant search of it. One imagines wealth will give him happiness. So he presses into service the early hours, and the late; and sometimes the hours of the Lord's day too. But happiness is not on the road to wealth. Another imagines FAME would give him happiness; and then the ambition of his soul rises and swells like a mighty torrent; and if gory war must be waged, and the poor



oppressed, these and more, are done with fiendish haste, that he may possess this boon. But happiness is not on the road to fame. What great mistakes are made in these devices of the devil. How happy the rich, and the famous would have been, and would forever be, if they had only known, and done the things that Christ commanded. Even the sacrifice of present happiness is but an investment from which larger returns are expected. So the martyrs testify.

But says one, nay say many: I thought SALVATION was offered as the reward of our obedience. The text does not read that way, nor do the Scriptures anywhere read that way. Salvation and justification are not by works of righteousness which we can do, but by grace through faith, and not of works. For "we are his workmanship, created in Christ Jesus UNTO good works, which God has before ordained that we should walk in them." Hence works may be used as signs or fruits of salvation, but conditions never.

I heard a preacher say that he doubted whether any one believed in salvation without works. He thought many deceived themselves, but he said they could not deceive him. He said they were not willing to risk it in their own cases, for he had noticed that they were as abounding in good works as others. When I saw that he had the Amen of his large audience, I fell into a deep and solemn meditation, and asked myself if I was not willing to risk salvation by grace without works. Do I engage in good works that I may be saved! I went back to the hour of my baptism, and re-enquired into the motive of that obedience. I WAS NOT BAPTIZED THAT I MIGHT BE SAVED. I then enquired again into the motive of my joining the church; and then my service as Sunday School Superintendent, and then as Deacon; and then in my more important service in the ministry; and I assured my heart before God, that not a single service in any office or ordinance, did I ever render in order to be saved. In my soliloquy I asked myself this most important of all questions: If salvation is at all of works, then what are the works? and what the moral quality of the service or obedience, for there must be no mistake in either. The kisses of Judas were right in letter, but death and damnation in spirit. I gathered up all of my own performances in my mind, and like Paul I

counted them but dung, that I might hold on to Christ, and be found in him, not having on my own righteousness, but that which is through faith in Christ; the righteousness which is of God by faith. Having quickly disposed thus of all I had, or could do, I then enquired about borrowed righteousness. Then my soul began to make its boast in the Lord. I said, if you give me all the righteousness of all the righteous men that ever lived, from righteous Abel down to the last righteous man that ever would be saved, leaving off their unrighteousness; set the good to my account, and let the bad go to theirs; then I would not trust it all for salvation. This made my soul bold for another boast in the Lord. Then I said, give me all the efficacy of all the blood of bulls and goats on Jewish altars slain; with the efficacy of all the ashes of their red heifers sprinkled thereon: Nay, add to this ten thousand times ten thousand, and thousands of thousands of crosses, and on every cross crucify an angel, and John saw that number; fill the earth with crosses until there shall be no longer room for crosses, and let all these angels, and elders, and all living creatures be crucified for me; let beastly, and angelic and human blood flow up fifteen cubits above the highest mountain, and impute to me the value of all, and I could not trust it all for salvation; and WHY? Because sin is "Exceeding sinful." Having been continually committed against infinite majesty and goodness, and grace, it is infinitely culpable, and deserves infinite punishment, and infinite justice could not cancel it except through an infinite sacrifice; and no number of finite creatures could make an infinite sacrifice. I prefer the sacrifice of Christ, and if he bore my sins away, it is wicked to say that his sacrifice is not sufficient. My trust is in that, and in that alone. In the Cross of Christ I glory. And now having been saved by grace through faith, and this the gift of God, and grace having further provided "the all things" for me, the language of my grateful heart is: "Lord what wilt thou have me to do? "Speak Lord, thy servant heareth." But do you think the happiness of the text is not a sufficient present reward for service? "If I am saved I am satisfied" is the silliest sentiment of the silliest saint. Do you ask in what that happiness consists except in being saved? Suppose we lived in a state previous and greatly inferior to this; and a revelation had been given describing the beauties of this world and life, and one catching a fore-gleam of it should exclaim: It's enough! I will be satisfied if I can but get there. Now that we are here, we can see

some of the degrees of happiness in this world. Begin with the drunkard in his hut of poverty; or rather begin at the lowest depth—the wife of his faithless bosom, dragged down from home and happiness; from father and mother, and joined to a brute, indescribable for meanness and cruelty to his own wife and children; then on and up through the varied degrees of happiness, here, until you reach the highest type that ever filled with gladsome touch the joyous heart of man. Do we not see men sacrificing every thing for some chosen degree of happiness here? Then what of the infinite degrees, and diversified experiences in the spiritual and eternal state. Between those who are saved as by fire, with all their works burned up, and all reward lost; and those who will receive an abundant entrance, with a crown of glory; is there not room enough between rich and great rewards, and no rewards, to justify the promise of the text? If you (saved disciples) know these things, happy are ye if ye do them. Blessed both with temporal happiness and eternal rewards. One the earnest or foretaste of the other.

The two most neglected subjects are the Chastisements and Rewards of Saints. Rewards for suffering and sacrificing and for fidelity to the truth, as well as for good works. To those who suffer for the truth's sake, it is said that their "light afflictions, which are but for a moment, work for them a far more exceeding and eternal weight of glory." "If we suffer with Him, we shall reign with Him," refers to such as suffer for righteousness' sake. On chastisements, or corrections for wrongdoing, read Heb. 12: 5-15. "Let us awake to righteousness and sin not."

## SOVEREIGN GRACE.

**S**EEN first in RIGHT VISIONS OF GOD.  
Text, Isa. 40:9. "Say unto the cities of Judah: BEHOLD YOUR GOD."

Second, IN RIGHT ATTITUDE TOWARDS GOD. Text, Luke 10:21. "Even so, Father, for so it seemed good in thy sight."

The Jews like ourselves had a partial and perverted view of the Divine character. The Holy Spirit through Isaiah corrected that view, which they and we so much need. Men have heard of God's goodness, and mercy and grace, until they have lost sight of his severity, justice and wrath. "Behold the Goodness and Severity of God," Ro. 11:22. "Our God is a consuming fire, and so is Christ, to both saint and sinner when they go astray.

Let us try to see God in Creation, Providence, Revelation and Experience so as to know him. If the very best one of us should see God even as Job, Moses or Isaiah saw Him; or Christ, "as He is"; or even as He appeared on the Holy Mount, or as Paul saw Him, on the road to Damascus, or as John saw Him on Patmos; with even such a partial vision, we would not think of the goodness, mercy, and grace we have heard preached all our lives. No one ever had a vision of the Almighty, such as He was able to bear, that felt or thought as He did when He heard of him in preaching. In every case they were overcome, and fell to the earth as dead and cried unclean! And so would we. We would then see that he is a God to be feared. Men need today to be over-awed with a view of God's awful greatness, and terrible holiness, and exacting justice. That preaching is right, that gives right views of the Divine character.

We have many scopes to help us to see. There is the Bioscope to see the generation of life in the egg and seed; the Horoscope to help see the future, the Kaliedoscope to see varied forms and colors; the Pseudoscope to see illusions, or things that are false; the Polemroscope, to see things deflected; the Periscope to see around the corner; the Polyscope to see

things multiplied; the Teinoscope to see things extended; the Spectroscope to see the rays of light; the Stereoscope to see things combined; the Microscope to see things that are small; the Telescope, to see things that are afar Then the Hexascope, the Tetrascope, etc. But I think of two scopes that are needed more than all, and I don't think any one is working at them; viz, an Autoscope with which to see one's self, and a Theoscope with which to see God. If you look in the mirror and see only the outside you may go away pleased and proud; while a view of yourself in an autoscope, seeing yourself as you are inwardly, might have a different effect. So a right view of God would give us right impressions. We would not feel so much like legally running in his commandments, as like falling down in worship. In these days God is more served (?) than worshipped. And that is superficial service and formal, and detestable, where there is no worship. Without worship service is not acceptable.

As a preparation for service, or in the midst of service, worship is refreshing and strengthening? And ought not the house of God to be called an hour and place of worship? Though it be properly called a preaching service, still the preaching should inspire worship. "Thou shalt worship the Lord thy God, and him only shalt thou serve." Does this not show a distinction between worship and service, and it puts the worship first, as it always is in the worship of God. We worship and serve God, but serve and worship idols. Study the two orders of mention, and get worshipful visions of God.

True worship is based on recognized GREATNESS, and greatness reaches superlativeness in Sovereignty, and at no other footstool will men really worship, and none other can they truly serve. Then let us "Behold" Divine Sovereignty, and from it The Sovereignty of His Grace.

First, I will State the doctrine. I don't know that I can state it palatably, but I know I can state it plainly. Then, to prepare the way for the argument, I will notice some of the Evils of Rejecting the doctrine; Thirdly, I will Establish the doctrine; and lastly notice some of the Fruits of the doctrine on our own hearts, and lives.

God's Sovereignty is one of the sublimest doctrines taught in Nature, Providence, Experience and Revelation. There is no attribute of the divine character, rightly understood and adjusted, that can give more of comfort and solid hope to the trusting saint. We must believe in it, and accept of it, or we cannot occupy that vale of lowliness of mind, and humbleness of heart, from which alone can spring a proper and acceptable reverence in worship. God is infinite in all his attributes, hence Sovereignty characterizes his whole being. If God is infinite in Love, then surely is he Sovereign in love; that is, like us, he loves whom he chooses. If God loves by rule, or is under a law of love, then he is not supreme, but is himself ruled by law, even as beasts are by the law of instinct. If God loved Jacob, and hated Esau, and that before they were born or had done either good or evil, and that includes their prospective characters, for Esau was the lovelier, and older; then the reason was not in them, but in himself. Such a right we claim for ourselves, and never think of denying to any, but to God. The sculptor loves his chosen block of marble, not for what it is by nature, but for what he foresees it will be, when he has wrought his best upon it. So, as God can see nothing in us by nature, to excite his pleasurable emotions, (for he is angry with the wicked every day and we were all the children of wrath, even as others); therefore to love us he must view us in the purposes, and accomplishments of his grace, or he could not affectionately love us at all. He loves us, not for what we were, nor yet for what we are, but for what we shall be made "in the Ages to come;" by the exceeding riches of his Sovereign Grace given us in Christ Jesus, our Lord.

Again; if God is Infinite in Power, then is he Sovereign in power; and that means the right to exercise it as he will. God does not work by rule, or love by law, supremely right though the rule, and the law may be. Out of his invariable conformity to his own Sovereign will, come the rule and the law. His will and action do not come of law, but law of his will and action. He does not conform to right because it is right, for then he would be ruled, but right is right when it conforms to Him. He did not command Abraham to sacrifice Isaac because it was right, but it was right because he commanded it. He did not command Saul to utterly slay all of the Amalakites because it was right, but it was right because he commanded

it. God is not to be tried by any rule or law, for he is above both. God is not under law. When Christ was accused of violating the traditional laws of the Sabbath, he gave them to understand that he was Lord of the Sabbath. Hence God is not of the right, but the right is of God. Rule, and law, and right, and might, and light, and life, and love, are all of God, but God is not of any or all of these, nor of any, or all things else. He begs nor borrows leave to be, nor leave to do; but being before all things, he works all things after the council of his own will. Will must be prior to law, and also prior to love, or the Great Love wherewith he loved us, would become a mad emotion. "Remember the Sabbath day, to keep it holy, was Sovereignly commanded; and so of Baptism; the Supper; and so of all laws, and commandments, and statutes, which proves will before law, and law the expression of the divine will.

Again; if he has not mercy on whom he will have mercy, then he is no more sovereign than man. Whatsoever he wills, that he does, and it is that, that makes it right; otherwise there might be error, or evil in his will. Even mercy may be rightly or wrongly bestowed or withheld. Law does not require mercy, but justice. WHO MADE THE LAW THAT RULES THE ALMIGHTY? If men make laws to rule themselves, it is because there are times when they cannot be trusted. Men change, but God changes not.

Would it make God better or wiser to put himself under law, or to take counsel with men? To consult Parliaments, and Congresses, and Legislatures? Then he could do nothing at all, for these would never consent to the right ways of the Lord. Agreement would be impossible, and how could they walk together except they be agreed?

Now as he is sovereign in Love, and Power and Mercy; so is He Sovereign in Grace; for he is the God of love and power, and mercy, and grace; yea, "the God of all Grace." If he had not been Sovereign, he could not have chosen to be gracious and if under law he could not have been gracious if he chose. To all objectors, what says the answer of God in Ro. 11:4-5? "I have reserved to myself, seven thousand who have not bowed the knee to Baal. Even so at this present time, there is a remnant according to the election of grace; and if of grace it is no more of works,

else grace is no more grace." In order to get rid of Sovereign grace, men have devised various plans of salvation by law; but in this they fail, for even then, God must be sovereign enough to prescribe the law, the conditions, or the works, whether they be many, or few; hard, or easy.

We may cavil over the infinitude of his love, when we gaze, with weeping eyes on the long train of sufferings, and sorrows with which he afflicts his children. We may dispute infinite power, because we never saw it, and can never conceive it. Thunders never pealed so loud, but they might have pealed louder. Earthquake has never yet shaken the earth with infinite power, or it would have been shaken into impalpable nothingness. We may believe that infinite power has been displayed, in filling infinite space with infinite works; but who knows about infinite space, as we have seen only a speck of it. And so we may rationally discount the infinite mercy and grace of God, when we read of the worm that dies not, and the fire that is never quenched; though you may rationally deny infinity in all his attributes; yet when I present to you God's SOVEREIGNTY, you must remain speechless. I say, if God is infinite in his attributes, then surely is he Sovereign; but if not infinite, then surely is he sovereign in his limitations. Infinite, or not infinite he is Sovereign; and philosophy can't deny it, nor can reason gainsay it. Look when and where you will; above you, around you, within you, beneath you, and not an object, touching either your faith or your senses, that is not clothed in divine Sovereignty. It is stamped on every atom of matter, on every blade of grass; on every flower that scents the air, because he made them all as he Sovereign chose. All nature, animate and inanimate, testifies with unanimous voice. It is unfolded in every dispensation of providence; it is written on every page of Inspiration; and stamped on every word of inspiration, yea, on the very jots and tittles. Is that too strong? Let us see. Did not holy men of old write as they were moved by the Holy Spirit? Well, did they write with words that man's wisdom chose, or that the Holy Spirit chose? And did not the Holy Spirit Sovereignly choose? Did he take counsel with men, or angels as to what, or which word he would choose to express the divine in-breathed thought? He either in-breathed a new word, or sovereignly chose one from the inspired man's vocabulary; and between these there is no difference. What other doctrine is suggested by



every word of the Bible, yea, the jots and tittles as they affect the meaning, and by every atom of matter? But Sovereignty is not only stamped on all his works, and words, and ways; but it also characterizes the Relations, Adjustments, and Equipments of all things. "By him all things consists." Not only hung together but they hang together, by the same sovereign will and power. With whom took he council in creaton? In arrangement? In adjustment? In relation? In preservation? In equipments? In direction? And why should he take council, unless man could add to his knowledge, or correct his errors. Look any where, every where! Who ordained the courses of the stars? Why do birds fly in air, fishes swim in water, beasts roam on earth, and worms crawl in dirt? Because God Sovereignly assigned them their habitations, their movements, and their members. "Now hath God set the members (yea, all the members) in the body;" yea, (in every body), AS IT PLEASED HIM;" dividing to each, and to all severally and sovereignly, AS HE WILL." God never consulted even man about a single member of his body, or about his size, color, capacity, or responsibility. Man is as much the product of Sovereign creation, and direction as any other creature of God. How could God consult with man about how he would or should be made, before he was made?

A doctrine so universally revealed, being a universal truth, should be universally received; yea, it should be locked up as a most priceless treasure in the experience of every trusting heart.

This is the foundation doctrine, upon which all other doctrines must be built; and any doctrine not built on this, is built on sand, and must fall in the day of trial. It is the central doctrine, around which all other doctrines must revolve, and any doctrine that does not revolve around this, and do obedience to it, is not of God. Even prayer is a vain, and solemn mockery, unless offered "according to his will." Thus founded, and orbited, and adjusted in our faith, we can truly say: "Thy will be done (by me and all) on earth, as by angels in heaven." And it is easy to show, that all the suffering, and dire disaster and utter defeat, that ever did, or ever will, occur in heaven, earth, or hell, are the legitimate fruits, of this fatal rebellion, against the Sovereign will of God.

The almost universal scepticism on this subject, does not grow so much out of a denial of the doctrine, as out of its positive rejection. Men who do not love a Sovereign God, cannot worship the Sovereign God. In rejecting the Sovereign God, they reject the true God, and besides Him there is no other. He hates God who hates any of his attributes. You hate a man for one thing, not every thing. It is man's nature to feel self-sufficient, and self-confident and in religion, to be self-righteous; so he can glory in himself. Especially in religion he wants to be the author, and finisher of his own faith, and the inventor or chooser of his own doctrines, and the director of his own destiny. Hence many reject the Sovereignty of God in religion, and try to worship a God of their own liking; and in every case this God, whom they ignorantly worship, is left without Sovereignty, and their systems have rejected every doctrine growing out of this divine attribute. But what is the difference between an imaginary God and a material God? There is, but one God, and he a Sovereign.

This awful error has filled the world with irreverence. Men are not so concerned about their fate, when they shall stand before God, as about God's fate, as he stands before men. I have heard from the pulpit, and read in books, called religious, the bold, the reckless assertion, that the speaker, or writer would not worship such a God; notwithstanding God has so mercifully warned against all such hard speeches which irreverent men speak against him. Says a noted writer: "This is a horrible doctrine and as I write, propped up in bed, I turn from it with ineffable disgust."

God must not act, say they, or think they, according to his own will, but according to the will of man; not according to his fixed purpose, but according to men's caprice. When these wills clash, man's will must prevail over God's, but God must not violate man's will by prevailing over it. It is this sentiment, perhaps, that has led some to divide his commands into essential, and non-essential. What they like they do, and what they dislike, they either alter, or abolish. Does this evil not grow out of belittling ideas of God's Sovereign right to rule over all men in all things? How can a man change a doctrine, or ordinance of God, without exalting himself above God, both in wisdom and authority? Christ said, "In vain do

they worship me, who teach for doctrines, the commandments of men."

The evils growing out of the rejection of God's Sovereignty, are never to be reckoned, never to be numbered. The moment we set up our own will as the rule of our action, that moment we lift the flood gates, through which may flow the confluent streams of all evils, whose tide may ever flow, and never ebb. I have heard of "Free Wills," even of Free Will Baptists, but I would remind all such, that the Almighty Christ came to earth, not to do or to boast of his own will, but the will of him that sent him. And art thou greater than he? How can a sinner be a Free Will, while he is "led by Satan captive at his will," and who "walks according to his course." "The will of the Lord be done," should be the sincere desire of every regenerate heart.

"Go to now," says James, "ye that say today, or tomorrow we will go into such a city, and continue there a year, and buy, and sell, and get gain; where as ye know not what will be on the morrow; but that ye ought to say: 'If the Lord will we will do this, or that.'" But now says the apostle: "Ye rejoice in your boastings, and all such rejoicings are evil." Do you ask if you are not sovereign enough to go to such and such a city, and continue there a year, and get gain? NO! You can't go any where, or do any thing or continue any time, without God's permissive will; and all such rejoicings are evil. For what is your life, but a vapor, that appears for a little while, and then vanishes away."

Let me illustrate man's sovereignty, that presumes to set aside the Lord's will. Look out now for the "Free Wills," the "Self Wills," the "I WILLS," and first personal pronouns—I, me and my, and see what becomes of them all when the great God wills. "The ground of a certain rich man brought forth "of itself" plentifully, and he thought within himself saying: "What shall I do, for I have no room where to bestow all my fruits and my goods?" And he said, this I will do; I will pull down my barns, and I will build greater, and there I will bestow all my fruits, and my goods; and I will say to my soul: soul thou hast much goods laid up for many years. Take thine ease, eat, drink and be merry;" yes, I will. Here is independence—a man reckoning on many years as though there were no

power above him. This is sovereignty. Two sovereigns in one world! But look out for a conflict of wills; a clash of purposes. Man declares his will, and repeats it so often! But watch the conflict! Hear! He speaks! 'Tis done! He demands an immediate surrender of his soul. "This night thy soul shall be required of thee." A short work the Lord made of it; and a short work will he make of all such sovereigns on the earth. To will was indeed present with him, but how to perform that which he willed, the poor fool wot not. He should have made the right use of his harvest, and trusted the God who gave, for more. But he thought as long as he had the means of life, that he was independent of God. But with all the means of natural, and spiritual life, we are still dependent on the Sovereign Grace of God for continuance; as much for continuance as for existence Did ever man come into the world of his own will, or the will of man? Was one ever thus born the second time? (John 1:13; 3:5, Jas 1:18.)

That God cannot make the will of man the basis of his actions, is evident, both from reason, and experience, as well as Scripture. For example: God could not decide the issue of any war, by consulting man's will. And why? Because each side wills its own triumph. And so with every question under the shining sun, there is a conflict of human will. Neither could he make the preponderance of will the basis of his action, because the majority of men are sinners and they will to do evil, and that continually. As well might man, who has the rule of the beasts, to take counsel with the tiger; for the tiger is as well qualified, both in understanding, and spirit, to become a counselor with man, as the natural man, whose "mind is enmity against God" and "whose wisdom is foolishness with God," to counsel with God in his wonderful and spiritual affairs. Indeed the tiger may be tamed, so as to serve man; but man can't be tamed; not even his tongue, one of his smallest members. Man must be born again, or made anew, or he can't have spiritual sense and sight, or perform spiritual service. God takes no council with man, and ought not, for he would fail in every thing if he did. He distinctly states that the battle is not to the strong, nor the race to the swift; that it is not of him that willeth, nor of him that runneth, but that he works all things after the council of his own will, and does as he pleases in the armies of heaven, and among the inhabitants of earth, is a truth, more frequently, and more

variedly stated, than perhaps any truth of revelation.

He has not condescended to reason, not even with his children about this divine attribute, because like the shining of the sun, which fills the universe, it needs no reason; and yet he has addressed to man's faith, the consoling truth, that he makes all things work together for good, to those who are the called according to his purpose.

To endow man with sovereignty, would curse the earth to the extent of his power, and then to clothe him with infinite power beside, would doom all human happiness; and why? Because man is evil, and prone to evil as the sparks are to fly upward. Man cannot be trusted with the little power he has, restrict him as you will. But God has infinite power, and we can rejoice in his Sovereignty, because he has infinite goodness and wisdom; he cannot err, and he will not do wrong. And herein comes joy like a flood to the Christian's heart. GOD wills only his good, and his will is unchangeable and irresistible. No evil can befall one of his children, for he makes all seeming evil work for good. Who is troubled about God's changeableness, or weakness? Will he change his promises? Can men, and devils overturn the purposes of his grace? They would if they could. There is no trouble here with any believer. When he sends affliction, it is always for good.

The foolish child may revolt at the nauseous drug, and resist the amputation of a limb, but the intelligent man, or woman, understanding the necessities of the case, will both consent, and submit. And so a recognition of divine Sovereignty works the same fruits. The Christian believing this doctrine, knows that his afflictions do not spring out of the ground, nor come by chance; but that they are from a loving Father's hand or permission, and he makes it work for his good; hence his patient, and submissive resignation. We have many examples in the Scriptures where human arrogance attempted to impeach Divine Sovereignty; but in no case did mercy interpose, and this makes it appear akin to the Sin against The Holy Ghost.

Let one example suffice. The man to whom he gave the one talent

came and said: "Lord! I knew thee that thou art an austere man," (I think that word "austere," exactly expresses the modern antipathy to this doctrine), "austere" man, reaping where thou didst not sow, and gathering where thou didst not strew (as only a Sovereign can do); and I was afraid, and went and hid thy talent in the earth; lo, there is, that thine is. Now mark the Lord's reply, and see if he apologizes for or in any way abates his Sovereignty. "Thou knewest I was an austere man, reaping where I had not sown, and gathering where I had not strewn; thou oughtest then to have put my money to the exchangers, so I could have received mine own with interest. I condemn thee out of thine own mouth. Take the talent from him, and give it to him that has ten talents; and cast the unprofitable servant into outer darkness; where there shall be weeping, and wailing, and gnashing of teeth."

Here is clearly a case, not where sovereignty was disputed, but at which there was a revolt. and this is the usual case, as I before stated. If this man, who could not deny his Lord's sovereignty, had accepted it, and acquiesced in it, he would certainly have tried to do what his Lord commanded him. And right here my Christian friends, I think I have discovered the panacea for all our troubles, and disputes about Christian doctrine. If we could only see WHO our Lord is, and WHAT he is; if we could get but a vision of his Sovereign Majesty, and not die; if we could but "Behold our God," then would we worship on our faces and run in his ways, and enquire for his will. We would then say: "Lord! what wilt THOU have me to do?" "Speak Lord! thy servant heareth." We will all see him thus by and by, but it may be too late to rectify mistakes.

Our indifference, and disobedience grow out of our irreverence, and our irreverence grows out of a want of a proper knowledge of him. The fear of the Lord is the beginning of wisdom; and to fear God and keep his commandments is the whole duty of all men. My brethren! A proper vision of the great Sovereign God, would bring us all reverently at his feet, in worship, and would make us diligently enquire for his will. Differences would then dissipate. When we meet at his feet in true worship, we will soon meet also in doctrine and service. We all would then say: "Thy will, not mine be done." This idea of little sins and big sins would vanish

forever. For instance; to be practical; and we should always be practical, even at the risk of being popular; as any little sting of conscience now, is a thousand times better than eternal damnation at the judgment. And what can save from the latter, but the stings of conscience now? With the right knowledge of Christ, we would plainly see, that, if our Sovereign Lord, "who is head over all things to his church," has instituted Papal, Episcopal, or Presbyterial government for his church, then we are in rebellion against him; for ours is as unlike these as it can well be made. He did not ordain all these. Three of them were ordained of men, because the right one did not suit the ambition of men.

Many of the nations and denominations are named so as to express and thus emphasize their ideas of government. Papacy, Presbytery, Episcopacy, Independancy, Congregationalism, etc., are all intended to express Church Government. Nations will do all and die all for their adopted principles of government. So no one of those denominations can consistently say that it is a small matter. I think that the church government that Jesus instituted is worth more to the world than all the gold in its banks and bowels. I had rather see the sun go out forever than for these principles to fail from the children of men. All the personal liberty and individual responsibility to Christ, come out of these principles of government. It was not ordained for our option, but for our submission. All authority is His, therefore we must obey. What He demands we must perform, and when He commands, we must conform. We have no right to judge of the necessity, or importance of any thing He requires. And so of all the issues that divide the people of God. All who will do the will of God, may know the doctrine whether it be of God or men. To say that we all can't see alike, and therefore the divisions are justifiable, is a heresy of perdition. It is a crime against the souls of men to treat such as Peter called "Damnable Heresies," as venial mistakes. A right Vision of our Sovereign God would heal this awful malady. Love must rejoice with the truth, and never against it. All classes of transgressors, both moral and doctrinal, are deluded by the power of inurement, so that they think their characteristic sins are harmless.

The drunkard imagines himself in weakness or misfortune, deserving

the sympathies and help of men. It is hard to convince him or even his neighbor that he is a devil, although he lives to dishonor, starve, and torment, and destroy even his own wife and children. And what worse could a devil do? What would you think of a man that would take with him from a dram shop a bull dog, and hiss him on his own wife and children, and take fiendish delight in seeing him tear their flesh? And that day by day? Would you not hang the incarnate devil to a limb? But the drunkard is worse than that. He habitually goes to the dram shop, and turns himself, not into a bull dog, but a mad dog, and takes fiendish delight in tearing, not only the flesh, but the heart, hope, and happiness of his own wife and children. Sayest thou that he has not a legion of devils? Neighbors have no right to allow it. I do not say hang him to a tree, but I do think that he should be legally tied to a whipping post, and given at least forty stripes for every such devilish misdemeanor. This would be done if it were not for the power of inurement.

Here is another common devil, a praying devil, and the prince of devils prays? He prayed to afflict Job, sift Peter, and to enter the herd of swine, and it is always for destruction of body or soul, or both even in hell forever. So some human devils pray; yea, they love to pray, privately and publicly. They have but one prayer, and that they oft repeat, with deepest earnestness. And what is their prayer? "God damn your soul to hell." What hell? They know of none but the one described in the Bible—that lake of fire that burns with brimstone forever and forever. Who but a devil can pray it? No devil can beat it. No one can say that he does not mean it, for his face is flush with earnestness. No saint ever prayed for the salvation of a sinner with more earnestness. Even if he does not mean it, God will hold him responsible for his words, for he says, "By thy words, thou shalt be justified and condemned." When men speak devilish, and destructive words to, or of, ourselves and families, we hold them responsible. Who but a devil can pray such a prayer? But under the power of inurement we almost excuse such conduct. So they go on stopping their ears, blinding their eyes, hardening their hearts, searing their consciences, until they lose all moral perception, and think their sin appears to God as it does to them, after all this hardening through the deceitfulness of sin until they are past feeling.



The same is true in doctrinal matters. Men transgress habitually the law of Christ, as others do the moral law of God. When their minds are eased, to their transgression, they think that God is reconciled as though the mind of God and law of God are to be adjusted to their change of views and conduct. Some are strong for moral law who are weak for the commands of Christ. One was given by Moses, and the other by Jesus Christ. Was Moses greater than Christ? Is there not a law of church order, and church ordinances? Is that a little sin that transgresses a command of Christ? Then it is a little law given by a little Christ. Only that is a little sin that transgresses a little law, and a little law was given by a little Christ, and a little Christ has his little rewards in a little heaven, and his little punishments in a little hell. But if men are moral we excuse them though they transgress all the commandments of Christ. Who is greater, Moses or Christ? "If the word spoken by Moses was steadfast, and every transgression received a just recompense of reward, how shall they escape who reject, or even neglect the greater things spoken by our Lord, and confirmed by them who heard.

Now as I said before, I believe the only effectual remedy for all our isms and schisms, is to have our high thoughts of ourselves brought down, and our rebellious hearts humbled, by the awful conceptions, and sublime revelations of the eternal and Sovereign God-head. We need a right Vision of God. I would lift up my voice with strength, and say to the people of this degenerate generation, "BEHOLD YOUR GOD." When we sport with the ordinances, and transgress the laws of the King and Law-Giver in Zion, we forget that He is a Sovereign; that the governments are on his shoulders, and all judgment is in his hands; that all authority in heaven, and earth is given to him. That He is head over all things to the church; that He shall reign, till he has put all things under his feet; that every knee shall bow, and every tongue confess to him; that He is the judge of quick, and dead; that He has the keys of death, and hell; that He can shut, and none can open, and open, and none can shut; I say we forget these awful truths, and forgetting them, we become irreverent, and irreverence begets indifference, and disobedience. O, that we could get but a glimpse of his Sovereign majesty, and not die; see him as others

saw him; "see him as he is;" how we would then worship at his feet, run in his ways, and enquire for his will.

Having stated the Doctrine of Sovereign Grace, as revealed in the character of a Sovereign God; and having noticed some of the evils of rejecting the doctrine, let us next proceed to establish the doctrine; and lastly to show some of the fruits of the doctrine on our own hearts and lives. As this part of the subject expresses our ATTITUDE towards this Sovereign God, we will take another text that better suits this part of the subject, Luke 10:21. "Even so Father, for so it seems good in thy sight?"

THE TEXT AND CONTEXT, clearly teach the Sovereignty of God in Spiritual things; but we will take our first lessons in natural things, and in Providence. God has revealed himself to his intelligent creatures in creation, and in providence and in experience, as well as in the Scriptures, and in none of these ways, has he spared the pains to reveal himself a Sovereign. Look first at Creation. With whom took he council in the creation of angels? With whom took he council in the creation of numberless worlds. Why did he create just the number he did? Why did he throw them out at particular distances, and sent them whirling in their orbits through the infinitude of space? Why did he make the sun the center of light? Why did he chain the countless systems to each other, and to the sun, by centripetal, and centrifugal forces? Why all these angels, stars, and systems, and suns, and forces, and why just as they are? The text gives us the only true answer: "Even so Father, for so it seemed good in thy sight." Then coming to our own planet; why did he call order out of its chaos? Why did he separate the water from the dry land? Why did he cover two thirds of its surface with water? Why did he mar so much of the one third with rocks, and rivers, and mountains, and hills, and marshy plains, and sandy deserts, and torrid, and frigid zones?

With whom took he council in these well designed arrangements, and why thus arranged? The text tells us: "Even so Father, for so it seemed good in thy sight."

See the blades of grass in countless variety. The flowers with unnamed

and unnamable colors, and odors. See berries where thorns, and briers grow; the princely oak, the lofty pine, the waving cedar. Look all through the vegetable kingdom. What countless variety, and for what numberless purposes. Some to give pleasure, some to give pain, some to give life, some to give death. With whom took he counsel? "For thy pleasure they are, and were created." "Even so Father, for so it seemed good in thy sight." Look once more at the animal kingdom. What variety; what inequality. Some are for burdens, some are for prey. To some he gives helplessness, to some strength, to some speed, to some fierceness, to some all strong qualities combined; and to some all weak qualities combined. See the lamb, writhing, and bleeding in the lion's jaws, as he flies over the plains to his mountain fastnesses. Poor lamb! If he were wise enough to be depraved, he would doubtless quarrel with divine Sovereignty, and ask why hast thou made me thus? But divine Sovereignty that made him thus, made him satisfied to be a lamb. Not knowing good and evil, it has no quarrel, no sin; but lives a lamb, dies a lamb, and contributes thus to the glory of its Sovereign creator. And so of the leopard, and the kid, the bear, and the calf; the falcon, and the sparrow; and in all the gradations of inequality, from the highest angel to the vilest worm, the language comes thundering to our ears: "Whatsoever the Lord pleased, that did he in heaven, and in the earth and in the seas, and in all deep places." "Even so Father, for so it seemed good in thy sight."

But God did not thus exercise his Sovereign will, and pleasure in creation, and then left the world to be governed by laws, either mutable, or immutable; neither did he leave it under the control of his highest creature, man; but he is now; always has been; always will be, exercising that same Sovereign will, and pleasure which he displayed at first in creation. As proof of this, look at the mutations of the elements, which are under his Sovereign control. We read: "HE covereth the heavens with clouds. He prepareth rain for the earth; He giveth snow like wool; He scattereth the hoar frost like ashes; He casts forth his ice like morsels; who can stand before his cold? He sendeth out his word and melteth them. He causeth the winds to blow, and the waters to flow." Let this quotation suffice. Note well. It is God working; God sending the clouds

every time you see them coming. It is God sending the rain, as he will, when he will, where he will, how he will, how much he will, and on whom he will; not even consulting the Weather Bureau, which can only try to forecast the indications of the Sovereign purpose of God in the management of the weather. It is God sending the hail, the snow, the ice. It is God's word that melts them. It is God's winds that blow, God's waters that flow. Nor could a pan-parliament make any change in the weather by any resolutions, contrary to the Sovereign will of God. The clouds, the lightning, earthquakes, famines, pestilences, cyclones, locusts, grasshoppers, caterpillars, palm-worms, wars; are all messengers of God; going when he says go; doing as he says do; and stopping when he says stop. It is evident that these are under the control of will, but not the will of man; hence the Sovereign will of God.

But I desire to call your attention more particularly to God's Sovereign rule in the affairs of men. If one were disputing with me on this subject he would likely make his whole fight on this point. How earnestly he would contend for the claims of man against God! He would ask, if man is not free, has not man will, has not man knowledge, has not man, power, etc? Certainly! But what of it? Does it follow therefore that God is not Sovereign? Look on this picture, and then on that. Man has knowledge; God has omniscience, all knowledge. Man has power, God has omnipotence, all power. Man has presence, God has omnipresence. Man has will, but what can it execute. But God's will is irresistible. God's will swallows up man's will, God's power Man's power, God's knowledge man's knowledge, God's presence man's presence; so that God is over all, and above all, and through all, and in all; so that, if our puny will is in harmony with God's will; if our puny knowledge is in harmony with God's knowledge; if our puny power with God's power; our puny presence with God's presence; then are we in God, and he in us; but, if we resist, as we all do, then he makes our puny wrath to praise him, and the puny remainder thereof he restraineth; so that no purpose can be thwarted, no plan frustrated. Saul had a will when he hurled his javelin at David; but God had a will too, and his javelin went into the wall. Joseph's brethren had a will when they sold him into Egypt; but God had a will too, and Joseph went on the throne of Egypt. The Jews had a will when they

crucified Christ; but they only "did with their wicked hands, that, which had been decreed, by the determinate council, and fore-knowledge of God."

As God rules animate, and inanimate creation, and even devils; or else devils would rule Him; so he rules his creature man; willful, rebellious men, for they too try to rule God. God made man not for his rival, but for his service and all, even devils, shall serve the Lord whether they love him or not. One class will offer willing, and loving and everlasting praises to his glorious Sovereign grace; while the other will be constrained in another way, to praise his glorious justice. God must "show his power on the vessels of wrath, fitted to destruction," as well as "on the vessels of mercy which he has before prepared unto glory." Unto God, "the gospel is a sweet savor of Christ in them that are saved, and in them that perish. To the one the savor of death unto death; to the other the savor from life unto life." So the civil law is honored, and magnified, every time a prisoner is rightly acquitted, or condemned as much in condemnation as in acquittal. God is glorified in the punishment of the wicked, as well as in the salvation of the righteous. Hence all will glorify God, whether as examples of justice, or mercy. One class is left as they desire to their own will; while others somehow learn to distrust themselves, and somehow they seek to be guided by God's will. In such, "he works both to will, and to do of his good pleasure." Man invented "the Remedial Scheme of salvation;" so God leaves them "to work out their own salvation," with remedies, according to their own misinterpretation of that text.

God made man according to his Sovereign will, and pleasure. HE could have made him higher than the angels, of lower than the beasts. He could have made him taller than the pine, or smaller than the thumb. He Sovereignly decided whether he would make him upright, or on all fours. He took no counsel with him when he breathed into his nostrils the breath of life and made him a living soul. Of his own Sovereign choice, he made only man, an accountable, moral being; and gave HIM his law; and notwithstanding Adam dressed the garden, and kept it; notwithstanding he was enabled to name all the beasts of the field, and fowls of the air; yet he was not wise enough to take one word of counsel with God, not

even about his help-meet. But the Lord God saw it was not good for man to be alone, and HE said, "I will make him a help-meet for him." So the Lord God MADE a deep sleep to fall upon the man, and he slept; perhaps never more willingly, and sweetly, as he can work in man both to will, and to do. God superinduced a sweet anesthetic sleep on Adam, and while thus sweetly asleep, the Lord God took a rib, and closed up the flesh thereof; and of the rib, made he a woman, after the counsel of his own will, and presented her unto the man.

His Sovereign will made man strong enough to sin, and weak enough to fall; to the intent, no doubt, that there might be occasion to reveal his mercy and grace, which can be extended only to sinners. His Sovereign grace made the promise; his Sovereign justice pronounced the curse. He might so far as we know have made the curse temporal or instantly fatal, and not eternal. He might have made the promise only a restoration to probation, as Arminians teach, instead of sure, and everlasting life. He was under no obligation to man, to make any promise at all; but being Sovereign like a God, He promised like a God; and the same Sovereignty that combined that blessing, with that curse, has been combining blessings with curses from then till now; and if He had not been Sovereign, we would have been helplessly doomed forever.

See what a wonderful display of divine Sovereignty: the beasts of the field, the fowls of the air, the fishes of the sea, gathering that, that God has provided for them, and man alone, of all his creatures, TOILING for his daily bread. Man alone must plow, and plant, and reap. A man never groaned under the burden of labor; he never wiped the sweat from his heated brow, that he did not give testimony to the Sovereign curse of a Sovereign God. A woman never suffered the pains of travail, that did not testify to divine Sovereignty. But this Sovereignty was not confined to our first parents; but in regard to every member of the human family, the same Sovereign God decided when he should be born, and where, and of what parents, though the most momentous consequences attend upon the decision. By his appointment, some come into existence amidst Heathen communities, where their whole lives are spent without a knowledge of the true God or of salvation through Christ. While to others, the lines are

cast by him in pleasant places. They are nourished in a community, where Christ is continually set forth, "evidently crucified in their midst." Some are the offspring of ungodly parents, who rear them up in irreligion, and vice, and teach them to blaspheme his name, and to despise his authority. While others, more favored, are descended from a long line of pious ancestry, and like Timothy, are raised up in the nurture and admonition of the Lord, and learn from infancy, the Holy Scriptures, which are able to make them wise unto salvation, through faith that is in Christ. We see again, the innocent child inherit the curse of the guilty parent, and the sin of the parent is visited on the children to the third and fourth generation. And again, the innocent child suffer, when neither it, or its parents have sinned, so as to cause it. We know these things to be true, and no intelligent man will dispute them. God does, or permits these things, and he never condescends to give a reason why He has not promised to govern himself by our rules, or our sense of right. "His ways, are not as our ways; his thoughts not as ours." We see this another way. Some in early life are hurried in impenitency, from time into eternity; while others more favored, are spared to make their peace with God, while their heads are frosted with age. Some sinners die in early life, while others live to old age; filling up their cup of woe and die blaspheming the name of God.

Some Christians die when they first set out hopefully and fruitfully in the heavenly service; while others not so promising are permitted to serve the Master usefully, and happily to old age, and thus win for themselves many stars of rejoicing, in their crowns of glory. OH, how this distinguishing, and discriminating grace, should increase our conscious debt of gratitude. He has never called on some of you for one of your children; he has called on me for all, but one. Some get rid of God's Sovereignty, would rule him out of the world, or deny that he has any thing to do with the issues of life, and death; his word, and providence to the contrary notwithstanding.

I am glad that God does not deal with me according to my will, but according to his Sovereign will. How often have I willed to do in my ignorance, that which would have worked my ruin. I have willed to have

wealth, and fame, and ease; but wealth would have brought worldly mindedness, and covetousness; fame would have brought pride, and vain glory; ease would have brought indolence, and lust. God's will prevailed, and I bless him for it. His mercy may be disguised, his wisdom may be hid, but this is only to invite our faith. Let him disguise as he may; hide as he may; I cannot be deceived; the mercy, and the wisdom are there. I may not have discernment enough for it all now, but I will understand it all hereafter. And now I will try to say what we all ought to say, and what we must learn to say, though it slay us; it is the cross we ought to take up daily; even to say it with the heart: "LORD! I AM THINE: DO TO THY SERVANT, AND WITH THY SERVANT, AS SEEMETH TO THEE GOOD."

Let us now look for some of the FRUITS of the doctrine, on our hearts, and lives. Right Visions of God bring us into a right Attitude towards God. With this peep into Creation and Providence, let us now see our Sovereign God in EXPERIENCE.

Will you pardon me for giving you the testimony of my own conscience, and experience, as this is the best testimony one can give? I have studied the Fruits of the doctrine in others, and would like to give my observation if I had time. It is well to look after the practical operation of any doctrine for I would not preach a doctrine that did not bear good fruit. I remember when I was in rebellion against God's Sovereignty. I remember the way along which he led me, the point at which he subdued me and what a glorious victory was that for me. When God conquered me, I gained the greatest victory of my life. I was never loosed, until he bound me; I was never alive, until he slew me; never exalted, until he humbled me; never happy, until he made me miserable. How foolish was I, in not surrendering my will at once, and to have saved myself from so dear a cost. I was once the happy father of three children. I was then full of thoughtfulness for my own interests, and full of forgetfulness of God. But God did not forget me. In Sovereign majesty he called one night, and spoke in language I could not misunderstand; language plainer than words. He spoke with authority I could not resist, and bade me carry the babe, and lay it in the graveyard. I tried to resist, but God had spoken, and it stood fast. I did not yield my will to him, but yield my will I must.



In due time he gave us the fourth, and it too looked to us like a child of promise; but God without taking one word of counsel with us, bade us carry the babe and lay it beside its little brother. This brought me to seriousness. It looked more like a purpose, than an accident. Indeed, I decided that it was not an accident, and I set out at once to try to understand this manner of dealing. I had learned that God does all things right, and that he makes all things work together for good to them who are the called according to his purpose. I could see that it would be right for God to take them away if he foresaw they would make drunkards or murderers. But did not think that way; and besides, I saw God does not take away in infancy, those he foresees will make drunkards, and murderers; for if that were his plan, he could improve upon it, by suffering them not to be born, and thus spare the parents. I satisfied myself from plain and repeated declarations of his word, that HE did it. That the number of our days is with him; that he fixes the bounds that none can pass; that disease and death are his messengers, and always march under divine orders; that it is the Lord that gives, and the Lord that takes away. If this is not true, then the Bible is not true, and we are all without hope, and without God in the world. I was finally driven to the inevitable conclusion, that Sovereignty was in both transactions. We were the ones to consult with, but if he had consulted with us, we would not have consented; and this God very well knew. I continued to read, and observe, and I found Sovereignty all through his book; his works, and his providence. Look where I may, Sovereignty stared me in the face. But I didn't love Sovereignty. I was willing for him to be Sovereign with others and theirs, but not with me, and mine. It was great progress I had made to discover it, but I had greater progress yet to make, to love it. But God who had begun the good work was carrying it on. He decided to make short work of it; to plunge the knife at once to the very bottom, and take out the evil by the roots.

Oh! that dark, and doleful night, when his third message came. Our little girl in seven short years, had made a complete subjugation of our hearts unto herself. Her reign, though short, was a sweet one, and we desired not another to rule over us. But the cruel messenger came; marked her for the grave; and said, "lay her by the other two." Oh! cruel

monster; why didst thou come? Why didst thou not revolt? We cannot obey you. These three times you have come wounding our hearts, and leaving them unhealed. But without parleying with us, he persists in executing the divine behest, as if to say: "I AM, THE I AM, I AM hath sent me unto you." But stop! Will he not revoke his order? Can we not stay his hand? Call the doctors; call nurses; call weepers, and mourners! Let us offer prayers, and supplications. Hold, till we try the prayer of faith, that heals the sick. But we had come to the place where the seas meet, and where the ships wreck; the place where prayer fails because faith fails and faith fails, because he fails to give it and He fails to give it because his purpose is greater than our desires. The place where all human helps fail, and all resistance useless. The place, and time when God's will must be done, and not ours, as we had so often prayed. It was hard to kick against the goads. Ah, "who bath resisted his will?" With broken hearts, and blasted hopes, we had at last to lay down helpless at the feet of Sovereign wisdom; which we found to be the sweetest, the securest place, the soul can get. Before despair set in, the Sovereign voice in mercy clothed, whispered in accents low these words: "Be still, and know, that I, am God." The rod corrected, as the rod can only do when in God's hands. I yield; I yield; welled up from my heart of hearts; my broken, and contrite heart, which in the sight of God is of great price. I had received the last look of recognition, and heard the parting words: "Papa kiss me." I had witnessed the last struggle, and final surrender, and had heard the verdict whispered: "She is dead." We then retired for meditation, while the body was being prepared for burial. As the clock struck the midnight hour, we returned and turned down the shrouding sheet, and saw from her countenance that she was indeed dead. How quickly, and awfully the fashion of her countenance had changed. White as marble and cold as death. With clasped hands, and tearful eyes, and trembling voice, I have tried to say: "EVEN SO FATHER, FOR SO IT SEEMED GOOD IN THY SIGHT."

I don't believe I have said it just right, though I did and have done the best I could. I don't say that I can say it just rightly yet, though I have been trying it ever since, and will continue, as long as I live; for we can never come to the right attitude until we can say it, and say it rightly too.

God showed me his Sovereignty, that I may be humbled, for that is a most humbling doctrine. And since God humbled me, he has been feasting me with his wisdom, his goodness and his grace. I don't think of myself so highly now as I used to think, but I try to think soberly, I see now more clearly than before, that of myself I can do nothing. That when I am weak in my own strength, then am I strong in the Lord.

I have most solemnly recorded my faith in God's Sovereignty. That doctrine that I once so hated I now love. I had it written in marble, and set up on the most sacred spot this earth then afforded for me. I rejected all the ephitaphs of the tomb stone man and gave him a scripture reference, that now fills my heart with comfort and consolation; although it was the very hammer with which God had broken my hard, and obdurate heart. It is found in Job, 9th chapter, and 12th verse; and when I visit the grave in mind or person, I try to think it all over; I try to drink it all in. It reads: "BEHOLD! HE TAKETH AWAY: WHO CAN HINDER HIM? WHO CAN SAY UNTO HIM: WHAT DOEST THOU?" It was well that Job was made thus to see God or he would not have assumed the right attitude towards God. And the same was true with me, after I thus saw Him. Yes, Behold! There it is plain enough. There is the little mound; there is the head stone; the vacant chair and the empty shoes and here is the broken heart, and the bitter recollection.

It is very plain that some one has taken away, and what a glorious doctrine is it, that it was HE that took away. It was not my carelessness—not the doctor's mistake—not an enemy, for if so, I could not be comforted. Many may be taken away through mistakes, and carelessness; but with those whose way is committed to him and whose paths, and steps he directs; and to whom are given all human helps; it is easy to conclude in these cases that it is God that takes away; God the Sovereign; the Infinite; the supremely wise and good; HE takes away. Yes, takes away. Takes where, and for what? Why does he take away? And, Oh! Why did he take HER away? I know not why, because he has not told me; and if he had, I don't know that I could understand, for he has told me a thousand times more now than I can comprehend. How mysterious are his Providences! His way is in the deep, and darkness his

pavilion. But can I not trust him in the dark? Can we not trust him only as we can see, and understand? Can we not walk by faith? Ah! I have learned to bless God for his mysteries. They call out our faith, without which it is impossible to please God. But his providence is not only Inscrutable, but Irresistible. "WHO CAN HINDER HIM?" I know this to be true if it had not been written, for I have tried it. I don't believe a thousand doctors could resist him. And we should learn to rejoice in this too; for if he could be resisted, then no one would ever be taken away, and the wicked, so greatly in the majority, would long since have turned this earth into a colony of hell; and not even the righteous would depart, and be with Christ, which is far better. The parting must come; and some one must decide the time; and I am glad that God does it, and that he Sovereignly does it. We can see that Sovereignty in Creation, is a thousand times better, than if God had counseled with foolish, and ignorant men. And so of Providence. And is it not a wise conclusion that it is so in Experience, and that all results from Sovereign Grace?

But look again! God's providence is not only Inscrutable, and Irresistible, but also UNIMPEACHABLE. "Who can say unto him: what doest thou." Oh, vain man! Will you never learn that his ways are just, his councils wise? Do not all his words, and works, and ways, teach you this? Will you despite all these, reply against God. If you fall upon this Sovereign stone, you will be broken; but take care lest it fall upon you and grind you to powder.

Oh! Ye fearful, and puzzled saints; ye "bruised reeds!" "Shaken by the wind." Look at this. As far as you understand, you approve. Now when you can't understand, that is the time to trust. By leading us into deeper water he makes us cling the closer, and hold the tighter.

"His purposes are ripening fast, unfolding every hour; The bud may have a bitter taste, but sweet will be the flower." "Strong is his hand, and shall fulfill, His firm decree, His sovereign will."

I have but lightly touched the subject as revealed in Creation, Providence and Experience. But he is Sovereign also in the grace of Salva-

tion for the Soul; and the text, and context so declare. "All things are delivered unto me of my Father; and no man knoweth who the Son is but the Father; and who the Father is but the Son, and he to whom the Son will reveal him." If this startles you, remember, that Christ understood the subject, and loved sinners a thousand times better than we; yet the man of sorrows rejoiced once on earth, while "seeking to save the lost," and that joy came from the doctrine of the text. And O, how the sure, and Sovereign purposes of grace should rejoice our hearts in times of gloom, and distress. It has its place; so that, if "every Scripture is profitable," so is this; it is ballast for the stormy sea; and I am sorry for those who try to sail the stormy sea of life without this heaven-appointed ballast. Listen at Paul! "I am bound to thank God always for you, beloved of the Lord; because God hath, from the beginning, elected you to salvation, through sanctification of the Spirit, and belief of the truth." Read the previous verses, and see if you don't feel bound to thank God always for this doctrine.

Will you accept this doctrine of Sovereign, Electing Grace? Read again! "God, from the beginning, elected you to salvation, through sanctification of the Spirit AND belief of the truth; into which (salvation) He called you by our gospel (with an effectual call), to the obtaining of the (final) glory of our Lord Jesus Christ. *Therefore, therefore*, stand fast, and hold the traditions which ye have been taught." II. Thess. 2:13.

Here are a few helpful postulates. God does not save a man because he is a sinner, for if so he must save all men, for all are sinners. Nor yet because he comes to Christ, for "no one can come, except the Father draw him;" Nor yet because he repents, because "God gives repentance unto life;" nor yet because he believes, for no one can believe, "except it were given him from above;" not because he holds out faithful to the end, "for we are kept by the power of God." It is not because of baptism, for many are saved without it, and many lost with it. It is not because of regeneration, for that would make the new birth a practical duty. It is not because of morality, for they are the hardest to reach, and many of the most immoral are saved. "God is no respecter of persons." Is God's help of the helpless based on character? God forbid! Is his healing of the sick

based on Character? Perish the thought! Grace cannot go to human merit. If grace were not Sovereign in both Salvation, and Providence, then we all would be without hope, and without God in this present evil world. Rewards are of works, but salvation never, and for this "I am bound to thank God always." If based on character, then the wicked would not prosper, and Job and Christ and Paul and Prophets and martyrs would have had a fine passage through the earth. The ground of distinguishing Grace is the Sovereign will of "God. Even so Father, for so it seems good in thy sight."

After believing this doctrine for forty years, and trying to preach it for twenty five, I was called to take a higher, and harder lesson. My faith was tried again, not with a strange, but with a more "fiery trial." I got another vision of God, that improved my attitude towards Him. She, who by a divine ordinance became bone of my bone, and flesh of my flesh; and who by regeneration was heart of my heart, and life of my life; and who, by sanctification became soul of my soul, and spirit of my spirit; seemingly two, but one; "such an one was caught away into Paradise," and I am left. A great strain this, to be so widely parted from one's better self. I am sure I loved her as I loved myself; and I tried in later years of suffering to love her even as Christ loved the church, and gave himself for it. We had our Bethels, and Ebenezers that I ought to mention; and where I ought to set up stones of remembrance. I beg pardon again, for this little experience, as it is right to tell what the Lord has done for us and our souls. One Sunday night in San Antonio, after a hard day's work, the full moon was shining brightly on our bed. It was an hour after midnight that I caught her watching my eyes, and suppressing her consumptive cough, lest I should be awakened. She wouldn't sleep, because she thought I couldn't. Such devotion overcame me. With a heart inexpressibly full, I prayed, secretly: Lord! Give MY beloved sleep. Then to improve the case I prayed the second time: Lord give THY beloved sleep. And then to be yet more fervent, I prayed the third time, more earnestly: Lord give OUR beloved sleep. My beloved, and Thy beloved, is Our beloved—Christ's and Mine! She and Christ, and I, all one! I realized our partnership, and fellowship with Christ, as never before. A realizing sense of such a triunity was overpowering. She instantly fell asleep, but I didn't, because I couldn't and

wouldn't. It was good to be there, for the Lord was in that place, and I knew it. What a heavenly vision I had that night.

If it were lawful, it would not be possible to describe that heavenly visitation, that ecstatic transport, that felicitous rapture, that turned my pillow to down, and my bed to roses. It was not only a fore-taste, but a full taste of the joy that is inexpressable and full of glory. As Solomon puts it "He ravished my heart with one of his eyes." This was one of my Herman peaks of satiety, my mount of Transfiguration, that made it good to be there. He gave that vision of Himself at a time and way he Sovereignly chose. It was not while I preached, or prayed, or visited the sick; not while I was administering the ordinances or serving in any way, but it was while I was awaking out of sleep and there was no merit in that.

A great preacher once said that these heavenly Visions, or angelic visits like the coming of Christ, are always at a time we least expect them. If they came in service we might think we merited them.

On our fortieth marriage anniversary, I said: "Wife! these forty years are up." She remembered what I had told her about the forty years.

Nov. 24th, was set for our wedding day; but three doctors told me, that instead of wedding day it was dying day, for there was no hope. Instantly I was impressed that "Man's extremity, is God's opportunity." So I hastened to my bower of prayer, intending, Jacob-like, to wrestle all night with God. But he took the will for the deed, and heard me in the very beginning. And I knew that he heard me, and that I had the petition I asked of him. So while the veil was removed, and I had such open audience with him, I thought that was my opportunity to enlarge my desires, and to open wide my mouth and to press boldly on the throne of grace. So I prayed: Lord! as thou hast heard my prayer; and as I may ask what I will believing; grant, that she may live to bless my life for forty years. I wish now I had said fifty or sixty. But the Holy Spirit was directing my prayer according to God's will. The wedding came off the 22nd of Dec.; so when the forty years were fulfilled, I said: Wife! God is good, and

he is going to give good measure; and he did add one year, three months, and three days. Then the true measure of her days was full; she reached the bound that even prayer could not extend. Before, he made as though he would take her away, and that made me pray an earnest, effectual prayer. But he at last put me to the test. I had all through these trials been praying; "NOT my will, but thine be done." I had preached as well as prayed Sovereignty. Shall he be Sovereign in this? Well it staggered me, and made me unsteady, not in my faith, or love, but in a patient resignation to this Sovereign will. He taught me this hard lesson in Attitude towards Him. I needed the lesson of "Patient Endurance". I am waiting, and expecting the summons to come to me; and when it comes, I hope to fold my hands meekly across my breast, and say: Now let thy servant depart in peace. I hope: "In that hour" to rejoice in spirit," and say: "Even so, Father, for so it seems good in thy sight."

These Visions of God! How effectual they should be in changing our Attitude towards Him! I would lift up my voice with strength and say to this crooked and perverse generation: BEHOLD YOUR GOD! Adjust yourselves to the Divine Will, and align yourselves to the Divine Purpose and you are safe; but resist and you will be ground to powder.

The old worshipful hymns suited to this subject have been omitted by modern hymn books. I close with one.

The Lord, our God, is clothed with might,  
The winds and worlds obey His will;  
He speaks, and in the shining height  
The sun and rolling worlds stand still.  
Rebel, ye waves, and o'er the land  
With threatening aspect foam and roar,  
The Lord has spoken His command  
That breaks your rage upon the shore.  
Ye winds of night, your force combine—  
Without His holy high behest  
You shall not in a mountain pine—  
Disturb the little sparrow's nest.



His voice sublime is heard afar;  
    In distant peals it fades and dies;  
He binds the cyclone to His car  
    And sweeps the howling murky skies.  
Great God! how infinite art thou,  
    What weak and worthless worms are we,  
Let all the race of creatures bow  
    And seek salvation now from Thee.  
Eternity, with all its years  
    Stands ever-present in thy view,  
To thee there's nothing old appears.  
    Great God, there can be nothing new.  
Our lives through varied scenes are drawn,  
    And vexed with mean and trifling cares;  
While thine eternal thought moves on  
    Thy fixed and undisturbed affairs.

Behold Your God! Even so Father, for so it seems good in thy sight.  
Amen: And Amen!

NOTE—The Author would esteem it a great favor if the reader would write him a few lines, giving his impressions on reading this book, whether favorable or unfavorable. His post-office address will be either Martin Tenn., or Pewee Valley, Ky.

## PREFACE TO SUPPLEMENT.

When we "believe through Grace" and "are saved by Grace through faith," then the Grace that saves becomes the ground of gratitude and thanksgiving. This begets Love, and Love leads to obedience. In Luke 7 : 41-43, the creditor graced his two debtors by "freely forgiving" them, seeing they "had nothing to pay." The result agreed on by Christ and the Pharisee was that the one graced most would love the most. The word here translated "forgive" and "freely forgive" is the verb form of grace. It is often translated "give," and "freely give," as well as "forgive" and "freely forgive." It is also translated "thank" and "thanksgiving." So, it is plain that Grace, gratitude, love and obedience flow out of each other. God has so joined these together that man cannot put them asunder, not even love and obedience, for the Book says : "If ye love me ye will keep my words ;" "And this is love, that we keep his commandments ;" and love "walks after his commandments," which to love are "never grievous," but "joyous." "He that saith I know Him and keepeth not His commandments is a liar, and the truth is not in him." The world now seems full of contradictions of these Scriptures, but the contradictions are only seeming. Many posing as the disciples of Christ are really the disciples of men. The love of Creed and Church is all right, if Christ is the author of the Creed and Church. The many conflicting Creeds and Churches cannot have one divine author. Those who love Christ's Creed and Church love Christ ; and those who love the Creeds and Churches of men love the men that invented them. They profess that they love Christ, but in works they deny Him. They may claim to be saved by Christ in one way or another, but as to the commandments of Christ they are "wolves in sheep's clothing." "They say and do not." "They speak evil of the way of truth." "Grace that brings salvation" must be prevenient to salvation. Then, of

## **PREFACE TO SUPPLEMENT.**

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Pharisee was that the one graced most would love the most. The word here translated "forgive" and "freely forgive" is the verb form of grace. It is often translated "give," and "freely give," as well as "forgive" and "freely forgive." It is also translated "thank" and "thanksgiving." So, it is plain that Grace, gratitude, love and obedience flow out of each other. God has so joined these together that man cannot put them asunder, not even love and obedience, for the Book says: "If ye love me ye will keep my words;" "And this is love, that we keep his commandments;" and love "walks after his commandments," which to love are "never grievous," but "joyous." "He that saith I know Him and keepeth not His commandments is a liar, and the truth is not in him." The world now seems full of contradictions of these Scriptures, but the contradictions are only seeming. Many posing as the disciples of Christ are really the disciples of men. The love of Creed and Church is all right, if Christ is the author of the Creed and Church. The many conflicting Creeds and Churches cannot have one divine author. Those who love Christ's Creed and Church love Christ; and those who love the Creeds and Churches of men love the men that invented them. They profess that they love Christ, but in works they deny Him. They may claim to be saved by Christ in one way or another, but as to the commandments of Christ they are "wolves in sheep's clothing." "They say and do not." "They speak evil of the way of truth." "Grace that brings salvation" must be prevenient to salvation. Then, of course, it is prevenient to the fruits of salvation, which are "FAITH, HOPE AND LOVE, THESE THREE, AND THE GREATEST OP THESE IS LOVE." All are agreed that hope and love are fruits of salvation, but many try to make salvation the fruit of faith, although the Book says we "believe through grace;" and "whosoever believes has been begotten of God;" "And as many as were ordained to eternal life believed." If one can "repent (eis) into life and salvation," and "believe (eis) into life and salvation," then he can save himself, and there is no need of grace, or of Christ. The fruits of grace—faith, hope and love—are strong in proportion to our conceptions and experience of grace. Hence, we should "grow in grace and knowledge" "every day and hour." This will make us strong in faith, hope and love.

Three thousand of the booklet on "Love, the Greatest" have been

disposed of, and I have been urged to reissue it. As it discusses the fruits of grace, I have decided that it might be made an appropriate Supplement to the book on Grace, and unite them in one book. If the union does not seem seamless, I trust it will seem seemly, seasonable, sensible and salutary. Faith, hope and love flow from the fountain of grace, and they are three of the ways that grace manifests itself; hence, they constitute one stream of grace, and they rightly belong together. The way to grow in an experience of grace is to grow in a knowledge of grace, and this is done by keeping the mind and heart staid on it. The writer has experienced great profit in thinking and writing these thoughts, and I trust the devout readers will experience like profit.

The booklet, "Love, the Greatest," is as full of grace as the larger book, but from different view points. The principle of grace is the same in all things, even in works. I Cor. 15:9, 10. Faith, hope and love are greater than all extraordinary gifts; hence, we should covet these three, and especially Love, which is the greatest of the three. Let us prove its superiority by revelation, reason and experience.

## CHAPTER I.

### *"The Greatest of These is Love."*

You remember the picture of "The Three Graces," called "Faith, Hope and Love." Hope holds the hands of Love, and with cheerful countenance gazes upward. But she sees not, "for hope that sees is not hope; for what we see, why do we yet hope for? But if we hope for that we see not, we must with patience wait for it." But if Patience should fail to do its perfect work, then Hope with heavy heart must hang her helpless head. And Faith, so often and so sorely tried, may falter, faint and fail; but falling on the faithful bosom of Love, as in the picture, it would be energized thereby, (Gal. v.6), "for faith is energized through love." But if by reason of the trial that tries it, Faith should fail to rally, Love, that suffers long and is kind, and seeks not her own, would haste to the rescue, and should it find Hope hopeless, and Faith unbelieving, then Love would hope for Hope, and would believe for Faith; and if the trial that happened to them should be strangely and uncommonly fiery, Love, "that beareth all things, and endureth all things." would manifest her superiority, and taking Hope by one hand and Faith by the other, Love would hope, did I say? Yea, Love would "hope all things." and Love would believe all things." Love never fails. Love envies not, for being chiefest of the three greatest, there is no occasion, as there is no disposition, to envy. "Love vaunteth not itself, is not puffed up,, does not behave itself unseemly, seeks not her own, is not easily provoked, imputes not evil, rejoices not in iniquity, but rejoices with the truth." Surely this love is of God, and every one who thus loves is born of God and knows God. "Love is the end of the commandment." "Love works no evil to a neighbor," as "it fulfills the requirements of the law." "Love is better than all burnt offerings and sacrifices." If God is love, then love is omnipresent as well as omnipotent; and if love is of God, and from God, then as he is, so we should be in this world. If there be paternal, filial and fraternal love, it is because God is love. The love of husband and wife is but the overflowing of God's love "shed on us." If we love our fellowmen and our country, and nature with its countless beauties and blessings, it is because God is love, and love is of God. If we love the Lord and his word and his ways, it is because this

love of God is shed abroad in our hearts by the Holy Spirit sent down from heaven. As one has said, the art of love is the best art, the science of love is the best science, the philosophy of love is the best philosophy, the poetry of love is the best poetry, the religion of love is the best religion, the world of love is the best world, and the being of love is the best being. And may we not add, the Christian is the child of love, the church is the home of love, the Bible is the book of love, and with infinite gratitude let us make known that God the Father is justifying love; the Holy Spirit is sanctifying love, and Jesus Christ is glorifying love. His religion is the fountain of love, and Christianity is a system of love. Its doctrines are the teachings of love, its principles the government of love, its precepts the exhortations of love, its invitations the proffers of love, its warnings the restraints of love, its threatenings the faithfulness of love, its reproofs, rebukes and chastisements the corrections of love, its promises the assurances of love, its songs the praises of love, its works the evidences of love, its sacrifices the proofs of love, its cross is the sacrifice of love, and its final home is the eternal reward of its love. Love is Christianity's lesson, life, law, language, logic, labor, and all else of it, if there be aught else, is likewise love. "By this shall all men know we are his disciples by the love we have for one another." John 13:35. "If any man love the world, the love of the Father is not in him." I John 2:15. "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" I John 3:17. "If a man say, I love God and hate his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen." I John 4:20. "Every one that loveth him that begat, loveth him also that is begotten of him." I John 5:1. "We know we have passed from death unto life, because we love the brethren." I John 4:16. "There is no fear in love, but perfect love casts out fear, because fear hath torment. He that feareth is not made perfect in love." "Let love be without hypocrisy." "Let love be unfeigned." "Let us show the proof of our love." "Let us in love serve one another." "Let us provoke one another to love and good works." "Let us earnestly covet this best gift and be knit together in it, and rooted and grounded in it, and abound in it yet more and more." "Let us by the fruits of this love show that it is a fruit of the Spirit, the Holy Spirit, shed abroad in our hearts Then we can love even

our enemies." "If we love Christ, let us keep his commandments, yea, if we love him we will keep his sayings; for this is love that we walk after his commandments, which are not grievous. By this we know we have passed from death unto life, and by this we know we love the children of God when we love God and keep his commandments. Let us grow to know that love that passeth knowledge, that we may be filled with all the fullness of God.

## CHAPTER II.

### *"The Greatest of These is Love."*

When Paul wrote the above words he was comparing particularly Love with Hope and Faith. But I understand from the closing of the previous chapter—"and yet I show you a more excellent way"—he intends that Love shall be compared with the other gifts which he had been considering, and the conclusion of the argument makes Love superior to all the "spiritual gifts"—ordinary and extraordinary. In chapter 12:8-11, he shows these gifts were sovereignly bestowed:

8. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9. "To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10. "To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues ; 11 "But all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

The Corinthians had made the usual mistake of esteeming that the greatest which produced the greatest sensation on the popular mind—speaking with tongues, and all it seems were coveting that gift, and perhaps were jealous of those who had it. But the mistake did not stop there, but they "despised Prophecy," whereas the superiority of Prophecy to speaking with tongues, in Paul's judgment, was more than the ratio of five to ten thousand: "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." I Cor. 14:19. They were zealous of spiritual gifts, and were coveting what they supposed to be the greatest, but their judgment was at fault and perhaps their motives also, both of which needed direction. "Tongues was a sign to them that believe not," whereas "they should have sought to the edifying of the church."

Our ultimate object is to soar to our utmost height in contemplating



the superiority of the Love of God "which passeth knowledge;" but let us begin with the first principles of love—the superiority of love to everything among men. Then leaving the first principles, let us stretch ourselves to "behold what manner of love the Father hath bestowed upon us that we should be called the children of God." If in this journey in search of truth, darkness and weariness should overtake us, let us stop and rest, for who knows but the resting place may become a Bethel, though we have but a stone to pillow our weary head; and who knows but in our very sleep we may discover the ladder of God's love reaching from earth to heaven; and who knows but we may be permitted to ascend it and descend it with the angels of God. But let us decide first if Love is a gift of grace, or is it a dormant principle in human nature developed by appointed means.

Negatively, human nature is represented as "hating God," "enmity against God," "desperately wicked," "deceitful above all things," etc., etc., all of which is incongruous to love. "There is no love of God in you," says Christ. But positively we are informed that "love is shed abroad in our hearts by the Holy Spirit given unto us." Rom. 5:5. That it is a "fruit of the Spirit." Gal. 5:22. This gift is not only divine in its origin—"for love is of God"—but it is also under the superintendence of divine power—"The Lord direct your hearts unto the Love of God." 2 Thess. 3:5. This divine superintendence is also over our love to one another. "The Lord make you to increase and abound in love one toward another, and toward all, even as we toward you." 1 Thess. 3:12. "Thanks be unto God who put the same earnest care in the heart of Titus for you all." 2 Cor. 8:16. Now, if any of us have this divine principle implanted in his heart, let him not boast as though he did not receive it, but the rather let him earnestly thank God that, through the grace of our Lord Jesus Christ he has been made to differ from others in this regard. I am not disposed to magnify the principle over the practice of love, but think it well in passing, to note the principle for the effect it is calculated to have on our own minds and hearts. But lest vain man should claim a speck of imaginary ground for boasting, by claiming that they love their family and friends—"that sinners love them that love them"—and that "even publicans and harlots do this," we would reply to the praise of the same glorious grace, that it is given unto natural men and to beasts and birds to love their families and

companions and associates, and that if God were to withdraw his superintendence here and his restraining and constraining "powers" ordained of him to perpetuate it, that the whole social compact would be precipitated into an appalling chaos of destruction; men and beasts and birds would ruthlessly prey on each other, and every unsanctified human tongue would unceasingly spout its pantings for blood, and every one of its infinitely diversified movements would emit sparks of hell fire that would burn up every tie that sweetly binds together—"the whole course (or wheel) of nature," and there would be no union except for destruction. Devil-like, "seven" or a "legion" of us would combine to throw one in the fire or water or on the earth, and make him foam at the mouth, and if hindered in this, we would beg for the exquisite privilege of making the swine rush headlong into the sea.

Why are we not in this condition today? What keeps the dark picture from being a reality? LOVE. That love "that is of God," and that is infinite in its degrees, having been directed by God first in consanguineal and social relations, and then directed unto Christian fraternity and unto God himself.

The opposite of love is hate, the absence of love is hell, while all love and no hate is heaven, and this happy state is approximated as the one increases and the other diminishes.

But let us consider briefly the superiority of Love to the other gifts.

## FIRST TONGUES.

In religion we should esteem that greatest which is capable of the greatest resultant good. What was the effect of tongues on the day of Pentecost? It made them wonder, and it finally led to the conclusion that the apostles were drunk. They wondered, but they could wonder and then perish. God had said he would speak to them with other lips and with other tongues, and yet for all that they would not hear. Indeed a man may speak the thousand languages of earth with those of heaven—"the tongues of men and angels"—and then all who hear may be damned, and the speaker with them. It appears that man is cursed with a superabundance of tongue, when he speaks only one language, and the exhortation to use that under powerful restraints is recognized as eminently needful. A man may have all worldly wisdom in his tongue, and even love in it, and yet it may be "a world of iniquity—full of deadly poison." Arm one Christian with the gift of tongues—that sounding brass and clanging cymbal—and clothe another with the habiliments of love, and let each visit the sinner under condemnation and the saint under affliction, and use his gift in offering the provisions of the gospel. Which would result in the greatest good? The answer is evident to all. And yet the great majority of Christians are ready to excuse themselves, because they have not some imaginary great gift which has ceased because of no practical good, and not coveting the greatest of all gifts—a gift accessible to all, and a gift if diligently used by all, would soon cause this sorrowing earth to blossom as the rose. Then let all seek to possess and use this best of all gifts.

## CHAPTER III.

### Love a Gift of God's Grace.

There is a practical thought connected with Love as a gift, that I will refer to again, and would emphasize it. Those who theoretically hold that love is of man, because it must be exercised by man, and is in no particular sense a gift, and would therefore exhort man to "see ye to it," are in danger (both the teacher and the taught) of attempting a sort of love in frail obedience to a command—a legal love, the highest attainment of which is to imitate the forms and utter the words of love—"love in tongue, and not in deed and in truth." I have tried to weigh, measure or analyze this love, both in myself and in others, and the strong conviction has fastened itself upon me, that it is only natural love in a religious garb. That is to say, such "love of the brethren" is only the love that has sprung up from religious associations, just as love will spring up among those who walk together in any relation of life; in political parties and societies, whether for good or for evil. This is confirmed by facts innumerable and incontestable, as seen in the dismemberment of religious, as well, and as easily as in political and social bodies. I have examined this love also in myself, as well as others, as applied to the so-called doctrines of Christ—our religious platform—and I find that it will lead to no greater sacrifices than the love of political and social platforms. I saw and felt that this love could not bear the test of Cor. 13th chapter, that in the light of that and the general Bible definitions, that my love was only a base counterfeit, that I was not loving the brethren because they bore the image of Christ—"begotten of God"—but because they were associated with me in a religious struggle; that I was willing to fight for them and for the doctrine, because the doctrine was ours, and they walked and talked according to our understanding of the rule, and but precious little further; and so far from "laying down my life for the sake of my brethren," that provocations were possible by which I could lay down the life of the brethren for my sake. The exhortation "to love our enemies and pray for them who despitefully use us and persecute us," was effectual only in leading to the formalism of love. This conviction of shortage in my banking account with heaven, came well-nigh driving me toward infidelity, or to the belief that

the Christian religion is a sham. But he who had begun a good work in me carried it on in his own infallible way. I came to the all-important conclusion, that I could not reach the Bible standard of love; that such love is not of man, but of God, and that I must seek it of him as a gift, with the vow that I would exercise it to the best of my ability. I found afterward that I needed "more grace" to help even in the exercise of the gift I had earnestly sought. I call to mind an occasion afforded in the person of one called a brother in the Lord; an occasion as aggravating as was possible for that stage of my Christian endurance, if indeed it did not far exceed it. The exhortation to love him fell like lead to the ground. I took the case to the Lord, and asked him to give me love for that one called a brother, and then for grace to help in the exercise of it. I will never forget while memory serves, that precious moment when that so-called brother passed my window during my days of seeking, how my heart fastened on him with a warmth that instantly melted the icy obstacle between us, and the time and place became holy, because the veil was lifted, and the divine love flashed into my heart and radiated toward him. To say that love is not a gift of God—a fruit of the Spirit—to be sought as such, is to mock the experience of saints, the Word of God, and the multitudes who in all ages have "panted after God as the hart panteth after the water-brook." Although I thus humbly confess for myself, and adoringly profess the riches of his grace, I fear lest I arouse opposition from those who are jealous for human merit, lest the ground of it be encroached upon by the all-sufficiency of that divine grace. Most earnestly would I exhort all to seek love as a gift of grace, and then seek grace to enable us to use that gift to the honor and glory of the giver. Thus would we confess our insufficiency—our impotency—and at the same time we would profess the sufficiency of that grace which "directs our hearts unto the love of God," and that "makes us abound in love one toward another and toward all." But let us advance one more step and compare love with the working of

## MIRACLES.

Miracle working and Tongues are confessedly gifts of grace as no one deserves them, which I will not stop to prove, but would direct the mind of the reader to this thought that I deem worthy of their notice. Miracle working is a gift of grace because not all miracle workers are the children of God. I will have use for this thought as I advance.

Christ says, "There shall arise false Christs and false prophets, who shall show great signs and wonders, insomuch that if it were possible they would deceive the very elect." Matt. 24: 24. Paul speaks of "him whose coming is after the working of Satan with all power and signs and lying wonders." 2 Thess. 2:9. "And he doeth great wonders, so that he maketh fire come down from heaven to earth in the sight of men, and deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast. Rev. 13:13. So the power to work miracles may be possessed and freely used to the immense astonishment of all that dwell on the earth, and to the immense gratification of one's own pride, and yet the wonder worker and the wondering multitudes may all be damned. See Rev. 16:20, where "the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." See also Jannes and Jambres in Ex. 7:11, 22, and 8:7, and 2 Tim. 3:8 and 9. Also Witch of Endor in 1st Sam. 28:7-14, and Simon Magus in Acts 8:9-11. Indeed, our Lord lifts the veil and shows us the judgment, and there we see MANY saying, "Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works; and then he will profess unto them, I never knew you; depart from me, ye workers of iniquity."—Matt. 7:21-23.

We see, then, that the good results of wonder working are very meager; and that wonder workers may do immense damage in the use of their gift. But none of these things can be said of love. The fruits of love, on both the lover and the loved, are always for the good of both, and yet the world is foolish enough to covet wonder workings and despise the

greatest of all, which is love. "Though we had faith so that we could remove mountains, and have not love, we are nothing." Reader! Writer! Would we prefer the work of hurling mountains and sycamore trees, or the work of love? Do we covet the gift of Miracles, or the gift of love? Let writer and reader answer this before God. The gift that is greater than Tongues or Miracles is in our reach. Let us reach it, receive it, use it.

## CHAPTER IV.

### Love Greater Than Prophecy.

Having compared Love with the gift of Tongues, and with power to work miracles, and having shown, as I believe, that it is the greatest of the three, let us now compare it here with the gift of Prophecy.

This is one of the gifts enumerated by Paul in I Cor. 12:10. In Eph. 4:11 it is stated that God "*gave* some Apostles, some *Prophets*." In Rev. 11:3 we read—"And I will give power to my two witnesses, and they shall *prophesy*," etc. In Matt. 23:34 Christ says: "Behold I send you prophets," etc. In Acts 2:17, 18 we read, "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy. And on my servants and on my handmaids, I will pour out my Spirit, and they shall prophesy." In 2 Pet. 1:21, Ox. Rev., we read: "For no prophesy ever came by the will of man; but man spake from God, being moved by the Holy Ghost."

But not all who possess this gift are children of God by regeneration. In Numbers 24:2-4, it is said, "The Spirit of God came upon Balaam, that he heard the words of God—saw the vision of the Almighty—had his eyes opened," etc. In chap. 22:13, we see that Balaam sent the princes of Balak back, saying, "The Lord refuseth to give me leave to go with you." Let the reader stop now and read the 22nd, 23rd and 24th chapters of Numbers, and then say if God was not intimate with him, and was not he obedient to God, this abominable Balaam? Did he not say, "If Balak were to give me his house full of gold and silver, I could not go beyond the commandment of the Lord, to do either good or bad of my own mind, but what the Lord saith, that will I speak." (24:13). Was ever man more tempted to disobey? Did man ever prove more outwardly obedient? Did a man ever prophesy more correctly? even including the coming of Messiah? Yet he had a mind to do differently. See Deut. 23:4, 5, Josh. 24:10, and Num. 22:13. Peter said Balaam loved the wages of unrighteousness, 2 Pet. 2:15. Jude classes him with Cain and with Korah. Christ found fault with the church in Pergamos because they had those that held to the



teaching of Balaam, Rev. 2:4. Many beautiful compliments might be passed upon this man, viewing him as a prophet, under the inspiration of God; yet he was a wicked man both in heart and in life. His prophecy can not be considered even as an evidence of his conversion. See also Saul and his messengers in 1st Samuel 10:10, 11, also Caiaphas, John 11: 49-52. This gift of Prophecy can't be introduced in any of these cases as even an evidence of regeneration. What effect had these prophecies on the prophets? "Many will say in that day, have we not prophesied in thy name? Then will he profess unto them, I never knew you. Depart, ye cursed," etc. But "whosoever LOVETH, is born of God, and knoweth God," and this labor of love will never be in vain in the Lord. Paul says, "Though I have the gift of prophecy \* \* and have not love, I am nothing." But if we have love and not the gift of prophecy we are the children of God. I think this was fully verified in the case of Balaam, to whom I have referred. He had the gift of prophecy, but he had not love. Now if the gift of prophecy minus love equals nothing, as Paul says, and the gift of love minus prophecy equals new birth, as John says, then the value of the new birth expresses the superiority of love over prophecy.

This can be seen also in the practical operations of the two gifts. If you could tell that fond mother that in ten days her babe will be a corpse, you would bring on her anguish ten days in advance, and rob her of the joys she might have had. Love could do more for her than that. God has told us enough about the future—much more than we are inclined to "give heed to." Saul was not brought to repentance, even when he was told that his awful death was so near at hand. It only produced that sorrow of the world which worketh death. Hence the limitations to the gift of prophecy were wise. No one ever prophesied only "in part," and prophecies, says Paul, "shall be done away." But not so with love. "Love never fails. Love abides. It casts out fear." It is evidence of discipleship and of the new birth. It leads to good works, to obedience, to endurance, and as I hope after awhile to show, it is greater than that gift that subdued kingdoms, stopped the mouths of lions, and quenched the violence of fire. It is greater than the gift, a grain of which can hurl mountains into the sea; greater than that power that annihilates all impossibilities, if nothing is impossible to them that believe.

Let us exercise sufficient patience in comparing love with this and that great thing, until we can be sufficiently impressed with its superior greatness, to covet it above all other gifts. Both writer and reader ought to meditate much on the magnitude of this grace, for none of us begin to appreciate it as he should. While love is a gift, yet, like all other gifts, it is "for the profit of all," and is to be cultivated and developed and strengthened by constant exercise. If God gives one prophecy, it is that he might prophesy. So of tongues, and so of miracles. We must use the gift. Just so with love. It is a gift to be exercised. It has its degrees. Christ spoke of those who love little and those who love much. It is a gift that grows, and increases by use, and we have no doubt but that if we properly train and exercise ourselves in this gift, that we could at last love our enemies, even those who hate and persecute us. It is for this purpose I write. Let us all begin anew to seek greater degrees of love, and let us begin to exercise it toward those who do not love us. "For if we love them that love us, what reward have we?" Let us not be content to remain on a par with publicans and sinners in this matter of love. Let us stick to the one lesson till we learn it.

## CHAPTER V.

### Knowledge and Wisdom.

Having shown that Love should be desired above the gift of Tongues, Prophecy, and the power to work miracles, and that all these might be used to the injury of ourselves and others, let us show its excellence as compared with

#### KNOWLEDGE AND WISDOM.

These terms are so blended in our common version, that I will treat both together, the reader understanding that wisdom is the right use of knowledge. Neither will I distinguish in this connection between the inductive, deductive, intuitive or other kinds of knowledge since these are only different processes by which we obtain knowledge, or attain unto it.

"A word of knowledge and a word of wisdom" are mentioned in the catalogue of gifts. I Cor. 12:8. Bear with me while I try to impress my readers in these fearful times of departure from the truth, that it is matter of first importance to realize that certain things "are not of ourselves, but the gift of God." And these certain things are the things that men, moved by the Spirit of God, were constrained to specify as gifts.

We all recognize the importance of this in the case of Solomon, for it sent him directly to God to seek it as a gift, and God was so well pleased with his asking for it, that he bestowed it upon him in an unprecedented measure. We are told also in Acts 7:10 that God gave Joseph favor and wisdom in the sight of Pharaoh. If it be claimed that these are special cases of inspired men, we turn to James 1:5, which reads—"If any of you lack wisdom, let him ask of God who giveth to all liberally and upbraideth not." Paul also recognized this in his prayer for the Colossians in chapter 1:9. Peter speaks of Paul writing "according to the wisdom given unto him." 2 Pet. 3:15. James had his mind on this when he was discriminating between "the wisdom that cometh down from above, and that which is earthly, sensual, devilish." Jas. 3:15-17. Paul speaks disparagingly of

"fleshly wisdom," "wisdom of this world," "man's wisdom," and "that wisdom of the world by which they know not God." This is the wisdom of the wise that God will make foolish, and bring to naught, and will utterly destroy. Read the first three chapters of 1st Corinthians, and mark the distinction between the wisdom that is of men, and that which cometh down from God. I refer to this as an eminently practical doctrine, the truth of which being fully recognized, will drive our editors, pastors, deacons, teachers, farmers, bankers, lawyers, etc., etc., to the great fountain of wisdom, with that sense of dependence that will enable them to ask and to receive wisdom as a gift, and to exercise it for the glory of God. "This would from many a blunder free us."

If the reader will now turn and read and mark and re-read the following Scriptures, he will be greatly benefitted, if he reads in the right spirit: I Kings 3:9-12, 4:29; I Chron. 22:12; 2 Chron. 1:10; Ps. 119:18, 34, 73, 144; Prov. 2:3-6; Isa. 11:2, 3; Dan. 1:17, 2:23; Mark 4:11; Luke 18:31-340; Luke 24:45; Eph. 1:18; 2 Tim. 2:7.

These, with the Scriptures quoted above, teach all we claim on this subject, and they further teach that knowledge and understanding are just like wisdom in this regard. The more we seek these as gifts, the more ready are we to receive them.

Now, reader, don't turn skeptic and boastful, and say that knowledge and wisdom and understanding are to be attained unto by natural means and in the ordinary way. But what sort of knowledge and wisdom is this now filling the world, and so attained unto, and not obtained of God? I do not mean to say that either of these should destroy the other. "Give us our daily bread" is not to dispense with plowing, but to encourage it. Plow and pray, and study and pray, and remember that every good and perfect gift cometh down from the Father of lights, and they are to be sought. When God would give us, he would have us to ask and to receive, and if we receive anything of him, let us not boast as though we did not receive it. Knowledge is power, and "wisdom is to be desired above rubies," yet if a man had all knowledge, and all wisdom, and understood all mysteries, and had not love, he is nothing. "Knowledge increaseth sorrow," and

"knowledge puffeth up," "but love edifieth," or buildeth up. Our worldly wisdom needs to be sanctified, so as to be God-honoring, and in the highest sense man-serving. Worldly wisdom gets worldly honors and worldly advantages, but they will all perish with the using. He who is "wise in knowing the will of God," is wiser than any earthly Solomon.

We forget that the tree of knowledge was the "tree of knowledge of good and evil," and we can't eat of that tree without getting the evil. Christ rejoiced that the best things were hidden from the wise and the prudent, and were revealed unto babes. Wisdom can make the cross of Christ of none effect, and can make a man ignorant of God. Even the wise man Solomon, who saw that wisdom excelleth folly as far as light excelleth darkness, and that while the wise man's eyes were in his head, and the fool walked in darkness, yet one event happened to all. Then said he in his heart, as it happeneth to the fool, so it happeneth to me, even to me; and why was I more wise? Then said he in his heart that this also is vanity. For there is no remembrance of the wise more than of the fool forever; seeing that which now is, in the days to come shall all be forgotten. And how dieth the wise man? "As the fool," etc. Eccl. 2:12-16.

Ingersoll & Co. had knowledge and wisdom, and so has the devil, but these have not love to God, and hence they do not serve God. God may give man a knowledge of his Word, and wisdom of speech in imparting it, and yet without love as the motive, it will not profit him.

## CHAPTER VI.

### Love Greater Than Hope.

Having seen that love is greater than any or all of the extraordinary gifts, and also knowledge and wisdom, let us now compare it to the ordinary or abiding gifts—Hope and Faith. To a man in despair, hope might be considered the one thing needful. It is not my purpose to disparage Hope, but magnify it, and then show that Love is superior to it. The masters of the damsel out of whom Paul cast the evil spirit, were rendered furious when they saw "the hope of their gain was gone," and the terrible result was, the whipping of Paul and Silas, and their being thrust into the inner-prison, and their feet made fast in the stocks. This was the result of the loss of the hope of gain. Then what would be the condition of one, whose hope of gain, life, and all, was gone? A picture of this kind may be found in Acts 27th chapter. The 20th verse reads, "And when neither sun nor stars in many days appeared, and no small tempest LAY on us, ALL HOPE that we should be saved was then utterly taken away." We have but to transfer ourselves to that scene, to realize the awful condition of one in the utter absence of hope. We can readily see from such a picture that hope is greater than the usual gifts. If these passengers had had the gift of tongues, and prophecy, and healing, etc., would they not have given them all for Hope? But in such cases only natural interests are involved. Add spiritual and eternal interests to these, and determine, if you can, the condition of one who is without Hope and without God in the world. Hence the wisdom in putting hope in the superior triplet of gifts. Let two Scriptures suffice to establish hope as a gift, that we may know how to obtain it. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope THROUGH THE POWER OF THE HOLY GHOST." Rom. 15: 13. "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath GIVEN us everlasting consolation and good hope through grace." Thess. 2: 16. So we see that Hope is a gift, to be sought by prayer. When in despairing moods, let us pray for Hope.

When all hope had been taken away by Euroclydon *laying* on the ship

for fourteen days and nights, so that no one could eat, how could hope revive again, except through the power of God?" Indeed, we are said to be saved by hope; "to hope in God," "in Christ," "in his word," "promises," "mercy." It is called in Scripture "the hope of eternal life," and "that maketh not ashamed." It is a "good hope," a "live hope," a "blessed hope." Saints are "called to it," should "rejoice in it," "abound in it," "continue in it," hold "fast to it," "not moved away from it." The objects of hope are "salvation," "righteousness," "eternal life," "Christ's glorious appearing," "restitution," "glory," "honor and immortality." It leads to "patience," "purity," "assurance." We are called "prisoners of hope," and we should be "ready to give an answer concerning the hope that is in us." Hope is called a "helmet," "anchor," and its climax is to "hope against hope." Hope is "enduring," "abiding," "unending." I don't believe hope will be lost in fruition or anything else. I believe hope is greater than the extraordinary gifts in this, that they are temporary, and are to vanish and pass away; while hope abides. It is also greater than they, because its beneficial effects on us are greater. Those despairing sailors would have preferred hope to all the supernatural gifts referred to.

Hope has not to do with present things, but only with future things. When Paul inspired those heathen with hope of a temporal salvation, see how they begun to live and to do again. They were saved by Hope, and not by extraordinary gifts, which are only signs, some for believers and some for unbelievers. Even in healing the sick and raising the dead these gifts were ineffectual without faith. But while Hope is greater than these, yet Love is greater than Hope in this—it is social, while Hope is individual—selfish. It operates in us and for us, but love seeks not her own. Hope serves and affects ourself, while love serves and affects others. Love binds all together and all to God.

Love is greater than hope, because love "never fails." "These three abide," but it is said only of love that it never fails. Hope failed on the Adrian sea, above referred to, but it was energized and not a hair perished. It failed to sustain, yet abided, or it could not have revived.

Our strength may fail in some great emergency, and yet may *abide*.

Our sight may fail in a thousand trials that called for greater power than God had given, and yet it may abide. So of hope and of faith, as we will see presently. These, like sight, and strength, may be overpowered if subjected to too great a trial, but like truth crushed to earth, they will rise again. But let who can overpower love—that love that never fails. A mother may have lost faith in her prodigal boy, and all hope that he should be saved may be utterly taken away, but how is her love? Does she not seem to love him better than all those who went not astray? But this is only natural love, love for the boy's sake, or for her own sake. Now bring into the arena spiritual love, love for Christ's sake—that love that is of God; then hiss on your dogs of war, your hell-hounds and hyenas, and let them howl and snarl, and snap and bay; the lover can tame them all. Or if they attack the beloved, they will be beloved the more. Who can separate us from the love of God? Or from the love of another? provided we have been born of God.

Paul quarreled with Mark and Barnabas, and Peter, not because he did not love them, but because he did, and would not consent to their going astray. Love may be interrupted, but if it is the true kind, as described in I Cor., chap. 13, it never fails. Love can endure a greater strain than Hope, and is easier to revive. Those that love God, love also the children of God, and if we do not, we are in darkness. If a man say I love God and hateth his (spiritual) brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen. Love beareth all things, endureth all things, and never fails. Better be in despair and walk in hopeless night, than to hate our brother and thus walk in the darkness of spiritual death. Better be without the fruits of Hope than the fruits of Love, and this shows that the greater of these is love.



## CHAPTER VII.

### *Love Greater Than Faith.*

Let us consider Love once more comparatively, and this time with Faith—that giant of Christian graces. It is the Lord's will that we consider these graces or gifts comparatively, and in this comparison to discover the superiority of Love.

*The Greatest of these is Love* was revealed by the Holy Spirit, and calls us to this very work of comparing. But we must not cripple or disparage Faith in order that Love may get the advantage. Let us put faith forward at its very best, and then Love will excel it.

### FAITH IS A GIFT.

It is not something evolved out of man's enmity of mind, or corruption and deception of heart, but it is something involved, and that from God. This will not suit worldly wisdom, and human schemes of salvation, but it suits the teaching of God's Word. We must be brief here.

Turn to I Cor. 12:8-11, and there you find Faith in the catalogue of gifts—"To another faith by the same spirit." Now note, this is not as some say, faith to work miracles, for it is next *added*, "To another the gifts of healing by the same spirit; and to another the working of miracles." Miracles were wrought by faith. Matt. 17:19. This effectually cuts off this cavil. Nor can we make faith the exception for the 11th verse says: But ALL these inworketh that one and the self same spirit, dividing to every man severally as he will. Add to this Rom. 12:3: According as God hath dealt to every man the measure of faith. 1 Cor. 2:5: That your faith should not stand in the wisdom of men, but in the power of God. I Cor. 3:5: Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man. Gal. 5:22: But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith. Eph. 1:19: And what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power. Eph. 2:8: For

by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Phil. 1:29: For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Heb. 12:2: Looking unto Jesus the author and finisher of faith. Acts 13:30: And as many as were ordained to eternal life believed. John 6:29: This is the work of God, that ye believe on him whom he hath sent.

"Lord, increase our faith," and "help thou our unbelief," show that faith should be sought by prayer. Christ said to Peter: "I have prayed for thee that thy faith fail not," and this shows that faith is under divine superintendence. So Paul prayed for the faith of believers. When we consider with this the objects, of faith, the endurance of faith, its grand achievements and end, with its, effects and accompanying blessings, of which time would now fail me to speak particularly of them all; when we remember that through faith saints are "purified," "justified," "sanctified," "saved;" that through it they "stand," "walk," "overcome the world," "death," and the "devil;" that it renders "all things possible" because it "moves the arm that moves the world;" that it can "subdue kingdoms," "stop the mouths of lions," and "quench the violence of fire;" that a mustard grain seed of it can hurl sycamore trees and mountains into the midst of the sea: when we gather up and comprehend all the excellent parts of this gigantic gift, we are led with astounding enquiry to ask—What advantage then hath Love? We answer, much every way. But briefly, Faith is excelled by Love in the following particulars: Love is greater in Age than Faith. Love always was. Before sin, love is. If there had been no fall, there need have been no faith unto salvation. But Love was before the fall. It is from eternity and to eternity. Love is greater in nature than Faith. Love is of God, and so is faith and hope. But God is Love, and it was never said that God is faith, or that God is hope. God can not hope, for he is all-seeing, and that which is seen is not hope. God knows all things, hence he needs no "substance," or under props in waiting for the things which he foresees. "He putteth no trust in his saints," and we may add, nor in his angels, for when he fails to keep these by his own omnipotence, they are lost.

Love partakes of the divine nature, but Faith and Hope do not. God

does not hope, for he sees all things, and "hope sees not." God does not believe, for he knows all things. God does not trust, for he is independent of all things. But God not only loves, but is Love.

But love is greater in its latitude than faith. We have no faith in the unworthy, or in our enemies, yet we can love them. God so loved the world, yet he had no faith in it. Love can go anywhere and do anything, but faith, like knowledge, is limited, not only in degree, but in latitude. Our love is necessarily limited in degree, but in latitude it need not be, since we can love our enemies, and pray for those who persecute us.

Love is also greater than faith in its tenacity. A mother's faith and hope in her prodigal boy may fail, while love will hold on. She would say, "Thou art naught to all the world, yet all the world to me." "Many waters can not quench love, neither can the floods drown it." It can not be bought or sold, for "If a man would give all the substance of his house for love, it would utterly be condemned."

Christ prayed that Peter's faith fail not, and afterward when he asked if he loved more than his brethren, the answer was, "Lord, thou knowest all things, thou knowest that I love thee." His going a fishing showed the poverty of his faith, while his penitential tears showed the richness of his love. When he jumped into the sea, the sight of the boisterous wind and waves shook his faith, so that he began to sink, yet his Love cried unto his Lord, and was saved. The 11th chapter of John shows that the love of Martha and Mary was more tenacious than their faith.

Love is a greater witness than faith. Faith appears in the case of Simon Magus, but the greater witness testifies against it. He believed Philip, but loved his money, and love got the victory. Many of the Pharisees believed in him, but loving the praise of men more than the praise of God, failed to confess him, and their love prevailed. When these witnesses conflict in their testimony, the greater witness always prevails. If we love the world, our faith is nothing. Faith can't overcome what we love. Faith can overcome the world, if love is not in the way. So while faith is greater than the world, and greater than he that is in the world, yet, it is helpless when

love is against it. This should increase our charity for errorists. Some can't believe half the fulness there is in Christ, yet in love they receive of that fulness, and this proves their love greater than their faith. Some don't believe in the final preservation of the saints, yet they lovingly and thankfully partake of it. Love gets the victory over faith when they are not agreed.

But the evidence of love is more weighty when both are agreed. It is true that the believer is born of God, and the testimony of faith may assure the believing heart: "whosoever believes has the witness in himself." But love assures the outer world. "By this shall ALL MEN KNOW that ye are my disciples by the love which ye have for one another." The testimony of faith is not weighty enough for this. That the believer is passed from death unto life is a fact recognized by himself' But the fact may need further proof with others; but when one loves, "we KNOW that he has passed from death unto life," and what need we of further witness?

Love is a greater motor than faith. Many believed on him who neither confessed nor obeyed, as at this day. Faith rather gives rest and peace, while love leads to action. "If ye love me, keep my commandments," is addressed to believers. "If ye love me, ye will keep my words." "This is love that we walk in his commandments." "In love we serve one another." Indeed, faith itself needs to be energized by love. Gal. 5:6 (in Greek). Faith is a moving principle, but love will move us when faith fails, as seen in desperate efforts to save a child from danger. Love will move against both hope and faith.

Love is greater in results than faith. The love of which we have been speaking, is the love of God shed abroad in our hearts by the Holy Spirit—the little inlets from the mighty ocean of divine love, and summing up the results of ocean and inlets for time and eternity, faith, with all of its subdued kingdoms and victories, veils its little face and withdraws from the awful contest. Did faith quench the violence of fire, heated seven times hotter than was wont? Then let it try its puny hand on the human tongue when it is set on fire of hell. When it fails, as fail it must, love can subdue the flame and tame the unruly member.

Though we have all faith and have not love, we are nothing. God was moved in all he did for us by love, and in all our suffering and sacrificing we are moved by love. The achievements of faith, according to Heb. 11, are great, but those of Love are greater. We will see how true this is as we advance. Let us earnestly covet these three best gifts, and the best of the best is Love. We go next to the fountain of Love.

## CHAPTER VIII.

### *"Behold What Manner of Love is This."*

Having considered somewhat the excellence of human Love as compared with other gifts exercised by us, I desire now to consider the excellence of God's Love as compared to human love. As the divine Love is our pattern, and it devolves upon us to compare ourselves to that which is perfect, that the perfection and imperfection may be seen in contrast, for our profit and growth in grace, let us patiently and diligently undertake the comparison. I think the text calls us to this work. Behold WHAT MANNER of love.

The word translated "what manner," occurs in five other places, and seems to suggest the idea of contrast. When Jesus rebuked the storm, and the wind and the sea obeyed him, the disciples exclaimed, "What manner of man is this?" They certainly viewed him in contrast with other men. Matt. 8:27. And so of the expression in Mark 13:1, "See what manner of stones are here;" viewing them in contrast with stones usually found in buildings. And so of the "salutation" in Luke 1:29, and in a reversed sense of the woman in Luke 7:39. When Peter in his second epistle 3:11 exclaimed, "what manner of persons ought ye to be," he virtually said— seeing that all these things shall be dissolved, what a contrast ought there to be in our lives, to those who do not see those things, and who are not looking for and hastening the coming of the day of God. These holy doctrines ought to produce such a holy effect, that all could see it in our "holy conversation and godliness." We ought to be unlike all other persons—in a good sense should excel them, so that the contrast would be evident to all. But whether we are justifiable in deducing the idea from the text, it is a Scriptural idea, as will be seen, and the work, we trust, will be profitable. Hence, we undertake to consider the excellence of Divine love, by viewing it in contrast to human love.

First, the Love of God to us is unlike our love in that it is bestowed upon the Unworthy. We see, or think that we see, in the object of our

love, something that is deserving, and our love proceeds upon that principle. We love them that love us, or we love them that favor us, or we love them that please us. In other words, unless we discover some ground of desert, we are not inclined to love at all. To love the undeserving, to love our enemies, is a divine exhortation which calls us far hence from the ordinary sphere of human love, and every saint knows something of the great difficulty of going on toward perfection in this. "But God commends his love toward us, in that, WHILE WE WERE ENEMIES, Christ died for us." Rom. 5:8.

Paul said this in contrast to human love, "For scarcely for a righteous man will one die, yet peradventure for a good man some one would even dare to die," etc. The greatest expression God ever gave of his love, was in giving his Son—his well-beloved Son, in whom his soul delighted; and yet he did this—gave him to the death of the cross—a death of unspeakable anguish, the contemplation of which pressed the divine soul with EXCEEDING sorrow, even unto death—a death the very shadow of which would crush a million giants into nonentity—a taste of which would be more intolerable than the eternal torments of the undying worm and the unquenchable fire—a death that could not be brought about by the united councils of kings, with the united efforts of Jews and Gentiles, but only from a stroke of the omnific fist of Jehovah—"smitten of God." And this he did "while we *were sinners*." "Died for the ungodly." "The just for the unjust." "God so loved the world."

"Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins." "If ye love them that love you, what grace have you?" asked Christ. Luke 6:32. This is the ordinary rule, and surely there is no grace in such love; and more, if those we love should be irregular, and should sometimes backslide, our love would ebb and flow with their conduct. In the case of drawing back, amends must be made by the backslider. Our love imposes conditions, and hence it is not gracious. But what does God do in such cases? "He that has ears to hear, let him hear!" "I will HEAL their backsliding, I will love them '*freely*.'" (graciously). When he set his heart on Israel to love them, it was not because they were the greatest of the nations, for they were the fewest,

but it was because he had purposed to do it, and hence had promised it to their fathers.

Deut. 7: 6. "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

7. "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

8. "But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."

Deut. 10:15: "Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day."

That was a truly philosophical way Job put this question in chap. 7:7: "What is man that thou shouldst magnify him? and that thou shouldst set thy heart upon him." See Tit. 3:3-7, and Eph.2:1-10. Behold, what manner of love the Father hath bestowed upon US—surely the undeserving—infinitely so.



## CHAPTER IX.

### *Behold What Manner of Love.*

We were last considering the peculiarity of the Divine love, in that it extended to the Unworthy. This is sometimes attained unto by the saints of God, where the unworthiness is supposed to be very slight. Hence the excellence of divine love is to be seen as it operates toward the greatest unworthiness. The degree of love is seen in the degree of unworthiness. The more we detract from the unworthiness, the more we detract from the love. If we would discover the infinitude of the one, we must also discover the infinitude of the other; and since it is our present purpose to "behold this manner of love," we must behold the manner of unworthiness upon which it is bestowed. This is the way "God commends his love toward us." When the inspired Paul uttered the last sentiment (Rom. 5:8), he had just laid the foundation of this gracious love in depths of human depravity, deeper than thought can fathom. Take a few expressions from the first three chapters. "God gave them up unto vile affections." "God gave them over to a reprobate mind." "Being FILLED with ALL unrighteousness." Not tainted with some unrighteousness. Not filled with some unrighteousness. There is no unrighteousness outside; and there is nothing inside but unrighteousness. FILLED with ALL. Nor is it "Being filled," as King James has it, and which might imply that the filling was going on, and not complete; but the Greek has it complete—Having been filled. Neither is the unrighteousness of a, negative kind, as the prefix un would indicate, but it is positive injustice, active iniquity. The apostle was talking about what they did, and not what they did not. But look again and you will discover not only infinitude in active iniquity, but also a corresponding degree of negative ungodliness. The Holy law required them to be filled with all righteousness—A L W A Y S ABOUNDING in the work of the Lord, and also forbade any transgression or short coming. To be filled with all righteousness, is to be "free from sin;" to be filled with all unrighteousness is to be "free from righteousness." Sinfulness of omission and commission were both complete. Nor can ignorance be pleaded in extenuation. They did not sin without knowledge, but against knowledge. And not only so, but a knowledge of the consequences of their sins. "Who

KNOWING the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Rom. 1:32. The totality of the depravity is here complete. Nor can we detract from its universality. It is true the apostle here was writing particularly of the heathen: but he declared "they were without excuse." In other Scriptures where the Jews were under divine reckoning, both in Old and the New Scriptures, language equally, and if possible stronger, was used. But the apostle anticipated this cavil of modern Judaism, and asks—"are we (Jews) better than they? NO, in NO wise: for we have before PROVED, both Jew and Gentiles, that they are ALL UNDER sin." "There is no difference." "None righteous, no, not one." "NONE understand," "NONE seek after God." "NONE doeth good, no, not one." "ALL gone out of the 'way,' altogether become filthy." "Their throat an open sepulchre; with their tongues they use deceit; the poison of asps under their lips; whose mouth is FULL of cursing and bitterness; their feet SWIFT to shed blood; destruction and misery in their ways; and the way of peace they have not known; and NO fear of God before their eyes." Here is depravity hereditary, depravity universal, depravity complete. Nor is it the finale of four thousand years of degeneracy. The oldest brother in the human race—the first ever born of woman, and she "not in the transgression," and he, the man of "one transgression," and the only human father that ever had a holy nature; the first born of the holy parents, one sin excepted, and we hope regeneration occurred, before his conception; with a pious brother as his only associate, and his only brother, and he himself formally pious; this first born of the race, under all these favorable circumstances, deliberately and premeditatedly, slew his only and younger BROTHER! And "wherefore, slew he him? Because his own works were evil and his brother's righteous." We challenge the history of sin, and the records of crime for any act that excels this in depth of turpitude. We read in the next chapter but one, that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

The combined powers of all tongues of men and angels could not construct a stronger sentence than this. It was not piccadillos God saw, but it was wickedness, not little wickedness, but great wickedness; not in

hell, but on earth; not wickedness of devils or of Cain, but of MAN ; not a man or some men, but man generically one for all; not peccable, but evil; not evil sometimes, but continually; not some evil and some good, but only evil; not in unmeaning practice, but in thoughts; not simply of the head, but of the heart; not confined to things known and knowable, but in imagination; not some imaginations, but "EVERY IMAGINATION of the thoughts of his HEART, was only evil CONTINUALLY." And mark you, this is not a man slandering human nature, nor is it what God heard of man; but it is what GOD SAW, and God sees the INTENTS of the THOUGHTS of the heart, and it is "impossible for God to lie."

Sin is exceeding sinful. Not some sins, but sin in the singular and in the abstract, as well as sin in the concrete. ALL sin, ANY sin, is just as sinful as can be, when committed against infinite goodness. The sinfulness of sin is "above measure," "out of measure," "beyond measure." Or, as the word is in another place translated, sin is "far more exceeding" sinful. The sinfulness of sin "passeth knowledge." The superlativeness of this adjective is commensurate with that in the expressions—"exceeding glory" glorious as can be; "exceeding greatness of his power"—power great as can be; "exceeding grace," "exceeding riches of his grace"—can't possibly be any richer—infinately rich. Just so is sin infinitely sinful. This Scripture is susceptible of ethical demonstration since it is committed against infinite goodness, to which we are infinitely indebted; hence the guilt is infinitely blameable, and deserves infinite punishment, and can only be atoned for by an infinite sacrifice, and the love that can reach to such infinite depths of unworthiness, and lift us to such infinite heights of excellent glory, and that, through the infinite sufferings of infinite merit, is a love that's peculiar indeed, excellent indeed, certainly excels our love and is worthy of our imitation. "BEHOLD what manner of love the Father hath bestowed upon US that WE should be called the CHILDREN OF GOD."

Oh, for such love let rocks and hills,  
Their lasting silence break;  
And all harmonious human tongues,  
Its ceaseless praises speak."

## CHAPTER X.

### *"Behold What Manner of Love."*

We were last considering the peculiarity of divine love in that it is bestowed upon the unworthy; and we made some effort to measure the degree of love, by the degree of unworthiness upon which it is bestowed. We can only indicate the thought, which we trust will be pursued with profit and pleasure. We will add to the praise of divine love this additional comment on human unworthiness. The best type of human nature ever displayed; the highest reach of moral excellence ever attained—that which was "beautiful indeed without," and which "appeared righteous unto men;" that class that had the "advantage much every way," yet displayed more zeal in the death of him who "came to save," and who "went about doing good," and who "did nothing amiss," than has ever been displayed for any other purpose since time began. We believe that if Christ were to come again, and conceal his divinity as before, so as not to overawe, that those on earth today, who make the loudest and longest professions of holiness, would repeat the sad tragedy, with the same infernal greed, and would burn in their desires for his blood to be on them and on their children. The deepest depths of depravity, if depravity has deeper depths, is found where righteousness appears unto men. If satanic depravity is deeper than human, which we are inclined to doubt, and if there be degrees of satanic depravity, and the arch fiend Satan represents its lowest degree, is not the very bottom reached, when one so loves the Lord Jesus Christ, that he would be willing to make the word of God of none effect, through his own caprice and sickly sentimentality? This was the kind of love Peter had when he said: "Be it far from thee, Lord: this shall not be unto thee. But he turned and said unto Peter, Get thee behind me SATAN; thou art an offence unto me." Matt. 16:22. The only test of a genuine love to Christ is a willingness to guard, defend, "KEEP," like soldiers keep a prisoner, and if need be thus die in keeping "ALL THINGS WHATSOEVER" he has commanded. The greatest depravity is found in that spurious love that would oppose nothing that opposes the doctrines of Christ. And yet the divine love can reach to this satanic abyss, this fathomless depth of iniquity, that would put on the livery of heaven in

order to hinder the free course of God's word. A Publican or Harlot may be a liar, but may tell the truth; but he that saith, I KNOW HIM, and keepeth (guardeth, defendeth) not his commandments, is a liar, and the truth is not in him. I John 2:4. If in the light of God's word we were called on to locate the place in the ocean of human depravity, where the Word of God fails to sound its utmost depths, we would locate it under the suds where two seas meet, and lull to rest the onward tides. Under the sparkling foam of a sanctified excellence, where the pro's and con's of "what is truth," are lulled into the sleep of death, is to be found the "depths of Satan." It is always a pretentious garb of piety. It was so with Cain. It was so with the Jews in the day of Christ's incarnation. It was so in the dark ages of persecution. It is thus today. And yet, be it said to the praise of God's infinite love, that he set a mark on Cain, and promised to avenge his slayer sevenfold. He set his heart on the Jews and saved the very ones that put him to death. Even out of Romanism will be call a people to magnify his love. His eating with publicans and sinners, and bringing them as lost sheep on his shoulders into his fold, was mighty love indeed; but that is ALL-mighty love that can save them who "trust in themselves that they are righteous," and continually thank God that they are better than others ; that is, save them from but never in such self-deception." It is the "beautiful whited sepulchres," that are "full of all uncleanness, and rottenness, and dead men's bones." "The whole head sick, the whole heart faint, NO soundness from sole of the foot to the crown of the head," was spoken of those who had the oracles of God, and who would compass land and sea to make one proselyte to its formal requirements. "The heart is deceitful ABOVE ALL THINGS and desperately wicked," was spoken of those who "tithed mint, anise and cummin and who "made long prayers" and "oft repeated them," and "who LOVED to pray." Yet God has purposed to fill all worlds with such riches of the glory of his love, in making SUCH, the children of' God. Infinite love that reaches to such infinite depths of self-righteousness.

But another peculiarity of the divine love is seen in this, that having reached to the utmost stretch of unworthiness, it is unaffected in all its after operations by this hindering cause which was overmatched in the beginning. The objects of the divine love will continue forever to be un-

worthy, yet the love will be constant, unchangeable, without fluctuation, variation, or shadow of turning. "Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yes, they may forget, yet will I not forget thee." Isa. 49:15. "For the mountains shall depart and the hills be removed; but my lovingkindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord who hath mercy upon thee." 54:10. "If they forsake my law and walk not in my judgments; if they break my statutes and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes. NEVERTHELESS my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break nor alter the thing that has gone out of my lips." Ps. 89:30-34. "Whom he loveth he chasteneth," etc.

But not only is this love unchangeable, but it is also unending. It neither fluctuates nor fails. It has both constancy and continuance. It varies not while it lasts, and it lasts forever. "Having loved his own which were in the world, he loved them unto the end." John 13:1.

"The Lord hath appeared of old unto me saying, I have loved thee with an EVERLASTING love; therefore with lovingkindness have I drawn thee." Jer. 31:3. In these two regards the Divine love is peculiar. Our love is very much effected by the conduct of those we love, and purely human love may fail and come to an everlasting end. But the love shed abroad in our hearts by the Holy Ghost, and which is described in 1st Cor. 13th chapter, will never fail. A man may fail to love his wife, but a Christian man will never fail to love his Christian wife, because she is Christ's. Yet the divine love excels ours both in constancy and continuance.

With a practical thought I close. Set your heart on some unworthy person. Don't mistake respectable poverty for unworthiness, for Christ had this in abundance. Seek a transgressor, and if possible one who has transgressed against you a thousand times; an inveterate enemy. Ask God to give you love for that one. Exert yourself to exercise it. Ask God to make it abound, but don't let it decline. Bend all your powers to that end. This exercise will bring more solid comfort to your heart than the opposite

course ever afforded to all the generations of the past.

## CHAPTER XI.

### *The Love of God Inexpressible.*

Another feeble effort to enlarge our views of the Divine Love may become profitable by considering next, the effort of the inspired writers to embody it in words. May we not remark then first, that in degree this love bestowed upon us in making us children of God is Inexpressible? We read of the "UNSPEAKABLE gift." 2 Cor. 9:15; and this is the way God commends his love to us." When the Holy Spirit would give an idea of this measureless love, he expressed it thus—"For God SO loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." John 3:16. The first time I ever stood on the sea-shore, circumstances were favorable for the largest possible view. The expanse of waters impressed me with such overawing grandeur, that in my mightiest effort to conceive what was unseen from what I saw, a moment's contemplation so overcame me, that I turned from my mental effort, exclaiming—God has made SO much water. The solid contents of the "SO" is found by multiplying the length and breadth of the Atlantic by its depth. Then likewise the Pacific and all other oceans; then all the seas, and all the bays and all the lakes and rivers, and subterranean streams and pools, unto which add the contents of all the clouds, etc. The failure of the mind to conceive, and the impotency of the tongue to express, is made manifest by the word SO. It was a gasping surrender under the weight of a crushing thought. And it thus appears to me when the Holy Spirit would record the inexpressibleness of the divine love, he staggered under the weight of the omnipotent thought, and finding language so weak, he chose a word of infinite elasticity, and allows us to give it length, and breadth, and height, and depth, according to our orbit of thought, and being filled with this, we are permitted and invited to continue our efforts at elongation and of multiplying dimensions until we attain to any degree of excellence whatever; and should a million mental giants be made into one, and he were to exert his powers to the utmost, to conceive the degree of divine love, under the sinking weight of the mighty thought, he could but gasp—"God SO loved us." I John 4:11.



In Eph. 2:4 we find another failure of the omniscient Spirit to express the degree of divine love.

"But God, who is rich in mercy, for his GREAT love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)."

### **GOD'S LOVE INCONCEIVABLE.**

The equation  $x$  equals  $x$  is incomprehensible, because both terms of the equation are unknown. There is no solution of such equations. And this is the invariable form of expressing God's love.

How much did Christ love his disciples? The equation is found in John 15:9. "As the Father hath loved me, so have I loved you." Or put in the usual form—My love to you equals the Father's love to me. Now if we knew how much God loved his Son, then we would know how much Christ loved his own. Both terms being unknown quantities, the equation can't be solved. Hence the love of Christ is inconceivable, or, in other words, "passeth knowledge." Eph. 3:19.

How much did God love Christ's disciples? "Thou hast loved them as thou hast loved me." John 15:17. Or the Love of God to the disciples equals the love of God to his Son. As we know not how much God loved his Son, we can't tell how much he loved the disciples. John 17:26, Inconceivable is the answer. Paul on this subject uses this language—"For this cause I bend my knees to the Father, from whom every fatherhood in heaven and upon earth is named, that he may give you according to his glorious wealth, to be strengthened through his spirit in the inner man; that Christ may dwell in your hearts through faith; that ye being rooted and grounded in love, may be able with all the saints to perceive, what is the breadth and length and depth and height, even to know the love of Christ which surpasses knowledge; so that ye may be filled with all the fulness of God. Eph. 3:14-19.

Is not this the royal road to Godhood? Notice the steps and their order.

1st. Strengthening of the spirit in the inner man. 2d. Christ through faith dwelling in the heart. 3d. Ourselves rooted and grounded in love. 4th. An effort to perceive and to know the love of Christ, which passeth knowledge. Result: Filled with all the fulness of God. Trusting that writer and readers have taken the first three, let us press on in the fourth, which is the object of this writing.

## CHAPTER XII.

### *To Know the Love of Christ Which Passeth Knowledge.*

The terms inexpressibleness and inconceivableness of the divine love, are not intended to convey the idea of mystery, but of infinity. Our ideas of the length and breadth and depth and height of infinite space are, in the main, proportionate to our efforts to "perceive that which passeth knowledge." Not that space is a mystery, for we have always and everywhere ocular, conscious acquaintance with it. It is the inexpressible and inconceivable boundlessness of space that is so profitable to consider. When we are able to locate our horizon and zenith and nadir at infinite distances from us, then we can realize that the focus of these interminable radii is a point without dimensions—nothing—vanity, and considering the quality of this egotistic centre, it is worse than vanity. By thus enlarging our views, we may at last be able to see that all these centres, constituting the nations of earth, are not only "as grasshoppers," but "as the fine dust of the balance," which is counted as nothing in making a discriminating weight. A man may magnify himself into an object of worship by continually measuring his own superficial contents. In order to become worshipful, he must lengthen his mental measuring rod, and apply it to immeasurable space. And so of God's love. It is not so much a mystery in fact, as in extent. Everywhere and always we have a conscious acquaintance with it as a fact. We see it, we feel it, we know it. But how much is there of it? Some, who have not occupied themselves sufficiently in trying to "know the love of Christ which passeth knowledge," persuade themselves and others that there is great danger of excessive love on their part. Who has not heard the warning from the pulpit against excessive love? We are represented as loving so much that God gets jealous, and takes away the object of our love. God has given us a measure of love, and if any one has gone beyond it, then to be sure he has made himself a transgressor. Here is one measure. "Husbands love your wives, even as Christ also loved the church, and gave himself for it. \* \* \* So ought men to love their wives as their own bodies. \* \* \* For no man ever yet hated his own flesh; but nourisheth and cherished it, even as the Lord the church." Eph. 5.

Let all who have gone beyond in this, cast at us a stone. The perfect rule which God has given for us to love by is this—

Let our love for our wives equal Christ's love for his church; and let our care of our bodies and wives equal Christ's care of the church.

Then having the standard before us, we should make some effort to "comprehend," or rather perceive it. Notice first who gave. CHRIST, with "unsearchable riches." (Eph. 3:8) "who made the world and all things therein;" who "made the worlds," and upholds them by the word of his power. Who has all authority in heaven and upon earth. CHRIST is the giver. But out of his unsearchable riches what did he give? He says the gold is mine. Did he give that? Did he give the cattle on a thousand hills? Did he give a million worlds and a billion of angels? That would hardly have diminished his wealth. Love is measured by the number and value of its gifts, and also by the graciousness with which they are bestowed. Let us dwell upon these three principles until our views are enlarged. CHRIST gave HIMSELF. Let the gift—HIMSELF, be written LARGE; so large as to span the infinitude of space; for "the heavens are works of his hands." Let the motion of the earth in its orbit be as rapid as thought; and let the sun excel this in proportion to his gravity; then let that ponderous orb roll at a speed that would paralyze lightning; and give "eighteen millions and two hundred thousand years" in his run to throw his rays across this "excellent name;" and then let the size of the name suggest all it can of the value of the gift, and we have a beginning in that direction.

But what did he give himself to. Having the greatest glory, he gave himself to the greatest shame. Having unsearchable riches, he becomes poorer than the fox or the bird—so poor that he must borrow a grave for his, dead body. Having infinite purity, he was made infinite sin. He changes unspeakable happiness for inconceivable woe. "Behold what manner of love." Not a husband giving himself for his wife, but Christ giving himself for his church. Hear, oh heavens, and give ear, oh earth! Bend your necks, ye angels! Let all the world stand in awe, and let there be silence in "heaven by the space of half an hour," while we read of this

love. And let us understand what we read. Let this Scripture be written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. It does not read as the world affirms, but as the world denies. The world and they that are of the world affirm that Christ loved the church and gave himself for it, because it is sanctified and cleansed with the washing of water in the word; BECAUSE it is presented to him a glorious church, not having spot, or wrinkle, or any such thing; BECAUSE it is holy and without blemish. There would be nothing peculiar in the divine love if this were true. The Holy Spirit would never have said, Behold what manner of love, for this would be just like our love. He that hath ears to hear let him hear. "Christ loved the church and gave himself for it; that HE might sanctify and cleanse it with the washing of water in the word; that HE might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, BUT THAT IT SHOULD be holy and without blemish."

Number of gifts, value of gifts, and the principle of giving, are three ways to enlarge our views of the love that passes knowledge. CHRIST gave himself. Christ gave HIMSELF. Christ GAVE himself. He did not loan himself, neither did he sell himself, but he gave; and if we can discover the principle of this giving, and if we can discover the same principle in all the gifts, and that principle should turn out contrary to the expectations "of them that are lost" to be a gracious principle, then the graciousness of the principle becomes an infallible measuring rod of the love that bestows the gifts. So having exercised ourselves a little in beholding the nature of this love, and a little also of its degree, let us consider it hastily in its benevolent operations, as it bestows upon us countless blessings of inestimable value, and on a principle that is purely gracious. May God help us to believe such a love, to receive it, to return it, to imitate it, and to manifest it for his glory.

## CHAPTER XIII.

### *The Principle of Love.*

He that spared not his own Son, but delivered him up for us all, how shall he not with him also, freely give us all things. Rom. 8:32.

We opened three questions for our future enquiry—number of blessings, value of blessings, and the principle of their bestowment. By these we hope to enlarge our views of the divine love. We will notice first the principle, "He FREELY gives us ALL things."

All giving is not beneficence, and all beneficence is not gracious. There are all sorts of giving among men except the divine sort, and unceasing and universal efforts are being made to bring down the divine to the human pattern. Let us notice some of the human principles of giving.

1st. There is compulsory giving as seen in Matt. 18:23-28—"But the same servant went out and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, give me that thou owest." Then there is voluntary giving for value received; then giving freely but partially, in the sense of contributions, then giving a little at a time until all is given, as in 1 Cor. 13:3, and giving largely for a small consideration, as in Matt. 4:9; Luke 4:6, 7. And lastly, there is giving freely, giving all, giving all at once, and giving thus to the infinitely undeserving. When God gave us his Son, he gave with him all he had, and he had "all things;" He gave his Son and "all things" to US, and he gave them FREELY. Here is the principle of divine beneficence we wish to consider. He GAVE. He gave FREELY. He gave to US. He gave freely to us ALL THINGS.

Now, if God sells us anything, then he does not freely give all things, and so if he pays us anything it is a debt and there is compulsion. "But who hath first given to him, and it shall be recompensed to him again?" Rom. 11:35. The Apostle said to the Corinthians, "All things ARE yours, whether Paul or Apollos or Cephas, or the WORLD, or life or death, or

things present, or things TO COME; ALL ARE yours." I Cor. 3:21, 22. In the 2nd chapter 17th verse, he says, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are FREELY GIVEN to us of God."

This principle is illustrated in Luke 7:42. "And when they had nothing to pay, he freely forgave them both" (i. e., he gave them their debts).

This is the same Greek word and illustrates the principle. Instead of forcing them to give all they owed, or proposing a compromise by which they would give a part and the creditor a part, the creditor freely gave all, and if there is any condition expressed or implied, it is seen in that state, or condition of having "nothing to pay." Christ was teaching the Pharisee that giving ALL the debt, and FREELY giving it all, was the way to beget love in return, and the more and freer the giving, the greater are the returns in love. Then if we can make ourselves conscious of the much God has given, and the freeness with which he has given, in that proportion will our love toward him be increased. Whether we consider the debt objectively as forgiven, that is, taken away, or the debtor as receiving the amount of the indebtedness, to increase the feeling of obligation, we must enlarge our ideas of the amount of benefit received, since Simon "judged rightly," in saying, the one will love most who received the greatest benefit.

There is another enlarging element to this idea, and which must here be appropriated, and that is, the unworthiness of the recipients—US. When the recipient is worthy, the free gift is no more than pure beneficence, but when there is unworthiness there is grace, and the beneficence is gracious in proportion to the unworthiness. To reach infinite or exceeding grace, there must be infinite or exceeding unworthiness, and vice versa. Nothing can reach infinite unworthiness but infinite grace. These are concomitants, and the one can not exist without the other, and if the one exists the other does. An illustration of this principle:

A good member offers his pastor a horse worth \$100 for \$50. This is a beneficent sale, and the beneficence increases as the price diminishes. If

he should sell for the nominal price of one dollar, and there stood another man ready to give one hundred, the transaction would be ninety-nine parts beneficence and one part sale. But if he should charge one cent, the transaction would be that much of a sale. A free, full delivery of the horse, without consideration, would make it a transaction of pure beneficence but not grace. And note, the reciprocal obligation would increase as the price diminished. The more the beneficence, the more the gratitude. The amount of the one would be the measure of the other. Now let the mind enlarge on the idea, from one horse to ten horses, to a tract of good land, to a large estate, to unbounded wealth, and as the gift increases in value the obligation increases with it. So the rule is discoverable—the reciprocal gratitude is to be measured by the value of the gifts. But this idea carried to any extent can not reach further than pure beneficence. The beneficence never can become gracious on that line, because it all proceeds on some supposed worthiness in the recipient.

Let us now picture, an absolute Monarch, with unbounded possessions and authority, and a subject of total hereditary enmity, who all his life had transgressed the laws, and who had come short in no effort to spread disloyalty and to overthrow the government. Now if in judgment, the Monarch should, instead of death give him life, and freedom, his gratitude would not only be measured by the value of freedom and life, but also by the graciousness of the gift. All of our citizens should be grateful for freedom, but some have freedom from slavery, and they should be more grateful. A monarch may give one of his subjects life from death, and if to do this, he had to sacrifice his own Son in order to honor his law, and save the wretch, the gratitude must be measured by the unworthiness of the subject, the value of the benefits, and the sacrifice of the donor to effect it. Add to this adoption, and the gratitude increases. Of course, it is temporal life, from temporal death, and temporal honors and emoluments, hence finite—hence limited gratitude. But coming at once to the gospel, the finite becomes infinite in all these, and infinite grace and gratitude are reached.



## CHAPTER XIV.

### *"He Freely Gives Us All Things."*

There is greater love in large gifts than in small ones. Indeed, love may be measured by the value and number of its gifts. Love not only gives largely, but frequently. It loves to give. And if it is love indeed, it gives freely—always gives that way. When the gift is not free, it is not the gift of love. We give our laborers their wages, but it many not be the gift of love, but of justice. We may despise or even hate them, and yet give on this principle. So much labor for so much wages. The laborer first giving to us, and we give to him again, for he is worthy of his hire. We do not thus with our children, unless we do foolishly. We give to them freely, demanding nothing in return. Every good father scorns the idea. He disdains the principle, and will neither practice it himself, nor tolerate it in his children. A right-minded father would be tempted to disinherit his child if he discovered that all of his service and obedience was in order to gain the inheritance. He feels that the relation of parent to child is one of love, and not traffic. He freely gives, and the son must serve on the same principle, not in order to something, but because of the love binding them together. God freely gives to us, and he would have us freely give to him our service and all. Any other principle would be sin.

Love would be tarnished if it did not act thus in ALL things. Hence the principle of freeness becomes a measure of love. If God freely gives us all things, then the freeness is unlimited, and so is the love that gives. Let us trace this principle in things not disputed. All things are for the elect's sake, and all things belong to them. Upon what principle were they bestowed? The WORLD, says Paul, is ours. Did God give it to us freely,' Rom. 4: 13. For the promise that he should be heir of the WORLD, was not to Abraham or his seed through law, but through the righteousness of faith." See Gen. 1:26, 2:8-15. What did God first demand of us? And what will we now give to him? If we pay, we must pay full value. God could not compromise.

If we pay any, we must pay all; if he give any, he must give all.

But not only the world, but all things therein are freely given. "Things present" are ours. Earth, air, water, animals, fowls, fishes, minerals, vegetables, and "everything bearing seed after its kind." What are these worth to us? What would we take for water, for air, for anything? What did we pay for them? On what principle were they bestowed? If God owed us these, then they were given to us as a matter of debt, and no gratitude is due. But if they were freely given, gratitude is due, and due just in proportion to the freeness. God gave us our bodies, with all of their susceptibilities, relations, possibilities. Name the organ or mental faculty that we can value and would sell. What would we take for the conjugal, civil, social, fraternal, paternal, filial relations? What infinite blessings come through these! Which of these did God give in consequence of what we first gave to him? Ah! the question is answered to every conscience—"God FREELY gives all things." Let human eyes sweep heaven, earth, and seas, and what a grand display of the freeness of God's blessings. We defy devils and men to name the things that God did not freely give. It is claimed that God freely gives natural blessings, but that the blessings of providence are conditional. We deny it. Is "daily bread" singled out as a blessing of providence, bestowed in consideration of labor performed as conditions? We deny it with masculine energy. Daily bread has often been withheld, after man has done his best. Famines come in mid-summer, after our "work is done." Is there a law of natural life? We would emphasize our NO. If health and prosperity and life are matters of law—things to be worked out on certain conditions, then they that do the things shall live in them. They come as matters of debt, and providence is a misnomer, and prayer becomes a puerile performance, and gratitude a hypocritical superfluity. But it is claimed that prayer and gratitude are among the conditions. That can not be: for a holy God hates conditional prayer and gratitude with a perfect hatred. They are things his righteous soul would loathe with infinite abhorrence. The thought is too unholy for the natural man, and we doubt not but that devils would disdain it in their own practice. And yet, there are religious men, so-called and so-calling, who make all blessings of providence conditional. This shows to what disgusting lengths Satan can lead men captive at his will. He certainly pushes men into depths of infamy that he himself would not dare to go.

He suggests that men plow and cultivate, and then they can take the Almighty by the throat and say, "Pay me that thou owest." PAY me this day my daily bread—is the language of Tartarus, and the idea is born of Perdition. Let men gladly and diligently use the means that a gracious and wise God has mercifully appointed for their good, and then dependently and daily pray, "GIVE us our daily bread." Perhaps he will hear our prayer, but if he sovereignly chooses, he will send the famine, despite our plowing and praying. In which case, submission to the divine will would be infinitely better for us, than bursting barns of daily bread. The use of "means" leaves room for dependent supplications, and blessings thus secured, call forth upstreaming gratitude to the Giver of all. But compliance with conditions, accompanied with peremptory prayers, so-called, fosters an evil spirit that will cause the bosom to heave with volcanic vengeance, when the Divine debtor fails, according to our account, to pay us the uttermost farthing. But the awful evil stops not here. It works both ways. It not only ruins the spirit of him who legally plows and prays, but nine-tenths of the race would starve because its conditions would be harder than they could endure. How can they plow who have no strength, and how could nine-tenths call on him of whom they had not heard? The strong would defiantly live, and the weak would inevitably perish. Thank God for the freeness of his blessings.

## CHAPTER XV.

### *"Freely Ye Have Received, Freely Give."*

We are now discussing the *principle* of divine love, as displayed in its infinite benefactions. "Nature itself teaches us" that so far as material blessing are concerned—"the world and all things that are therein," that they were FREELY given to us of God. He charged us nothing for them, neither did we pay, nor did we ever attempt to pay the smallest conceivable fraction of remuneration. If God were to charge at all, he must of necessity charge full value, for he is infinitely just. If he gives at all, he must of necessity give freely, for he is infinitely gracious. It was the devil who proposed to give largely for a small consideration. His proposition was—"If thou wilt fall down and worship me, I will give thee all the kingdoms of the world." This is the divine plan giving just reversed, and this diabolical principle has a multitude of preachers on earth to-day. God has given the kingdoms of this world to his saints, but he did not do it because they fell down and worshiped him, for that they could not do while their carnal mind was at enmity against him. Neither did he renew our minds and hearts that we might comply with the conditions that pay the small price, for that would have been implanting a Satanic principle in the renewed heart. The principle can not be tolerated in any of the sacred relations, even of depraved humanity. Picture an angel of light, with countenance clearer than sunbeams, with raiment whiter than snow, flowing down to his feet, and girt about the paps with a golden girdle; let his feet be like fine brass, when it burns in a furnace; then let this thing of beauty and purity get down and wallow with the sow in the mire, and we would say—the filth is "from without and can't defile;" then let him join the dog in eating his vomit, and we would say—"that which entereth in can not defile." But when we think of an unrenewed man, offering to God a motion or two of his flesh, in order to the forgiveness and favor of God, we unhesitatingly pronounce it an infamous traffic. And should these fleshly emotions include the tears and sackcloth of repentance, we would pronounce it the sorrow of the world that worketh death; and if this were accompanied by long, loud and oft-repeated prayers, we would charge that they "called not on God out of a pure heart." Every such thought and

act is demoralizing, and acts of obedience with this in order to principle, could be multiplied, until a man would become satanized. The more of such obedience a man has, the worse he is. A man can have the righteousness that is of law until he be blameless, and then he would be the chief of sinners. He could never win Christ until he counts all such righteousness as dung. A man may be beautiful indeed without even in the eyes of Christ, and he may appear righteous unto men, and with it all it will be more tolerable for Sodom in the day of judgment than for such. And why? Is the law sin? God forbid. Do we make void law? Nay, we would establish law. Then how is it that all ought to have righteousness of law, and yet one many have it all and be damned, and another be saved without deeds or works of law? Why does the righteousness damn and the unrighteousness save? The answer is plain—the principle is wrong. Better, far better, have no righteousness at all, than to have all righteousness with the wrong principle. "For by deeds of law there shall no flesh be justified in his sight." Then how shall we be justified before God? "Being justified FREELY by his GRACE through the redemption that is in Christ Jesus, whom God hath set forth—a mercy seat through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

Let us do all we can by the help of the Word and Spirit to convict all of sin, and let all who are convicted REPENT; but let them repent because they have sinned against God. A legal, or "in order to" repentance is unto death. It is an effort to purchase the GIFT of God, and one had as well do it with money as with repentance. The principle is the same. It shows a man's heart is not right in the sight of God. All such penitents, so-called, are in the gall of bitterness and the bond of iniquity; and on that principle he can never have part or lot in this matter of salvation. "Repent therefore of this thy wickedness, and pray God, IF PERHAPS the thought of thine heart may be forgiven thee." What is this wickedness? The thought that the GIFT of God can be purchased. A man can freely receive any gift of God, but he can't purchase it with money, neither with repentance and prayer. Convert repentance and prayer into a law, and make them conditions, and there will be no "perhaps" or "peradventure" about it. Let us repent because we sin. Let us pray—"God be merciful to me a sinner,"

because his mercy is for sinners, and because his Mercy endureth forever." Let us believe in Jesus Christ because he has power on earth to forgive sins, and because he is able to save our souls from death. Let us obey him in all things, doing "all things whatsoever he has commanded," because we love him. Is repentance the cause, and forgiveness the effect? Shame!

The right principle is life, the wrong principle is death. Even our contributions—the benefactions of our love to God and man, He accepts "if there first be a willing mind" without grudging—"cheerful," "FREE," "FREELY YE HAVE RECEIVED, FREELY GIVE." This IS the principle of LOVE. Let us enquire into it until we see it, and love it, and act it, in ALL things. Let us proceed with the inquiry—does divine love FREELY give ALL things, and do we FREELY receive, and should we FREELY give?

We proceed next to the consideration of spiritual things, having briefly noticed material and providential blessings.

## CHAPTER XVI.

### *"Love Gracious in Spiritual Things."*

We have been considering the principle of Love—that in its benefactions it is gracious—freely giving to us all things. This is certainly true as regards material blessings—the earth and all things that are therein. There may be, and I greatly fear there is some hesitancy in some minds to gratefully accept this principle as regards temporal and providential blessings. In some of these, as daily bread, second causes are so prominent, and means are so important, that we are loath to give up the "natural" idea that the means are conditions to be performed by us, in consideration of which God pays us daily bread according to contract or covenant. In other words, let man do his part, and God will do his. But every reflecting mind knows the position to be false. If labor constituted the condition, then labor having been performed, God would be bound, for conditions bind with mutual obligations the parties to the contract. We simply repeat, that if the means constitute conditions, then God will not do to trust, for he has gone back on this contract (?) thousands of times. We must look at this matter in a different light. This idea of conditions is the poison in the spiritual blood, and it will soon prove an effectual antidote to all real gratitude. I confess, that my gratitude, while entertaining this legal idea, was only formal, that to write of it is now chilling, and I never hear the expression used, that I do not shudder as when a man blasphemes. It is so degrading and demoralizing and unscriptural, that the soul lives at a starving rate who feeds on it. Means are God's appointments—commandments—and in keeping his commandments there is great reward. But let us regard them as such, appointed for our highest good and happiness, and after using them diligently, let us dependently ask God to GIVE us our daily bread. And so of all other temporal or providential blessings.

Let us reverently and gratefully follow this gracious principle of divine love, as it operates in SPIRITUAL things. The Word of God is a great blessing. Shall we call it a gift or a purchase? What conditions did we perform in order to its procurement? Let the legalist answer. God's answer

is, "All Scripture is GIVEN by inspiration and is profitable," etc. See this principle in other Scriptures, such as Rom. 15:4, 2 Pet. 2:21, etc. Clearly the Scriptures of divine truth constitute a free gift.

But how about his Son? Is he a free gift, or did he impose conditions, in consideration of which he paid us his Son? Perish the thought! "God so loved the world, that he GAVE his only begotten Son." "When we were yet without strength in due time Christ died for the ungodly." God commendeth his love toward us in that WHILE WE WERE YET SINNERS, Christ died for us. "When we were enemies we were reconciled to God by the death of his Son." THANKS be unto God for his unspeakable GIFT.

Did this principle prevail as regards the Holy Spirit? or does he impart him on certain conditions, as some teach? Christ said: "If I go away I will send the comforter." Do you see the idea of traffic in that? "While Peter yet spake these words, the Holy Spirit fell on all them that heard." Now, if you say the hearing is a condition, and not the means, then if any hear, and do not receive the Spirit, God is made a liar, and is shown to be capricious, for all know that conditions bind both parties to the contract. "Giving them the Holy Spirit, as he did to us," is the way God puts it. "Who hath also GIVEN unto us his Spirit." 1 Thess. 4:8. "Hereby we know he abides in us by the Holy Spirit which he hath GIVEN to us. I John 3:24. Nor can we make faith a condition, for Paul asked, "Received ye the Holy Spirit when ye believed?" If faith had been a condition, the question would have expressed a suspicion of the divine integrity. Paul in Gal. 3:2 comes directly to the point—"Received ye the Spirit by works of law (conditions), or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" This question comes with peculiar force to our times.

But as we are now particularly on the extraordinary gifts of the Spirit, let us offer satisfaction to every honest doubter by referring to the 12th chapter of 1st Corinthians. Read the first eleven verses. Paul "would not have them ignorant concerning spiritual gifts." "Now there are diversities of GIFTS but the same Spirit." "The manifestation of the Spirit is GIVEN to each for the profit of all." "For to one is GIVEN by the Spirit the word of



wisdom," etc. "But all these inworketh that one and the self-same Spirit, dividing to each one as he will." This is the end of this question, and of all questions. They end, of course, in divine sovereignty. The man that has not a sovereign God, has no God at all. The God who is not sovereign in all things, is not sovereign at all. Opposition, and even antipathy to divine sovereignty, is the fruitful mother of all the "broken cisterns that hold no water." It has invented all the multifarious genuflections by which we approach meritoriously to the divine favor. When the humble Christian lays down his arms of bitter rebellion against Divine sovereignty, and begins to worship a sovereign God, his worship will be accepted, and God will fill his poverty-stricken soul with the fulness of his presence. If the Spirit is sovereign, and bestows his blessings on whom he will, then we can "covet," or "earnestly desire," the best gifts. This is pleasing to him, and for aught I know, the desire may be a means of attaining to these gifts, but I know that the desire is not a condition, for I have desired, and earnestly desired, and I have not these best extraordinary gifts, nor any of them. So one of two things follows, either the desire is not a condition, or God will not do to trust. The gifts of God can't be purchased.

Let us advance slowly, and view the ground thoroughly, so our bosoms can swell with emotions of gratitude, as we consider the freeness of his blessings. If I succeed in turning the minds of only a few from that demoralizing idea of conditional blessings, I will be instrumental in giving them a breadth of happiness, a height of joy, and a depth of gratitude that legalists know nothing of. On this I have an experience—hence testify to that which I do know.

I repeat, the excellence of Love is seen not only in the number and value of its gifts, but also in the freeness with which they are bestowed. Does the divine love give us all things, and does it give them freely? If so, much that is called gospel in these times is the very opposite of gospel; for I have often read and heard that God conditionally gives us all things. We will examine the supposed conditions.

## CHAPTER XVII.

### *"Is Spiritual Life Freely Given?"*

We have seen that earth, air, water, the world, and all things that are therein, the seas, and all that in them is, our bodies with all their physical, mental and moral endowments, are freely given to us of God. So also his Word, his Son, his Spirit, and the gifts of that Spirit are all free gifts. Some of these may have been sought through appointed means, as daily bread, Holy Spirit, and his gifts, but the means can not constitute conditions, else God can not be sovereign and free in their bestowment. God's blessings are to be sought through prayer and other means, but we must dependently seek, and then we may not obtain. God may withhold and declare he will not hear. But make these conditions and God would be fickle, if he did sometimes give and sometimes not give. It would put man on the throne and God on the footstool, wholly subjected to the will of man, who by complying with conditions could make God do what the suppliant pleases.

But we have been testing the freeness of spiritual blessings, having noticed as many as are above enumerated. "When he ascended up on high he led captivity captive and GAVE GIFTS unto men." He gave in old times prophets, etc., for the perfecting of the saints. Did he give these freely? Who will name the conditions upon which they were bestowed? Did he give Spurgeon freely? What conditions did he require of London, and the world, and future ages? Can they estimate the value of this gift in corruptible things as silver and gold? I don't ask what the world ought to return because of; but what did it pay in order to! What did it pay for Paul, Apollos and Cephas? How would it appear in God to attempt to bargain and traffic with the world for such a sale? Or for the sale of any spiritual blessing?

But "life" is enumerated in Paul's inventory of God's gifts. Was natural life a free gift? Certainly, you say, in its origin, but not in its perpetuity. That is to say, natural life is a free gift, but is perpetuated by conditions. Now let the man name the conditions, and he can sell the recipe for more

gold than there is in California. He can put an effectual stop to this weeping business, and this coffin business, and this grave-yard business. If you say the conditions are in the line of medicine, call for the medicines, and their proportions, and ten thousand quacks will give you as many different answers. If in medicine, food, clothing and exercise, what are the proportions? Answer, for a million invalids are waiting with suffering patience. Did God make a law of life and never revealed it? Ah! life has no law but the sovereign will of God. Convince me that it is of law, and I will never call on him again for health. Let the skeptical reader turn back now, and read the 6th chapters of Matthew and Luke, and parallel Scriptures, and then let streams of gratitude go up to him, from whom cometh every good and perfect gift.

But how about spiritual life? Having lost the image of God, it must be begotten again. But on what principle? Law? God forbid. "The GIFT of God is eternal life, through Jesus Christ our Lord." "OF HIS OWN will begat he us with the word of truth." "Born not of blood nor of the will of the flesh nor of the will of man, but of God." "The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth, SO is EVERY ONE that is born of the Spirit." Yes, bloweth where it pleases, when it pleases, while it pleases, which way it pleases, on whom it pleases. Verily "he quickeneth whom he will." The time was when I would shake a forked tongue at this sentiment, but it was while I loved a god and hated the God. That story of the widow of Sarepta and the Syrian leper, while Israel had many such that were passed by, made the Pharisees fighting mad. Luke 4:25-30. Flesh will seek a ground of boasting, having always on hand a set of conditions that will flatter with a vain sense of meritoriousness. Opposition to divine sovereignty is perhaps the last enemy we have to destroy. But its destruction is like life from the dead, and leaves us gratefully susceptible to all God's blessings on the principle of freeness.

I read not long since of regeneration as a practical duty. Do we beget ourselves? Do we comply with the conditions of our own birth? I will not deny or undervalue the means, but I do deny that the means constitute conditions, either in the first or second birth. If the means constitute

conditions, then the result is mechanically certain—turn the crank and you have your music. The birth of Isaac explodes this double fallacy. Both means and the sovereign power of God were required. And so of every adult born of the Spirit. Paul plants, Apollos waters, but God gives the increase. Who, then, is Paul and who Apollos but ministers by whom they believed? But what was the measure of success? Were Paul and Apollos successful in proportion to their diligent use of means? No. but "as the Lord gave to each one." But is nothing proportionate to our labor? Yes, "every man shall receive his own reward according to his own labor." Rewards, and not results, are proportionate to our labor. This explodes the idea that labor constitutes the condition.

This being true, and verily true it is, then regeneration is a matter of grace—a free gift. If it now be asked why all do not receive this free gift, the prompt reply is that such questions do not come under our jurisdiction. They belong to a higher court. Yes, we reverently intimate that it is right for the giver of all, to "do as he will with his own."

Two practical thoughts, and then we rest:

1st. If regeneration or spiritual life is a free gift, and God blesses our use of means with such glorious results, then thanks are due to his holy name, and with this sense of dependence upon God, we may seek through prayer the divine cooperation.

2nd. If we are subjects of regenerating grace, then we have no ground of boasting save this—"My soul shall make her boast IN THE LORD." Let heaven and earth rejoice, in the excellence of that love that can operate graciously—freely, in so great a matter as regeneration and eternal life. Regeneration does not always follow the use of means, and in the case of dying infants it is always without means.

## CHAPTER XVIII.

There is another feature of love, the study of which has been interesting, and, I trust, profitable to the writer. There are two words in Greek for our word love, and the distinction between the two is of some importance. The exception to this statement is, that *thelo*, in its noun and verb forms occur some three hundred times, and only in Mark 12:38 is it translated love, and that should be desire, or wish.

*Phileo* as a verb occurs twenty-five times, and is translated "love" except in three cases, where it is said, Judas betrayed him with a *kiss*. Also five times compounded with the intensive *Kata*, it is rendered kiss, and means repeated kissing; referred to Judas, and once in Acts 20:27. There is no other word for kiss in New Testament Greek. The noun occurs thirty times, and is always translated "friend." This may help us to discover the distinction. *Agapee*, the word for love, or the word for true love, occurs in its three forms about three hundred times, and, unfortunately, twenty-two times it is rendered "charity," and once "feasts of charity." See Thayer on *Phileo* for his distinction. I will try it in another way.

As *phileo* is the word so often compounded, it will help us to distinguish those cases also from the true idea of love. As the noun is always translated "friend," the corresponding verb would be "befriend," and applicable in all cases to persons, while customs, pleasures, money, etc., might require a different word. It would strain any one English word to supply all the demands. Attachment, companionship, friendship, fondness, all clamor in my mind for this service. Any, or all, might be used, but love should not be brought so low.

The first occurrence of *phileo* is Matt. 6:5 : "They love to pray standing in public places, so as to be seen of men." They did not love to pray, but were attached to that custom that made them conspicuous in prayer. So of uppermost rooms at feasts in Matt. 23:6, and greeting in the market in Luke 20:46. They were attached to the customs of making them conspicuous at feasts and in public places. When John says (I John 2:15),

"Love not the world," and if you do "the love of the Father is not in you," he uses the true word for love. We ought to befriend and companionate and feel our attachment for those of the world, such as Jesus felt when he ate with publicans and sinners, or else as Paul says, we must needs get out of the world.

If the Authorized Version had followed its custom, it would have translated 2 Pet. 1:7 as follows: "Add to godliness brotherly love, and to brotherly love, love." To avoid that, they changed love to kindness, which was correct, as that would show the distinction, and this they ought always to have done. The first lesson for a convert is personal attachment, fondness, companionship for the brethren. This would lead him to seek their company. The next duty is to grow to that love described in I Cor. 13th chapter. Companionships and attachments are easily broken, unless cemented by love.

The weaker word is used in John 5:20: "The Father loveth his Son," but the connection shows that companionship was the true idea. In Matt. 10:37 we learn that we must not be so attached to father, mother, daughter or son, that we could not, if required, break from their companionship to follow or be associated with Christ. That can be done, and yet love them none the less, yea, even more. Hence in I Cor. 16:22-- "If any one will not companionate with the Lord Jesus Christ, let him be accursed." Such would prefer to be recognized as "of the world," because they love the world, and John 15:19 says the world loves its own. Cursed ought he to be who rather be identified with sinners than the Saviour of Sinners. These two words Christ and Peter threw back and forth at each other most skillfully in John 21:15-17. Christ first put the true word for love in comparison—"Lovest thou me more than these?" Peter once thought so. But he has learned better, so his poor reply was, "Thou knewest that I am fond (Rotherham) of thee." Then Christ dropped the comparison," and asked him if he loved him in the true sense at all. Peter was ashamed to say yes, so he repeated his first answer. The third time Christ took his own word, and asked if he loved him even in that lower sense. Peter left all to follow him, and said, though all forsake him, he would not, but die with him; but he didn't. So Christ's third question was

pertinent. Peter was grieved because in the third question Christ asked him if he was even attached to him, or was fond of him. This intensified Peter's answer, so that he replied with two words for know—"Lord, thou understandest all things, thou dost absolutely know that I love thee a little—enough to leave all, but not enough to die for thee. Thus Christ brought Peter to know his true character, for he had greatly overestimated himself.

Now notice the distinction between friend and brother. Luke 14:10: "Call not thy friends nor thy brethren." 21:16: "Ye shall be betrayed by parents, brethren, kinsfolk and friends, and some of you they shall cause to be put to death." All of these natural ties fall short of *agapee*—love, brought to light in the gospel. But when we can't love, we may befriend, and we may love a dead or absent one, whom we could not befriend.

Now I wish to make a closing application.

I believe John had an *ecclesiastical* preview through the seven churches of Asia; and a secular preview through the seven seals. I know this is called fanciful, etc., but this is the treatment truth generally receives. I can not here give my reasons, but with the statement, I haste to the use of this typical and prophetic interpretation to the church at Philadelphia. The ages of fidelity to truth and principle, even unto death from persecution, gave way to a Philadelphian age, in which, not brotherly love, but personal attachment and affiliation are urged against the love of the truth. Instead of "let us be faithful," the cry is, "let us be brethren," and affiliate as brethren, though love of truth (as in Antipas, which is the characteristic name of all martyrs) and the lode of principle and doctrines be sacrificed thereby. This Philadelphian age has been on us since the Reformation, and has glided naturally into the Laodicean, or prosperous and lukewarm age, in which Philadelphia continues as a substitute for "love of the brethren," and "love of the truth." Let "unfeigned brotherly attachment continue," but let it not lead to affiliation against the truth. "Love the Greatest" is first, for Christ and his commandments, even at the sacrifice of Philadelphia. But now abound philadelphia, philarguria, philantos, phileedonos, philoprotuo, philosophia, etc., but the greatest of

these, and greater than all these, is Love; that love that "guards Christ's commandments," and "rejoices with the truth." Let us covet the greatest.

THE END.