

THE
GOSPEL OF THE KINGDOM

By the Late Wiley Jones
Norfolk, Virginia



ADVOCATED IN A SERIES OF
TEN DISCOURSES
DIVIDED INTO FOUR VOLUMES

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VOLUME NO. 1

P R E F A C E

These discourses are not verbatim reports, but were written out principally from **short notes** used in speaking. The subjects, as will be seen, are of the utmost importance, embracing the leading points of "The faith of the gospel."

This volume is now sent on its travels with the humble and fervent prayer that, under the blessing of the Lord, it may assist many in obtaining a knowledge of that Gospel which "is the power of God unto salvation to every one that believeth."

Norfolk, March, 1879.

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FIRST DISCOURSE.

Volume No. 1.

HOW TO STUDY THE BIBLE.

"Search the Scriptures."—John v, 39. "They received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed."—Ac. xvii, 11, 12.

1. We should study the Bible with delight. The holy writers, although endowed with inspiration themselves, used to take delight in studying the written word. Thus Paul, "I delight in the law of God."—Rom. vii, 22. And the Psalmist, "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! O how I love thy law! it is my meditation all the day."—Psa. cxix, 97, 103. "Blessed is the man whose delight is in the law of the Lord."—Psa. i, 2. And even the Great Redeemer himself read the Holy Scriptures; it was "His custom."—Lu. iv, 16. Why then should not we delight in the study of that sacred volume? It is commended to us as an "able" word,—"able to make) thee wise unto salvation through faith which is in Christ Jesus . . . able to build thee up, and to give thee an inheritance among all them which are sanctified." 2 Tim. iii, 16: Ac. xx, 32. All through life it is a lamp to our feet and a guide to our steps—"Thou shalt guide me by thy counsel, and afterwards receive me to glory."—Psa. lxxiii, 24. In earliest youth it comes to us with the timely exhortation, "Remember now thy Creator, in the days of thy youth."—Eccles. xii, 1. In the feverish battle of life it gives many a cooling sip of "precious promises," and, like a ministering angel, at the dying hour it softly whispers, "underneath are the everlasting arms . . . Yea, though I walk through the valley of the shadow of death I will fear no evil, for thy rod and thy staff they comfort me."

That the Bible is one of the greatest blessings bestowed on mankind is generally acknowledged by all who have taken the pains to acquaint themselves with the value and worth of it. I once heard a pious and learned young Christian say, "The more I study the Bible, the more I want to study it." A celebrated scholar and linguist has said, "I have regularly and attentively read the Holy Scriptures, and am of the opinion that this volume contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains both of poerty and eloquence than could be collected from all other books." In what light soever we read the Bible, whether with reference to revelation, to history, or to morality, it is a most valuable and inexhaustible mine of knowledge and virtue. But we can only briefly enumerate its countless benefits; and therefore, with these few seed-thoughts on its preciousness, I pass to a second branch of the subject.

2. We should study the Bible with child-like submission to its dictates. The Bible is the sovereign test in all matters, whether of faith or practice. "To the law and to the testimony; if they speak not according to my word, it is because there is no light in them." —Isaiah viii, 20. Prove all things,

hold fast that which is good.”—1 Thes. v, 21. An authoritative message has been sent from the throne of God, and therefore the formation of our religious creed is no longer left to the dreams of imagination, or the speculations of philosophy; but it is to be deduced fairly and honestly from the written record alone. The apostles wrought real and true miracles in confirmation of what they said; and yet the Bereans examined even their teachings by the test of scripture,—they “searched the scriptures daily, whether those things were so. Therefore many of them believed.” And they were commended as “noble,” for their conduct. How much more necessary then is it for us to examine what we hear (no matter who may say it), and to have a “Thus saith the Lord” or a “Thus it is written” for every article of our faith and practice!*

But many believers of error pride themselves on the witness of their own heart, or the teaching of the spirit within them, as they call it. They ought to remember however that the Spirit of God in the heart would not in one jot or tittle contradict the Spirit of God in the Bible, for the Spirit of God nowhere contradicts the word of God. When Paul said, “The Spirit beareth witness with our spirit, that we are the children of God” he was speaking of himself and those early disciples who, like him, had believed the gospel of the kingdom, and also had been immersed “for the remission of sins.” But I once heard a man who had neither believed that gospel nor received that immersion apply this language to himself, as proof of his being a Christian; but this was a glaring misapplication and perversion of that scripture. The feelings of the heart are never to be trusted where they conflict with the written word, for “The heart is deceitful above all things, and desperately wicked.”—Jer. xvii, 9. “Out of the heart proceed evil thoughts.”—Mat. xv, 19. Hence the Scripture has also said, “He that trusteth in his own heart is a fool.”—Prov. xxviii, 6. Saul and others “verily thought” that they were doing God service when they were “making havoc of the church” by cruel persecutions, but did their sincerity turn their crime into a virtue? Jno. xvi, 2: Ac. xxvi, 9-11. Sincerity will not render harmless the believing of error any more than it will the drinking of poison. The modern theory of sincerity, is not found in the Bible. Its advocates tell us that even idolaters will be saved, if they are sincere, and live up to the light they have. But the Bible declares that “idolaters shall have their part in the lake of fire and brimstone, which is the second death.”—Rev. xxi, 8. It speaks of the philosophical Greek idolaters of Ephesus (Ac. xix, 35,) as “without Christ, having no hope, and without God in the world . . . Being alienated from the life of God through

* “Holy Scripture containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.”—Episcopal Creed, Art.

I have occasionally quoted uninspired writers not as authority or proof, but for the sake of some truth which they have expressed in a forcible manner. Paul himself (who tells us to do what we have seen and heard in him, Phil. iv, 9) sometimes with good effect, quoted even heathen poets when they chanced to say some valuable truth; but not as authority or proof, nor as endorsing any of their untrue sayings. Ac. xvii, 28; Titus i, 12.

the ignorance that was in them.”—Ephes. ii, 12: iv, 18. And Paul did not preach to them that modern gospel of sincerity (which is a delusion and a snare), but faithfully declared to them “the gospel of the kingdom,” as the Master had commanded.—Mat. xxiv, 14: Ac. xx, 25. If every man’s own sincerity of heart were to be made the standard and evidence of what is right would not all the various and conflicting sects of Protestantism, Catholicism and Paganism have an equal claim to be right? for I suppose they all claim to be sincere, and to have some sort of an approving witness in their own hearts. They need to be warned however that “there is a way which seemeth right unto a man, but the end thereof are the ways of death.”—Prov. xiv, 12.

We see then the absolute necessity of submitting entirely and without reserve to the dictates of the word of God which he has “magnified above all His name.”—Psa. cxxxviii, 2. His word enlightens,—“The entrance of thy word giveth light” (Psa. cxix, 130): corrects,—“Through thy precepts I get understanding; therefore I hate ever false way” (Psa. cxix, 104): converts,—“The law of the Lord is perfect, converting the soul,” (Psa. xix, 7): and shields from sin,—“Thy word have I hid in my heart, that I might not sin against thee.”—Psa. cxix, 11.

3. Heeding the “sure word of prophecy.” In order that our faith may be “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone” we should study the whole Bible, and not merely that part which was written by the apostles. The same God speaks to us through both, and the same “Spirit of Christ” which inspired the apostles inspired the prophets also. — 1 Pet. i, 11: Ephes. ii, 20. These two classes of testimony—prophetic and apostolic— may be called the two sources from which “as new born babes” we derive “the sincere milk of the word” in our earliest preceptions of saving truth—1 Pet. ii, 2. They may be compared to the two wings on which in growing strength we mount up as eagles.—Isa. xl, 30. We may liken them to the two edges of that “sword of the spirit which is the word of God,” and which “a good soldier of Jesus Christ,” wields to the conviction and conversion of others.—Eph. vi, 17: 2 Tim. ii, 3.

When the Saviour said “Search the Scriptures,” that portion of the Bible called the New Testament had not been written. Hence neglecting the study of the prophets would be neglecting this command of the Saviour. The apostles likewise require us to “be mindful, (i. e. ‘regardful, attentive, observant,’—Webster) of the words which were spoken before by the holy prophets,” and they declare that in taking heed to the word of prophecy we “do well.” It is a “light” which we dare not hide under a bushel. 2 Pet. i, 19: iii, 2. Take warning by Israel of old, and the things that “happened unto them for examples; and are written for our admonition.” 1 Cor. x, 11. Why was that nation made “a curse, an astonishment, a hissing and a reproach among all the nations?” “Because they harkened not to my words, saith the Lord, which I sent unto them by my servants the prophets.”

Jer. xxix, 17-19. Behold what a value the Saviour has attached to the prophets, and to the convincing power of their testimony—"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke xvi, 31. And again, "All things must be fulfilled which are written in the law of Moses, in the prophets and in the Psalms concerning me."—Lu. xxiv, 44. Their great themes ought to command the devout attention of every one who truly loves the Saviour, for they speak of "the sufferings of Christ and the Glory that should follow," or, more accurately translated, "the sufferings destined for Christ, and the glories after these."—1 Pet. i, 11. The glories include His resurrection, His ascension, His intercession above, His future return "with power and great glory" to take His seat on "the throne of His glory" (Mat. xxiv, 30: xxv, 31,) to "reign in Mount Zion and in Jerusalem, before His ancients gloriously" (Isa. xxiii, 24), and finally to fill the whole earth with His glory.—Num. xiv, 21.*

And why object to the study of unfulfilled prophecy? By believing and heeding what was as yet an unfulfilled prophecy, Noah "prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."—Heb. xi, 7. And is it not perfectly fair to infer that if, under any pretext whatever, he had neglected or ignored that prophecy he would have perished along with the rest? as did also the sons-in-law of Lot for neglecting unfulfilled prophecy.—Gen. xix, 14. No doubt they regarded Lot as "an alarmist." Perhaps real estate was higher in Sodom the day before than it had been for years, inducing the so-called "smart, shrewd, business men" of the place to rush into the market greedily buying for a still further rise. Planting too was going on, and perhaps the suburban farmers were expecting large crops and great gains, for it was a fertile valley.—Lu. xvii, 28.

I tremble for those who confine their studies entirely to the fulfilled prophecies. What! does the word of God need to be confirmed by historical events before you deem it worthy of study or belief? A true worshiper should, like Paul, believe not only the fulfilled things but "all things which are written in the law and in the prophets."—Ac. xxiv, 14. What are all those precious promises of the gospel which hold out to us the hope of the second coming of Christ, the resurrection morn, and all the joys of an endless life but unfulfilled prophecies? To cast aside all such prophecies, therefore, would blow out the light of the believer's animating hope, and leave us in the deadly darkness of utter despair. We are commanded to hear Christ "in all things whatsoever."—(Ac. iii, 22), and one of His longest recorded discourses is a series of prophecies, which, to be clearly understood,

* "Prophecy serves as the basis of our hope in the things yet to come, in the final triumph of truth and righteousness on earth, the universal establishment of the kingdom of our Lord, and the rewards of eternal life to be bestowed at His 2nd appearing."—Edwards' Encyclopedia. "Prophecy is interwoven with every part of the Bible from Genesis to the Revelation."—The Mine Explored, by the American Sunday School Union. "The subject of prophecy makes so large a proportion of Scripture, that no one can slight it without disobeying the plain direction of Searching the Scriptures"—Comprehensive Commentary.

must be compared with other prophecies.—Mat. xxiv and xxv. The last book of the Bible is a christian prophecy, and was sent to the early churches with a blessing twice pronounced on those who read, hear, and keep “those things which are written therein.”—Rev. 1, 3: xxii, 7. And was this blessing pronounced on the study of it because it had become a fulfilled prophecy? No, but because it was unfulfilled. The reason is given in these words, “For the time is at hand.”—Rev. i, 3. This promise of a blessing ought to be sufficient inducement to the study of that prophecy, and the study of that necessitates and opens the door to the study of Daniel, Zechariah, &c., all of them serving, when compared, to more clearly explain one another.

What if some have erred and advanced wild theories on the unfulfilled prophecies, should this prevent us from searching for their true meaning? There have been quacks in the medical profession, but does that prevent people from taking medicine when they are sick? On what point of Christian doctrine have errors and wild theories not been promulgated? On the very origin and creation of man we have heard in our day of a sect of mad philosophers advocating the sheerest nonsense. On the remission of sins, on baptism, the Lord's Supper, the resurrection, and on many other subjects there have been wild theories of error started in the world by those who wrest the Scriptures to their own destruction.—2 Peter iii, 16. But shall these perverters make us relinquish the real teaching of the Bible on those subjects? No, not for a moment.

4. Comparing Scripture with Scripture. All the plain texts, from Genesis to Revelation, relating to any particular subject, must be taken together impartially compared, and the expressions of one of them restricted by those of another, and explained in mutual consistency. Then, the doctrine fairly deduced from them all in conjunction is the doctrine of the Bible on that particular subject. We are not to expect in every place the whole circle of Christian truth to be fully stated: and therefore no conclusion should be drawn from the absence of a doctrine from one passage so long as we can find that doctrine clearly stated in another.

This is a rule of common sense, and is so just and so essential to a right understanding of the Bible, or indeed of any other book, that I wonder it is not observed by all. And yet in a vast number of instances it is neglected, sometimes through mere indolence, and sometimes through a desire to deceive others. The neglect of it, however, is a fruitful source of crude notions, false doctrines, and destructive heresies, of nearly every shade and degree. For example, the Roman Catholics quote, “This is my body,” and detaching this from similar texts that would explain it, they tell us that the bread and wine are so changed as to contain “the body, soul and divinity” of Christ. And this monstrous falsehood leads them to another sin—that of idolatry—for they pay divine honors to a piece of dough that has been baked over a fire. Does this idolatry differ in degree or guilt

from the ancient worship of a piece of wood cut from a tree?—Isa. xlv, 13-20. And yet millions of Protestants have been bitterly and cruelly persecuted by Romanists for not joining in such blasphemous perversion of this text. If you should protest to the Romanist, “I see that it is a wafer, it tastes like a wafer, it smells like a wafer, to the touch it crumbles like a wafer of flour and water, to the hearing it sounds like a wafer, if I let it fall, and if I leave it long enough it corrupts and moulders like a wafer,” his answer is, “Your five senses deceive you.”

But all of the five divinely-given senses testify that it is not changed, but is still a wafer; while only one of those senses, (the eyesight), testifies that the words, “This is my body,” are in the Book at all. Would it be any more absurd to say that one of my senses deceive me with reference to those words, than to say that all of them deceive me with reference to the wafer? But what need of arguing when we can learn, by merely comparing other portions of Scripture, that it is only a symbol, and that even in the act of eating, it still remains bread—“as often as ye eat this bread.” Three times in as many consecutive verses, the substance eaten is declared to be bread.—1 Cor. xi, 26, 27, 28. And as to the cup, we are forbidden to partake of blood, but commanded to partake of the wine. Therefore the wine is not blood but only an emblem of it.—Gen. ix, 4: Lev. xvii, 14: Ac. xv, 29, Mat. xxvi, 27. When the Saviour says, “I am the door,” or “I am the vine” we are not to pervert his words and say that he is changed into a literal piece of carpenter’s work, or a literal vine. And so the words, “This is my body,” means only that the broken bread represents his body. Compare further, many similar expressions, as “Behold the Lamb of God.”—Jno. i, 36. “That rock was Christ.”—1 Cor. x, 4. “The seven ears of corn are seven years.”—Gen. xli, 26. “The seven candlesticks are seven churches.”—Rev. i, 20. “The seven heads are seven mountains.”—Rev. xvii, 9. “Their throat is an open sepulchre.”—Rom. iii, 13. “Thou art that head of gold,” and so on.—Dan. ii, 38. If I take you into a school room, and pointing to a map on the wall, say “This is America,” “That is Europe,” “That is Asia,” you never suppose the canvas and paint are transubstantiated into America, Europe, or Asia*

But many Protestants also violate this rule in matters of the utmost importance. For instance; the three following truths which, as great first principles, every person in the world ought to be acquainted with, are clearly taught in the Bible.

1. that “THE GOSPEL OF THE KINGDOM” is what the Lord Jesus preached in Palestine during all His personal ministry. The proof of this is too clear to be denied. “Jesus went about all the cities and villages teaching in their synagogues, and preaching the gospel of the kingdom.”—Mat. ix, 35, iv, 23. “He went throughout every city and village, preaching and showing the

* Notice the case of Balaam as another illustration of comparing Scripture to gain all the evidence on any point. We find his general history in Numbers xxli, &c; his motive in 2 Pet. ii, 15; how deeply seated was his covetousness, in Jude 11; that it was at his instigation Balak threw that temptation in the way of the Israelites, in Rev. ii, 14.

glad tidings of the kingdom of God.”—Lu. viii, 1. And in the sacred interval between His resurrection and ascension He conversed with His disciples, “being seen of them forty days, and speaking of the things pertaining to the kingdom of God;” the earliest and the latest theme of His teaching on earth.—Ac. i, 3.

2. “THIS GOSPEL OF THE KINGDOM” is what the apostles went forth and preached in all the world after He ascended. They did this by express direction of the Master who towards the close of His own personal ministry said to them, by way of prediction and command, “This gospel of the kingdom shall be preached in all the world.”—Mat. xxiv, 14. Any tolerably bright youth in a Sunday school ought to be able to tell you that the Saviour’s own personal ministry was confined to the land of Palestine. By whom, then, was it preached in all the world? Certainly not by the hostile Scribes and Pharisees, nor the sneering Gentile philosophers. It must therefore have been preached by the Apostles, for it was they whom the Master appointed to that work, saying, “Go ye into all the world and preach the gospel to every creature.”—Mar. xvi, 15. “Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”—Ac. i, 8. And though dead we may say that they are still preaching it in their writings (but not in the self-styled “successors”), wherever the Bible is read, or translated into a new dialect by the noble Bible Societies. The words of the Master—“This gospel of the kingdom shall be preached in all the world”—are plain enough proof that it was preached in Corinth, Rome, Galatia, Ephesus, Philippi, Colosse, Thessalonica, and in every other place to which Paul or any other apostle went.

3. After one of the apostles had been a long time engaged in preaching “The gospel of the kingdom” he wrote to some who had heard it, saying, “Though we, or an angel from heaven preach any OTHER gospel unto you than that which WE have preached unto you, let him be accursed. As we said before, so say I now again, If ANY man preach any OTHER gospel unto you than that ye have received, let him be accursed.”—Gal. i, 8, 9.

These three great truths may be expressed in the following short and easily remembered sentence,—The Lord Jesus and His apostles preached THE GOSPEL OF THE KINGDOM; and a double curse has been pronounced against man or angel who shall dare to preach any other gospel.

And now, in the face of all these facts, is it not surprising to find some persons taking an isolated text (1 Cor. xv, 3, 4,) and, contrary to sound criticism and right interpretation, endeavoring to prove from it that Paul at Corinth did not preach the kingdom, but preached only the death, burial and resurrection of the Saviour? In that text the words *en protois*, translated “first of all,” are defined by Liddell & Scott’s Lexicon (1849) to be “like the Latin in primis, among the first.” The phrase might be accurately rendered “among primaries.” Campbell’s edition (A. D. 1832) says, “among the first things.” Whitby’s paraphrase says, “among the principle doctrines of faith.” Thus we

see that the death, burial and resurrection although essential things were not the **only** things preached at Corinth but were comprised "among" certain other things elsewhere called "the things concerning the kingdom of God."—Ac. xix, 8.

Those preachers who declaim against us must admit that it would be a wretched sophism, extremely stupid and unfair, to take Ac. xx, 25, and argue from it that the death, burial and resurrection of Christ were not preached or believed in at Ephesus, merely because those events are not mentioned in that text. Now on the same principle it would be an equally stupid and unfair sophism to take 1 Cor. xv, 3, 4, and argue from it that the doctrine of the kingdom was not preached or believed in at Corinth, merely because the kingdom was not mentioned in that text. Our opponents try to justify their silence concerning the kingdom by saying that in sundry places conversions are described where there is not express mention of preaching the kingdom. But we rebut this piece of sophistry by proving that in sundry places we have the history of conversions where there is express mention of preaching the kingdom.—See Ac. viii, 12: xix, 8, 20: xx 25: xxviii, 23, 31. And now let me emphasize this question—whether it is wiser or safer to include "the things of the kingdom" in our preaching and faith; and thus have a whole and true gospel; or to leave out those things of the kingdom as though they were never mentioned in Scripture, and thus have a fragmentary and perverted gospel? To all men, women and children, of common sense, this question is submitted.

To suppose from such texts as 1 Cor. xv, 3, 4, that Paul at Corinth did not preach the gospel of the kingdom, nor require the Corinthians to believe it, is to misunderstand those texts, and to absurdly set Paul against Paul, for it would be accusing him of preaching a very different faith and hope in Corinth from what he preached in Ephesus and Rome; and indeed from what all the apostles were required to preach everywhere, for the command was general, "This gospel of the kingdom shall be preached in all the world."—Mat. xxiv, 14. Since therefore the gospel of the kingdom covers the whole field of apostolic preaching, it is plain that whatever short phrase is used to designate what was preached at Corinth and other places, "This gospel of the kingdom" is always implied if not expressed in that phrase. In 1 Cor. xv, 3, 4, it is implied in the official title "Christ," which means "Anointed."—Jno. i, 41. He is anointed for the three offices of Prophet, to teach; Priest, to intercede; and King, to reign. The "great salvation" is comprised in the performance of these three offices. We are by nature ignorant, guilty and enslaved. To remove ignorance is the office of a prophet; to remove guilt, the office of a priest; and to liberate, lead to victory and protect in a safe home and country is the office of a king. The Redeemer's prophetic office was foretold in Isa. lxi, 1-3;—"The Lord hath anointed me to preach good tidings unto the meek," etc. His priestly office in Dan. ix, 26;—"After three-score and two weeks shall Messiah (i. e. the Anointed) be cut off

but not for himself;" which means that He "died for our sins." His Kingly office in Psa. ii,;—"The rulers take counsel together against the Lord and against His Anointed (rendered Christ in Ac. iv, 26) . . . Yet have I set my King upon my holy hill of Zion. . . . I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Here the territory and the royal city of the king are specified with the utmost clearness.

And now if it be enquired, "How did Christ perform the office of Prophet?" I answer, by teaching men the will of God, personally when He was on earth and afterwards in giving them the Holy Scriptures. How does He perform the office of Priest? By having once offered himself a Sacrifice on the cross, and by still making intercession as the one Mediator between God and man. How will He perform the office of king? By descending from heaven, liberating the righteous from the bondage of sin and sorrow, giving them the victory over death and blessing them with endless life and happiness in the everlasting kingdom which He will then establish on the earth.

And so we see that the title "Christ" is a very comprehensive one. That it includes the doctrine of the kingdom and can be seen by comparing the 11th and 12 verses of Ac. viii, for while one verse tells us that Philip preached "Christ" the other explains it by saying that he preached "the things concerning the kingdom of God and the name of Jesus Christ." I have now proved that the apostles preached and the early christians believed the gospel of the kingdom. And no man in his senses ought to dispute the self-evident assertion that we are required to believe the same gospel; for there is but one true gospel, one faith and one hope, for all times, places and people, from the apostolic age until now.—Ephes. iv, 4.—6 Jude. 3.

By instructive illustrations I have shown the importance of comparing Scripture with Scripture. Our Lord has left us an example of this: "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."—Lu. xxiv. 27. And the first chapter of Hebrews contains many quotations, culled from a wide field of Scripture, on the subject of the superiority of Christ to angels. For readily finding the testimonies on any subject, a Concordance and a Bible with a good selection of marginal reference will be of great service. Although the references were not arranged by inspiration, but are a human work and therefore imperfect in some instances, yet a discriminating reader will still find them serviceable; and indeed it is wonderful what a vast amount of accurate and valuable information can be obtained by their assistance. For example, in studying the first verse of the new Testament, the marginal references are of thrilling interest. From Abraham to David were fourteen, and from David to Christ were 28 generations; we are naturally led to enquire therefore, Why is the Saviour called the son of David, the son of Abraham, all the preceding and intervening patriarchs being

left out of that verse? In following out the marginal references we discover that it is because two great covenants have been made, the one with Abraham, and the other with David, which covenants are to be fulfilled in Christ the divine "Seed" or Son of whom they speak. Thus on the phrase, "the Son of David," the reference takes us to Ac. ii, 30, where Peter tells us, in his great Pentecostal sermon that God hath sworn with an oath to David "that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne." Thus, as the son of David, he will inherit David's throne. From Acts ii, 30, the reference takes us to 2 Sam. vii, 12, 13, where we find the covenant with David, containing the oath to which Peter refers. Then to Psa. cxxxii, 11, where the same oath is referred to in almost the exact words of Peter, "The Lord hath sworn in truth unto David, he will not turn from it, of the fruit of thy body will I set upon thy throne." Then to Luke i, 32, 33, where also the angel Gabriel declares that Christ shall obtain the throne of his father David, and that "of his kingdom there shall be no end." And now see how the light accumulates and grows brighter and still brighter, as we progress in our researches! for here the reference is to Dan. ii, 44; vii, 14, 27, where we learn that when Christ obtains the throne of David, his kingdom will not be confined to the narrow strip of land over which David reigned, but will fill the whole earth, also that it will be an everlasting kingdom, and will be under the whole heaven, and therefore on earth, of course.

Then we are taken to Obadiah 21, and there told that the kingdom shall be the Lord's, that is, it will be the kingdom of God, spoken of in the gospel. Thence we are referred to Rev. xi, 15, which informs us that the kingdom will be manifested at the resurrection season, under the seventh trumpet, which is "the last trumpet." Then to Rev. xix, 6 etc., where we learn that the Lord Jesus will not obtain the kingdoms of this world without opposition, for the vile kings of the earth and their armies will make war with the Lamb, but the Lamb shall overcome them, and bind Satan, and reign triumphantly with his risen saints in the blissful millennial state.—Rev. xviii, 14; xx.

And now, returning to our verse we take up the other phrase, "the Son of Abraham." The reference here points to Gal. iii, 16, which informs us that to Christ as the "Seed" or Son of Abraham, certain great promises have been made. And the reference there points to Gen. xii, 7, where the promise reads thus, "Unto thy seed will I give this land," meaning the land of Canaan on this earth. And the reference here points to Gen. xiii, 15; xvii, 8, where we discover that all the land of Canaan has been promised for an everlasting possession, to Abraham and his seed, that is, to Abraham and to Christ, as Paul explains it. Thus the argument is perfectly clear that as the Son of Abraham, the Lord Jesus will inherit the land of Canaan on this earth, for an everlasting or eternal possession; and as the son of David, he will inherit a glorious throne upon that land.

Now returning to Gal. iii, I find in verse 17 a reference to Rom. iv. 13, which gives us to understand that the full extent of the promise was equal to the promise of "the world," for, as we have shown, when the Son of David (and Son of God) comes in glory and takes possession of the throne of David his kingdom will fill the whole earth. Then in verse 29 of Gal. iii, I find that all saints, by virtue of their relationship to Christ, are also Abraham's seed, and heirs according to the promise made to him and his seed. And the reference on this verse takes us to Rom. viii, 17, which says that they are joint heirs with Christ.

Behold, then, how these two classes of testimony—the one concerning the Son of David, the other concerning the Son of Abraham—are like two crystal streams that, rising in the first verse of the New Testament, flow throughout the Scriptures, gathering volume from their tributary texts as they go, until they both end and blend

In that bright Paradise restor'd
The blissful kingdom of the Lord.

Even in that kingdom which the Lord Jesus will establish on earth at His coming, and in which, through the atoning merits of the precious blood of Christ you may obtain endless life and happiness if you will believe and obey the gospel of the kingdom and live right.

SECOND DISCOURSE

"WHAT MUST I DO TO BE SAVED?"

"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts xvi, 29, 30, 31.

This thrilling piece of apostolic history contains the most important question that can be framed by human lips. It is not what must I do to obtain health, or wealth, or fame, or some high position of human power and grandeur; but infinitely more than all these, "What must I do to be saved?" And in proportion to the importance of the question is the plainness of the answer, "Believe on the Lord Jesus Christ." Belief and faith are the same; and what this answer requires is, of course, not a faith without works, which is dead; but it requires a living faith—a faith which "works by love and purifies the heart." Gal. 5-6, Acts 15-9.

I have called this a very plain answer, because, with the Bible before us, it is easy to discover what is meant by believing on the Lord Jesus Christ. The subject is placed before us in the clearest light. For example, we know that a message sent makes him by whom it is sent a messenger, and that to truly believe on the messenger is to believe the message which he brings. Now, among his other attributes, we find those of a messenger expressly attributed to Christ, and that he has been sent as the bearer of a message from God to man. Thus he is called the "Messenger of the covenant."—Mal. iii, 1. "The Apostle and High Priest of our profession."—Heb. iii, 1. The word "apostle" here applies to the Lord Jesus, conveys the same idea, for it means "a mess-

enger, ambassador." And in the parable of the vineyard the Saviour speaks of himself in the same way—"last of all he sent unto them his Son." Again he says, "I am sent to preach the kingdom of God."—Luke 4-43. At the house of Cornelius, Peter also called attention to "the word which God sent unto the children of Israel, preaching peace by Jesus Christ."—Acts x, 36. The Father says, "This is my beloved Son, hear him."—Lu. ix, 35. And Moses said, "Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed."—Acts iii, 22, 23.

To make the subject still clearer, we find the Lord Jesus placed before us also in the attitude of a witness bearing testimony. Thus he is called "The Faithful and True Witness."—Rev. iii, 14. And he declares of himself, "For this cause came I unto the world, that I should bear witness unto the truth."—John xviii, 37. Now the message or doctrine which he preached is "His testimony," and the Scripture assure us that "He that hath received his testimony hath set to his seal that God is true;" but on the other hand, "He that believeth not the Son shall not see life, but the wrath of God abideth on him."—John iii, 33, 36.

We have now shown, by varied illustration and overwhelming proof, that to "believe on the Lord Jesus Christ," in a true and Scriptural sense, is to believe and obey that message or testimony which he has proclaimed to men.

What then is that message or testimony which is so essential to salvation? Our eternal destiny depends on a truthful answer to this question; and the Lord be praised that we are not left in the dark on a subject of such vast importance. Peter has with great precision pointed out the path by which we can find what that message was. He says that "the word which God sent unto the children of Israel, preaching peace by Jesus Christ . . . was published throughout all Judea, and began from Galilee, after the baptism which John preached." Acts x, 36, 37. With such "great plainness of speech" as this, how is it possible for us to miss that word or message for which we are searching? We are told, 1st, who sent it — "the word which God sent"; 2nd, To whom it was sent—"unto the children of Israel"; 3rd, By whom it was sent—"by Jesus Christ"; 4th, In what region it was published—"throughout all Judea"; 5th, From what point it began—"from Galilee"; 6th, At what time it began—"after the baptism which John preached." Such plain directions take us directly to Mark i, 14, which says, "Now after that John was put in prison, Jesus came into Galilee, preaching THE GOSPEL OF THE KINGDOM OF GOD." How accurately this answers to the language of Peter! John "was a bright and shining light," but his ministry had now come to a close. His voice had been hushed on the banks of the Jordan. Eager crowds no longer thronged its verdant slopes—all was silence and solitude there; for John had been torn away from his holy work and shut up in a dark and gloomy prison. And there he was put to death

as the reward of a cruel young woman for dancing. Contrast her conduct with that of the pious Esther who fasted and prayed to save life. Who then can love dancing, after seeing that it caused the murder of one of whom the Saviour said, "Among them that are born of women there hath not risen a greater." But although the Lord allows his workmen to be buried, he carries on his work; for after John's voice was hushed, the blessed Saviour "began from Galilee" proclaiming "The Gospel of the kingdom of God." Another portion of Scripture informs us that he "went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom."—Matthew iv, 23. Nor did he confine his ministry to that section, but published the same great message "throughout all Judea," as we learn from Luke vii, 1.—"It came to pass afterward that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God." When the people of Capernaum urged him to stay longer with them he refused, saying "I must preach the kingdom of God to other cities also; for therefore am I sent." Luke iv, 43. And even in that solemn interval between his resurrection and ascension his theme was still "the things pertaining to the kingdom of God."—Acts i, 3.

Thus I have plainly and abundantly proved that "THE GOSPEL OF THE KINGDOM" is the great message or testimony which Christ has brought to men. It follows, therefore, that "The gospel of the kingdom" and things of His death and of His name is what we must believe before we can be truly said to "believe on the Lord Jesus Christ." He has commanded us to believe that gospel. "Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, 'Repent ye, and believe the gospel'."—Mark i, 14, 15. Of course He did not command them to believe "another gospel" than the one that He was preaching. The language, therefore, proves that He commanded them to believe the identical gospel that He was preaching—"the gospel of the kingdom of God." Does any one imagine that it is not essential to keep His commandments? Why call ye me Lord, Lord, and do not the things which I say?"—Lu. vi, 46. "Ye are my friends if ye do whatsoever I command you."—John xv, 14. "Whatsoever He saith unto you do."—John ii, 5. "If ye love me keep my commandments."—John xiv, 15. Keeping His commandments is a test of our loving Him, and certainly no one can be saved who does not love Him, for the fearful penalty has been pronounced, "If any man love not the Lord Jesus Christ let him be Anathema Marantha," i. e. accursed when the Lord comes.—1 Cor. xvi, 22.

Because the Son of God has set us the example and made the kingdom of God the great and constant theme of his discourse, we know this must be the wisest, noblest and best theme that can occupy the minds or tongues of men. But it is well known that multitudes of modern teachers, both in high and low positions, with a blind and fatal persistency, refuse to either believe or preach that blessed gospel of the kingdom.

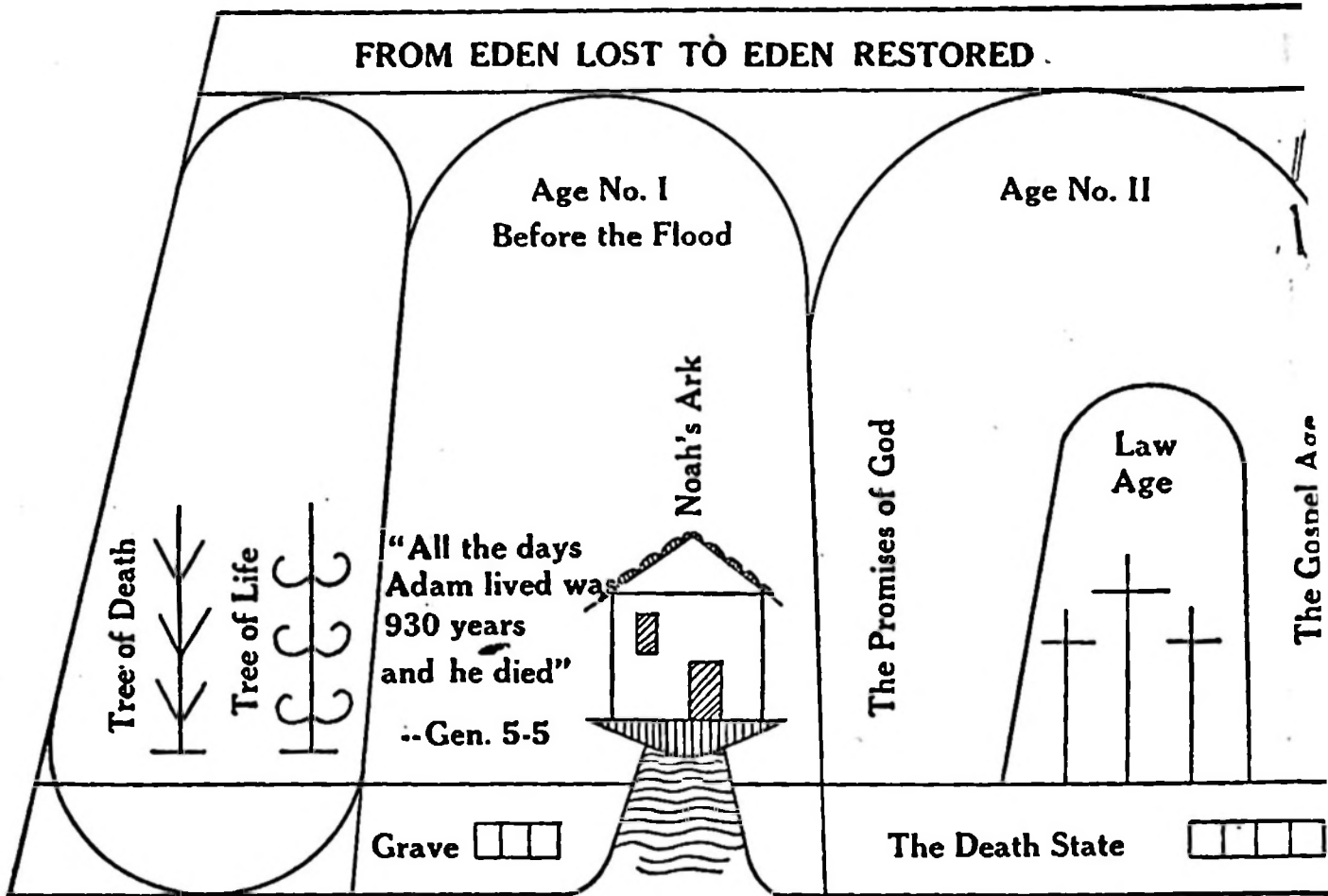
For all the world I would not be in the place of such teachers at the day of judgment. A prominent member of a popular denomination once told me that he had been attending his church twenty-five years, but did not remember ever having heard that expression—the gospel of the kingdom—used there, or to have heard a sermon preached on it. A preacher of another large and popular sect told me that he remembered the expression, “the gospel of the kingdom,” and he believed that it occurred “somewhere in the Epistles.” Another preacher who said he had studied Greek and Hebrew, had graduated regularly in theology, and had been preaching six years; on being questioned by me as to where the expression “the gospel of the kingdom” occurs in the Old or New Testament, said that it occurred in the Old Testament, “perhaps in the Psalms,” and that he had never preached a sermon on the subject. But, according to Cruden’s Concordance, that expression is not once found in the Epistles, the Psalms, nor in the Old Testament at all. Do not these incidents prove that a great apostasy has taken place in the world, and that men have “departed from the faith” and fallen into the pernicious practice of preaching “another gospel” than that which the Lord Jesus preached? And not only did the Lord himself preach the kingdom of God, but while his own personal ministry was going on “He called his twelve disciples together and . . . sent them to preach the kingdom of God. And they departed and went through the towns preaching the gospel.”—Luke ix, 2, 6. Here we discover, that in Scriptural phraseology, preaching the kingdom is the same as preaching the gospel. It follows, therefore, that those who do not preach the kingdom do not preach the gospel. So important is preaching the kingdom that when a certain man requested leave to first go and bury his father, the Lord said, “Let the dead bury their dead; but go thou and preach the kingdom of God.”—Luke ix, 60.

But the gospel of the kingdom was not restricted to Palestine, for towards the close of his personal ministry the Saviour said, “This gospel of the kingdom shall be preached in all the world.”—Matt. xxiv, 14. This language was both a prophecy and a command. By examining the record we discover that this prophecy was not to be fulfilled, nor this command obeyed, until after Pentecost; it is therefore the only true gospel of the present dispensation. I say the apostles did not go into all the world until after Pentecost, because until then the limits of their ministry had kept them in Palestine—“Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.”—Matt. x, 5. This was before the Saviour ascended. And when he was about to ascend he charged them, “Tarry ye in the city of Jerusalem, until ye be endued with power from on high.”—Luke xxiv, 49. While preaching in Judea they needed only to know the language of that land; but now that they were to go into all the world, they needed to be endued with power to speak the language of the various

nations to whom they were sent. This power was conferred on them in the gift of tongues on the day of Pentecost, about ten days after the Lord ascended. Thenceforth nothing hindered them from going into all the world and preaching the gospel of the kingdom to every creature, agreeably to the prophecy and command of the Saviour, who had also said, "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."—Acts i, 8. Thus we perceive that the gospel of the kingdom was as universal in the apostolic preaching as the baptismal formula was in their baptizing. We rightly conclude that baptizing "into the name of the Father, and of the Son, and of the Holy Spirit," was practiced everywhere by the apostles, although we find that precise formula but once in the Bible; once being quite enough to render it a law.—Matt. xxviii, 19. On the same principal of interpretation we must conclude that "the gospel of the kingdom" was preached everywhere the apostles went, for the words of the Master—"this gospel of the kingdom shall be preached in all the world"—most plainly required them to preach it. And this is even clearer, if possible, than the universality of the baptismal formula; for we have frequent allusion to the preaching of the kingdom by the apostles. Thus we find Philip in Samaria "preaching the things concerning the kingdom of God, and the name of Jesus Christ."—Acts viii, 12. Also Paul in Ephesus, and other places, preaching "the things concerning the kingdom of God."—Acts xix, 8; xx, 25. In Rome he dwelt two whole years, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ."—Acts xxviii, 23, 31.

As the Bible teaches but one faith and one hope, so also it recognizes but one gospel, and pronounces a double curse on man or angel who shall dare to "preach any other gospel."—Eph. iv, 5; Gal. i, 8, 9. And now, after the preceding testimonies, can you doubt what is that one gospel? Surely it can be none other than "This gospel of the kingdom," which the Saviour said should be preached in all the world; and which was carried to one place "as" to another, for Paul tells the Colossians that it had to come unto them "as (kathos just as) in all the world."—Col. i, 6, 23. And since there is but one gospel, it follows that it is "this gospel of the kingdom" of which the Bible says, "He that believeth not shall be damned."—Mark xvi, 15, 16. Behold then the awful penalty of either preaching or believing 'any other gospel' than "this gospel of the kingdom." And the things of His death and of His name.

Of course, to preach the gospel of the kingdom is not to merely repeat that phrase again and again in the hearing of the people; for what information could they possibly gain by such a procedure? The word translated "gospel" (euaggelion) means "a good message; glad tidings, joyful news." To preach the gospel of the kingdom therefore is to preach those things which con-



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AGE No. III WILL HAVE NO END

The
Thousand Years Reign
--Rev. 20-6

Trees
of Life



Grave



The Kingdom of God and
Christ Over All the
Earth Under the
Whole Heavens--
Zach. 14-8, 9; Dan.
7-26, 27; Execute

Satan loosed out of
prison a little
season or time

Judgment in
Earth Jer.
23, 5
and 6

The books opened--
another book opened:
the Book of Life,
after this
the Second Death

We pass out of times of the restoring.
of all things into the time of all new
things, Acts 3-19; Rev. 21, 1 to 7;
Rev. 22, 1 to 5 tells of this New Heaven
and Earth, 2 Peter 3-13 tells of the New
Heavens and New Earth. God grant us
a part in this Endless Age of Endless
Life and Joy without end.

stitute the good message, or "glad tidings of the kingdom." This is illustrated in the case of Philip who in Samaria preached the gospel of the kingdom by preaching "the things concerning the kingdom of God, and the name of Jesus Christ."—Acts viii, 12. And we know that the preaching of Philip, in Samaria harmonized with that of Paul in Corinth, and with that of all the apostles in all places, for there was but one gospel preached by them all. As Moses did not give two or more opposite codes of law for Mosaic dispensation; so neither did Christ give two or more opposite gospels for the present dispensation. But as anciently there were some who perverted the law of Moses by their tradition, so now there are some who pervert the gospel of the kingdom by their tradition. Since, however, it was necessary for us to believe the same things; for it is our duty to "hold fast the form of sound words;" to "earnestly contend for the faith once delivered to the saints;" to "ask for the old paths and walk in them."—2 Tim. i, 13; Jude 3; Jer. vi, 16.

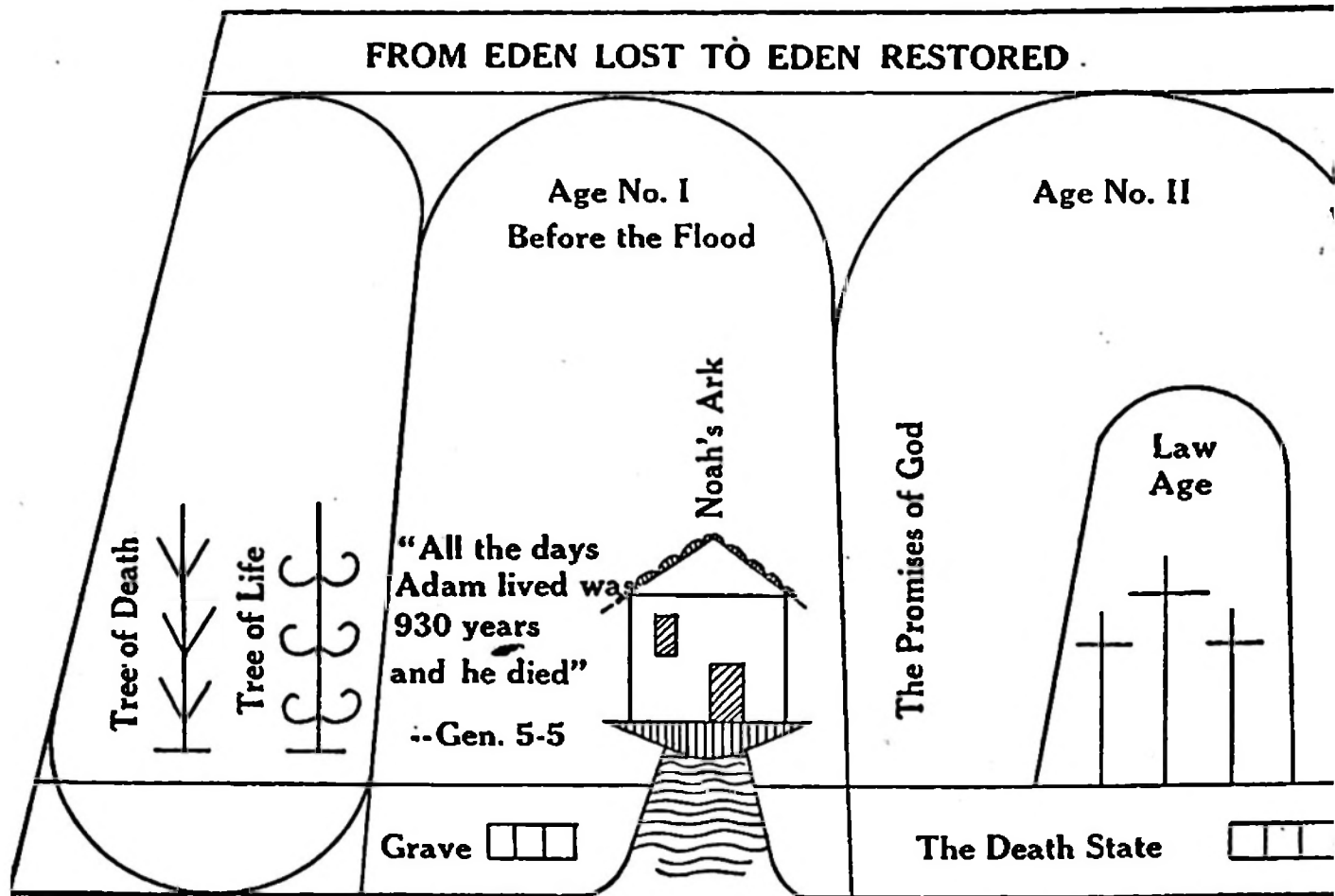
We have now paved the way to preach or believe the gospel of the kingdom is to preach or believe those great truths of which that gospel consists. This brings us to the important question, "Of what truths does that gospel consist?" Those truths, according to the plain teaching of the Bible, are—

1. That it will be a divine kingdom, as its name implies—"the kingdom of heaven," or "the kingdom of God." It is called by these names because it is a kingdom which "the God of heaven will set up."—Dan. ii, 44. It will be as far superior to human kingdoms as light is superior to darkness. But although its king and princes will be spiritual beings, yet they will be none the less really present in bodily and tangible form. If this audience were composed of angels instead of mortals, it would be strictly a spiritual audience, and yet visible and tangible, for the angels have tangible and visible bodies. Three dined at the tent door of Abraham, and he brought water to wash their feet. Afterwards, two lodged in the house of Lot, ate unleavened cakes, and grasped him and his family by the hands to hurry them out of Sodom. One wrestled with Jacob, and by a touch caused him to limp; "for a token" as Scott says, "that it was a reality, and not a dream, or vision, or delusive imagination." Of course, Jacob could not lay hold on and wrestle with an intangible "ghost." Well, we know that the risen and glorified saints will be "equal unto the angels;" yea more, the blessed Redeemer will "change" (not annihilate) their bodies, and fashion them "like unto his glorious body."—Luke xx, 36; Phi. iii, 21. And we have many "infallible proofs" that his body was visible and tangible, for it came forth from the tomb after the stone was rolled away; it had flesh and bones," and could be seen and handled; he did also eat and drink with his disciples after his resurrection.—Luke xxiv, 39, 40; Acts i, 3; x, 41.

2. The Scriptures also testify that the kingdom, although divine and heavenly or heaven-like, will be on this earth. The

covenants with Abraham and David show that a gracious necessity exists for the return of Christ and His reign in Jerusalem over the land of Canan and the whole earth. We see not how those "promises made unto the fathers" can ever be fulfilled unless He shall return, take possession of the earth, and establish His kingdom here. When the Lord Jesus says "my kingdom is not of this world," he does not mean that it will not be on the earth, but rather that it is not of this world as to origin or source; for the preposition *ek* translated "of," is frequently used with reference to the origin or source of a thing. So the apostles and the baptism of John were truly and literally on the earth and in the world; and yet the baptism was not "of (*ek*) men," nor were the apostles "of (*ek*) the world." Certainly those who say that the church is the kingdom admit that the kingdom is in the world, for the church is here. The territory or land-basis of the kingdom is a prominent item of the gospel of the kingdom. Almost the first thing that a school-boy finds in his geography concerning any human kingdom is a description of its whereabouts, its territory, its area, etc. Then he reads of the royal family, the capital city, the constitution, the condition of the populace, etc. And this illustrates, in some degree, the method in which the Bible treats of that divine kingdom which is the great theme of Scripture, from Genesis to Revelation.

The Saviour said, "The Kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field." He afterwards explained to his disciples that "the field is the world."—Matt. xiii, 31, 38. This teaches most plainly, that the kingdom, though a celestial germ, is to be implanted and to grow in terrestrial soil. And the same is taught "without a parable," when the disciples, though on earth, are told to pray, "Thy kingdom come." The New Jerusalem will be on earth, and "the THRONE of God and of the Lamb shall be in it;" hence the throne also will be on earth.—Rev. xxi, 2, 10, with xxii, 3. Could we desire any plainer language than the assurance that "his dominion shall be from sea even unto sea, and from the river to the ends of the earth."—Zech. ix, 10. That it shall fill "the whole earth,"—Dan. ii, 35. That "the kingdom, the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High?"—Dan. vii, 27. That "the kingdoms of this world" shall become our Lord's and his Christ's?—Rev. xi, 15. That Christ shall have the heathen for his inheritance and "the uttermost parts of the earth" for his possession?—Psalm ii, 8. Surely I have quoted testimony enough to prove, beyond the shadow of a doubt, that the kingdom will be on earth. The celebrated Dean Alford says, "That the Lord will come in person to this our earth; that His risen elect will reign here with Him and judge; that during that blessed reign the power of evil will be bound, and the glorious prophecies of peace and truth on earth find their accomplish-



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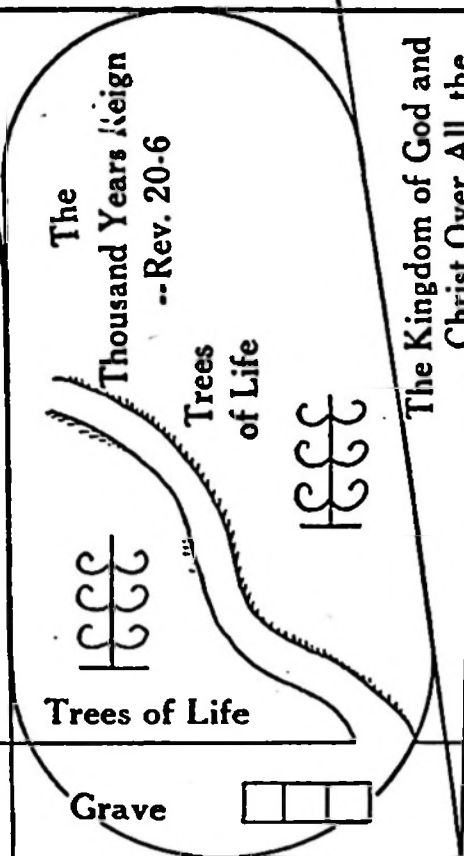
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The Gospel Age



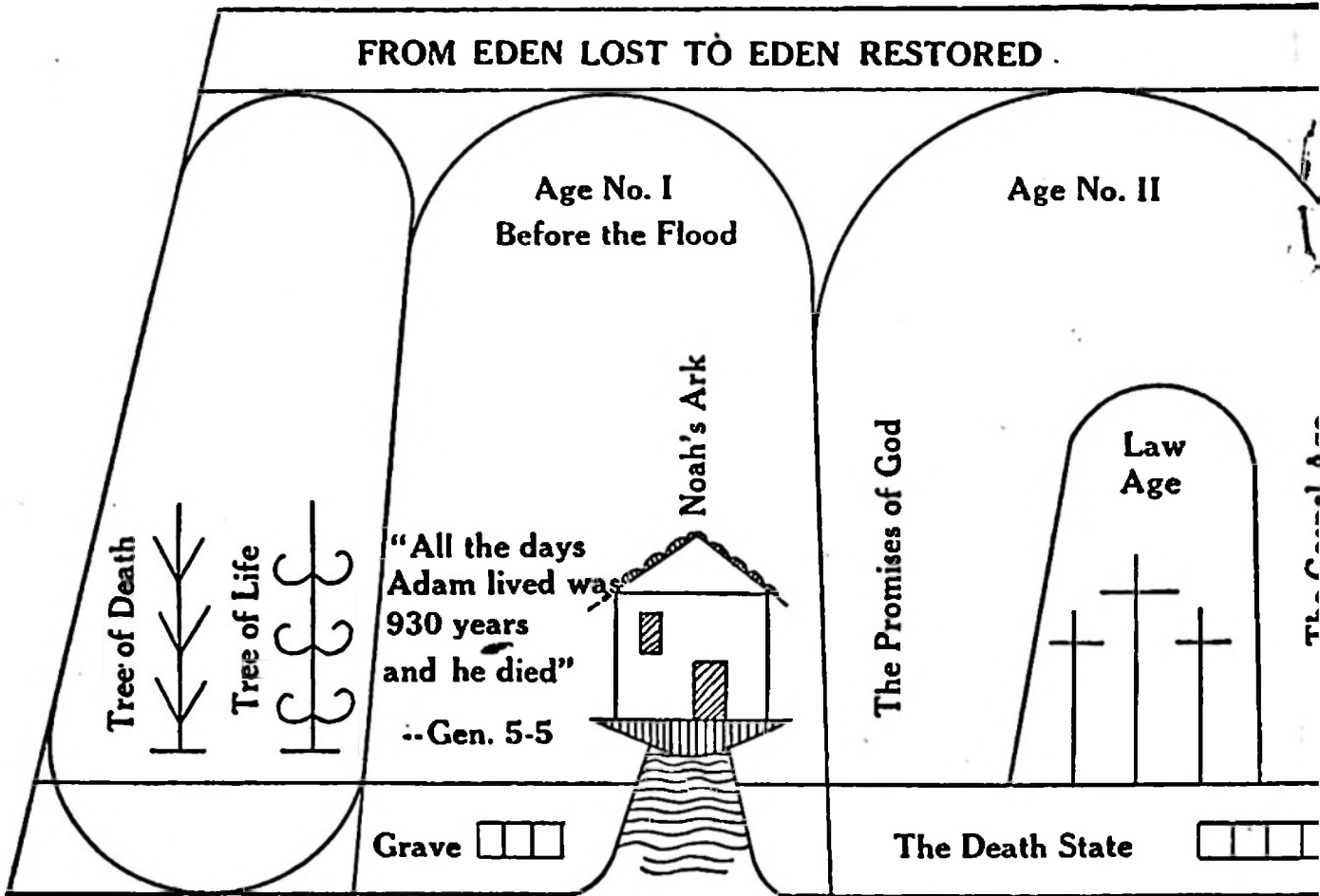
AGE No. III WILL HAVE NO END

The Kingdom of God and Christ Over All the Earth Under the Whole Heavens-- Zach. 14-8, 9; Dan. 7-26, 27; Execute Judgment in Earth Jer. 23, 5 and 6

Satan loosed out of prison a little season or time

The books opened-- another book opened: the Book of Life, after this the Second Death

We pass out of times of the restoring of all things into the time of all new things, Acts 3-19; Rev. 21, 1 to 7; Rev. 22, 1 to 5 tells of this New Heaven and Earth, 2 Peter 3-13 tells of the New Heavens and New Earth. God grant us a part in this Endless Age of Endless Life and Joy without end.



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Satan will deceive nations and fire from God will destroy them (Rev. 20:8, 9). The devil will be destroyed (Rev. 20:10; Heb. 2:14).

The final judgment under the great white throne (Rev. 20:11). The rest of dead raised, with one fair chance offered to all; the wicked will be destroyed (Rev. 21:8; Isa. 25:13, 14).

The kingdom is delivered up to God the Father (1st Cor. 15:23, 24; Dan. 7:13, 14). That God may be all in all (Rev. 22:1-5). The endless day of the new heaven of joy.

AGE No. III WILL HAVE NO END

The
Thousand Years Reign
--Rev. 20-6

Trees
of Life

Trees of Life

Grave

The Kingdom of God and
Christ Over All the

Earth Under the
Whole Heavens--
Zach. 14-8, 9; Dan.
7-26, 27; Execute

Judgment in

Earth Jer.
23, 5
and 6

Satan loosed out of
prison a little
season or time

The books opened--
another book opened:
the Book of Life,
after this
the Second Death

We pass out of times of the restoring
of all things into the time of all new
things, Acts 3-19; Rev. 21, 1 to 7;
Rev. 22, 1 to 5 tells of this New Heaven
and Earth, 2 Peter 3-13 tells of the New
Heavens and New Earth. God grant us
a part in this Endless Age of Endless
Life and Joy without end.

stitute the good message, or "glad tidings of the kingdom." This is illustrated in the case of Philip who in Samaria preached the gospel of the kingdom by preaching "the things concerning the kingdom of God, and the name of Jesus Christ."—Acts viii, 12. And we know that the preaching of Philip, in Samaria harmonized with that of Paul in Corinth, and with that of all the apostles in all places, for there was but one gospel preached by them all. As Moses did not give two or more opposite codes of law for Mosaic dispensation; so neither did Christ give two or more opposite gospels for the present dispensation. But as anciently there were some who perverted the law of Moses by their tradition, so now there are some who pervert the gospel of the kingdom by their tradition. Since, however, it was necessary for us to believe the same things; for it is our duty to "hold fast the form of sound words;" to "earnestly contend for the faith once delivered to the saints;" to "ask for the old paths and walk in them."—2 Tim. i, 13; Jude 3; Jer. vi, 16.

We have now paved the way to preach or believe the gospel of the kingdom is to preach or believe those great truths of which that gospel consists. This brings us to the important question, "Of what truths does that gospel consist?" Those truths, according to the plain teaching of the Bible, are—

1. That it will be a divine kingdom, as its name implies—"the kingdom of heaven," or "the kingdom of God." It is called by these names because it is a kingdom which "the God of heaven will set up."—Dan. ii, 44. It will be as far superior to human kingdoms as light is superior to darkness. But although its king and princes will be spiritual beings, yet they will be none the less really present in bodily and tangible form. If this audience were composed of angels instead of mortals, it would be strictly a spiritual audience, and yet visible and tangible, for the angels have tangible and visible bodies. Three dined at the tent door of Abraham, and he brought water to wash their feet. Afterwards, two lodged in the house of Lot, ate unleavened cakes, and grasped him and his family by the hands to hurry them out of Sodom. One wrestled with Jacob, and by a touch caused him to limp; "for a token" as Scott says, "that it was a reality, and not a dream, or vision, or delusive imagination." Of course, Jacob could not lay hold on and wrestle with an intangible "ghost." Well, we know that the risen and glorified saints will be "equal unto the angels;" yea more, the blessed Redeemer will "change" (not annihilate) their bodies, and fashion them "like unto his glorious body."—Luke xx, 36; Phi. iii, 21. And we have many "infallible proofs" that his body was visible and tangible, for it came forth from the tomb after the stone was rolled away; it had flesh and bones," and could be seen and handled; he did also eat and drink with his disciples after his resurrection.—Luke xxiv, 39, 40; Acts i, 3; x, 41.

2. The Scriptures also testify that the kingdom, although divine and heavenly or heaven-like, will be on this earth. The

covenants with Abraham and David show that a gracious necessity exists for the return of Christ and His reign in Jerusalem over the land of Canan and the whole earth. We see not how those "promises made unto the fathers" can ever be fulfilled unless He shall return, take possession of the earth, and establish His kingdom here. When the Lord Jesus says "my kingdom is not of this world," he does not mean that it will not be on the earth, but rather that it is not of this world as to origin or source; for the preposition *ek* translated "of," is frequently used with reference to the origin or source of a thing. So the apostles and the baptism of John were truly and literally on the earth and in the world; and yet the baptism was not "of (*ek*) men," nor were the apostles "of (*ek*) the world." Certainly those who say that the church is the kingdom admit that the kingdom is in the world, for the church is here. The territory or land-basis of the kingdom is a prominent item of the gospel of the kingdom. Almost the first thing that a school-boy finds in his geography concerning any human kingdom is a description of its whereabouts, its territory, its area, etc. Then he reads of the royal family, the capital city, the constitution, the condition of the populace, etc. And this illustrates, in some degree, the method in which the Bible treats of that divine kingdom which is the great theme of Scripture, from Genesis to Revelation.

The Saviour said, "The Kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field." He afterwards explained to his disciples that "the field is the world."—Matt. xiii, 31, 38. This teaches most plainly, that the kingdom, though a celestial germ, is to be implanted and to grow in terrestrial soil. And the same is taught "without a parable," when the disciples, though on earth, are told to pray, "Thy kingdom come." The New Jerusalem will be on earth, and "the THRONE of God and of the Lamb shall be in it;" hence the throne also will be on earth.—Rev. xxi, 2, 10, with xxii, 3. Could we desire any plainer language than the assurance that "his dominion shall be from sea even unto sea, and from the river to the ends of the earth."—Zech. ix, 10. That it shall fill "the whole earth,"—Dan. ii, 35. That "the kingdom, the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High?"—Dan. vii, 27. That "the kingdoms of this world" shall become our Lord's and his Christ's?—Rev. xi, 15. That Christ shall have the heathen for his inheritance and "the uttermost parts of the earth" for his possession?—Psalm ii, 8. Surely I have quoted testimony enough to prove, beyond the shadow of a doubt, that the kingdom will be on earth. The celebrated Dean Alford says, "That the Lord will come in person to this our earth; that His risen elect will reign here with Him and judge; that during that blessed reign the power of evil will be bound, and the glorious prophecies of peace and truth on earth find their accomplish-

ment;—this is my firm persuasion, and not mine alone, but that of multitudes of Christ's waiting people, as it was of his primitive apostolic church."—Prol. to vol. iv of N. T.

3. That it will be an everlasting kingdom, that shall not pass away, and of which there shall be no end. In proof of this I need only refer you to the following testimonies: "Of this kingdom there shall be no end."—Luke i, 33. "The everlasting of our Lord and Saviour Jesus Christ."—2 Pet. i, 11. "His kingdom is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."—Dan. vii, 14, 27. "The God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. ii, 44.

4. That Jesus is the Christ, the Son of God, and has been appointed by the Father to be the King in that kingdom. Nathaniel confessed, "Rabbi, thou art the son of God, thou art the King of Israel."—John i, 49. Peter also confessed, "Thou art the Christ, the Son of the living God."—Matt. xvi, 16. It is to Him that the Father says, "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psa. ii, 8. It is of him the prophet says, "His dominion shall be from sea even unto sea, and from the river to the ends of the earth."—Zech. ix, 10. He is called the "mighty God," and will come in the glory of His Father to take his seat on the throne.—Isa. ix, 6, 7; Matt. xxv, 31. Accordingly the kingdom is called "the kingdom of Christ and of God."—Eph. v, 5; "the kingdom of our Lord and his Christ."—Rev. xi, 15; "the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Pet. i, 11. Peter in saying that an entrance shall be—not has been—ministered to the saints into that kingdom shows that the kingdom is yet future: while Daniel (vii, 27) in saying of the very same kingdom that it shall be "under the whole heaven," shows that it will be on earth. Now by adding these two testimonies, we discover that God is hereafter to establish an everlasting kingdom on earth, into which all who hold out faithfully are yet to enter. This argument alone proves that the kingdom is not the church, but the reward of the church. To his church the Lord has promised, saying "Fear not little flock, for it is your Father's good pleasure to give to you the kingdom."—Luke xii, 32. And when will he give to the little flock? Mark well the answer:—"When the Son of man shall come into his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . . Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom."—Mat. xxv, 31, 34.

5. That in order to obtain an inheritance in that kingdom a person must become righteous; "for the unrighteous shall not inherit the kingdom of God."—1 Cor. vi, 9. It is "promised to them that love him." Jas. ii, 5; to the saints of the Most High," Dan. vii, 18, 22; to the "little flock," Luke xii, 32; to "the right-

eous," Matt. xxv, 34, 37. Therefore the Saviour directs us to "seek first the kingdom of God and his righteousness."—Mat. vi, 33. The kingdom is the aim and end; righteousness is the road to it. That righteousness comes only through Christ, and by the merits of his atonement, or at-one-ment, as the word implies. "Christ died for our sins."—1 Cor. xv, 3. "By the obedience of one shall many be made righteous."—Rom. v, 19. Christ is the end of the law for righteousness to every one that believeth." Rom. x, 4.

That righteousness, long ago purchased by the precious blood of Christ, is now individually applied to the believer of the gospel of the kingdom when he is baptised for the remission of sins; for such is the plain requirements of Scripture, "repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins"—"arise and be baptized and wash away thy sins, calling on the name of the Lord."—Acts ii, 38; xii, 16. After the believer has been thus baptized, he is said to be in Christ Jesus, he is a new creature, for there is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit.—2 Cor. v, 17; Rom. viii, 1.

6. And that to inherit the kingdom a person must also be made immortal; for flesh and blood cannot inherit the kingdom of God.—1 Cor. xv, 50. On this text Adam Clarke has truly said: "Man in his present state cannot inherit the kingdom of God; his nature is not suited to that place. . . . Paul is certainly not speaking of flesh and blood in a moral sense, to signify corruption of mind and heart; but in a natural sense." Scott also, after describing the change which takes place in those who shall arise from the grave says, "A similar change must also be made in the bodies of those who shall be found alive at the day of judgment: for flesh and blood, the human body in its present form and gross manner of subsistence, and with its present animal wants, propensities, and infirmities, cannot inherit the kingdom of God."

That immortality is to be obtained through Christ alone, at the resurrection. "The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ."—Rom. vi, 23. "This corruptible must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?—1 Cor. xv, 53, 55.

I have now proved that TO BELIEVE ON THE LORD JESUS CHRIST IS TO BELIEVE THE GOSPEL OF THE KINGDOM, WHICH TEACHES THAT HE WILL COME AND ESTABLISH THAT KINGDOM ON EARTH, AND GIVE TO THE RIGHTEOUS ENDLESS LIFE AND HAPPINESS THERE IN, AT THE RESURRECTION.

This is that "great salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that

heard him.”—Heb. ii, 3. “How shall we escape if we neglect so great salvation?” This is a solemn question which neither man nor angel can answer, for there is no escape for any who neglect it. You need not revile or oppose, but merely neglect it, to insure your destruction. You have heard the question, “What must I do to be saved?” Now if you ask “What must I do to be lost?” I answer, “Do nothing! you are rushing along the track to perdition; just keep your seat, you need not change cars at all; remain as you are, without hope, without Christ, and without God in the world; go away from here to-day just as you came; continue to neglect—only to neglect—so great salvation; and you cannot escape the consuming wrath of God.” Do you protest that you have not committed any great sin to deserve such a fate? I answer, that the sin of omission—the sin of not believing—is a great sin and worthy of death; for “he that believeth not shall be damned.”—Mark xvi, 16. “Without faith it is impossible to please God.”—Heb. xi, 6. So you see, that if your entire life until now could have been pure as the white lily in the morning dew, this would not relieve you from the necessity of believing the gospel of the kingdom.

I have shown you that the Son of God preached the gospel of the kingdom, and that “he that believeth not the Son shall not see life; but the wrath of God abideth on him.”—John iii, 36. Oh, think of the wrath of God! The wrath of him of whose power and sublimity we have astonishing examples in the creation of man—of the starry sky—of the troubled ocean—of majestic rivers—deafening cataracts—lofty mountains—volcanoes—earthquakes the solar system—the universe. Of him in whose path yonder great blazing sun is but a glittering sand; while the myriads of stars that form the Milky-way are as trembling white lilies that fringe the pearly track of his chariot wheels. Of the wrath of him with whom “the nations are as a drop of a bucket, and are counted as the small dust of the balance.”—Isa. xl, 15. “O, who can stand before his indignation, and who can abide the fierceness of his anger?”—Nahum i, 6.

Unless you believe, you will have to “die in your sins.” O how different is this from dying the death of the righteous and having your last end like his! Have you never thought of the kind of death you would prefer? When quite a young man I attended on several occasions at the bedside of a gentleman who was dying of dropsy; and the excruciating pain he suffered as the water rose higher and higher, and crowded around his heart, filled my mind with a horror of that disease, and caused me to inwardly pray that the Lord would never allow me to die that way. But what is that compared to the pain and horror of dying in your sins?

Better die in the deepest and most fearful dungeon that the ingenuity and cruelty of man could invent, than to die in your sins. Better die in the pest-house, reeking with small pox and every other contagious disease, and avoided by your nearest friends, than to die in your sins. Better die in the devouring

jaws of the wild beasts, all mangled and torn to pieces, than to die in your sins. Better die in the flames of martyrdom, at the burning stake surrounded by a hissing crowd of persecutors, than to die in your sins. Better die in a midnight storm, "far, far at sea," and sink down into its dark depths with no eye to pity and no arm to save, your cries of distress being drowned by the roar of the winds and billows, than to die in you sins. Better die in the appalling flash of a thunderbolt, without one moments warning to say, "God be merciful to me," and with no time to bid farewell to father or mother, sister or brother, wife or children, than to die in your sins. Better die in the fearful spasms of hydrophobia, when it would be considered an act of mercy to smother you between two feather beds, than to die in your sins. Better die on a pallett of straw, in starvation, solitude and neglect, with no one to give you a cup of cold water or a crust of bread, than to die in your sins. And yet surely, surely, you will die in your sins unless you believe and obey the gospel of the kingdom.

To speak of obeying the gospel implies that it carries with it commands to be obeyed, as well as truths to be believed. In the great commission under which the apostles were sent into all the world, they were instructed to baptize those who believed. Go, teach all nations, baptizing them—"he that believeth and is baptized shall be saved."—Mat. xxviii, 19; Mark xvi, 15, 16.

And thus it is that in the very first sermon preached by the apostles under the commission, we find them commanding their hearers to be "baptized for the remission of sins."—Acts ii, 38. Also when Peter preached at the house of Cornelius the believers were commanded to be baptized. Ac. x, 48. In like manner the command was given Paul "Arise and be baptized and wash away thy sins."—Acts xxii, 16 I might refer to more instances, but these are enough to prove that baptism is one of the great commands of the gospel. And "what shall the end be of them that obey not the gospel?" This question is asked by Peter, and answered by Paul: "The Lord Jesus shall be revealed from heaven in flaming fire taking vengeance on them that know not God and obey not the gospel."—1 Pet. iv, 17; 2 Thess. i, 8. But it is a precious privilege that though your sins would hurl you headlong into the consuming billows of the lake of fire, yet you are permitted to go down into the cool and pleasant baptismal waters and wash away thy sins through the merits of the blood of the Lamb.

Yes, baptism is a command of God. Then why not be "baptized straightaway?" Can you frame an excuse that will be sufficient in the sight of him who knows every thought of your heart? Look at Calvary, and see the tender form of the loving Saviour stretched upon the cruel cross, and bleeding from his head, his hands, his feet, and even from his heart—for you! Surely "the love of Christ constraineth us" to keep His commandments.—2 Cor. v, 14. Look forward to the resurrection morn, and see the pearly gates of the New Jerusalem; over them in blazing letters that gleam far out over hill and vale, behold the

words, "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." See the white-robed and shining ranks of the redeemed; every face is like an angel's face, and beams with unutterable joy, as with eager steps they press through those white and pearly gates that stand wide open to receive them; while from within bright angel-choirs hymn sweet welcomes, and strike their golden harps afresh to sing triumphs of redeeming love. But who are those who stand in outer darkness, clothed in rags; their eyes all red and swollen with weeping; their faces pinched and shrunken with hunger, thirst and woe? They, too, thought to enter those beautiful gates; but, no, the angels closed the great golden bolts, and pointed to the blazing words above—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii, 14.

O then "why tarriest thou? Arise and be baptised, and wash away thy sins, calling on the name of the Lord." Hear the blessed Saviour's tender and loving invitation—"Come unto me all ye that labor and are heavy laden and I will give you rest; take my yoke upon you and learn of me, for my yoke is easy and my burden is light."—Mat. xi, 28, 30. The Father himself invites you; yes, the great Jehovah himself condescends to plead with you—"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."—Isa. i, 18. Angels rejoice over one sinner that repenteth. Saints on earth are glad to welcome you into the Church of God. Begin to-day to lead the Christian life. The Bible nowhere tells you to put it off until tomorrow, but "to-day if ye will hear his voice, harden not your hearts."

THIRD DISCOURSE.

THE PROMISES MADE UNTO THE FATHERS; OR, THE COVENANT WITH ABRAHAM.

"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."—Rom. xv, 8.

Surely there can be no rational doubt as to the importance of our knowing the blessed Redeemer to whatever extent He has clearly revealed himself in Scripture. Such a knowledge of Him is a mark of our being members of His flock, for He says, "I know my sheep and am known of mine."—Jno. x, 14. Hence we are commanded to "Grow in grace and in the knowledge of the Lord Jesus Christ."—2 Pet. iii, 18. Now a clear understanding of this text will greatly increase our knowledge of Him and of that gospel of the kingdom which He and His apostles preached. To obtain a clear understanding of Paul's language in this verse, let us first enquire, who are "the fathers?" and then, what are "the promises" made to them?

1st. Who are the fathers? Moses was commanded to say to the children of Israel, "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath

sent me unto you.”—Ex. iii, 15. And Peter says, “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus.”—Ac. iii, 13. These testimonies one from each Testament, are enough to show that Abraham, Isaac, and Jacob are the fathers. But in another place Paul has clearly enough explained himself and settled the question, saying “To Abraham and his seed were THE PROMISES made.”—Gal. iii, 16. And because those promises were substantially repeated to Isaac and Jacob they are called “the promises made unto the fathers,” in the plural number.

2nd. What are the promises made to them? They are found in the history of those patriarchs as recorded in Genesis. When Abraham left Mesopotamia and came into the land of Canaan the Lord said to him, “Unto thy seed will I give THIS land.”—Gen. xii, 7. “Lift up now thine eyes, and look from the place where thou art northward and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it and to thy seed FOREVER.”—Gen. xiii, 14. The Lord made a COVENANT with Abraham, saying, unto thy seed have I given* THIS land from the river of Egypt unto the great river, the river Euphrates. . . . I will establish my COVENANT between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God. . . . Thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed.”—Gen. xii, 7: xiii, 14, 15: xv, 18: xvii, 7, 8: xxii, 17, 18.

That substantially the same promises were repeated to Isaac and Jacob is verified by the fact that, about 67 years after the last promise that I have quoted, the Lord said to Isaac who was dwelling in the same land, “Unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father. . . . And in thy seed all the nations of the earth be blessed.”—Gen. xxvi, 3, 4. About forty-four years after these promises to Isaac, the Lord said to Jacob, who was also dwelling in the same land, “I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. . . . And in thy seed shall all the families of the earth be blessed.”—Gen. xxviii, 13, 14. When about to die Jacob said, “God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold I will make thee fruitful and multiply thee, and I will make of thee a multitude of people; and I will give this land to thy seed after thee for an everlasting possession.”—Gen. xlvi, 3, 4.

Having now learned WHAT are the promises, let us bring out their full MEANING by carefully considering the following important points—who are the heirs? where is the inheritance?

* Said “when as yet he had no child,” but “calling those things which be not as though they were,” to emphasize the promise.—Ac. vii, 5: Rom. iv, 17.

how long will they hold it? the certainty of the promises; and how may individuals obtain a personal interest in them?

1. Who are the heirs? It is plain enough who Abraham, Isaac, and Jacob were, but perhaps there are some who imagine that the word "Seed" here refers to the Jews who came into the land of Canaan under Joshua. This question, however, is not left to human conjecture, for the inspired Paul has settled it plainly and forever. O that all the world, where the Bible is read, would hear this explanation, and would understand its full import.— "To Abraham and his Seed were the promises made. He saith not 'And to seeds,' as of many, but as of ONE, 'And to thy Seed,' WHICH IS CHRIST."—Gal. iii, 16. In these words, "And to thy seed," kai to spermati sou, Paul makes an exact quotation, word for word, from the Greek version of Gen. xiii, 15; xvii, 8, both of which places refer to the promise of the land. In Gen. xvii, 7, the Greek words are sou, kai tou spermatos sou, which literally rendered would be "of thee, and of thy seed." Neither can Paul's quotation be found in Gen. xxii, 18 for the words there are "and in thy seed," kai en to spermatis sou. Common fairness requires us to observe the critical exactness of the question, which is a key to its meaning. That Paul refers to the land is further evident from his calling it "the inheritance," ver. 18. Because the promise of the landed inheritance is so often repeated, and involves or comprehends within itself so many other promises, it may rightly be called "the promises," in the plural.*

The word "Seed" is frequently used of a single person; it has its meaning in Gen. iii, 15: 2 Saml. vii, 12, as its pronoun "His," in the singular number sufficiently proves. And Liddell and Scott's Lexicon refers to various Greek authors who also use it in this way.

Here then we discover that, in the very plainest and most positive manner, a real and tangible inheritance on THIS EARTH has been promised to Abraham, Isaac, Jacob and Christ, for an EVERLASTING or ETERNAL possession. (That everlasting and eternal have the same force neither more nor less, you may perceive by noticing that "EVERLASTING life" and "ETERNAL life" are used interchangeably and synonymously in the Bible.—Lu: xviii, 30, with Mark x, 30. They are both translations of the same Greek word, aionios,) But the Bible just as clearly shows that although Christ and all those "fathers" have sojourned personally on that land, yet none of them obtained the promised possession of it. Concerning Abraham it is testified that the Lord "gave him NONE inheritance in it, no, not so much as to set his foot on; yet HE PROMISED that He would give it to him."—Ac. vii, 5. Nor did Isaac and Jacob fare any better, for "all these died in the faith, NOT having received the promises."—Heb. xi, 13, 39. And the blessed Saviour, in the very zenith of His personal ministry on earth, testified concerning himself that "the foxes have holes and the birds of the air

* Lightfoot, a celebrated Greek and Hebrew scholar viewed the words, "And to thy seed" as quoted from Gen. xiii, 15, and xvii, 8, and he said, "It is true that in both alike the inheritance spoken of refers primarily to the possession of the land of Canaan."

have nests, but the Son of man hath not where to lay His head.” —Matt. viii, 20. “He come unto His own (ta idia), and His own (hoi idioi) received Him not;” or “He came to His own land, and His own people received Him not.”—Campbell’s edition, 1832.—Jno. i, 11. In Greek the former “His own” is of a different gender from the latter, implying a difference in the meaning.* That land is particularly called Immanuel’s by virtue of “the promises.”—Isa. viii, 8. But although His enemies rejected and crucified Him, he arose from the dead and ascended to heaven. And from that day until now “the land of promise” has been desecrated by wicked men. But it would be acting the part of an unbeliever to conclude from this that the promises have become a failure, or that they ought to be tortured into some other than their true meaning. “The Scripture cannot be broken.”—Jno. x, 35. “Though the vision tarry, wait for it; because it will surely come.”—Hab. ii, 3.

The blessed Immanuel foresaw that the people then occupying His land would reject Him, and so He spoke two parables which, viewed in succession, afford a thrilling outline of events from His first coming as a “Lamb” to suffer and die, till His return as a “Lion” to conquer and reign. In the parable of the Vineyard He is “the Heir” of whom the wicked husbandman says, “Come, let us kill Him, and let us seize on His inheritance.” Mat. xxi, 33-39. This represents His inheritance as on earth, for, of course, they could not expect to seize an inheritance above the skies by killing Him. And having crucified Him, His resurrection intervenes at this point, as the golden link which connects this parable with that of the Pounds; for without His resurrection the latter parable could not be fulfilled.—Lu. xix, 12-21. In this parable we behold the risen “Heir” as the “Nobleman,” arrayed in the princely attire of immortality and going into the “far country to receive for himself a kingdom, and to return.” Yes, by a glorious retinue of holy angels, He is escorted from the top of Olivet through the shining pathway of the skies, through the crystal ports of light, and seated at the Father’s right hand. And while the bereaved and sorrowing disciples were looking “steadfastly toward heaven as He went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.”—Ac. i, 11. The parable of the Pounds is based on the fact that the kings of Judea in those days used, before commencing their reign, to go on a journey to Rome in a far country to be invested with the royalty; after which they would return and reign in Judea. Herod and Archelaus are notable instances of this. And so although the Saviour’s kingdom will be on earth, He has gone to heaven to receive it, or rather “to procure for Himself the royalty.” as Campbell’s edition, 1832, renders it. He would not accept His crown either from the multitude or from Satan, but

* Abundance of passages bear out the remaining which makes ta idia His own inheritance or possession i. e. Judea; and hoi idioi, the Jews. Compare especially Mat. xxi, 33, &c.”
DEAN ALFORD.

only from His omnipotent Father who alone has the right to give it—Jno. vi, 15; Lu. iv, 6, 7.

And when He returns, having been divinely invested with the royalty “then shall He sit upon the throne of His glory,” and established in the land of promise a glorious and divine kingdom which will quickly and miraculously “break in pieces” all human kingdoms, and, like a great mountain, fill “the whole earth;” for His dominion shall be from sea even unto sea, and from the river to the ends of the earth.”—Mat. xxv, 31; Dan. ii, 35, 44; Zec. ix, 10. Thus throughout the world He will “possess the gate of His enemies,” and great voices will be heard saying, “The kingdoms of this world are become our Lord’s and His Christ’s; and He shall reign forever and ever.”—Gen. xxii, 17; Rev. xi, 15. And because the full scope of the promise to Abraham and his seed involves all this extensive inheritance, Paul speaks of it as the promise of “the world.”—Rom. iv, 13.

But will the merciful Redeemer refuse to associate with himself in that glorious kingdom any of Adam’s race except Abraham, Isaac and Jacob; filling all its remaining seats with holy angels from heaven? No, the mercy of God has “provided some better thing” for the sons and daughters of our fallen race. The relationship which every believer sustains to Christ makes that believer a joint heir with Christ. “As many of you as have been baptized into Christ have put on Christ . . . Ye are all one in Christ Jesus. And if ye be Christ’s, then ye are Abraham’s seed, and heirs according to the promise . . . Heirs of God and JOINT-HEIRS with Jesus Christ.”—Gal. iii, 27, 29. Rom. viii, 17. Christ is pre-eminently Abraham’s Seed, but believers being reckoned by adoption as all one in and with Christ, they too are Abraham’s seed (though multitudinous) and therefore they are joint-heirs with Him.* So intimate is the union between Christ and believers that they are called “the body of Christ,” and “are members of His body, of His flesh, and of His bones.”—1 Cor. xii, 27; Ephes. v, 30. They are also, collectively and by a figure of speech, called “The Bride the Lamb’s wife,” all of which proves their joint heirship with Him.—Rev. xxi, 9. I have now shown that Christ and the Saints are the heirs; and that the inheritance will be obtained at the second coming of Christ.

Here let me answer several objections concerning the heirs. I have met some persons who without properly examining the subject have imagined that the promised inheritance was obtained when Israel settled in Canaan under the law of Moses. But this error is at once refuted by the positive declaration of Scripture that they “possessed it but a LITTLE WHILE;” whereas the covenant with Abraham promises an everlasting possession of it.—Isa. lxiii, 18, with Gen. xvii, 8. And even during the little while of their dwelling upon it, they occupied but a small portion of the large territory covenanted to Abraham; and

* “This one seed that receives the promise is Christ, and in Him all believers, who constitute His body. All that are united to Christ by faith are in and through Him, Abraham’s seed, and heirs of the promise made to Abraham.”—Notes of American Tract Society.

were forbidden to take the part occupied by the Edomites, Moabites and Ammonites.—Deut. ii, 5, 9, 19. The law or “constitutions” under which they were settled positively declared them to be “sojourners” i. e. temporary residents on the land. Lev. xxv, 23. Hence, in the very height of their national triumph and prosperity, their inspired king David said “We are strangers before thee, and sojourners, as were ALL OF OUR FATHERS.”—1 Chron. xxix, 15; Heb. xi, 9. Their occupation of the land under the law was made conditional on their keeping the law.—(Deut. xi, 22, 24); but the covenant with Abraham which after being confirmed was not to be added to, imposed no such conditions as this. Hence the Scripture positively teaches that the inheritance promised to Abraham was not of the law.—Gal. iii, 15, 18. About seven centuries after they entered Canaan a holy prophet spoke of the Abrahamic covenant as still unfulfilled, for he says (not “thou hast performed,” but) “Thou wilt perform the truth to Jacob and the mercy to Abraham which thou hast sworn unto our fathers from the days of old.”—Mic. vii, 20. And Paul, glancing at a long succession of good men who lived there during the law, says, “These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.” Heb. xi, 39, 40.* This reminds us of some great estate of which the older heirs cannot obtain their portion till the younger become of age—till the number of their brethren be made up.—Rev. vi, 11.

In the writings of one Professor Bush, of America, and a Bishop Waldegrave, of England, it has been gravely suggested (apparently with the view of restricting it to Israel under the law) that the promise ought to be read “To thee even to thy seed.” This would exclude Abraham personally from the inheritance. But the common version correctly includes Abraham—“To thee and to thy seed.” “He promised that He would give it to him for a possession and to his seed.” Ac. vii, 5. “To Abraham and his seed were the promises made.”—Gal. iii, 16. “To thee and to thy seed WITH thee,” which implies that the patriarchs and the seed, “which is Christ,” will both possess it at the same time; hence they will be “ever with the Lord who says, “I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.”—Gen. xv, 7. “I have also established my covenant with them (Abraham, Isaac and Jacob) to give them the land of Canaan.”—Ex. vi, 4.* Abraham went into the “place which he should after receive for an inheritance,” and dwelt with Isaac and Jacob “the heirs with him of the same

* “They received not the promises, i. e., the final completion of salvation promised at Christ’s coming again: the eternal inheritance. Heb. ix, 15, 23.”—The Portable Commentary.

* This text with Ex. iii, 6, shows they will be resurrected and put in possession of the land, for the Saviour quotes the latter text as proof of their resurrection.—Lu. xx, 37. The last of these patriarchs had been dead nearly 200 years and yet the inheritance is spoken of (vi, 4) as yet to be given; which proves they did not obtain the promised Canaan at death, as some imagine. The following is said to occur in the Jewish Talmud.—“In what place does the law support the resurrection of the dead? Truly when it is said, And I have also established my covenant with them, to give them the land of Canaan. For it is not said, to give you, but to give them.” Irenaeus, pronounced “one of the best Christian writers of the second century,” speaks of the inheritance promised Abraham, and says,

“He shall receive it at the resurrection of the just.”—Against Heresies, B. V. ch. xxxii, Edition of Clark, Edinburgh.

promise.”—Heb. xi, 8, 9. Let us kindly suppose that Bush and Waldegrave were betrayed into making that stupid suggestion through ignorance of the lucid explanation which Paul has given of the promises: If the promised inheritance was only intended for “Israel after the flesh”—the merely natural seed who lived in Canaan under the law of Moses—then not Abraham alone but we also would be excluded from the inheritance. But Paul’s inspired explanation most positively forbids the application of the promise to the merely natural Jews under the Mosaic law, for he says that the “seed” specified in the covenant is CHRIST: and hence Abraham and other believers (even allowing the promise to be read, “To thee even to thy seed”) are not yet disinherited, but rather have their portion secured to them in Christ, with whom all the righteous are “joint-heirs.”—Rom. viii, 17. And O! I rejoice that all depends on Christ at last; that He, in whom “all the promises of God” are yea and amen, is the rich Depository of all these blessings. 2 Cor. i, 20. In Him our title stands secure, and in Him we read our title clear; not to “mansions in the skies” but in the promised land of Canaan and the whole earth, which, by His beautiful and glorious presence will be gladdened and regenerated into an “heavenly country.”

2. Where is the inheritance? The promises plainly enough prove that it will be ON EARTH. The demonstrative pronoun “this,” five times used, ought to settle that matter. “Unto thy seed will I give THIS land, from river of Egypt unto the great river, the river Euphrates.” Did any one ever hear of such rivers above the skies?—“The Lord God of heaven that sware unto me, saying, Unto thy seed will I give THIS land.”—“I will give THIS land to thy seed after thee for an everlasting possession.”—Gen. xii, 7, xv, 7, 18: xxiv, 7: xlviii, 3, 4. It must be admitted that the holy and inspired Stephen interpreted the promise as referring to a Canaan on earth, for he spoke of it to the wicked Jews as “THIS land wherein ye now dwell.”—Ac. vii, 4. It was described to Jacob as “The land WHEREON THOU LIEST;” and to Abraham as “The land wherein thou art a stranger.”—Gen. xxviii, 13: xvii, 8. And in Heb. xi, 9, we are taught that Abraham actually went “into the place (eis ton topon) which he should after receive for an inheritance” and sojourned in it.* We can form some further idea of the importance and excellence of that land from the following expressions applied to it in Scripture:—It is called the Lord’s land; Lev. xxv, 23. Immanuel’s land; Isa. viii, 8. The pleasant land; Psa. cvi, 24. The glorious land; Dan. xi, 16, 41. The glory of all lands; Eze. xx, 6, 15. A good land and large, a land flowing with milk and honey; Ex. iii, 8. A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it; Deut. xi, 12. The holy land; Zec. ii, 12. The land of the promise (tes eppaggelias); Heb. xi, 9. By its central situation it is admirably adapted to be the royal seat of

* Justin Martyr, born about A. D. 114, says, “There shall be a future possession of all the saints in this same land. And hence all men everywhere, whether bond or free, who believe in Christ, and recognize the truth in His own words and those of His prophets, know that they shall be with Him in that land, and inherit incorruptible and everlasting good.”—In Dialogue with Trypho, ch. cxxxix, Edition of Clark, Edinburgh, 1870.

a world-wide kingdom, being, as it were, the bridge and ligament of three continents. It extends from the Euphrates on the East to the river of Egypt and the Mediterranean Sea on the West; an area of about 300,000 square miles.—Gen. xv, 18. I have counted thirteen states of the American Union whose aggregate area do not amount to this. But, as already shown, the promise of that land involves the promise of all lands, for the triumphant kingdom which Christ will establish there shall extend “to the ends of the earth.”—Zec. ix, 10. Hence the Father promises to give the Son the uttermost parts of the earth for His possession; and the Son promises to make the righteous heirs with himself, saying, “Blessed are the meek for they shall inherit the earth.” Psa.ii, 8. Mat. v, 5.

3. How long will they hold it? “Forever.”—Gen. xiii, 15.* “For an everlasting possession.” It will be their “eternal inheritance.”—Gen. xvii, 8: Heb. ix, 15. If the future life will be endless, the future possession of the land must also be, for it is the same word, “everlasting,” that describes them both. Even in the present existence a man can legally hold his estate so long as his life endures; and that the future life of the righteous will be of endless duration is proved not merely by such words as forever, everlasting and eternal, but such expressions as, “they CANNOT DIE any more;” they shall “not perish;” “this mortal shall put on IMMORTALITY, and this corruptible shall put on incorruptibility.”—Lu. xx, 36: Jno. iii, 16: 1 Cor. xv, 53. In the very nature of things the promise of everlasting possession implies the promise of everlasting LIFE, because as soon as a man dies he ceases to possess his property. And this is the reason why the law could not give that inheritance—because it could not give that LIFE which is its indispensable adjunct or correlative. And it could not give that life because it could not give RIGHTEOUSNESS which is the condition that qualifies one for everlasting life.—So Paul argues in Gal. iii, 18, 21. Here there is a most important problem to be solved. We are all sinners by nature and therefore under the direct tendency to that death which is “the wages of sin.”—Rom. vi, 23. By what means then can we obtain that RIGHTEOUSNESS without which we must come short of the everlasting life and the everlasting inheritance also? Can the law of Moses give us that righteousness? No, “for if righteousness come by the law then Christ died (apethanen, past tense,) in vain.”—Gal. ii, 21. Ah! now the light breaks through the gloom; now the difficulty is solved; — “What the law could not do in that it was weak through the flesh,” was accomplished by the pure and spotless Redeemer who “died for our sins,” that “by means of” His death all who are called may receive the promise of the eternal inheritance.—1 Cor. xv, 3: Heb. ix, 15. In this way He “confirmed

* They are not to be heard, which feign that the old Fathers did look only for transitory promises.—Episcopal Creed, Art. vii.

“When we consider that the promises to Abraham have their completion in Christ, to whom are given the uttermost parts of the earth for a possession, there need be no limit to the sense of the words for ever.”—Commentary by Bishops and other Clergy of the church of England.

the promises," for but for the atoning merits of His death we see not how anyone could ever have been made worthy to realize them.

4. The certainty of the promises. The fact that they are the word of the Lord is proof enough of their certainty, but several times it has pleased the Lord to give His word and then confirm it with a solemn oath, thus giving us "two immutable" pledges. "The Lord that sware unto me, saying, Unto thy Seed will I give this land."—Gen. xxiv, 7. "I will perform the oath which I sware unto Abraham thy father."—Gen. xxvi, 3. "I did swear to give it to Abraham, to Isaac and to Jacob."—Ex. vi, 8. "Thou wilt perform the truth to Jacob and the mercy to Abraham, which thou hath sworn unto our fathers from the days of old."—Mic. vii, 20. Paul in speaking of the promises to Abraham says in the next verse, "The covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after cannot disannul, that it should make the promise of more effect."—Gal. iii, 17. Here we find that the covenant was "confirmed in Christ," and that the law has never disannulled it. We know by the date also, that he refers to the Abrahamic covenant, for commencing at Sinai, when the law was given, and measuring backwards four hundred and thirty years brings us to NO OTHER period in the world's history but the season when those promises were being made to the fathers. And since those promises were not antiquated or set aside by the law, and since the office of Christ himself is to "CONFIRM" them, they must remain in full force to this day, or, as Adam Clarke (on Rom. iv) has truly said, "It is the Abrahamic covenant in which we now stand." That is "an everlasting covenant," and one of which the Scripture says, "Be ye always mindful."—1 Chron. xvi, 17.

5. How many individuals obtain a personal interest in those promises? or, in other words, by what process can they obtain that eternal inheritance and all the ceaseless joys connected with it? This, the most important question of the five, has, perhaps, the easiest and plainest answer. Paul describes the process when he says to some who had submitted to it, "Ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise. . . . Heirs of God and joint heirs with Christ." Gal. iii, 26, 27, 29: Rom. viii, 17. Here are two essential conditions to be complied with before you can become heirs of the promises made to Abraham and his seed. They are, first, "FAITH IN CHRIST JESUS," by which expression Paul, of course, means exactly the same as when he told the jailor to "believe on the Lord Jesus Christ."—Ac. xvi, 31. And, as I have shown in a former discourse, no one truly believes on the Lord Jesus, or has "faith in Christ Jesus," if he refuses to believe the doctrine, message, or testimony which Christ Jesus preached; for "He that hath received His testi-

mony hath set to his seal that God is true"; but on the other hand, "He that believeth not the Son shall not see life, but the wrath of God abideth on him."—John iii, 33, 36. Now the doctrine, message, or testimonys, which the Son preached was "the gospel of the kingdom of God" (Mark i, 14), and he who truly and affectionately believes that gospel of the kingdom, and sincerely desires to lead a Christian life, is ready to comply with the condition, which is (1) faith, (2) repentance, (3) confession, (4) baptism, being "BAPTIZED INTO CHRIST." In duly complying with all of those conditions he is enrolled among the "children of God," and becomes "a new creature in Christ Jesus." able to rejoice in the glorious hope of realizing, at the second Advent, his portion in those "exceeding great and precious promises" made unto the fathers.—2 Pet. i, 4.

To recapitulate:—I have now shown, 1st, That, when the Lord Jesus comes in heavenly glory to establish His kingdom, the land of Canaan and the whole earth besides will be given to Him and the redeemed "for an everlasting possession;" 2nd, That this promise of everlasting possession involves and carries along with it the additional promise of everlasting life; and that the death of Christ for our sins was necessary in order to confirm these promises and make their attainment possible; 3rd, That a belief of the gospel of the kingdom, repentance, confession and by baptism into Christ, followed by holiness of life, are the conditions on which an individual may obtain an inheritance in the promises made unto the fathers.

O then, if you value your own eternal welfare, hasten at once to comply with those terms and conditions. The yoke is easy, the burden light, and the reward surpasses human thought, Come to the Saviour in believing on him and submitting to His appointed ordinance. "Arise and be baptized and wash away thy sins, calling on the name of the Lord."—Ac. xxii, 16. This is a delightful and easy task; not like what was required of Abraham. The command laid upon him was, "Abraham, take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of." As Abraham revolved this command in his mind, every clause of it must have pierced like a dagger to his heart. But he did not falter nor seek to change the command and make an offering from his flocks and herds instead. Rising early in the morning he starts on the journey without even telling Sarah of his intentions with regard to the darling of both their hearts. At the prospect of Isaac's birth she had laughed, but she might weep now at the prospect of his death, and so either break her husband's heart or make him waver in the path of duty. Therefore he "consulted not with flesh and blood." God's call is to you; do not wait for some one else, but come alone; you have to die alone. And now think of Abraham's feelings on that sad journey. Perhaps he said to himself, "O! Isaac, my son Isaac, would to God that I could die for thee!" But still he goes for-

ward. And now as they near the fatal spot he lays on Isaac's shoulders the wood on which the offering was first to be slain and then consumed in the fire. Does not this typify that divine Son, the only begotten and dearly beloved, on whose shoulders was laid the very cross on which He was to die? And now comes a thrilling scene, a trying moment. The unresisting Isaac is placed on the altar, and Abraham looks up to heaven with a countenance beaming with angelic faith, and then he raises the great glittering blade and is about to plunge it into the heart of his son, when—hark! a voice rings through the skies, "Abraham! Abraham! lay not thine hand upon the lad, neither do thou anything unto him." And then I can imagine that for the first time in the whole trial his pent-up emotions, too deep for weeping, now find relief in a flood of tears. And looking around he beheld a ram caught in a thicket and offered him up as a substitute for Isaac. But there was no substitute for the Son of God. He endured the great agony himself that we might live. How can you refuse to accept the blood-bought blessings which redeeming love has provided for you?

Do you fear that you will not be accepted if you come to the Saviour? He says "Come unto me all ye that labor and are heavy laden, and I will give you rest."—Matthew xi, 28. "There is joy among the angels of God over one sinner that repenteth." Yes,

Pleased with the news, the saints below
In songs their tongues employ:
Beyond the skies the tidings go,
And heaven is filled with joy.

Suppose a little child wanders from home and is lost in the woods where wild beasts are roaming. Presently the mother and father miss him, and, wringing their hands and weeping, they rush from one neighbor to another, crying out, "Oh! my child is lost! my child is lost!" A general alarm is sounded. Men start out in every direction, some on horses, some afoot. They scatter through the woods and fields in search of the lost one, and at last the almost distracted mother and father, straining their eyes, catch a glad signal of waving handkerchiefs from some distant hill-top that their child is found and safe, and they are coming home with him. Can any words describe the joy with which those loving parents welcome their child back to his home? Neither can words describe the joy felt "over one sinner that repenteth."

