

Cut.

A TRACT FOR THE TIMES.

The Science of Grafting—Or how Men get into the Christ!

BY R. V. LYON, MINISTER OF THE GOSPEL.

Spencerville, C. W.

‘Therefore, if any man be in Christ, he is a new creature ; old things are passed away ; behold all things are become new.’
2 Cor. 5 : 17.

Brutus once said, at the time his hands were about to be stained with the blood of Cæsar : “ **Not that we love Cæsar less ; but Rome more !** ” It is not **that we love our fellow-men less ; but the word of God more : which leads us to differ from them upon the great fundamental doctrine of Christianity !**—Brutus and Cassius saw that Rome’s liberties were in danger, and nothing short of Cæsar’s *death* could **save its inhabitants from perpetual slavery !**

Thus it is with me : I see that the **human family** are under a spell binding influence, which has been **thrown around them by a class of men, who claim to be preachers of the gospel ; and who are teaching for the doctrine of the BIBLE, the commandments or traditions of men !** And all **this false teaching, has grown out of the false statement which the Father of lies made to Eve in the garden, “and thou shalt not surely die !”**

Therefore, the great mass are perfect slaves to a **false theology**, and nothing but an exposure of their false system of **Christianity**, and a faithful exhibition of the things **pertaining to the Christ and the kingdom of God**, can break the **iron yoke of slavery** which they are now wearing, and make **them free in Christ**, and joint heirs with him to the **THRONE AND KINGDOM OF ISRAEL**, and destined to share with him in the **reign and glory** of that kingdom!

Upon my entering this house, which is closely crowded with human beings, who are with me in the march, with more than lightning speed to the judgment of the great day, where we must shortly stand before the judge, to "pass the solemn test!" I have thought it would be well for me to select a text to discourse upon this evening, upon which all of us can be agreed. [See appendix.] For in union there is strength, and a three-fold cord is not easily broken. Subjects there are upon which some of us disagree: such as the soon coming of Jesus to reign personally on *this earth*, with all his saints over **JUDAH AND ISRAEL**, and the Gentile nations who are with them, to be on trial for immortality, in the age to come. The state of man in death—the utter extermination of the effects of the *fall* from the universe of God at the closing up of the age to come, and the introduction of that age which John in vision saw. "When every creature in heaven, and in the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Though upon these *all important truths*,—with some others that might be named, for instance: That Jesus is the Son of God; "made of a woman, made under the law, [that law which Adam had broken,] to redeem them that are under the law:" There is no chance for us to differ, if we will only make up our minds to believe that God has told the truth! But upon this text, which I have selected, all will be agreed: because all of you admit that we must get into the Christ, in order to have our sins pardoned, and at his appearing and kingdom, come into possession of eternal life and hear from his own lips the welcome invitation, "come ye blessed of

my Father, inherit the kingdom prepared for you, from the foundation of the world." *"Therefore, if any man be in Christ, he is a new creature; old things are passed away, and behold all things are become new."* In discoursing upon this text, I shall try to show: 1. *How Gentiles are to get into the Christ.* 2. *I shall speak of some of the signs, which are hung out around the dwelling of those who are in the Christ:* "Old things are passed away; and behold all things are become new."

1. How are we to get into the Christ? An important question! A question which interests the Father—the Son—the Holy Spirit and the Angels which encircle the throne of the Eternal! And ought to interest us all: from the fact that we are mortal and liable any hour to fall down under the power of death! 2. We are standing upon the last crumbling sands of time *that* belongs to this dispensation! And we will endeavor to answer it, by inquiring in the first place, how the Jews who were the natural branches of the good olive tree, were broken off? You answer in the language of Paul, "through unbelief." Now—this implies, that they had disbelieved something which they ought to have believed. Paul testifies.—Rom. 11: 25–28. That in consequence of unbelief, they were blind as a nation, on that part of the prophetic word which graphically portrayed the sufferings of the Christ—His death—burial—resurrection and assension to his Father's right hand; thereto remain as the antitype of the Aaronic priesthood; until Gentile rule shall end!. Then in the combined glory of all heaven come—to give life to all those who have embraced him as the Messiah. And at the same time, they firmly believed in those prophecies which predicted the restoration of the throne and kingdom to Israel. And when Messiah should come, he would fulfill them. And because Jesus of Nazareth did not do it, they rejected him. Therefore, they were broken off, that we poor Gentiles who are of the wild olive tree, might be grafted into the good olive tree.

Here the Appostle refers to the science of grafting. The farmer wishes to improve his fruit: he makes his selection—then he cuts the scion from the tree—then he prepares it to be

set into the stump, which he has previously prepared to receive it ; then the cement is put around it so as to keep the air and water out : and if all is *rightly* done, it *lives* and yields him *much* fruit.

Now we who are of the wild olive tree must be "cut off"—cut off from our sins, before we can be engrafted into the good olive tree, which is the Lord Jesus Christ. How is this work of cutting off to be done ? Is it to be done by believing in, or embracing a false gospel ?—Such as the doctrine of the immortality of the soul—baby-sprinkling—skie kingdom—a kingdom in the heart, and dying and going to heaven, or into hell fire, where they will be writhing in keen anguish, and shrieking in hopeless agony : in sight and speaking distance of the saved ! Nay ! verily this work can never be done, only as we have *faith in the record* which the Father has given of his Son ; as being the way—the truth—and the life ! The MEDIUM appointed by God, through which pardon, and eternal life, and the inheritance is to come to the children of the first Adam. (Therefore they must be mortal.) Faith in the record that speaks of His "birth," His "life"—His "death"—His "burial"—His "resurrection" and "assension to the Father's right hand," where he is to remain as the antitype of the Aaronic priesthood, until *the gentile* rule shall end ! Then in robes of royalty come to raise the righteous dead incorruptible, and change the righteous living from mortality to immortality, and exalt them to the office of kings and priests, that they may be fully qualified to share with him in the reign and glory of his kingdom, which is the kingdom of David—the kingdom of Israel :—according to the testimony of Gabriel, Isaiah, and Ezek. Gabriel's testimony reads thus : Luke 1 : 30–33. "And the Angel said unto her, fear not, Mary : for thou hast found favour with God. And behold thou shalt conceive in thy womb, and bring forth a Son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest : And the Lord God shall give unto him the throne of his father David : And he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end." Isa. 9 : 6, 7." "For unto us a child is born, unto us a son is given : And the government

shall be upon his shoulder : And his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his [David's] kingdom, to order it, [David's kingdom,] and to establish it [David's kingdom,] with judgment and with justice from henceforth ; [from the time he shall take possession of it,] even for ever. The zeal of the Lord of hosts will perform this." Ezek. 21 : 25-27. "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God ; Remove the diadem, and take off the crown : This shall not be the same : Exalt him that is low, [Jesus,] and abase him that is high. [Zedekiah.] 'I will overturn, overturn, overturn, it : [The throne and kingdom of Israel.] And it [the throne and kingdom of Israel,] shall be no more, until he come [Jesus,] whose right it [the throne and kingdom of Israel] is ; and I [the Father] will give it [the throne and kingdom of Israel] him." [Jesus.]

Faith in those prophecies, which predict the future gathering of Judah and Israel to their own land—and the new covenant being made with them—and they all knowing the Lord from the least of them to the greatest—and the reign of Christ and his Saints over them and the Gentile nation, who are to be on trial for immortality for one thousand years previous to the finishing up the great work of redemption—and the delivering up on the part of Jesus, "the kingdom to God" that "He may be all in all." And the ushering in of that age when the glory of God shall like a molten sea fill this entire earth ; and all created intelligencies in the wide universe of Jehovah be engaged in "saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Faith in this record [and the reader will remember, that *faith* is taking God at his word.] will cut the sinner off from the wild olive tree unto which he belongs by nature ; and bring him into a position where he will be lead to see himself as *a fleshly sinful and ruined being, and exposed to the wrath to come, without a pardon from God ; coming*

through Jesus Christ, to him ! This faith will lead him to *repentance* ; [which will fit him to be set, or inducted into the Christ—the good olive tree,] which is a breaking off from sins by righteousness and turning unto the Lord—ceasing to do evil and learning to do well—A change of one's course of conduct, which has been sinful, to that which is holy ! (3.) And in submitting to the ordinance of baptism, by a *burial in the water*, he is inducted into the Christ : Thereby he becomes a branch of the good olive tree, and draws nourishment from it. Henceforth he yields the peaceable fruits of righteousness, and his end will be everlasting life.—Gal. 3 : 27. “For as many of you as have been baptised into the Christ have put on Christ.”—Rom. 6 : 3–5. “Know ye not, that so many of us as were baptised INTO Jesus Christ were baptised into His death ? Therefore, (for this reason,) we are BURIED with him by baptism [Immersion in water !] into death : That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of the resurrection.” Upon his coming forth *out of the water*, after he has been *buried*, beneath its swelling flood, which is a sure token of his *faith* in the *death, burial, and resurrection* of the Son God : And the law appointed by the Great Head of the Church “for the remission of sin !” And a glorious type of the resurrection of the Saints, “at the appearing and kingdom of our Lord Jesus Christ !” The *whole man* goes into the water, where he is under the power and dominion of another, but he comes forth ! The *whole man* goes into the grave where he is under the power and dominion of death ! But in the morning of the resurrection he comes forth.

I say upon his coming up out of the water, all the promises that the Father has made to the willing and obedient through the Christ, which promises are the gift of the Holy Spirit, are made over to him, upon them he feasts—and thereby he exhibits the fruits of one who is in the Christ ; “old things are passed away, and behold all things are become new.” Thus we see that *faith* in the *record* that God has given of his Son cuts

the sinner off from the wild olive tree. 2. *Repentance* prepares him to be set into the Christ the good olive tree.

3. Baptism by a *burial in the water*, brings him into the Christ!

4. Upon his coming up out of the water; a garment of a four-fold thickness is thrown around him by the Father to protect him against all the "wiles of the devil!" (1. 1: 30. 31.) "But of him are ye in Christ Jesus, who of God is made unto us WISDOM, and RIGHTEOUSNESS, and SANCTIFICATION, and REDEMPTION: That, according as it is written, he, that glorieth, let him glory in the LORD!" And you might as well undertake to *chain* the forked lightning, or *drown* the noise of the rumbling thunder, as to *prevent him* from walking the highway of holiness!

This brings me in the second place to speak of some of the signs which are unavoidably hung out around the dwelling of him who is in the Christ. The man who is engaged in the sale of intoxicating liquors as a *beverage*, will have the signs around his dwelling, viz: Men clothed in rags with blackened eyes, bloated faces and haggard countenance, &c., &c. And he might as well undertake to hurl the sun from its orbit or annihilate the starry floor, which the Maker of the universe has spread over our heads, as to prevent these signs from being seen! So with the man who is in the Christ: "He is a new creature, old things are passed away, and behold all things are become new."

If the text read *all* old things—I should forever despair of being saved! A very pious and devoted lady once remarked to a brother in the ministry:—"Bro. ———, I do not think that you are fully sanctified to the Lord." "Why not!" said the brother. She replied, "Your eyes look too rougish." The brother asked her, "if she thought that the grace of God would change the complexion of a man's eyes?" She replied, "Yes." Now this is a mistaken idea, that the so-called religious world have fallen into! The man who is of a snailish motion, will have the same motion after he gets into the Christ! The man who has a cheerful countenance, full of life and animation, and is making a stir in the world; will have the same organi-

zation after he gets into the Christ: and the same cheerful and happy countenance he will generally wear: and by the blessing of God he will make a stir wherever he goes!

But if he was disposed to play the part of a hypocriet, by "disfiguring his face," like the Pharisees of old, it will be necessary for him to watch himself closely, or he will be liable to get on the same disgustful look, and thereby bring the cause of truth into disrepute.

The grace of God does not change the physical organization of man, but only turns it in another direction, viz: the way that leads to **MT. ZION, THE CITY OF THE LIVING GOD!** "Old things are passed away."

If he has been in the habit of speaking falsely to his fellow men, or if he has been guilty of taking a dishonest course with them, either in religious or worldly matters: this course of conduct he has laid aside, because he "has renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but commending himself to every man's conscience in the the sight of God."

He has done speaking lightly of that **BENIG** who has spoken all things into existence by the fiat of his word! Who, out of *love* to the human family, has given his Son, "that whosoever believeth in him should not perish, but have everlasting life." Who has given His word, which tells us all about that Son—all about His own character—presents to us in glowing colours the great plan of salvation which he has devised, whereby *sinful and corruptible* men may be saved from their sins and finally be made immortal, and come into the possession of this earth, which we now inhabit, in its restored state, and bask forever amid the sunbeams of an endless day! He has done speaking lightly of His Son, who "bore his sins in his own body on the tree, and by whose stripes he has been healed"—or of His word—or of His people—or of a throne of grace!—Over this course of conduct he now *mourns and laments*, but rejoices that he has obtained pardon through the Christ: by believing the things concerning Him and the Kingdom of God, and "obeying from the heart that form of doctrine," by which he was brought into the state of death in figure, that the blood

of Jesus might be figuratively applied to him, and thereby he has been cleansed from all sin. (See Acts 2: 33. 1 John 1: 7. Acts 22: 16. Heb. 9: 14, 22.) If he has been in the habit of using alcoholic drinks intemperately—of rising in the morning and calling his wife and children around the side-board, to take with him the morning dram! This course of conduct is laid aside forever!

The HOLY BIBLE, the songs of ZION, and other books possessing a character in keeping with truth, are now occupying the place of the decanters! An altar has been erected to the living God, and in the name of Jesus, and around it at the hour of prayer, he is seated, and by his side is to be seen his lovely companion, with a cheerful countenance, and by her side a cheerful company of little urchins, who listen with profound attention whilst a portion of the LIVING ORACLES are read!—When around that altar, they *all* bow with profound reverence, whilst the venerable patriarch offers up an humble petition for himself and family, to the Father of mercies, in the name of Jesus, for just such things as he has promised to give to his elect. A change has been wrought in him, by the *truths* of the living God, which is *visable* to all; making the language of my text true, “old things are passed away, and behold all things are become new.”

The character of God has become a new and pleasant theme of contemplation to him. All His attributes are lovely—His ways glorious—His works adorable—and often in his nightly walks he is wrapped up in holy vision as he gazes upon the starry floor which JEHOVAH hath made and hung out o’er our heads! His plan of redemption is a theme on which he delights to *dwell*, and is often lost to all around, in holy contemplation. Jesus Christ, the SON OF GOD, who was once to him “as a root out of dry ground, without form or comeliness, that he should desire him, is now the chiefest among ten thousand, and the one altogether lovely.” On Him he looks by faith as he hung on yonder cross—bleeding, groaning, dying, amid the loud sobs and falling tears of a beloved mother and a heart-broken company of disciples! The heavens gather blackness, and all nature is in mourning clad! An awful spell comes

over *his* mind! At length the spell is broken! And like the sweet singer in Israel, he is led to cry out, "Come all ye that fear the Lord, and I will declare unto you what he has done for my soul."

His heart is filled with joy, *because* he can now realize in part the value of what Geo. Whitfield called "the believer's golden chain!"

"But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption. That according as it is written, he that glorieth, let him glory in the Lord." He now looks upon Jesus, as "*the way, the truth, and the life,*" as "THE RESURRECTION AND THE LIFE." As the "ALPHA" and the "OMEGA:" that is, the beginning of the believer's life, and the completion of it. The MEDIUM appointed by the Father, through which future life is to come to him, "the gift of God is eternal life through Jesus Christ our Lord." And often in his midnight musings he is led to adopt the language of the poet:

"Thou art the way—to thee alone,
From sin and death we flee;
And he who would the Father seek,
Must seek Him, Lord, by thee.

"Thou art the truth—Thy word alone,
True wisdom can impart;
Thou only can'st inform the mind,
And purify the heart.

"Thou art the life—the rending tomb,
Proclaims thy conquering arm;
And those who put their trust in Thee,
Nor death nor hell shall harm.

"Thou art the Way, the Truth, the Life!
Grant us that way to know,
That truth to *keep*, that life to win,
Whose joys eternal flow."

The BIBLE, which has been of little interest to him, is now the book of books! And he looks upon it as an infallible *rule*, by which he is to be *guided*, as he now winds his way through sorrow's vale to the High Land of Glory!

Every sentence, O, how precious!
Every line is full of love.

Hour upon the back of hour, does he now spend in perusing its sacred pages—comparing scripture with scripture, for the purpose of arriving at the truth. Marking a passage here and another there, which has often afforded him strong consolation! And the language of his heart will be:

"My Bible leads to glory!"

Often in his way-side musings is he led to adopt the language of David, "Thy word is a lamp to my feet and a light to my path, and in my heart have I hid it, that I might not sin against thee." "Sweeter" to my taste "than honey, yea, than the

honey comb." "O! how I love thy law, (the word) it is my meditation all the day long! He loves the place most dearly where that word, or the gospel is proclaimed in its purity and simplicity. And no sacrifice on his part, is too great, in order to reach the place where it is proclaimed: or to give the proclamation of it to his fellow men, who have never heard it in its purity. The coming of Jesus in the combined glory of all Heaven to raise the righteous dead and change the righteous living from mortality to immortality—and overthrow all anti-christian's powers—and establish the throne of empire in Mt. Zion—and usher in the day looked for by patriarchs, prophets and apostles; when the redeemed of all ages shall in harmony meet, each other to greet, and on fair "EDEN'S" TOWERING HEIGHTS stand and strike the key note in redemption's song!—bask forever amid the sun shine of an endless day!—hand in hand, walk beside those "crystal waters," and gather fruit from life's fair tree which will then grow on either side of the river, as it runs through the Paradise of God!

The people of God are now his favorite ones; and the language of his heart is that of RUTH's to Naomi, "Thy people are my people, and thy God is my God, and where thou diest I will die."

And this love to the brethren, is made a sure sign by one of the sacred writers, that he who passes it is in the Christ.

"By this we know that we have passed from death unto life, because we love the brethren." And to make it still more, sure, the apostle has said, "By this we know that we love the brethren, when we love God, and keep his commandments."—And in order to make it a three-fold chord which cannot be broken, it is said, "This is the love of God, that ye keep his commandments; and in keeping them there is great reward."

He has become allied to a throne of Grace; and you might as well undertake to chain the forked lightning, or drown the noise of the rumbling thunder, as to prevent him from praying! The fiery furnace could not do it, nor the lion's den, neither the stocks and the inner prison, into which Paul and Silas were cast into, after they had been beaten with stripes! His mode of living is changed altogether! He lives not to gratify self, but to "glorify God in his body and spirit which" he now considers "are his"—by a course of action which is in perfect keeping with the great principles of the law of right! The "widow," the "fatherless," the "hungry," the "naked," the "sick," and the "destitute," and Africa's sable sons are not forgotten by him! Glory be to God! that there are unmistakable signs hung out around the individual who is in the Christ.

In conclusion, we remark that our only safety is in the Christ. From the fact that we are mortal, Job 4: 17, "Shall mortal man be just with God!" consequently corruptible, and liable any hour to fall under the power of disease, and be conquered by

death any moment! Have any of you a lease from the ALMIGHTY that you will live to see another year? Dare any of you take the position that you will live another month, another week, or even an hour? Death may be feeling for thine heart-strings! Do not those sparkling eyes begin to grow dim and those rosy cheeks pale and emaciate? Perhaps the screws are already made which are to fasten down the lid of your coffin! The boards sawed and seasoned of which your coffin is to be made! The cloth made and bleached of which your shroud is to be made! "This very night thy life may be required of thee," and you are yet in your sins, consequently in danger of that DEATH from which none will ever awake! Solemn thought! Who can endure it? How dare you any longer procrastinate this important work? Finally the Judge standeth before the door! Not that I claim to know the day nor the hour of his coming, neither do I believe that it is revealed in his word.— Yet his coming is nigh, and "hasteth greatly!" Multitudes are alive who will *survive* the pale nations of the dead, till He comes! A little in the distance, and you will see the heavens depart and roll together as a scroll! The Son of God vacating his Father's throne, clothed in robes of royalty, stepping into the car of glory, whose wheels shall in fire roll down the burning path-way of the heavens, surrounded by myriads of angels—the heavens are lit up with his glory. Hark! the trumpet of God is sounding—the graves of the saints are all opened! "See them risen from land and from ocean!" Listen to their loud Alleluias, as they are borne along upon the breeze, and fall upon the ears of the lost, who are to fall beneath the ire of the "wrath of the Lamb!" No way for them to escape! no, no! Proffered mercy they have slighted; solemn warnings they have rejected, and the dread hour has come!

O, how important it is that you at once, whilst mercy lingers and all Heaven is waiting to be gracious, enter the rock which has been cleft, that you, in the day of the Lord's coming, may be found among those who will escape the storm of vengeance which will sweep this wide earth over, and chase the wicked out of the world, and stand complete in Christ, all dressed in white, and in your hand the victor's palm bear—the white robe—the conqueror's song, sing, and EDEN'S blissful plains behold, and with the shining hosts of God's elect, walk amidst its beautiful groves, where you will be privileged of basking forever in the sunbeams of an endless day!

APPENDIX.

The above discourse was delivered at Port Perry and Toronto. And it is by the request of the Church of God at P. and the brethren at T., that it has been written out and presented to the public. And it is the *ardent desire* of the author that the blessing of God may *attend* its perusal.