

THE  
GOSPEL OF THE KINGDOM

*By the Late Wiley Jones*  
Norfolk, Virginia

ADVOCATED IN A SERIES OF  
TEN DISCOURSES  
DIVIDED INTO FOUR VOLUMES

Revised and Republished A. D. 1947 by  
ELDER J. M. MORGAN  
Bristow, Oklahoma

VOLUME NO. 3



## 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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## SEVENTH DISCOURSE

### THE SUBJECTS, NATURE, DESIGN, AND IMPORTANCE OF CHRISTIAN BAPTISM.

"He that believeth and is baptized, shall be saved."—MARK xvi. 15. 16.

1. The subjects. From what the Bible says of households, an effort has been made to prove that infants are proper subjects of this ordinance. But of the three household baptisms brought forward to prove this we have evidence that two at least were **believing** households; for the jailor "rejoiced, believing in God with all his house"; and the household of Stephanas "addicted themselves to the ministry of the saints."—Ac. xvi, 32, 34: 1 Cor. i, 16: xvi, 15. To prove that Lydia's household contained an infant we should have to take four things for granted which the Scripture is silent upon—that she was a married woman; that she had at least one child; that it was an infant; that it was with her at Philippi, and not at her home, which seems to have been in Thyatira, about 200 miles away. If an household may be spoken of as "believing" although containing an unbelieving infant, why may it not be the same license of speech be spoken of as "baptized," although containing an unbaptized infant? Many things can be said of a family or household to the exclusion of its infants; as, when we speak of "family prayer," no one imagines that the little infant in the cradle engages in it. "The man Elkanah and all his house" went to Shiloh to offer sacrifice, but the infant of the house was left at home with its mother.—1 Sam. i, 21, 22. "All the city was moved, saying, Who is this?" But although the city must have contained many households with infants, you would not suppose that every one of them stood up in its mother's lap and said, "Who is this?"—Mat. xxi, 10. "He that cometh to God must believe" (Heb. xi, 6), but infants cannot come to Him in that sense, being not yet capable of believing; and hence I think the Saviour used the word "come" in its ordinary or local sense of motion towards a person in whose presence you may be standing, when He said "Suffer the little children to come unto me." It is not said that He baptized them, but took them up and "blessed them."—Mark x, 16. It was towards the close of His ministry, and if He and John had for years been in habit of baptizing infants, would not the disciples have rather encouraged than rebuked the parents for bringing their children? Certainly the officers of a modern infant-sprinkling church would feel it their duty to encourage them. If they had been brought for baptizing I think the Saviour would have said, "Carry them to my disciples." instead of "Suffer them to come unto me," for "Jesus himself baptized not." His disciples did that.—John iv, 2. So this incident serves rather to **refute** than prove infant baptism. All Christians are the children of Abraham, but the new principle on which they are made his children, in the true and gospel sense, is faith, repentance, confession, followed by baptism; not mere natural birth, for "they which are of faith, the same are the children of Abraham. . . . 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."—Gal. iii, 7, 27, 29. A Gentile infant is therefore neither a child of Abraham by natural birth nor by the process of adoption just described. If deceased infants are to be saved when the Lord comes, and I truly hope they will; if it be His good pleasure, I say amen to it with all my heart. They will not be saved, however, by a present exercise of faith, for they are incapable of believing. If saved, then, I suppose it will be through the same abounding merits of the atonement, as the inanimate earth itself will be regenerated, and, as it were, resurrected into eternal glory and beauty. But the gospel and its ordinances are for those who have arrived at years of **accountability**, which means ability to give account: and unless all such persons believe and obey that gospel they will have to suffer the penalties. If baptism is for infants, why not the Lord's supper also? Was not that feast given for all the members of the Church when the Master said, "This do in remembrance of me. . . Drink all ye of it"? The "all" means all the members, not the wine; accordingly Mark says, "They all drank of it."—Mat. xxvi, 27: Mark xiv, 23: Lu. xxii, 19.

We have neither command nor example for infant sprinkling. Indeed the commission forbids it by requiring two kinds of teaching, one **before** and one **after** baptism, which would of course be impracticable in baptizing infants. Here is the language of the commission—"Go ye therefore and teach (**mathetueo**) all nations, baptizing them into (**eis**) the name of the Father, and of the Son, and of the Holy Spirit, **teaching** (**didasko**) them to observe all things whatsoever I have commanded you."—Mat. xxviii, 19, 20.\* This commission is obeyed by none but those who give the two kinds of instruction—before baptism, the gospel of the kingdom; and after baptism "all things" that pertain to the duties of a Christian life. Matthew's record is confirmed in Mark's, "He that believeth and is baptized," not he that is first baptized and afterwards believeth, if he should live long enough.

And as the commands of Scripture are opposed to infant sprinkling, so are its examples. It tells us that "both **men and women**" were baptized, not men, women and infants.—Ac. viii, 12. They were capable of "confessing their sins," which infants are not.—Mat. iii, 12. They "gladly received the word" before baptism.—Ac. ii, 41. "Many Corinthians hearing, believed, and were baptized."—Ac. xviii, 8. Here are three steps exactly expressed "after the due order": (1st) Faith; (2nd) Repent; (3rd) Confess; (4th) Baptism. And Paul afterwards charged the same church to keep the ordinances "as" he delivered them.—1 Cor. xi, 2. Uzzah, no doubt, **meant** well, but his act was not "after the due order," and so he was not excused for ignorance or sincerity, but smitten dead; which things are "for our admonition."—1 Chron. xiii, 10; xv, 12-15; 1 Cor. x, 11. I hope I have now said

\* "Two words in this passage are translated teach and teaching, but are of different meaning. The former means the general instruction necessary to bring men to profess themselves disciples of Christ; the other relates to their subsequent instruction in all the various parts of Christianity."—SCOTT, the celebrated Episcopal Commentator.



enough on this branch of the subject to convince all with whom Holy Scripture has more weight than human tradition.

2. The nature of baptism. We prove baptism to be immersion by three lines of argument:—1st, The lexical definition of the Greek verb *baptizo*; 2nd, The symbols under which it is illustrated; 3rd, The literal phrases used in describing the act. Greenfield's Lexicon says it means "to immerse, immerge, submerge;" Liddell and Scott's "to dip under, to bathe." It is a significant fact that although it occurs about eighty times in the Greek New Testament the translators have not once dared to render it "sprinkle" or "pour." And in the Old Testament where the Greek version has *baptizo* the translators have "dipped"; "Then went he down and dipped (*baptizo*) himself seven times in Jordan."—2 Kin. v, 14. Though some talk as if pouring, dipping and sprinkling were the same in a ceremonial way, yet the Bible carefully discriminates between them thus, "The priest shall take some of the log of oil, and pour (*cheo*) it into the palm of his own left hand. And the priest shall dip (*hapto*) his right finger in the oil that is in the left hand, and shall sprinkle (*raino*) of the oil with his finger seven times before the Lord."—Lev. xiv, 15, 16. Carson, renowned for his work on baptism, says, "Some have alleged that the termination *zo* makes *baptizo* a diminutive; but utterly without countenance from the practice of the language. Others have erred as far on the other side, and equally without authority make *baptizo* a frequentative."\* But the symbols in which the act of baptism is pictured to us give it a fixedness of meaning by showing that it cannot mean less than immersion, nor more than one immersion.

Burial, resurrection, planting, and birth are four symbols which teach immersion so plainly as to render comment nearly superfluous. "We are buried with Him by baptism."—Rom. vi, 4. † On land we bury a body by putting it under the ground, at sea by putting it under the water; never by merely sprinkling a few particles of dust or water upon it. The burial of a person is an open attestation to friends and foes that such an one is dead to the life which was formerly led. So in the baptismal burial we throw a great mountain across the path we have come, leaving no way open for turning back or "looking back" for we are determined henceforth to "press forward." Thus we show to sinners whom we leave, and to Christians whom we join that we are "dead to sin" and should not and would not "live any longer therein." Sin itself is personified to Christians as an "old man" who has been "destroyed, that henceforth we should not serve sin" or be in bondage to him; for when a master is dead his serv-

\* Oswald's Etym. Dict. shows that "ize or ise denotes to make, to give;" as, civil-ize, to make civil; character-ize to give a character; author-ize, to give authority; apolog-ize, to give an apology; harmon-ize, to give harmony. Hence as bapt-ism means an immersion or dipping, bapt-ize would mean to give an immersion or dipping. "Frequentative and Intensive verbs," according to Kuhner's Greek Grammar, are such as end in *azo*, not *izo*.

† "Alluding to the ancient manner of baptizing by immersion."—Jno. Wesley. "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion."—Conybeare & Howson. "This immersion being religiously observed by all Christians for thirteen centuries. . . . it were to be wished that this custom might be again of general use."—Whitby. And yet all these writers practiced sprinkling!



ant no longer owes him any service. And his freedom is doubly secure for not only is the master dead to the servant but the servant to the master, and "he (the servant) that died is freed from sin" or as Paul elsewhere says, "The world is crucified unto me, and I unto the world."—Rom. vi, 6, 7; Gal. vi, 14. Burial is a solemn thing; so also is baptism; but instead of the tears of sorrow at a grave we often see tears of joy at a baptism.

"Burial with Him in baptism, wherein also ye are risen with Him."—Col. ii, 12. Rising "out of the water" to walk in newness of life is a beautiful emblem of coming forth from the grave at the resurrection to walk in endless life and glory in the kingdom of God. As in baptism we "wash away" our sins and "put on Christ," so "in the resurrection at the last day" we are freed from "this vile body" and are "clothed upon" with the shining and spotless robe of immortality. As one raised from the dead and exulting in all the holy joys of a blissful immortality will not desire to return to the former mortal fallible and suffering life, so neither should one raised from the baptismal grave desire to return to his former habits of worldliness and sin. (By the baptismal act we show our faith in the death, burial and resurrection of Christ, and in His power to raise us from the dead), for He says, "Because I live ye shall live also." Will there be joy unspeakable as the glorified redeemed clasp hands in the resurrection? I have witnessed what seemed to me a foretaste of such joy when believers of the gospel of the kingdom have come up out of the baptismal wave. Often have I beheld, on such occasions, an overflowing joy that could find no expression but in tears. How impressive the solemn scene! Worldlings are encouraged to follow the holy example, and Christians reminded of the day of their own espousals when they went after the Saviour, as in the wilderness; and they are led to think of their own solemn engagements, and in what manner they have been fulfilled.

"Planted together in the likeness of His death."—Rom. vi, 5. As a seed is covered up in the earth when planted in the ground, and afterwards springs forth in bloom and blossom into beauty, fragrance and fruitfulness, even so the believer is covered up in the baptismal wave, and emerges "a new creature," to "worship the Lord in the beauties of holiness," to shed forth the fragrance of Christian life, and, as a good tree, to become "filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God."

"Born of water."—Jno. iii, 5. As when born of the flesh we enter the world, so when believers of the gospel of the kingdom

\* By the act of being once born an infant is ushered into a family relationship to all of its kindred. It is not born a separate time for each name in the family. And so in the one act of emerging from the water we are brought into a holy relationship to the three names Father, Son, and Spirit. Yes, in that one birth we even become related, in some degree to the whole family of redeemed, those who preceded and those who shall come after us. Hence it is plain that three dippings would do violence to this and each of the other symbols by which divine wisdom has pictured to us the grand old ordinance of "one baptism" (i. e. "one immersion."—A. B. U.) Eph. iv, 5. "The God of Abraham, and of Isaac, and of Jacob," does not mean a separate God for each of these patriarchs; then why violate Scripture by saying that immersion into the name of the Father, and of the Son, and of the Holy Ghost, means a separate immersion for each of those holy names?

are born of water they enter the church "as new born babes" who afterwards "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." This is not the only text in which natural birth is made a symbol of baptism, for the same is done in calling it "the washing of regeneration," i. e. of the "new birth," (as *paliggenesia* denotes); and in those texts which represent persons just baptized as "new creatures" or "newborn babes."—Titus iii, 5. In the phrases "born of the flesh" and born of water," the preposition is *ek*, which means "out of," and is so translated in Ac. viii, 39. How then can a man be born of water without first being in the water? This proves the necessity of immersion too plainly to need further comment.\* It is not said "born of the Spirit and in water," but the water is put first. A believer is born of water at baptism, and afterwards born of the Spirit when by it "his mortal body" is quickened and brought forth ("born from the dead") at the resurrection. Col. i, 18; Rom. viii, 11. Such a body, though substantial, may be called "spirit" as to its nature, because it is no longer "a natural body" but "a spiritual body" physically "partaking of the divine nature," and is fashioned like unto the glorious body of the risen Saviour who is called "a quickening Spirit" (1 Cor. xv, 45), although he had a substantial and tangible body in which could be felt the prints of the nails that pierced His hands on the cross. Thus the birth of water at baptism and the birth of the Spirit at the resurrection may be called the great law of naturalization necessary to take place on a man before he can obtain the immortal citizenship in the kingdom of God—a kingdom which flesh and blood cannot inherit.—1 Cor. xv, 50.

The literal terms used in describing the act of baptism also prove it to be immersion. How can "having our bodies washed with pure water" mean five drops of it sprinkled on the crown of the head?—Heb. x, 22. John baptized "in the river," and selected a particular place for it "because there was much water there."—Mat. iii, 6; Mar. 1, 5; John iii, 23. If John had offered his hearers their choice of three ways, occasionally (after the modern fashion) preaching a long tirade against immersion, think you that any of his hearers would have been immersed? Would they not all have chosen sprinkling or pouring as more convenient? And then we should never have read of their being "in the river." Such expressions as "went down into the water," and "came up out of the water," teach immersion too plainly to need comment.—Mar. i, 10; Acts viii, 38, 39. But some silly critic has said that "into the water" may mean only at or near by the water! How then about Noah's going "into the ark" does this mean that he only got at or near by it, and saw it float off leaving himself and family to perish in the flood?—Gen. vii, 1. Daniel was cast "into the den of lions"; does that mean that he only went at or near by it, so as to get a safe view of them?—Daniel vi, 16-18. Those who do His commandments will enter "into the city," would that critic dare to tell us that they will only get at or near by it, so as to just faintly hear the singing?—Rev. xxii, 14. Those not found



written in the book of life will be "cast into the lake of fire," and does this mean only at or near by it, so as to merely be comfortably warm? It is the same preposition, *eis*, in the Greek of all these places. Has that preposition strength enough to take one into the consuming lake of fire but not enough to take him into the delightful waters of baptism? I hope I will be excused for answering that silly critic as I have done, for it seems to me that his extremely absurd criticism deserves only to be "fried in its own gravy," as the saying is. In a careless manner some say that a drop of water is as good as an ocean; but they would not say so if they wanted to quench a parching thirst. Hagar and her son wandered thirsty in the wilderness and as she laid him down to die, and turned away and wept, the Lord showed her a whole well of water: one drop would not have saved those two lives. As in the Lord's supper, there must be enough bread and wine to constitute eating and drinking, so in baptism there must be at least enough water to constitute immersion. If immersion is right it ought not to be preached against, and if wrong it ought not to be practiced; but some preachers do **both**, for after a long sermon against it they have gone to the water and immersed people! There are two parties in the world, one claiming that either sprinkling, pouring, or immersion is right; the other that immersion is right. Thus neither party disputes the correctness of immersion. In all candor then, does not common prudence commend immersion to you as the safest way?

3. The design of baptism. It is designed to change our state or relationship, conducting a believer "into the name," *eis* to onoma, of the Father, and of the Son, and of the Holy Spirit. Mat. xxviii, 19.\* The common version has elsewhere rendered *eis*, "into," with reference to this ordinance, as "baptized into (*eis*) one body,"—1 Cor. xii, 13; "baptized into (*eis*) Christ,"—Gal. iii, 27; "baptized into (*eis*) His death."—Rom. vi, 3. Bullion's Greek grammar says that *eis* is used to express motion from without to within; and that *en* is used with the idea of rest or being contained within. You were standing without, but walked **into** the house and were seated in the house. After Noah went "**in**to (*eis*) the ark:" he was said to be "**in** (*en*) the ark" and all perished except those in the ark.—Gen. vii, 7, 23. After one believes the gospel of the kingdom and is "baptized into Christ" he is declared to be in "Christ;" and "if any man be in Christ he is a new creature." And as all the ark were safe, so all in Christ are safe, provided they hold out faithful; for "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit."—Gal. iii, 27, 28; 2 Cor. v, 17; Rom. viii, 1. Suppose as Noah was entering the ark, some strong swimmer had said, "I'm just as good as some of that family; Noah is too exclusive and uncharitable in saying that nobody but he and those with him in the ark will be saved; I'll take my chances outside;" would such a course have saved that swimmer? No, nor will it save the modern scoffer who says he is as good as some in the church, refuses to be baptized into



Christ, and trusts to his selfrighteousness as the swimmer did to his own strength. I have spoken of a change of state or relationship. This is more than a mere change of the feelings. Let me illustrate this fact. Suppose two young ladies, on a very slight acquaintance with a young gentleman, have a strong aversion to him; but afterwards, on a better acquaintance, they both change their minds to such an extent as to cherish profound respect and affection for him; and shortly after, one of them, by the ceremony of marriage becomes his wife. They both changed their feelings, but only one changed her relationship to him. Two English gentlemen may be great enemies of this government and its principles; but afterwards change their minds, and become great lovers of it, insomuch that one of them, by submitting to the ceremony of naturalization, becomes an American citizen. Though both changed their feelings, only one changed his relationship towards the government, the other remained an alien still. So the sinner may change his feelings concerning religion, and may very much admire and love the Christian life, but still remains an alien until he submits to the ceremonial of being "baptized into Christ." In the act of baptism the believer passes from a state of condemnation to a state of pardon, which implies the remission of his sins that are past, and his becoming "a new creature." Hence baptism is expressly declared to be "for the REMISSION of sins;" and Paul was told to "be baptized and WASH AWAY his sins." If Paul, as the language implies, did not get rid of his past sins until baptism why think to get rid of yours before baptism?—Ac. ii, 38; xxii, 16. "For the remission of your sins" does not mean "because your sins are remitted," any more than a man would take medicine for a sickness because he was already well of it. When Naaman had the leprosy, a type of sin, did he baptize himself in Jordan for the cure of it because he was already cured, or did he get cured in the act? Certainly in the act of dipping.

4. The importance of baptism. The fact that it is for the remission of sins proves it essential, for you must admit that we cannot be saved without that remission. The same phrase which denotes the object of baptism denotes the object for which the precious blood of Christ was shed—"for the remission of sins," *eis aphesin hamartion*. While this proves the importance of baptism, it does not show any conflict, but only a co-operation between the blood and the water in the means of salvation. It is the blood which gives efficacy to the water by divine appointment. "Baptism doth now save us by the resurrection of Jesus Christ," which includes the shedding of His BLOOD on the cross.—1 Pet. iii, 21. The breaking of a straw would have answered in the place of immersion if the Lord had so appointed it. Baptism, important as it is, will not save you without faith, repentance and holiness of life, nor would all these combined save you but for the atoning blood of Christ, for "without shedding of blood is no remission."—Heb. ix, 22. Thus every truth, every duty and every instrumentality has its

proper place in the plan of redemption. It is no valid objection to say that what I have said about baptism makes the salvation of one person depend upon the willingness of another to baptize him, for if an instance could occur in which it would be impossible to get any one to baptize him, I am sure that a believer might baptize himself, as Naaman did. Besides, on the same principle, it might be objected that faith makes a man's salvation depend on some one else, for "faith cometh by hearing," and "how can they hear without a preacher?"—Rom. x, 14, 17; Heb. xi, 6. Refusing to be baptized is rejecting the counsel of God, like some wicked ones of old, and of course no one can be saved who rejects that counsel.—Lu. vii, 30; Prov. i, 24-33. Its being a divine command is enough to prove it essential. Cornelius, though "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway," was "warned from God" to send for Peter and hear words whereby he might "be saved." And when Peter came he did not excuse that devout man from baptism; how then can you expect to be excused?—Ac. x and xi.\* Since it was necessary for Cornelius and even for the pure and spotless lamb of God to go down into the baptismal waters and come up, all dripping, from the waves, it would be utterly preposterous to say that it was not necessary for people in these days. The fate of many people was once decided by their dropping a letter in pronouncing a word. Let this warn us not to call baptism a small matter.—Judg. xii, 6. "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."—John iii, 5. Can we need a plainer or more solemn assurance of its importance? Why is the birth of Spirit essential to an entrance into the kingdom? Because God has ordained it so. And why is the birth of water also essential? For the same sovereign reason. "Even so, Father, for so it seemed good in thy sight."

The mere possibility that the ceremony which you do not remember, and which was performed on you in infancy, was no baptism, ought to alarm you. It is said, I know not how truly, that on that fearful night in Egypt when the firstborn was slain in every house which had no blood on the doorstep, a little girl, the first-born of the family, was sick; and in her fever she thought that perhaps the blood was not on the doorpost. So she asked her father if he was sure it was there; and her father said "Yes, he was sure, for he had ordered it to be done." But as it wore on towards the solemn hour of midnight, and her fever grew no better but rather worse, she said, "Father, take me up in your arms and carry me to the door, and let me see the blood." And so the father took her up and carried her to the door; and lo and behold! the blood was **not** there; the man to whom he had given instructions had forgotten to do it! And then the father, in the sight of his daughter, had the blood put upon the doorpost; and she laid down quiet and contented. Can you be satisfied until you have SEEN your baptism? Those who think their having been sprinkled in infancy is enough



ought to remember that under the Mosaic law grown persons who had been both circumcised and sprinkled were required to "bathe in water," and for neglecting it a man had to "bear his iniquity."—Lev. xvii, 15, 16; Num. xix, 7, 8, 19. Of how much sorer punishment shall he be thought worthy who neglects the bathing which Christ has commanded? Why take it for granted that the penitent thief had never been baptized? Perhaps he was one of the vast multitude baptized by John, and "willing for a season to rejoice in his light."—John v, 35. That he was no ordinary thief is shown by his wonderful intelligence in acknowledging the Messiah, whom so many others had deserted. James indicates that such a thing as the restoration of a penitent brother is not impossible, by saying, "Brethren, if any of you do err," &c.—Jas. v, 19, 20. Besides, it seems that the gospel ordinances were not fully established in place of the Mosaic before the death and resurrection of Christ. "He taketh away the first that He may establish the second."—Heb. x, 9. Beware of undervaluing bodily acts. Was it not a bodily act when Eve reached forth her hand and plucked and ate of the forbidden fruit, and so brought death into the world, and all our woe? Was it not a bodily act when Christ, the spotless Lamb of God, was nailed to the cross and His body pierced for our sins? Was it not a bodily act when He arose from the dead, without which our faith would be in vain?—1 Cor. xv, 17. And will not our final redemption be a bodily act; "waiting for the adoption, to-wit: the redemption of our body"?—Romans viii, 23; Phil. iii, 21. How infinitely more delightful to go down into the baptismal waters and come out again, than to be cast into the lake of fire and be consumed into ashes!—Mal. iv, 3; Rev. xx, 15. Oh, can you hesitate which to choose?

\* "Some in our day would have argued, "These are baptized with the Holy Ghost, and therefore what need have they to be baptized with water? It is below them." No; it is not below them while water baptism is an ordinance of Christ."—MATT. HENRY. "The baptism of the Spirit did not supercede the baptism by water; nor indeed can it."—ADAM CLARKE.

(From "Songs of Zion." By Wiley Jones.)

Saviour thy law we love,  
Thy pure example plead;  
And faith sincere, by works we prove  
When in thy steps we tread.

Beneath the sacred wave  
The Lord of life was laid;  
And He who came to bless and save  
Did not this path evade.

He taught the solemn way;  
He fixed the holy rite.  
He bade us that command obey,  
And keep the path of light.

May ev'ry action show  
Our rev'rence for thy word;  
And thus the world around shall know  
We love and serve the Lord.



## EIGHTH DISCOURSE

### CHRISTIAN DUTIES AND GRACES TO BE OBSERVED AND CULTIVATED AFTER BAPTISM.

"Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."—2 PETER i, 5-7.

To suppose that any man can be saved for general correctness of moral character without any reference to his faith would be a dreadful mistake. The words "add to your faith" prove that the faith must first be had as an essential foundation or starting point; and that all the shining list of Christian virtues are things to be added to it. Correct faith is as needful as correct conduct. (Remember what an excellent man was Cornelius; and yet he had to hear words of doctrine and be baptized, in order to place himself in a salvable state.—Acts x, 2; xi, 14.) The exhortation is addressed to those who have obtained like precious faith with the apostles; verse 1. Having believed the gospel of the kingdom, and the death of God's Son with the things of his NAME, as preached by the apostles, and having been baptized, they are now, as the commission requires, exhorted to the duties which follow baptism.—Mat. xxviii, 19. These two features of the commission—giving the one kind of instruction before and the other after baptism—the apostles constantly observed. Thus Peter begins and ends this list of virtues by urging them upon those who had been baptized. And Paul desired Titus to "affirm constantly that they which have believed in God might be careful to maintain good works."—Titus iii, 8. James too has warned his brethren that "faith without works is dead."—Jas. ii, 20. And thus the beloved disciple, after assisting in planting many churches, when he found himself too old to travel and visit them any longer, wrote to them as to his own dear children, saying, "I have no greater joy than to hear that my children walk in truth."—3 Jno. 4. No wonder it gave John so much joy to hear this, for our labor in preaching the gospel is, to a great extent, lost unless the converts, after baptism, continue to "walk in the truth." We naturally feel an interest in the success and prosperity of any undertaking on which we have spent much labor and care. Congregations which have displayed great and worthy zeal to have the gospel of the kingdom preached, and sinners converted, should show similar zeal to build up and keep those converts in their most holy faith, continually exhorting them unto love and to good works; the older brethren and sisters especially taking care to live so as to set holy examples to the flock.—1 Pet. v, 3; Titus ii, 7. The Master's words, "What do ye more than others?" indicate that He requires Christians to be "a peculiar people zealous of good works." They are the conserving and illuminating element of society—the salt of the earth and the light of the world.—Mat. v, 13, 14, 47. "If ye continue in my word, are ye my disciples indeed."—Jno. viii, 31. He that heareth and doeth is likened unto a wise man that built his

house on a rock; unto good ground that bringeth forth an hundred fold; unto a fruitful branch of a goodly vine.—Mat. vii, 35; John xiv, 2, 6. But he that doeth not is like a foolish man that built his house on the sand; like thorny ground that chokes the seed; like a withered branch that is gathered and burned. Therefore “be ye doers of the word, and not hearers only.”—Jas. i, 22. When the seven graces here enjoined, and all their kindred virtues are possessed in due proportion they give to the Christian a beautiful and symmetrical character.

1. *Virtue.* The gospel found the Gentiles fearfully sunk in vice, as the first chapter of Romans proves. Nor were the Jews, under Pharisaic teaching, free from rebuke in this respect. But Christians, to whom Peter was writing, had been “called to glory and virtue,” and had “purified their souls in obeying the truth.”—2 Pet. 1, 3; 1 Pet. i, 22. They had tenderly exhorted, “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”—2 Cor. vii, 1. If this word, *arete*, be translated “fortitude,” as some say, it then means that we must not only believe the gospel of the kingdom, but have the courage to confess it before men; for if ashamed of the Saviour’s words (among which were “the glad tidings of the kingdom,” Lu. viii, 1), He will be ashamed of us when He comes in glory.—Lu. ix, 26. We should be “valiant for the truth” (Jer. ix, 3), for “the fearful” are classed among the unbelieving and abominable who shall be cast into the lake of fire. Rev. xxi, 8. This condemned fear is the fear of man, which “bringeth a snare;” not the fear of the Lord, for that “is the beginning of wisdom.”—Prov. xxix, 25; Psa. cxi, 10. Who would not rather burn at the stake for righteousness than in the lake of fire for sin? The fear of man causes persons to not only neglect religious duties, through dread of hurting their fortunes or of making enemies, but even to abandon the faith. Too fond of popularity or too timid, they always drift with the current; reminding one of the saying that dead fish float down the stream. In Turkey they would perhaps be Mohammedans. They cannot “dare to be a Daniel, dare to stand alone, dare to have a purpose firm and dare to make it known.” He would not be restrained from worshipping the true God by the dread of the lion’s den; nor would His three companions be constrained to idolatry by the terrors of a fiery furnace. Of holy fortitude, duly combined with and tempered by all the other graces, the blessed Saviour’s life on earth is a perfect illustration.—1 Pet. ii, 21.

2. *Knowledge.* Some “being alienated from the life of God through the ignorance that is in them,” will be “destroyed for lack of knowledge.” Ephes. iv, 18; Hos. iv, 6. This does not mean worldly “science,” but a knowledge of the Scriptures, enabling us to understand for ourselves and to teach others “what the will of the Lord is.”—Ephes. v, 17. Such knowledge enables its possessor to give a right direction to his fortitude—when



he strives, it is "to enter in at the straight gate;" when he contends, it is "for the faith once delivered to the saints;" when he provokes, it is "unto love and to good works." He learns to rightly divide the word of truth, comparing Scripture with Scripture. He avoids "foolish and unlearned questions, and strivings about words to no profit but to the subverting of the hearers." He is not carried about by every wind of doctrine, nor persuaded into the belief of error by the smooth words and fair speeches, nor the high-sounding titles and arrogant pretensions of men. And with all this he is not haughty nor puffed up against those brethren who have not made the same attainments as himself, because and such disposition is restrained by his brotherly kindness, which he is also careful to cultivate.

3. Temperance. The Greek word implies moderation, continence, self-control. There are many kinds of intemperance. Ne *quid nimis*, not anything too far, is worth remembering. "Every man that striveth for the mastery is temperate in all things."—1 Cor. ix, 25. Now if the self-denial, abstemiousness, and severe exercises of the ancient contestants in public games were cheerfully endured in order to obtain a corruptible crown, the failure to obtain which would only be a temporary disgrace, how much more cheerfully ought we to endure all things in order to obtain an incorruptible crown, the failure to obtain which will bring "shame and everlasting contempt."—Dan. xii, 2. Paul's contest was not a beating of air, for in himself he found a more substantial antagonist—"I keep my body under, and bring it in subjection." We must "mortify," that is, put to death evil propensities, or they will be likely to put us to death. Many, to all their faith, fortitude, and knowledge have neglected to add temperance; and so at last have sunk to a drunkard's grave. O! the inexpressible wretchedness produced by that one vice! The heart-rending scenes and blighted home circles which the demon of drunkenness, has caused are enough to make it universally hated as a foe to the human race. It is well-known that it blunts the moral sensibilities, dulls the intellect, empties the purse, ruins the health, and at last excludes its victim from the joys of a blissful eternity; for no drunkard "shall inherit the kingdom of God." 1 Cor. vi, 10. The fact that the doses of alcoholic drinks require in so many cases to be continually increased in quality appears to me an indication that as common beverages they must be unwholesome; for water, milk, and even tea or coffee do not require to be increased in that unnatural way. Fishes are not drowned in water, nor troubles in strong drink, for "at the last it biteth like a serpent, and stingeth like an adder."—Prov. xxiii, 29, 30, 32. But the Church is the only "Temperance society" needed by a Christian. If the influences of religion do not restrain one from insobriety, I see not how any outside organization can.

4. Patience. "In your patience possess ye your souls."—Lu. xxi, 19. "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little



while, and He that shall come will come.”—Heb. x, 36, 37. “Let patience have her perfect work.”—Jas. i, 4. “Fret not thyself in any wise to do evil.”—Psa. xxxvii, 8. “The ornament of a meek and quiet spirit is, in the sight of God, of great price.”—1 Pet. iii, 4. “Ye have heard of the patience of Job.”—Jas. v, 11. It ought to be a sufficient encouragement to know that the Lord has said, “I will never leave thee nor forsake thee.”—Heb. xiii, 5.

In trials and troubles 'tis heaven's design  
Our dross to consume, our gold to refine.

5. **Godliness.** This grace throws a sacred lustre over the entire conduct, and “is profitable unto all things, having promise of the life that now is, and of that which is to come.”—1 Tim. iv, 8. Piety and devotion are some of its meanings. It leads us to take delight in frequent prayer. The wording of the Lord’s prayer indicates that it is to be used, not yearly, monthly, or weekly, but daily—“Give us this day our daily bread.” When the Saviour said that men “ought always to pray and not to faint,” He gave two illustrations, one teaching perseverance and the other **humility** in prayer.—Lu. xviii, 1-14. We should not be content with mere prayerful thoughts at irregular times, but should observe both the spirit and posture of prayer, by at least one every day kneeling and offering up, through Christ, our thanks and supplications to our Heavenly Father. That kneeling is the most usual posture is evident from the fact that Paul uses the expression, “I bow my knees,” as but another way of saying, “I pray.”—Ephes. iii, 14. Thus Peter, Paul, Daniel, Solomon, and even the adorable Redeemer himself used to pray.—Ac. ix, 40; xxi, 5; Dan. vi, 10; 2 Chron. vi, 13; Lu. xxii, 41. David and Daniel prayed “three times a day.”—Dan. vi, 10; Psa. lv, 17. Godliness prompts us to a regular attendance at the Lord’s supper, to commemorate with ever-grateful hearts the sufferings which He endured for our sakes. This virtue kindles in us a fervent zeal for the advancement of religion and the prosperity of the cause of Christ; weaning us from worldliness and placing our affections on holy things; leading us to “abhor that which is evil and cleave unto that which is good.” It implies also a performance of the duties we owe to our fellow creatures.

6. **Brotherly kindness** (Greek, *philadelphia*). In other passages this word is translated “brotherly love,” or “love of the brethren.” Love of kind is common to men and brutes. Even “birds of a feather flock together.” Both in sound and sense we can trace a relationship between kin, kind, kindness. It is humane. Love to the brethren is an evidence of our discipleship. “By one to another.”—John xiii, 34, 35. It is an evidence that we have entered the Christian life. “We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.” It is an evidence that we love God. “Whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”—1 John iii, 14, 17. “He that loveth not his brother whom he hath seen, how can he love God

whom he hath not seen?"—1 John iv, 20. It is the Saviour's new commandment—"A new commandment I give unto you, that ye love one another."—John xiii, 34. It prompts us to "bear one another's burdens and so fulfill the law of Christ."—Gal. vi, 2. No need of "benevolent societies" for the members of a congregation where brotherly love abounds. They need not go to those worldly institutions as though the Church of Christ were not sufficient for the temporal as well as the eternal needs of man. Loving brethren will speak often one to another, and will not be likely to forsake the assembling of themselves together.—Mal. iii, 16. "Behold how good and how pleasant it is for brethren to dwell together in unity!" "Let brotherly love continue."—Psa. cxxxiii, 1; Heb. x, 25; xiii, 1.

7. Charity, or rather "love," as the A. B. U. renders it. Thus Peter exhorts us to love not our brethren **only**, but, as Paul expresses it, to "increase and abound in love one toward another, and toward all men."—Mat. v, 46; 1 Thes. iii, 12. This is not the mere giving of alms, for a person may give all his goods to feed the poor, and "have not charity" or love; in which case his almsgiving "profiteth nothing." Nor is it a blindness to the errors and false doctrines of others for charity or love "rejoiceth not in iniquity, but rejoiceth in the truth."—1 Cor. xiii, 3, 6. The two duties—charity and earnestly contending for the faith—would not be enjoined upon us if they were incompatible and contrary to one another. None have been more perfect examples of **true** charity than Christ and His apostles, and yet they died contending against errors of doctrine and practice. Thousands of the early Christians were slain for their unflinching advocacy of the true faith, but if they had worn the modern garb of a false "charity," might they not have compromised with their opponents, and thus lived as completely at peace with them as the greatest moral coward or popularity seeker of the nineteenth century? All classes of errorists might be fellowshipped by sacrificing the truths and duties which the Bible teaches; but this, instead of resembling Christ and His apostles, would resemble Pilate and Herod, who made friends with one another in condemning Christ. As long as the word of God is held in proper value and esteem, there **must** be disputes and divisions among men.—Mat. x, 34. What remedy is there for it in the present condition of the world, which is not infinitely worse than the disease? A total **indifference** about all the teachings of the Bible would indeed end all disputes about it; but that indifference would be punished by the consuming wrath of God, in the day of judgment. It is a loving action to warn one who is in danger, even if you get no thanks for it. The Psalmist calls the reproof, proof of the righteous a **kindness** and an **excellent oil**, and Solomon says, "As an earring of gold, and an ornament of fine gold, so is a wise reprove upon an obedient ear."—Psa. cxli, 5; Prov. xxv, 12. We must avoid casting pearls before swine, however.—Mat. vii, 6. After the Jews in a certain place had heard and **rejected** the word, Paul said, "It was necessary that the word of God



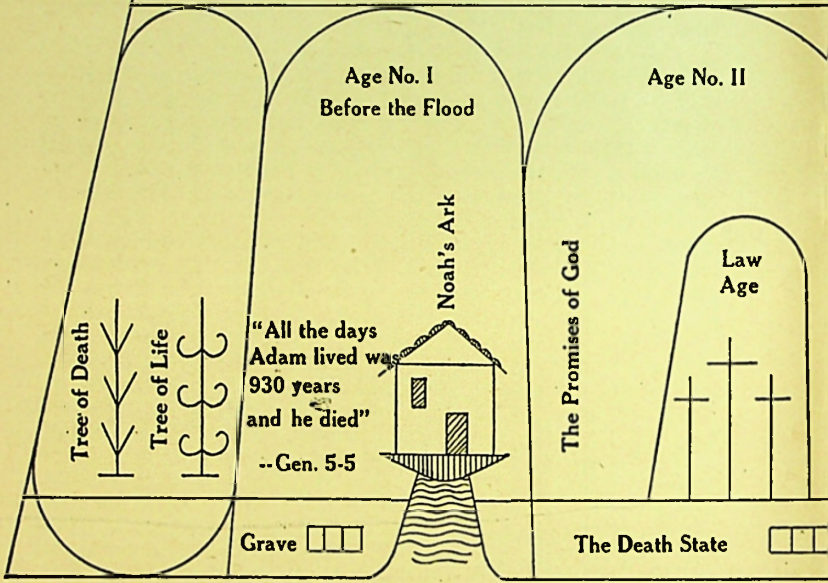
should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.”—Ac. xiii, 45, 46. And so after one has manifested hatred and contempt for “the word of the kingdom,” let us turn to others, in hopes of finding better and more hospitable soil for that precious word.—Mat. xiii, 19.

“Love worketh no ill to his neighbor.”—Rom. xiii, 10. Hence the Christian refuses to arm himself with carnal weapons and slay his fellow man upon the battle-field. The disciples were re-proved for quoting an instance under a former dispensation to justify them in slaying their enemies. Every Christian should be imbued with the same disposition as his Master who did “not come to destroy men’s lives but to save them”—“let this mind be in you which was also in Christ Jesus.”—Lu. ix, 56; Phil. ii, 5; 1 Jno. ii, 6; 2 Tim. ii, 24. “Render unto Caesar the things which are Caesar’s,” refers to taxes.—Mat. xxii, 21. The money bore the image of Caesar and was to be rendered to him; but the Christian bears the image of God, has been “bought with a price,” and his body belongs to God by an infinitely better right than the money to Caesar; hence he is to glorify God in his body, and to render his body, blood, and life to God alone.—1 Cor. vi, 19, 20; Rom. xii, 1. Love is beautifully analyzed by Paul in 1 Cor. xiii. It is the crowning of Christian virtues, and is the only acceptable principle of obedience, whether under the law or the gospel. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.”—Mat. xxii, 37, 40.

I have scarcely given more than a few seed-thoughts on the duties and graces of the Christian life. If we believe and advocate the gospel, and illustrate it in our lives, we will fully accomplish our mission,\* for others beholding our good works will glorify our Heavenly Father (Mat. v, 16), we will put to silence the ignorance of foolish men (1 Pet. ii, 15), and finally obtain an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.” O glorious destiny! O blissful fruition of all our hopes and labors! Therefore, brethren and sisters, “keep yourself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life;” yea, “be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.”—Jude 21; 1 Cor. xv, 58.

\* Each dispensation, systematically, has had its beginning and foundation laid in miracles: the Patriarchal in the miracles of creation and of Eden; the Mosaic in the miracles of the Exode and the conquest of Canaan; and the present dispensation of the miracles of Christ and His apostles. Prophets and apostles wrought miracles to confirm their words as a part of the volume of revelation; but when the Bible became a completed book, to which we dare not add (Rev. xxii, 18), miracles were discontinued, as the scaffolding used in construction a building is taken down when the building is finished. Hence in this part of the gospel dispensation men are not to claim apostolic powers. The prediction in Mark xvi, 17, 18 was fulfilled in the apostolic age and ministry. Mark who wrote A.D. 65, towards the close of that ministry, actually records its fulfillment in v. 24—“the Lord working with them and confirming the word with THE SIGNS, toon semeion, following.”

## FROM EDEN LOST TO EDEN RESTORED



Adam and Even, Sin and Death by Sin (Rom. 5:12, 13; Gen. 2:16-19). Caused by the Devil's Lie (Gen. 3:1-4). Adam back to dust (Gen. 3:17-23). A redeemer in promise of a baby King (Gen. 3:15). The seed of woman; life eternal only in Christ (John 3:16; 1st John 5:11, 12).

All people destroyed by flood but eight souls (Gen. 6:1-7; Gen. 7:21 to 23). The flood B. C. 2448. This was a special judgment on man for his evil ways (Gen. 6:5, 6).

The promises given unto Abraham B. C. 2247 and 195 years after the flood (Gen. 12:1, 2, 3; Gen. 13:14). The earth promised to Abram and Christ (Gal. 3:16-19; Gen. 15:18). The baby King promised 740 years B.C. (Isa. 9:6, 7). Place of birth foretold 740 B.C. (Mich. 5:2; Matt. 2:2 to 6).

Christ's death foretold 712 B. C. (Isa. 53:6 to 11). Jesus' death and resurrection (John 19; Rev. 1:18; Luke 24). The first resurrection



(Acts 25:23; Col. 1:18).

The thousand years reign. "I saw thrones" (Rev. 20:4, 5; Rev. 5:10; Rev. 3:21; Rev. 20:6). They will rule nations with rod of iron (Rev. 5:26, 27). In this reign the child will die an hundred years old. (Isa. 65:18 to 25).

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.

The Gospel Age

Trees of Life

Grave

The  
Thousand Years Reign  
--Rev. 20-6

Trees  
of Life



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.

AGE No. III WILL HAVE NO END

And sinner, why do you linger in a land of dragons? I beseech you to escape for your life to the gate of safety that kindly stands ajar for thee. In the book of life there is yet room for your name, and the door of mercy is not yet closed. O let me urge you to enter that door and have your name enrolled in that book ere it is too late. I've heard that on one occasion a speaker was dwelling on the danger of being shut out from salvation, and illustrating it by the closing of the ark; and as he described the great doors moving on their hinges, about to be closed, a lady in the audience intensely thinking of the scene cried out in anguish, Oh! do not close the door until **my husband** gets in! And is there not some one here to-day who is safe in the Ark but has a dear friend or relative still standing without and liable to be swept away by the coming waves of God's wrath? Ask them to begin to-day to seek the kingdom of God. I'll excuse you if you get up and go across the house to ask them. Let the mother speak to the daughter at her side, the father to his son, the wife to her husband; for the Lord will have a whole family to be saved—"come thou and all **thy house** into the ark." Soon the door will no longer stand open, the church will be caught away to meet the Lord, as the ark was borne away on the waters. No more invitations then, no more sermons, no more loving friends pleading with you to be saved, and to behold the Lamb of God. All this will be passed, the hour of judgment will have come and sinners of all classes great and small, high and low, will run terror stricken to rocks and mountains crying out "Fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb, for the great day of His wrath is come and who shall be able to stand."

A blooming young lady of Norfolk was walking the street as bright, healthy and cheerful as anybody in this house apparently, but was suddenly taken down sick and though surrounded by wealth and loving attention of a multitude of friends, and ministered to by some of the best medical talent in the city she lingered but a few days, and then in spite of all that wealth and love and skill could do she died, and her death seemed to cast a gloom over nearly half of the city. And I was told that she was engaged to be married and was literally shrouded in her bridal robes! Thus her wedding ceremony was a funeral sermon, her wedding dress a shroud, and her bridal chamber the grave! O sad, sad fate! Will you not let this warn you of the uncertainty of life? In the same city I knew a man who was making money rapidly and investing it in real estate, and though but middle aged he was taken down with some sudden disease and died in about twenty-four hours, and worse than all, died in his sins, for he was a notoriously wicked man.

I could relate many more such circumstances that have come within my own personal knowledge, but I forbear. Are not these enough to warn you of the uncertainty of life? O come to Jesus; come to-day. To the youthful, God says, "Remember now thy Creator in the days of thy youth;" to the aged, "Why stand



ye here idle all the day?" See! the sun in the west; your white locks are blooming for the grave! O will you not go now, at the eleventh hour, and work in the vineyard? Better go late as this than not go at all.

Think not that you are naturally immortal, and that if you persist in sin you can outlive your future punishment, serve out your term, and finally enter the joys of the redeemed. Flatter not yourself with such vain hopes; for that which is immortal cannot die, "but the soul that sinneth it shall die"; hence the soul of the sinner is not immortal.—Eze. xviii, 4, 20. There will never be another moment of joy for those who die in their sins. Therefore, "make haste and delay not to keep the commandments of the Lord."—Psa. cxix, 60. He commands you to believe the gospel of the kingdom, and then "be baptized and wash away your sins."—Mar. i, 14, 15; As. xxii, 16. Surely "His commandments are not grievous," but His yoke is easy and His burden light.—1 John. v, 3.

(From "Songs of Zion.")

Behold an open door!  
It stands ajar for thee!  
For thee, poor sinner, to secure  
Bless'd immortality.

The Saviour calls from sin,  
And bids you enter there;  
'Tis life, and light, and joy within,  
And bliss beyond compare.

When closed by His command,  
Your tears may stain the sill,  
But yet that door will ever stand  
Fast barr'd against you still.

'Tis mercy's only gate  
That leads to life and home;  
Then hasten 'ere it be to late,  
And flee from "wrath to come."

## NINTH DISCOURSE

THE KINGDOM AS DISTINGUISHED FROM THE CHURCH.

A FEW PROMINENT SIGNS THAT THE KINGDOM IS NEAR.

"Thy Kingdom come. Thy will be done in earth as it is in heaven."—MATT. vi, 10.

"Thy Kingdom come. Thy will be done in earth as it is in heaven." Matt. vi, 10.

In previous discourses I have shown that the kingdom of which the gospel speaks will hereafter be established on earth. But many hold the notion that the church itself is the kingdom. And this although they are expressed by two words which differ as much in Greek as in English. Church is *ekklēsia*, kingdom is *basileia*. *Ekklesia* occurs about one hundred and fifteen times in the New Testament but is never translated **kingdom**. *Basileia* occurs about one hundred and sixty times but is never translated **church**. If they were the same ought they not, like other synonyms, to interchange and make sense? But see how strange and unscriptural it would sound to substitute church for kingdom in the following sentences. A **kingdom** that shall consume all these **kingdoms**.—Dan. ii, 44. The saints shall take the **kingdom** and possess the **kingdom**; (the saints themselves are the church; will the church take the church?).—Dan. vii, 18. The time came that the saints possessed the **kingdom**.—Dan. vii, 22. "Inherit the **kingdom** prepared for you."—Mat. xxv, 34. "There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the **kingdom** of God, and you yourselves thrust out."—Lu. xiii, 28. "Sit down with Abraham, and Isaac, and Jacob in the **kingdom**."—Mat. viii, 8. "Who shall judge the quick and the dead at His appearing and His **kingdom**."—2 Tim. iv, 1. "Thy **kingdom** come." (Could the church pray for itself to come?) Mat. vi, 10. But among those who suppose the kingdom to be already in the world there is a wide difference of opinion as to the time when it was set up, some say on the first Pentecost after the Saviour ascended, others a great while before that. The latter class base their opinions, it seems, on a misunderstanding of such expressions as the following, used before Pentecost: "The kingdom of God is preached and every man presseth into it"—Lu. xvi, 16; "Ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in" Mat. xxiii, 13; "The kingdom of God is come upon you"—Lu. xi, 20. A. Campbell, of Bethany, Va., taught that the kingdom was not set up until the day of Pentecost. I will therefore let him answer the preceding objections. He says, "Because Christ was promised and prefigured in the patriarchal and Jewish ages, the Paidobaptists will have the kingdom of heaven on earth since the days of Abel; and because the glad tidings of the reign and kingdom of heaven and the principles of the new and heavenly order of society were promulgated by John, the Baptists will have John the Baptist in the kingdom of heaven, and the very person who set it up. . . The **principles** of any reign or revelation are always promulgated, debated and canvassed before a new order of things is set up. . . In society as in nature, we have first the blade, next the stem, and then the ripe corn in the ear. We call



it wheat or we call it corn, when we have only the **promise** in the blade. By such a figure of speech the kingdom of God was spoken of, while as yet only its **principles** were promulgating. Jesus often unfolded its character and design in various similitudes, and everyone who received these **principles** were said to 'press into the kingdom'; and wherever these principles were promulgated 'the kingdom of heaven' was said to have 'come nigh' to that people, or to 'have overtaken them;' and those who opposed these principles and interposed their authority to prevent others from receiving them, were said to 'shut the kingdom of heaven against men;' and thus all these Scriptures must of necessity be understood from the contexts in which they stand. . . In **anticipation**, they who believed the gospel of the kingdom received the kingdom of God, just as in **anticipation** He said, "I have finished the work which thou gavest me to do," before He began to suffer; and as He said, "This cup is the new testament in my blood, shed for the remission of the sins of many," before it was shed. . . Those who received these principles by **anticipation** were said to enter the kingdom."—"Christian System," 1839, pp. 171-174. But that writer did not carry this principle of interpretation to its proper length, for the same kind of expressions used after Pentecost, such as "hath translated us unto the kingdom," or "your companion in the kingdom" must be understood in the same way, that is, as said by a figure of speech called prolepsis or **anticipation**; for I shall presently bring an overwhelming array of expressions which prove the actual setting up of the kingdom and the actual entrance therein to be **future**.

For convenience let us collect these testimonies into, 1st, those which prove that the kingdom was not set up **before** Pentecost; and 2nd, those which prove it was not set up at Pentecost, and will not be set up before the second coming of the Lord Jesus.

I. Testimonies which prove that the kingdom was not set up **before** Pentecost. (1), John the Baptist said, "The kingdom of heaven is at hand," or "the reign of heaven **approaches**."—Campbell's edition, 1832, Mat. iii, 2. At hand does not mean "has come," but refers to future things, as "The end of all things is at hand," which, being said 1,800 years ago, proves that the expression can have a very wide scope.—1 Pet. iv, 7. See also Deut. xxxii, 35. Thus towards the close of this dispensation, on the very verge of the second advent, the kingdom is spoken of not as having come long before, but as being "still at hand"—"When ye see these things come to pass, know ye that the kingdom of God is **nigh at hand**."—Lu. xxi, 31. That cry, "the kingdom of God is at hand," extends over the whole present dispensation until it is fulfilled in the actual coming of the kingdom. The Saviour and His apostles likewise declared the kingdom to be at **hand**.—Mat. iv, 17; x, 7; Mark i, 15. What Matthew calls "the kingdom of heaven," the other evangelists, in reciting the same parables and incidents, call "the kingdom of God." (2). "He that is least in the kingdom of God is greater than John."—

Lu. vii, 28. Hence John was not in the kingdom, though certainly "in the church," as was Moses in former times.—Ac. vii, 38. This proves that one can be in the church without being in the kingdom. If the church were the kingdom, you would have to believe that the least in the church was greater than John, of whom the Saviour said there was not a greater prophet "among those that are born of women." After sprinkling a few drops of water on the face of an infant, the Episcopal service says, "This child is now regenerated and grafted into the body of Christ's church." But can you suppose the Saviour to mean that the least and worst little infant sprinkled in this way is greater than John? I dare not so torture His words, but understand Him to say that the least immortal and glorified saint in the kingdom will be greater than John then was, in his mortal state; and at once the beauty and fitness of His words are seen. And those Jews who were too carnal and groveling in their ideas of that kingdom which the Messiah was foretelling, were, by this declaration of His, made to receive a more exalted conception of the nature and glory of it. "Is greater than John" means "shall be greater." It is the prospective present, as "They are equal to the angels," i. e. they shall be equal to them after the future resurrection.—Lu. xx, 36. (3). "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom."—Mat. v, 1, 20. This was said to those who had become His disciples, and it proves that neither had they yet entered the kingdom. (4). "Seek ye the kingdom of God."—Lu. xii, 22, 31, 32. This too was said to the disciples—the "little flock"—but why tell them to seek it if they had already found it and were in it? (5). Pray ye "Thy kingdom come."—Mat. vi, 10. But why pray for it to come, if it had already come? Tertullian, who wrote near the end of the second century, shows that this prayer was used by Christians in his time, and that he did not regard the kingdom as having already come; for he says, in commenting on this petition, "Our wish is that our reign be hastened, but not our servitude protracted. Even if it had not been prescribed in the prayer that we should ask for the **advent of the kingdom**, we should, unbidden, have sent forth that cry, hastening toward the realization of our **hope**."—On Prayer, ch. v. (6). Joseph was already "a disciple of Jesus," and yet he was "waiting for the kingdom."—John xix, 38; Lu. xxiii, 51—A. B. U. The participle is in the present tense, *prosdchomenos*, "waiting"; and in Titus ii, 13, is translated "looking for." It would be quibbling to say that he was still waiting for it because he was an **unworthy** church member; for this is at once refuted by the strong certificate of Scripture that he was "a **good and just man**."—Lu. xxiii, 50. Can you suppose that the kingdom was in the hearts of the wicked Pharisees but not in the heart of Joseph? If the kingdom only means grace ruling in the heart, that kingdom must have been on earth ever since Abel, for I do not see how any man from his time until now could be righteous unless grace ruled in his heart. Instead of "the kingdom of God is with-



in you," the margin reads "the kingdom of God is among you."—Lu. xvii, 21. The word *basileia*, rendered "kingdom," also means "royal dignity" (see Greenfield's Lexicon), and this royal dignity is embodied in Christ, "in whom dwelleth all the fullness of the Godhead bodily," and in whom all the promises concerning that kingdom are, yea and amen. This metonymy of speech had been used in Dan. vii, 17, 23, in which a king is put for a kingdom; the fourth one of the "four kings" in ver. 17 is called "the fourth kingdom" in ver. 23. Thus the meaning would be, "The King is among you." By a similar metonymy He said, "I am the resurrection." Dean Alford says, "The misunderstanding which rendered these words 'within you,' meaning this in a spiritual sense, 'in your hearts,' should have been prevented by reflecting that they are addressed to the Pharisees, in whose hearts it certainly was not. We have the very expression, Xen. Anab. 1; 3, *entos auton*. See also John i, 26, and vii, 35, both of which are analogous expressions." The sentence in which that expression occurs in Xenophon is translated by Charles Anthon, LL.D., professor of Greek and Latin, thus—"and other things also, as many as were within their lines (*entos auton*) both effects and persons, all they saved." (7). As the Saviour journeyed towards Jerusalem, near the close of his ministry, "they thought that the kingdom of God should immediately appear."—Lu. xix, 11. This proves that it had not yet appeared. (8). "I will not drink of the fruit of the vine until the kingdom of God shall come."—Lu. xxii, 18. Thus, "when eating the last supper He distinctly said that the reign of God was then future."—A. Campbell, in *Christian System*, 1839, p. 171. Having now brought sufficient proof that the kingdom was not set up before the Saviour's death, let me next invite you to consider,

II. Testimonies proving that it was not set up at Pentecost, and will not be set up before the second coming of Christ. (1). When Peter explained what took place at Pentecost, he did not say, "This is that which was spoken of by the prophet Daniel, in the days of these kings shall the god of Heaven set up a kingdom"; but "This is that which was spoken by the prophet Joel. I will pour out my Spirit."—Ac. ii, 16, 17. If the long-predicted kingdom had been set up on that occasion it would certainly have been the great event of the day; and it seems to me incredible that the apostles would have neglected to call attention to the fact, especially when I see how prompt they usually were to call attention to less important events that fulfilled some part of prophecy. (2). "We must through much tribulation enter the kingdom of God."—Ac. xiv, 22. This was said about twelve years after Pentecost, and proves that the disciples and even Paul himself, though certainly in the church, had not yet entered the kingdom, but were still waiting for it like the disciples before Pentecost. The tribulation and kingdom are not simultaneous; we must pass "through" the former before we enter the latter. The same is taught in 2 Tim. ii, 12; Rom. viii, 17, 18. Paul does not say, "We have entered the kingdom," as many moderns tell

those who have joined the church. Can you hesitate as to which language is right, Paul's or theirs? It is admitted that he uses a cutting irony when (26 years after Pentecost) he says to some, "Now ye are full, now ye are rich, ye have reigned as kings without us. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong." But, dropping the ironical style, he says, "Would to God ye did reign, that we also might reign with you."—1 Cor. iv, 8-10. (3). "An entrance shall be"—not has been—"ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. i, 1, 11. Said about 33 years after Pentecost to the church itself, which had "obtained like precious faith" with the apostles. (4). "That ye may be counted worthy of the kingdom of God, for which ye also suffer."—2 Thes. i, 5. About 21 years after Pentecost, he does not say, "Ye have been counted worthy of the kingdom in which ye also suffer." When will they be counted worthy? "When the Son of man shall come in His glory" and invite them to "inherit the kingdom."—Mat. xxv, 31, 34. (5). "Walk worthy of God, who is calling you into His kingdom and glory."—1 Thes. 2, 12. This is the correct translation, as given by the American Bible Union. Dean Alford also gives the same rendering, and he remarks, "Kalountos, present, because the action is extended on to the future by the following words. God calls us to His kingdom, the kingdom of our Lord Jesus, which He shall establish on earth at His coming."

This exhortation of Paul was addressed "to the church . . . which is in God the Father, and in the Lord Jesus Christ." See 1 Thes. i, 1. And it shows that God, by spiritual culture and training is calling the church of the present into the kingdom of the future. This text alone is enough to prove that the church is not the kingdom. It is parallel to 1 Pet. i, 11. The kingdom of God righteousness, peace, and joy in the Holy Ghost.—Rom. xvi, 17. This appears to be a metonymy in which the effect or end to be obtained is put for the cause that leads to it; as, "I have set before you life and death" (Deut. xxx, 19) i. e. the things which cause or lead to life and death. "There is death in the pot" (2 Kin. iv, 40) i. e. a cause leading to death. "To be carnally minded is death." (Rom. viii, 6) i. e. leads to death, as its punishment.\* And so righteousness, peace and joy lead to an inheritance in the kingdom at last; but a contention with brethren about meats and drinks will not do this, for "meat commended us not to God," and "the unrighteous shall not inherit the kingdom of God."—1 Cor. vi, 9; viii, 8. (6), "The kingdom which He hath promised (it does not say hath given) to them that love Him."—Jas. ii, 5. James speaks in the same way of the crown of life, which is also future—"the crown of life which the Lord hath promised to them that love Him."—Jas. i, 12. (7). "Then shall the righteous shine forth as the sun in the kingdom of their Father." This does not occur before the great day of "harvest," as the context plainly shows.—Mat. xiii, 43. (8). He "shall judge the living and the dead at

\* "Instances of metonymy of the effect for the cause, are, in the sacred writings, innumerable."—A. Campbell, in Chr. Res. p. 39, 1839.



His appearing and His kingdom." So we are not to expect His kingdom until His appearing; these events God hath joined together, and let not any human creed put them asunder.—2 Tim. iv, 1. (9). The very same latter day signs indicate the nearness of the kingdom and of our redemption; hence the kingdom and the redemption will come simultaneously, for the Lord hath joined them together. (10). "Flesh and blood cannot inherit the kingdom of God."—1 Cor. xv, 50.\* That one sentence is enough to prove that Christians are **not yet** in the kingdom. Is it not a very carnal view to say that mortal and erring creatures in the present "flesh and blood" nature do enter and commence their reign in that kingdom as soon as they join the church? A modern writer who taught that the church is the kingdom, has even said that, "The kingdom which Jesus received from his Father, however heavenly, sublime, and glorious it may be regarded, is only temporal. It had a beginning, and it will have an end."—(Chr. Sys. p. 153, edition 1839). I suppose this was perfectly consistent with the popular modern notion of a present church-kingdom, but it is contrary to Scripture, which plainly declares that "of His kingdom there shall be **no end**," and calls it "the everlasting kingdom of our Lord and Saviour Jesus Christ."—Lu. i, 32, 33; 2 Pet. i, 11. (11). The whole structure of the parable of the Pounds proves that the kingdom which the Nobleman went to receive does not appear until He "In bliss returns to reign," as the missionary hymn says.—Lu. xix, 12-27.\* (12). It is not when they enter the church, but when they rise from the grave that the saints begin their reign with Christ.—Rev. xx, 4. (13). The time for them to possess the kingdom does not arrive until the Ancient of days comes, that is, until Christ comes "in the glory of His Father."—Dan. vii, 22; Mat. xvi, 27. (14). Certainly when the kingdom is set up, Christ, the King, will take His seat on His glorious throne, but He does not take that seat until His coming; hence the kingdom is not set up till then.—Mat. xxv, 31. (15). It would be unseemly for the nobles of a kingdom to obtain their coronets and subordinate thrones before the king obtains his; hence the Saviour does not say before but "when the Son of man shall sit upon the throne of His glory, ye (apostles) also shall sit upon twelve thrones." And when will that be? Let His own words be our answer—"When the Son of man shall COME in His glory and all the holy angels with Him, THEN shall he sit upon the throne of His glory."—Mat. xix, 28, with xxv, 31. (16). When the kingdom is set up the descending Stone is to smite the image in its divided state i. e. on its feet and toes of iron and clay. But at the first advent the image had not arrived at its divided state but was existing in its iron form and under one head, as proved

\* "They to whom it is granted to enter into the kingdom of God, will have to put on the power of the incorruptible and immortal life; for without this, before they are able to obtain it, they cannot enter the kingdom of God."—Tertullian (about A.D. 200) De. Res. ch. 50.—Clark.

\* "He went to receive solemn investiture of that kingdom which He had purchased with His blood, and which hereafter He shall return and claim as His own sitting on the throne of His father David."—Trench, Dean of Westminster. "That which they thought should immediately appear, Christ tells them will not appear, till this same Jesus, which is taken into heaven, shall in like manner come again; see Ac. i, 11."—HENRY.

by the decree from its one ruler at Rome "that all the world should be taxed." Hence the smiting which attends the setting up of the kingdom did not take place at the first advent. The image did not commence being divided into the ten parts, indicated by the ten toes, until the fourth century after the first advent.—Dan. ii, 34, 44; Lu. ii, 1. Plainly enough prophecy shows that the image is to be smitten in the days, not of iron only as at the first advent, but in the days of iron and clay."—Dan. ii, 34, 42. Nor does the stone go softly up to the image and gradually absorb it as by the mild and gentle wooings of the gospel, but suddenly smites it with a crushing blow (Mat. xxi, 44), and so "THEN" the fragments are swept away so that no place is found for them; verse 35. Think you that we should find human governments in the world to-day, if that smiting had occurred eighteen hundred years ago?\*

Having clearly proved that the kingdom is not to be set up until the second advent, let me now call your attention to some of the signs which denote that it is "nigh at hand." We are not to neglect this branch of study, but are commanded to give attention to the signs and learn the lesson which they teach. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—Lu. xxi, 31. "Can ye not discern the signs of the times?"—Mat. xvi, 3. By the chart of prophecy we can discover very nearly at what point in this world's career the church has now arrived. Daniel, in his interpretation of the great image and of the four beasts (chapters ii and vii) has delineated with wonderful clearness the course of events from his own time until the second advent. Here is a very ancient and admirable summary of these two visions, given by Hippolytus, who was martyred A.D. 235, and who is pronounced by the "Comprehensive Commentary" to be "one of the most distinguished of the ancient fathers and martyrs." He says:—"The golden head of the image, and the lioness, denoted the Babylonians; the shoulders and arms of silver, and the bear, represented the Persians and Medes; the belly and thighs of brass, and the leopard, meant the Greeks, who held the sovereignty from Alexander's time; the legs of iron, and the beast dreadful and terrible, expressed the Romans, who hold the sovereignty at present, the toes of the feet, which were part clay and part iron, and the ten horns, were emblems of the kingdoms that are yet to rise; the other little horn that grows up among them meant the Anti-Christ in their midst; the stone that smites the earth and brings judgment upon the world was Christ. . . . After a little space the Stone will come from heaven which smites the image and breaks it in pieces, and subverts all the kingdoms, and gives the kingdom to the

\* The celebrated commentary of Jamieson, Faussett and Brown says, on Dan. ii. "The kingdom of God coming from heaven originally, ends in heaven being established on earth. . . . In the days of these kings' answers to 'upon his feet' (v. 34) i. e. 'the ten toes' (v. 42), or ten kings, the final state of the Roman empire. The falling of the stone on the image must mean destroying judgment on the fourth Gentile power, not gradual evangelization of it by grace; and the destroying judgment cannot be dealt by Christians, for they are taught to submit to the powers that be, so that it must be dealt by Christ himself at His coming again. We live under the divisions of the Roman empire which began 1400 years ago, and which at the time of His coming shall be definitely ten."



THE KINGDOM, THE CHURCH,

(DAN. ii)

THE GOLD

Babylonian empire, ruling "wheresoever the children of men dwell."—ver. 38 Overthrown and succeeded by the Medo-Persian, about 538 B. C.—Dan. v, 28, 31.

THE SILVER

Grecian empire, bearing "rule over all declared "All the kingdoms of the earth" were given him.—Ezra i, 2. Succeeded about 330 B. C. by the Grecian. In Dan. viii, 5, 7, 20, 21, this is represented by an he-goat conquering a ram.

THE BRASS

Grecian empire, bearing "rule over all the earth," ver. 39. "the brazen-coated Greeks." After Alexander's death it was divided into 4 kingdoms and finally succeeded by the Roman empire, which arrived at the meridian of its power about 19 B. C.

THE IRON

First phase: The unmixed iron was the Roman empire in its undivided state. Second phase: The "iron mixed with clay" is the same empire after it became divided, first into Eastern and Western, and afterwards into 10 kingdoms. The first clang of the descending Stone is not on the silver, gold, brass or iron, but on the iron and clay (v. 34, 41), then the rest are pulverized and the KINGDOM OF GOD fills the earth.—ver. 35, 44.

(DAN. vii)

THE LION

Answers to the gold of the image. A winged lion denoted strength and swiftness in war. But was humbled by defeat—"n man's heart was given it."—ver. 4; Psa. ix, 20.

THE BEAR

Answers to the silver beast, and arms—the Medes and Persians united in one empire. A bear indicates their bloodthirsty cruelty. Isa. xiii, 18. Three ribs probably denote the "three presidents."—Dan. vi, 2.

THE LEOPARD

Answers to the brass. With 4 wings, denoted the daring and impetuosity of Alexander and his army. Four heads represent the four kingdoms into which the empire was divided after Alexander's death.—Dan. viii, 8, 22; xi, 4.

THE FOURTH BEAST

Answers to the iron and iron mixed with clay. It succeeds the leopard as the iron did the brass. Its two rows of "great iron teeth" (vii, 7) answer to the two legs of iron; its 10 horns to the 10 toes of the image. The Lamb overcometh the 10 kings and other foes at the advent, and His subsequent reign with the risen saints answers to crushing the toes, &c., and the setting up of the KINGDOM OF GOD.—See Rev. xvii, 14; xix, 19; xx, 4.

saints of the Most High. This is the Stone which becomes a great mountain and fills the whole earth."—Treatise on Christ and Antichrist, 26, 28, Clark's ed., Edinburgh. Daniel ii, 33 to 46; Daniel vii, 8, 20, 25.

Hippolytus wrote before the division of the empire, and see how wonderfully history has verified his view of the prophecy! Observe, too, that he did not fall into the modern error of supposing the Stone had smitten the image at the first advent. For greater clearness let me present the visions of Dan. ii and vii in the following parallel form, the left column being the four metals of the image, and the right the four beasts. Some things are represented by the beasts which could not be represented by the metals; hence the one set of symbols is supplemented by the other.

The fourth, like the three that went before it, was to be a great predominating human empire, as indicated by the saying that it should "devour the whole earth, and tread it down, and break it in pieces."—Dan. vii, 23. That the Roman was that fourth great empire is proved by its closely succeeding the third, and having authority to send out a decree from Rome "that all the world should be taxed."—Lu. ii, 1. Notice how beautifully the Bible is its own interpreter in all this great succession of empires, telling us which would succeed which, and that the glorious and eternal KINGDOM OF GOD shall succeed them all.

These visions of Daniel describe the course of events from his time until the setting up of the kingdom of God. The human kingdoms all "arise out of the earth," not one of them forming any part of that image is said to be "of heaven." Hence they are fitly represented by metals dug out of the earth, and by fierce wild beasts coming "out of the sea," whose troubled waters "casting up mire and dirt" are emblematic of the wicked. Daniel vii, 3, 17; Isa. lvii, 20. Well, taking the Bible in one hand and history in the other, we find in the preceding chart, by the severely accurate logic of historical events, that we are now living in the very last extremity of the image, in the very last days of mortal rule, and on the verge of the moment when the descending Stone will crush into dust all human governments and fill the earth with the kingdom of God. When Paul wrote to the Thessalonians he certainly did not place the advent in an indefinite future, but plainly taught that some generation of believers—those who "are alive and remain"—shall be eyewitnesses of the advent, and that it should occur after a certain power then existing should be taken out of the way, and the man of sin developed.—1 Thes. iv, 16, 17; 2 Thes. ii, 8.\*

But signs even more vivid than those already considered are given for the comfort and warning of waiting and watching

\* Instead of "is at hand," in verse 2, read, "is come" or "is present," for so the Greek signifies. To think the day had already come and not brought the Lord with it was enough to trouble them and to shake their faith (see 2 Tim. ii, 18); but why should they be "troubled" at the joyful tidings that the day is near? "The teaching of the apostles was, and of the Holy Spirit in all ages has been, that the day of the Lord is at hand. But these Thessalonians imagined it to be already come, and accordingly were deserting their pursuits in life, and falling into other irregularities, as if the day of grace were closed."—ALFORD.



ones, by which they may know that "the morning cometh and also the night"—the morning of endless joy for the righteous, the night of eternal death for the wicked,—Isa. xxi, 12. The constant drying up or wasting away of the power symbolized by the "great river Euphrates" is one of those signs. See Rev. xvi, 12-15. Anciently the Assyrian empire, bordering on that river, was the political Euphrates, and that nation, extending itself and conquering its neighbors, was compared to that river overflowing its banks.—Isa. viii, 7. Hence the wasting away of that empire or nation might have been aptly compared to the drying up of that river. There can hardly be a doubt but that, in symbolic language, the Turks are the modern Euphrates. (Waters, in the very next chapter, "are peoples and multitudes and nations and tongues."—Rev. xvii, 15.) I think we first get a view of that nation under the 6th Trumpet, when the four angels, or four sultanies of the Turks, were loosed from the great river Euphrates as a warlike scourge upon the nations west of that river. On that loosing of the four angels the "Comprehensive Commentary" says:—"This is explained by the most approved interpreters, according to the emblematical style of the prophecy, to be a prediction that the TURKS or OTHMANS, who had hitherto been restrained beyond the EUPHRATES, would be released from that restraint, and proceed to make conquests to the west of that river." And thus I think we may regard the 6th Trumpet as a key by which to interpret the 6th Vial. A glance at the history of the Turkish Empire from A.D. 1820 to the present time will show how steadily has been progressing the drying up of that fearful Euphratean inundation, which once carried consternation into Europe itself. In addition to wasting and amputating wars, the empire has been internally weakened by revolts, massacres, plagues, conflagrations, and general mismanagement. Taking a mere dull and secular view of the facts, Alison, as an historian, testifies that "generally speaking, the country is retrograde, and exhibits the usual and well-known features of decaying societies." Fleming an old writer on prophecy, considered "that, as the 6th Trumpet (Rev. ix, 13-19) brought the Turks from beyond the Euphrates, so the 6th Vial exhausts their power." But why call this drying up a sign of the advent? Because it is announced under the same vial (the 6th) with the announcement of the Lord's coming. Martin Luther, long ago (he died in 1546) had the wisdom to perceive this, for he says, "When the Turk begins to decline, then the last day will be at hand, for the testimony of the Scripture must be verified."—In his "Table Talk," of the resurrection. Translated by Hazlitt.

The rapid decline of "the sick man," as the Turk has been called, brings England upon the scene to look after her interests in his estate. And this becomes on the prophetic horizon another bright streak of the coming dawn for it leads us to hope for a great improvement of Palestine and for a speedy gathering there of the number of Jews which prophecy requires to be in the land at the Lord's coming. There must be some such gathering there

for when Gog marches against them "in the latter days" they are described as "the people that are gathered out of the nations, which have gotten cattle and goods."—Eze. xxxviii, 12-16. That however is not the great restoration of Israel but only as the few large drops that precede the shower. The required number of settlers may soon be obtained. Already towards that land a tide seems to have set in of returning Israelites.

And simultaneously with the decline of Turkey is the aggrandisement of Russia, and her encroachment upon the Turk. This too is a sign, for prophecy requires that "in the latter days" a vast military host shall come "out of the north parts" with many allied bands "against the mountains of Israel," and the Jews gathered there; but that host shall then perish at the "presence of the Lord, which indicates that He will come at that time.—Eze. xxxviii, 15-23. On this and the succeeding chapter of Ezekiel the Comprehensive Commentary says, "If any part of the ancient prophecies allude more plainly than others to the latter days, it is this of Ezekiel concerning Gog and Magog. It has undoubtedly not received its completion." But why suppose that "Gog, the land of Magog, the chief prince of Meshech and Tubal" means Russia? Because history and geography point that way. They dwell in "the north parts" ("the uttermost north,"—Septuagint). Eze. xxxviii, 15, and xxxix, 2. Maury's Intermediate Geography, 1876, says, Russia has been called "The Colossus of the North," on account of its great size and strength. It is the northernmost great empire on the globe. Daniel, speaking as I believe of the same invasion, calls its commander "the King of the north," and tells of his destruction at the resurrection, that is, at the advent, for the resurrection will not occur before the Lord comes.—Dan. xi, 40, 45, and xii, 2. Watson's Theol. Dict. says, "Gog and Magog, the general name of the northern nations of Europe and Asia, or the districts north of the Caucasus or mount Taurus." In a foot note on Gen. x, 2. (1873) The American Bible Union says that instead of "the chief prince of Meshech and Tubal," in Eze. xxxviii, it ought to be translated, "the prince of Rosh, Meshech and Tubal." It then adds, "Rosh (according to the best authorities) is identical with Rus and Russia, and is the earliest trace of that powerful people. The obliteration of it, by the authorized version, is one of the many remarkable variations of our version from the meaning of the sacred text of the Old Testament." The Septuagint also has "Rosh" here, which in Greek becomes "Ros."

Now when Russia and her allied nations invade the land of Israel they will find themselves confronted by foes called "Sheba and Dedan, and the merchants of Tarshish with all the young lions thereof."—Eze. xxxviii, 8-13. As to the location of "Tarshish" there were anciently, it seems, 2 countries of that name, Eastern and Western, somewhat as now there are E. and W. Indies. At Ezion-gaber, a port on the Red Sea, were built "ships to go to Tarshish"; and once in three years they bought "gold, silver, ivory, apes, and peacocks"—products now found in India;



and so perhaps this was the eastern Tarshish.—2 Chron. ix, 21, and xx, 36; 1 Kin. x, 22. Also we find that from Joppa, now Jaffa on the Mediterranean, Jonah embarked on “a ship going to Tarshish.” This would seem to point out a Western Tarshish from which Tyre, a Phoenian city, obtained “silver, iron, tin and lead.”—Eze. xxvii, 12. Fitch’s “Physical Geography” says. “The most productive tin mining region in the world is Cornwall, England. The Cornish mines have been worked from a very early period, the metal from which formed an article of traffic with the Phoenicians and Greeks before the time of our Saviour.” This prophecy therefore seems to point to the British forces and their allies assembled about Palestine to defend the British route to India; and indeed to defend India itself; for it seems probable that the snatching of India from England will be one of the motives with which Russia will invade the land of Israel. These military movements will produce a vast confluence of peoples to Palestine. One of the effects of the sixth vial, besides drying up the Euphrates, is to gather the kings of the earth and of the whole world” to a great assemblage in “a place called in the Hebrew tongue **Armageddon**”—the name being in the Hebrew tongue indicates the place to be in the Hebrew land i.e. Palestine, Closely connected with this gathering is the announcement. “**Behold I come as a thief, blessed is he that watcheth and keepeth his garments.**”—Rev. xvi, 12-15.

The intricacies of human policy are often overruled by Him who maketh the wrath of man praise Him, and so the movements of the Russians, the Turks, the Jews and the British, appear to be one grand system of signs, all converging to the formation of that crisis in Palestine which will bring the Lord Jesus personally upon the scene. We live in an age of rapid movements, and the advent crisis may be quickly formed. It will be sure to take the great stupid, sleepy, surfeiting, avaricious and wicked world entirely by surprise. 1 Thes. v, 3, 4. But O, how ardently does the Christian yearn for that event! and his fervent prayer is, “Come, Lord Jesus, come quickly.” “Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless.”—2 Pet. iii, 14. Are you living still a worldling and without hope? I beseech you to become a Christian without delay, lest you soon find repentance to be too late, and like those in the parable, cry out “Lord, Lord, open unto us,” after the door of mercy has been closed. That was a good prayer, and earnest enough, no doubt, but it was too late.

“Procrastination is the thief of time:

Year after year it steals, till all are fled.

And to the mercies of a moment leaves

The vast concerns of an eternal scene.

If not so frequent, would not this be strange?

That ‘tis so frequent, this is stranger still.”

Too late is one of the most common causes of failure in life. One is too late to secure an education which was neglected in youth, and finds himself in riper age pressed by cares which pre-

vent him from gathering up the lost opportunities. Another is too late to restore a constitution shattered by excess, and broods in despair over the folly that refuses to be warned in time, A merchant is too late to avert a failure in business, and so the toil of years is lost by some calamity which a little timely precaution might have prevented. A patient dies because the physician is too late in coming to see him. I've read of a physician who committed suicide for a fault of this kind. Many have to lament concerning some dear one beneath the sod, "Oh! if I had known sooner of such and such a remedy; but now it is too late."

Some of these mistakes, however, can be remedied in some degree; but to be too late in securing salvation is to be too late forever. "Because I called and ye refused. . . I also will laugh at your calamity, I will mock when your fear cometh."—Prov. i, 24, 26. For a long time your sins have provoked the Lord, and He has endured it—"These things hast thou done, and I kept silence"; but the time is hastened when "Our God shall come and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him."—Psa. 1, 3, 21. There is to be a fearful punishment for the wicked when the Lord comes, and it is wise to act as though indolence, thoughtlessness or neglect will save you from it? As well suppose that shutting your eyes would protect you from the rage of a devouring lion, or that looking another way would prevent your body from being pierced by a bullet or a sword. What is to be gained by delaying to become a Christian? Will you become better by delay? Evil men "wax worse and worse." Will your heart become more tender by long continuance in sin? Beware lest you become so "accustomed to do evil" that your conscience becomes seared, and you find it as hard to do well as an Ethiopian to change his skin or a leopard his spots. Will the gospel ever be more powerful, Christ's blood more efficacious, or God's love any freer than now? Or will delay enable you at the hour of death to look upon a greater number of years devoted to the service of God? You ought to want to give a long time to His service, and yet every moment that you lose in delaying to become a Christian brings you nearer the grave and shortens the time that you might spend in serving the Lord. Have you been anxious and distressed about your salvation, forgetting even to eat the victuals placed on your plate, or mingling every mouthful with your tears? Come to Jesus; believe the gospel of the kingdom; arise and be baptized and wash away thy sins. Thus you will be "a new creature," and the Saviour will extend to you peace like a flowing stream, even that heavenly peace which the world cannot give and cannot take away.

Do not put off baptism until warmer weather; you cannot put off death in that way. Do you hesitate because baptism seems a slight inconvenience to the flesh? It can be nothing to compare with what the Saviour endured for you, when, surrounded by scoffing enemies, He expired, all pierced and bleeding, on the cross.



(From "Songs of Zion.")

How best are all that hither come;  
And mindful of His word,  
Are planted in the wat'ry tomb:  
For so was Christ the Lord.

The rising from the cleansing wave,  
A holy life to lead,  
They will His aid and comfort have  
In ev'ry time of need.

For scenes like this there's joy among  
The Angels bright above;  
And on the earth, in sacred song,  
We praise redeeming love.







