

THE GOSPEL OF GOD!

IS THE

GREAT MOTIVE POWER,

TO LEAD MEN TO WORSHIP HIM!

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Man is a naturally religious being—therefore a creature of worship; consequently, he has some object which his affections cluster around, and in heart (mind) he adores it. We need not go to Hindostan, Siberia, and Siam, or China, and the South-Sea-Islands, or the frozen regions of Lapland and Greenland, or travel the wilds of Africa, and visit the gold mines of South America, or ransack Birmah, and Independent Tartary, or stand upon the banks of the Ganges, or enter the Temple of Juggernaut, to find worshippers of idols! *Covetousness, says an Apostle, is idolatry.* Therefore, we have *idol* worshippers in our midst, and all around us! It may be that some are worshippers of the Virgin Mary, St. Patrick, St. Augustin, or some of the rest of the canonized saints, or statesmen! Perhaps it is a fine farm, or your merchandise, or a fine horse and carriage, or your house and its furniture, or your gold and silver, or a beautiful meeting house, a dandy preacher and a popular church. It is possible that I am addressing some devotees of *Bacchus* or *Mars*. If so, remember that “wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.” And “no drunkard shall inherit the kingdom of God.” “Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.”

But few out of the great mass of mortals are disposed to render homage to him who alone is the fountain of all good. And when this solemn, yet most delightful of all duties, is urged upon them, they are inclined to inquire, why should I forsake earth's most delightful pleasures, and adore Him who alone is to be acknowledged as God?

1. Because He has authorized His Son to give the command, "Worship God." *Rev. 22: 9.* And as He has given him all power in heaven and earth; therefore, he has a right to give the command, and we, as finite creatures, are under obligation to obey him. And every thing in nature, bespeaks that this command is just. The songsters of land and forest, the lilly of the valley, and the roses of the mountain, the lofty pine and balsam, the oaks of the plain, and the lofty mountain, the beautiful prairie and majestic waterfall, reminds us of our obligation to obey the command, "Worship God."

This obligation on the part of man, to adore and reverence the Deity, and render unto Him that devotion, veneration, honor and respect, which is due to His adorable name, will be seen by taking a view of the death state, which sin has placed the human family in: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." And of what has been done by the Deity, in order to rescue him from the grave, and bring him into possession "of the promise made of God unto our fathers," which was life from the dead to inherit earth renewed, eternally. Man by sin had lost life, territory and dominion, and was justly doomed to die, and go back to earth from which he was taken, where he must have remained eternally, had not the Father been heard to say, "I have found a ransom!" In due time he sent forth His Son into the world, and after he had suffered all the contumely, that an apostate church, and a wicked world, were capable of heaping upon him, he was taken by them and nailed to the cross!

Respected Hearers:—Please go with me back to the garden, and there behold the blessed Jesus as he lay prostrate upon the cold ground! O! what agony he was in! blood gushing from every pore! Follow him from the garden to Pilate's bar, and there behold him as he undergoes that ungodly trial! His own garments taken off from him, and a purple robe put upon him, and a crown of thorns placed upon his aching head! All this in solemn mockery, because he claimed to be the Life Giver, and rightful heir to the "throne of David, and was destined to reign over the house of Jacob forever."

Follow him as he ascends the rugged hill of Calvary, bearing his own cross! Behold him as he arrives at the top of the hill, and is taken by wicked hands and nailed to the cross! View him as he thus hangs, bleeding, groaning, dying—yonder! See that mother of his, all bathed in tears, exclaiming there is my Son, over whom I watched with intense interest in the days of his infancy! Often have I been edified, as he unfolded God's great plan which he had laid, to open up a way whereby man might obtain a resurrection out from among the dead, and come into possession of earth restored. Little did I think he would thus be called to suffer. The eleven disciples, with eyes filled with tears, in deep anguish of soul cry out, We trusted that it was he that should have redeemed Israel, but our hope is blasted! The wicked rabble pass by wagging their heads, triumphing over Israel's king. And to make the hour the more sad, all nature around this hallowed spot, is in mourning clad! Yon orb of day, for three long hours, is veiled in darkness—God retires! The Son is left to die alone! He says, I thirst. Vinegar mingled with gaul is presented him to drink. At last he expires! By a Roman soldier his side is pierced, and blood and water from it did run. Into the tomb he is laid, and a stone was rolled to the door of the sepulchre—a body of the hardy sons of Rome, are placed there to prevent his disciples from taking him away by night! but at the time appointed for his resurrection, in the council-chamber of the Eternal Deity, where the plan of redemption was laid by Him, a mes-

senger, at His bidding, comes and rolls the stone away, and He raises him up incorruptible, to enjoy an endless life; and as he comes forth out of *sheol*, he wrests the keys of death and *hades* out of the hands of the usurper, and thereby comes into possession of the power to be "death's plagues, and grave's destruction."

And in his resurrection, a way has been opened up out of the "Empire of DEATH"—or the grave, into a future world, for all those who form a union with Jesus, the Life Giver, by an immersion in water, subsequent to their believing that in him, there is forgiveness of sins—resurrection—future life, a title to the kingdom of David, and earth in its renewed state, where this life is to be enjoyed. And to retain this union, we must live in obedience to his commands.

Gentlemen and Ladies:—In view of all this, are you not compelled to acknowledge that you are under obligation to adore and love Him, who gave His Son to die that you might be redeemed from the grave, and come into possession of future life, and all its attendant blessings? Will you continue to turn your back upon the cross of heaven's spotless victim, and pursue the worldling's path which leads to that *death* from which there is no revival into life? Oh! my hearers, flee from the wrath to come!

3. Man's highest interest is identified with the worship of God.

What interest is there to be compared with that which those are to come into possession of, who obey the command, "worship God?" A full pardon of all their sins, and a resurrection out from among the dead ones, to come into possession of earth in its renewed state, where they will bask forever amid a sea of bliss! Have the Omnipotent Deity for their Father! Jesus, their king evermore.

Behold them! as they are assembled, in and around that beautiful city! Its walls of Jasper,—its gates of pearl,—its streets of gold! View them clad in immortality, all dressed in white, bearing in their hands the victor's palm! Behold them as they walk upon the

sunny banks of life's cooling crystal stream, as its waters move majestically along among the verdant hills of the Paradise of God. Gather from life's fair tree its twelve manner of fruit! See them as they plant their feet upon Beulah's blissful plains, and among its lofty pine and fir-trees,—walk and sing redemption's song. Share with Jesus in the reign and glory of the kingdom! (if qualified.) The days of their mourning are now ended! They have shed the last tear—heaved the last sigh—uttered their last groan! Songs of everlasting joy are now upon their heads; a dazzling halo of glory now surrounds their once suffering bodies, and smiles of angelic sweetness now dance upon their glowing faces, and unfading beauty lingers at their steps! Glory be to God! The saving king is with them—the mighty God, is among them—a crown of righteousness shall forever sparkle upon their brow, and harmonious music flows from their gladsome tongues! No jarring earthquake—no rattling thunder—no forked lightning, nor sweeping tornado, or marring hailstone, shall be there. O, what a beautiful word! Friends, shall it be yours to enjoy? If so, “Worship God.”

4. We incur His displeasure by refusing to worship Him; or render unto Him that adoration, reverence, devotion, veneration, honor, respect and obedience which is due to Him. Cain, for neglecting to do this, was rejected by God, and became a “fugitive and vagabond in the earth,” until the penalty of the DIVINE LAW should be inflicted upon him,—“Dust thou art, and unto dust shalt thou return.”

The calf-worshippers, at the foot of Sinai, were rejected by God, and *perished* in the wilderness!

The earth opened and swallowed Dathan and Abiram, and all the men that appertained unto Korah, because they refused to worship the Deity: and that was the end of them!

Pharaoh and his armies were drowned in the Red Sea, for refusing to worship God: and that was the end of them!

The impious “Belshazzar and his lords,” have been

reduced to a state of endless nothingness, (Jer. 51: 39,) for worshiping gold, silver, brass, iron, wooden and stone gods, after they had been made acquainted with Jehovah, and His claims upon them!

The priests of Baal, have received their just recompense of reward, for refusing to worship the God of Israel!

The Jews, by refusing to receive Jesus as the Life Giver, and rightful heir to the throne—the Kingdom of David—ceased to “worship God;” therefore, they have been destroyed.

The worshipers of “the beast and his image,” who are alive at the coming of Christ, “shall consume away into smoke.” And Paul testifies, that those who are alive at the coming of Christ, and “know not God, and obey not the Gospel of our Lord Jesus Christ:” “That they shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.” A *fearful doom* awaits those who refuse to “Worship God!”

5. It should be done immediately.

1. Because you are *mortal*. Consequently decayable—corruptible: therefore, the icy hand of death may fall upon thee any hour, and loving friends be compelled to lay thee into the cold grave; then by its side stand and drop the falling tear, because there is no prospect of your getting out of the grave!

2. Jesus is *soon* to come. Every thing in the political and religious world bespeaks, in trumpet-tones, that Jesus is soon to come! We are surrounded by Peter’s “scoffers,” and Jude’s “mockers,” and Paul’s “peace criers,” and we are living in his perilous times: “This know also, that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into

houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." This portion of Holy Writ, is having a literal fulfillment in all its minutiae! Therefore, we have the anti-type of "Jannes and Jambres;" consequently, the day of Israel's redemption is at hand! Hence, Jesus must soon come.

In fulfillment of our Lord's great prophecy, as recorded by Matthew and Mark, chaps. 24 and 13, May 19th, 1780, the sun was darkened; the night following, the moon refused to give its light; November 13th, 1833, "the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. "The powers of the heavens have been shaken." "Men's hearts" are "failing them for fear, and for looking after those things which are coming upon the earth." As proof of this, enter the *Halls of Legislation*;—spend an hour with each of the *Ecclesiastical Councils*—(the Roman Catholic Church not excepted)—and you will find them in trouble like Belshazzar, and upon their palace walls is written "MENE, MENE, TEKEL, UPHARSIN!" And by turning your attention to the land of Palestine, we shall find some twenty thousand Jews located there; with the expectation of living to see their Messiah come, and under his reign, their nation possess the land, agreeable to the predictions found in their own Scriptures. And in this exalted position, which the Jews occupy in the Holy Land, and among the nations, we have the budding "fig tree;" which bespeaks, in trumpet-tones, the coming of Jesus near! And I understand that "this generation," which is one hundred years from the darkening of the sun, will never pass, without bringing Jesus, and the resurrection of the saints.

And it has been believed and taught by the most learned theologians, and chronologists, that Daniel's "time, times, and-a-half," is a period of 1260 years: and his 1335 days, are so many years: and that each of these

periods, terminate with the coming of Jesus—the Life-Giver; and the resurrection of Daniel's people, whose names are written in the **BOOK OF LIFE**. And they cannot, by any historical testimony, be extended beyond the year 1867,—Jewish time!

The sixth vial, has been poured out upon the great river Euphrates—the Ottoman empire; and thereby a way has been opened up for a remnant of the Jews—the kings of the east, to return to the land of Palestine. Under the droppings of this vial, we have been living since 1822. The sixth seal has been opened: and in it, we are living between the falling of the stars, and the heavens departing as a scroll!

The first effects of the third woe trumpet, began to be felt in February, 1848, in the shaking of the Roman earth. What mighty revolutions have taken place in it, since that time! Jesus is standing at the door of the Laodicean Church, and knocking for admittance, in the presentation of the *glorious truth*, that **HE IS SOON TO COME**, as the restorer of all things, spoken of by the holy prophets. *Very soon*, the trump of God will sound, which will wake up the entombed millions of saints! O see them rising from land and ocean, to meet their descending King! And you, poor sinner, left behind, (if among the living,) to cry for “rocks and mountains to fall on you, and hide you from the face of him that sitteth on the throne, and from the wrath of the Lamb!” But rocks and mountains flee away, and you are left to drink the last dregs of the seventh vial of the **IRE** of His wrath!

Can you endure it? Will you endure it? If not, you must immediately engage in the “Worship of God!”

II. You enquire how am I to worship Him? I answer, “in spirit [principle] and in truth.” Mark, it is to be done “**IN SPIRIT AND IN TRUTH.**” What kind of a spirit, [principle?] I answer,—1. The spirit of faith; faith in the testimony which Jehovah has given, of the “things concerning the kingdom of God, and the name of Jesus Christ.” And this faith embraces the following facts: 1. Jesus of Nazareth, is the Messiah; therefore, the Life

Giver; the rightful heir to the throne—the kingdom of David. 2. That he literally died; His soul was made a sin offering; that he was in the “EMPIRE OF DEATH” THREE DAYS! 3. Jehovah raised him from the dead. 4. That Jesus of Nazareth, “that holy thing,” which was born of the Virgin Mary, and died upon the cross, and was raised from the dead, [not something that existed as a conscious entity, prior to his conception and birth,] is the rightful heir to the throne—the kingdom of David. And as David’s kingdom was located in Palestine, and the twelve tribes of Israel were the subjects of his kingdom, and Jerusalem the Metropolis, therefore Christ’s kingdom will be located in Palestine, and the twelve tribes of Israel will be gathered from among the nations, subsequent to His coming, and a new covenant will be made with them, who awake or open their eyes to look on HIM, whom they have pierced, and acknowledge HIM as the LIFE GIVER AND RIGHTFUL HEIR to the throne—the kingdom of David. Then they will be brought into the land of Canaan; and they will constitute the children or native born subjects of His kingdom; and Jerusalem rebuilt, the METROPOLIS. This embraces the promise made to Abraham. And the Gentiles—“who have not heard of his fame, neither have seen his glory,” will be subdued, and become Provinces of his kingdom: and thereby, his dominion will be extended over all the earth.

5. That the Deity has made him both Lord and Christ. Lord of the age to come. Christ—*Kristos*, the Anointed—The Life Giver—The King of the Jews. Therefore, in him there is forgiveness, resurrection, future life, and a title to earth in its renewed state, where it is to be enjoyed. Faith in this glorious Gospel will lead one to repent of his sins, and be immersed into the name of Jesus Christ for the remission of sins: and a continuance “in the Apostles’ teaching, fellowship, and in the breaking of the loaf, [which is the Lord’s supper,] and in prayer.” For “without faith, it is impossible to please God:” and “by it, the elders obtained a good report.”

2. We must "Worship Him" in the spirit of decision. There are some individuals who are like the weather vane, turned by every wind that blows, and you might as well undertake to measure the moon for a suit of clothes, as to ascertain where they will be on the morrow. Such persons need not harbor the thought for a single moment, that they will ever reach the pilgrim's land!

Respected Friends: If you would worship God acceptably, and finally reach fair Beulah's blissful fields, stand upon the lofty heights of Zion, and unite in singing the grand ANTHEM OF SALVATION! You must possess that decision of character, which the three worthies had. When the king commanded all upon the peril of their lives, to attend the dedication of the golden image, which he had erected upon the plains of Dura, they refused upon the principle of right; and when arraigned before the king, they were not careful to answer him. "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O, king! But if not, be it known unto thee, O, king! that we will not serve thy gods, nor worship the golden image which thou hast set up." It was this principle of right, that enabled Joshua to exclaim, "Let others do as they will, as for me and my house, we will serve [worship] the Lord." It enabled Daniel to enter his chamber, three times a day, and bow before Abraham's God; notwithstanding the lions were to be his bed-companions the following night! It enabled Paul and Silas, at a midnight hour, with lacerated bodies, and feet made fast in the stocks, and shut up in the inner prison, to pray and sing praises to God! Without this principle, you are lost.

3. It must be done in the spirit of humility. "For God resisteth the proud and giveth grace to the humble. And He hath respect to the lowly, but the proud He knoweth afar off." To illustrate this blessed principle, I will suppose that A. and B. are worshiping God according to his Word. A. is a learned man; he is in possession of as much knowledge as Mithrodates, king of Pon-

tus, who governed twenty-two nations, speaking different tongues, and with ease he could converse with them all, in their own native language. B. is ignorant of the alphabet of the language, spoken by the nation in which he was born. I ask, will either be ashamed to hear the other speak upon the great plan of salvation, its conditions and duties, and the time when it shall be completed? Nay, verily; they will rejoice. Suppose that A. is *wealthy*, and B. is poor; would they be ashamed of each other? Nay, verily; they would feel like a wealthy brother and a poor sister that Whitefield makes mention of:—"said the poor sister to the wealthy brother, you and I can do considerable toward advancing the cause of truth in the world. The brother asked, what can we do? The sister replied,—you can give of your abundance, and I can ask God to bless it. Amen, said the brother."

Again, suppose that A., in connection with his knowledge and wealth, is in possession of a white skin. B., with his ignorance and poverty, has a black skin. Would they be ashamed to be seen walking in King street, in the city of Toronto, or any of the popular villages in this province, where they were both known? Nay, verily; they would walk hand in hand, talking about the coming of Israel's king!

Respected Hearers: This is the christianity of the Bible, but not of the *nominal* church!

4. In the spirit of consecration, all must be laid upon the altar. Whate'er that idol may be, around which thy heart's fondest affections entwine, from it, it must be torn! Methinks I hear that blooming youth say, it is a truth that Jesus is soon to come and reward the saints, by giving them future life, and bringing them into the kingdom, where they are to take a part in the arrangement of the kingdom, and share in its glory!! But how can I leave my gay companions, and go with that poor despised company, who are following one Jesus, whom the Jews crucified? Oh! remember, that the consecration must be made, in order to reach fair Beulah's delectable plains! Another exclaims, with his eyes filled with tears, It is

truth, for the man proves it all by the Bible; but my minister and church say it is all a delusion; and how can I leave them and go with this company; for there are some good members in it, though the great mass give no evidence of their heirship to earth restored—the Kingdom of God. But the time has been, when God has used the body, to which I belong, as an instrument in His hand, in doing good.

Gentlemen and Ladies: Allow me to illustrate the position you occupy in relation to the truth, and the awful danger to which you are exposed! Suppose a ship, has made forty-nine good voyages across the Atlantic, and while making the fiftieth, it strikes a reef of rocks, just previous to its entering the port. A hole is knocked into her hull, and her rigging is carried away by the violence of the waves; a portion of the crew are thrown almost into a state of despair! The flag of distress is thrown out to the breeze! A man-of-war heaves in sight, and her Captain discovers the wreck. The life-boat is thrown out, and manned with skillful hands. They soon reach the wreck, and make known to the distressed crew, that they are come to their rescue, and invite them to leave the wreck and step into the life-boat, and they shall be conveyed safe into port! Some with hearts filled with gratitude accept the offer, and step into the boat; others are convinced of their duty, but refuse to leave the wreck and step into the boat, on the principle, that hitherto she has cut her way through the swelling surges, and there are some good timbers in her, though they are not sufficient to prevent her becoming a perfect wreck. The time arrives for the boat to leave, and all who have gone on board are conveyed safely into port; but the old ship becomes a perfect wreck, and her disobedient crew are scattered by the foaming billows! O, what sad lamentations are now heard!

Friends: This picture presents to your view, the deplorable condition that you and the so-called church to which you belong, are in. And whilst in this sad state, the Son of God has sent his life-boat, the present glorious truth, that he is soon to come and give life to his own—

the purchase of his blood—set up his kingdom—remove the effects of the fall from the universe of God! *This truth* is essential for us to hear, understand, believe and obey, in order to be saved!! Will you make the consecration and go with it, that you may escape the gathering storm, and reach the table lands of glory? or will you cling to your *idol*, and with her be compelled to drink the last dregs of the seventh vial of the ire of the wrath of God, which is *soon* to be poured upon this apostate body, in her last phase? In the name of Jesus, I call upon you to embrace the *present truth*, ere the gathering storm overtake you, and you into ruin's gulf be hurled?

5. In the spirit of self-denial, Bishop Newton once remarked, "I have read of a great many Popes, but never of a greater one than self." Where self is the reigning principle—Jesus can have no kindred spirit there, or dwelling place in such a heart! Hence, he said, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me." And it was this indwelling principle that led the Poet to exclaim,—

"Deny thyself and take thy cross,
Is the Redeemer's great command;
Nature must count her gold but dross,
If she would gain that heavenly land."

6. In the spirit of perseverance. A few tears, groans and sighs, prayers and exhortations, are not enough to give us a title to life, and all its attendant blessings. Neither will an immersion into the name of Christ, subsequent to our understanding the Gospel and believing it, give us a title to a resurrection to life—only as we have "the spirit of Christ," the spirit of *endurance* in his service! "He that shall endure unto the end, the same shall be saved."

7. In the spirit of love. That love that led Jeremiah to exclaim, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" And

it was this love that moved the heart of Jesus, and caused the briny tear to start from his eye, and roll down his cheek, as he beheld that doomed city and people, "and wept over it." And it was this blessed principle, that compelled Paul to give expression to those eloquent words found recorded in Rom. 10: 1—"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge." Also, 1 Cor. 13: 1—"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away."

Brethren, let us remember that love is the element of heaven; hence, it must be the element of the Gospel. Therefore, if it does not find a sweet home in our hearts—life in the future, and a home in the Kingdom, we can never have! Says *Dr. Watts*, "If a man who is destitute of this element was brought into the Kingdom of God, he would wish to go to hell for shelter." But he who has this heavenly element dwelling in him, will have a strong attachment to the person of Jesus, the Life Giver, and his Father, which will create a constant anxiety to promote his cause. With some, it has produced that burning zeal which enabled them to endure banish-

ment, to brave dangers, and to forsake the comforts of a sweet home, in order to preach the Gospel to an ungrateful people, among whom they were willing to suffer persecution—or, even death, if they could only lead some of them to embrace the *truth*, as revealed in the Living Oracles! Love has inspired the laborious evangelist, with strength to go from place to place, amidst the *slanders* of foes and the coldness of friends! to proclaim the soon coming of Jesus, to give life to his own, and remove the effects of the fall from the universe of the Deity, and fill the earth with his glory! Love has moved the generous heart to devise liberal things, that the cause of Christ might not flag for lack of temporal supplies; and it, in a thousand ways, has stirred up the elect of God in divers fields, to fight the battles of the Lord.

There is little or no love to Jesus, or his Father, in that man who is indifferent concerning the progress of truth. The man whose mind is saturated with grateful affection to the crucified Jesus, will weep when the enemy seems to get an advantage; he will water his couch with tears, when he sees the Church of God declining, or being divided by the introduction of *human* creeds, or *self-conceited* and wicked men; he will lift up his voice like a trumpet to arouse the slumbering, and with his own hand will labor day and night to win souls to Christ, by presenting the *truth*, and should his efforts be successful, with what joyous gratitude will he lift up his heart unto him, who is shortly to come and give life to his own—extolling him as much, yea, more, for mercies given to the Church, than for bounties conferred upon himself. How diligently and indefatigably will he labor for his Lord, humbly *conceiving* that he cannot do too much, or even enough, for one who gave his heart's blood as the price of the redemption of the Church! There are too many among us, who are like Issachar, who was described as "a strong ass crouching down between two burdens,"—too lazy to perform the work of piety, so imperatively demanded at their hands; but the reason of this sad condition is not that fervent love is unable to produce activity, but that such are destitute of that ardent affection

which grace begets in the heart of him who "worships God."

Love to Jesus the Life Giver smoothes the path of duty, and wings the feet to travel it! It is the bow that impels the arrow of obedience! It is the main-spring moving the wheels of duty! It is the strong arm tugging the oar of diligence! Love is the marrow of the bones of fidelity, the blood in the veins of piety, the sinews of spiritual strength,—yea, the life of sincere devotion. He that hath the love of God can no more be motionless than the aspen leaf in the gale, the thistle-blow in the hurricane, or the spray in the tempest. As well may hearts cease to beat, as love to labor! Love is instinct with activity; it cannot be idle; it is full of energy, it cannot content itself with titles; it is the well-spring of heroism, and great deeds are the gushings of its fountain. It is a giant; it heapeth mountains upon mountains, and thinks the pile but little. It is a mighty mystery, for it changes bitter into sweet, and calls things by their right names. Love has a clear eye, but it can see only one thing—it is blind to every interest but that of its LORD; it seeth things in the light of His glory, and weigheth actions in the scales of His honor; it counts royalty but drudgery, if it cannot reign for Christ. But it delights in servitude as much as in honor, if it cannot thereby advance the interests of Jesus the Life Giver. Its end sweetens all its means; its object lightens its toils, and removes its weariness. "For love is strong as death; many waters cannot quench love, neither can the floods drown it." Love, with refreshing influences, girds up the loins of the pilgrim, so that he forgets fatigue; it casts a shadow for the wayfaring man, so that he feels not the burning heat; and puts the bottle to the lip of thirst. It leads him who possesses it, to "think no evil" against friend or foe, but to "worship God in spirit and in truth," knowing that "he who desires not the good of the Kingdom is no friend to the King;" so he who forgets the interest of the Church can scarce be a favorite with her Lord. We wish prosperity in estate

and household to all those in whom we delight, and if we take pleasure in Jesus, we shall pray for the prosperity of the Church of God, and labor for her increase; and he who does this will honor God, and come into possession of Life when Jesus comes.

Finally, we should begin immediately to "worship God!" Let God be honored on your way to this house, and whilst assembled here, and on your way home, and before you retire to rest, let your family be assembled, the Word of God read, his name called upon—remembering that he will "pour out his fury upon the families that call not on His name." Let God be worshiped or honored in all your business transactions with your fellow men. "Deal justly, love mercy, walk humbly with Abraham's God." Take that course in all your public and private acts, that will lead the beholder to acknowledge that you do esteem Jesus the Life Giver, "the chiefest among ten thousand, and the one altogether lovely." Honor him with your substance, by using it to spread the tidings of his coming reign. For soon He will come. Hark! don't you hear the rumbling of his chariot wheels as they roll down the burning pathway of the heavens? Yonder he comes! Behold him driving asunder the nation! His glory covers the heavens! His brightness is as the light, and bright beams are seen coming out of his side! Before him will be seen the pestilence, and burning coals go forth at his feet! He stands and measures the earth, and the everlasting mountains are scattered, and the perpetual hills bow! O, ye faithless and disobedient ones, who delight in IDOL worship, instead of the worship of Abraham's God, think of thy sad fate before you further go!

WHAT CONDITION IS MAN IN BETWEEN DEATH AND THE RESURRECTION, AND WHERE IS HE?

Our first inquiry will be, What are we to understand by death? If we were to be guided by the pulpit and the press, in our answer to this all important question, we should inform you that it is "the gate to endless joys,"—a gate through which the immortal soul passes to the regions of felicity, where it is to greet all the cherubic legions of "Salem's bright king," on the embattled plains of glory, where they will shout, victory! victory!! and bask eternally in glory unfading!!! But Dr. Webster says it is "The extinction of life." And the word of God teaches us that it is the opposite of life. "Sin, when it is finished, bringeth forth death." Greek,—*thantos*—"the extinction of life, naturally or by violence."—*Robinson*. And with this definition, Solomon concurs,—"The dead know not any thing." David, his father, says,—"That in death, there is no remembrance of God." "In the day they die, their thoughts perish." And Job says, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." "There is no knowledge nor device in *sheol*—the grave, whether we are hastening." With this definition all linguists agree.

Where is man between death and the resurrection? "In the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—(Gen. 3: 19.) We learn by this declaration that the man, whom God called Adam, was made of the dust of the earth, and that unto it, he must return. And as it is impossible for the stream to rise higher, or become more pure, than the fountain: therefore, we conclude that we—the posterity of the first Adam—are material beings. And, in consequence of our connection with him in transgression, we have forfeited this Adamic, or blood life, which we now possess and enjoy: and the law has a

claim upon it: and soon its claim must be met: and when it shall have taken possession of this blood-life, it will hold it eternally, as it now holds Adam's. Jesus, the second Adam, yielded up his perishable life, into the hands of the law, on the account of the sins of his sheep; and the law holds it, as it does that of the first Adam. Job's testimony is in point: "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth no: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14: 10, 15.

Here, we see, that the testimony of Job is positive, that man, at death, is laid aside—returns to dust, does not awake out of sleep, until the morning of the resurrection. And it will be remembered that Job is speaking of a righteous man, and not of the wicked.

What are we to understand by "sleep," when applied to the people of God, who have died? Is it a state of consciousness? Nay! verily, Jesus tells us that it is *death*,—John 11: 11, 13; and with this statement, Paul fully concurs, "For if ye believe that Jesus died and rose again; even so, also, them which sleep in Jesus will God bring with him." But why is death called a sleep to the believer? I answer, because his "life is hid with Christ in God:" and "when Christ, who is" the believer's "life, shall appear, then shall" they "also appear with him in glory." But it is not said of the wicked, that they sleep in Jesus: from the fact that they have never formed a union with him, by believing the gospel, and being immersed into him, for the remission of sins: or, if they have, it has been dissolved by their ungodly course of conduct; therefore, they have died out of Christ! hence

they will not be "in the morning" of the resurrection! For as "Drought and heat consume the snow-waters; so doth the grave those which have sinned. The womb shall forget him; the worm shall feed sweetly on him: he shall be no more remembered; and wickedness shall be broken as a tree." And David, in speaking of the wicked, says: "Nevertheless man being in honor abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me. He shall go to the generation of his fathers; they shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish."—Ps. 49.

The wise man, in speaking of the death of man, and his state after it, says: Eccl. 3: 19, 20—"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Consequently, without a resurrection, man must remain a part of this earth, eternally!

Jesus, in order to refute the Sadducees, who denied a resurrection, declared that Moses, clearly showed at the bush, that there would be a resurrection of God's dead men—the saints, or those who sleep in Christ. "Now, that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him."—Luke 20: 37, 38. Now, it appears to me, that every unprejudiced mind must admit, that Moses could not have taught a resurrection at the bush, only upon the principle that Abraham, Isaac and Jacob, were then DEAD. And in order that God might become their God,

they must be made alive; and this never can be done, only upon their having a resurrection. And this resurrection they are sure to have, because they "lived unto Him." Therefore they will be raised. Verses 35, 36,— "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels: and are the children of God, being the children of the resurrection."

Paul, in 1 Cor. 15, shows that Christ's resurrection is a pledge of the resurrection of the saints, or those who sleep in Him,— "The first fruits of them that slept!" Christ is the antitype of the wave offering; and this wave offering was *one sheaf* of pure ripe grain. Not a *thorn* nor a *briar* was bound up in it!!! Therefore Christ *cannot* represent sinners! for they are compared to "thorns and briars!!! He also shows the tremendous consequences that would follow, if Christ be not risen! Verses 17, 18,— "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they which are fallen asleep in Christ, are perished." *pollumi*— "to destroy utterly." Here we have incontrovertible testimony, from one who knew whereof he affirmed,— if Christ be not raised, then Abraham, and all who had fallen asleep in Christ, are perished;— *pollumi*, "destroyed utterly."

How are they to be redeemed from this death state? Ans.: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first:" that is, before the righteous living are changed and taken away. Now if the Lord himself, does not descend from heaven, then they can never be redeemed from death; consequently, they must perish eternally! for their existence is made to depend upon a resurrection, and this resurrection upon his coming. Verse 32. The Apostle asks a question, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let

us eat and drink, for to-morrow we die." *Apothneesko*, "to die—to rot, as seeds;" go back to dust; and that will be my end, if I am not to have a resurrection! Now, if the doctrine be correct, which is taught by Poets, Priests, and Doctors, that man has an immortal soul, which is the thinking part of man, and at death it is borne away by some seraph band, to travel among those starry regions, till they have conducted it "beyond the bounds of time and space," where it is to dwell in a conscious state with God, Christ, and angels, and sing the conqueror's song, "O death, where is thy sting? O grave, where is thy victory?"—then Paul would derive great profit, without a resurrection, as all must admit, for David says, "in thy presence is fullness of joy." What a pity it is, that some of these priests did not have an existence, or live at the time Paul wrote, that they might have given him a few lessons in their heathen theology! Peter has informed us, Acts, 2d chap., that "David is not ascended into the heavens;" but "that he is both dead and buried, and his sepulchre is with us unto this day." And John testifies, that "No man hath ascended up to heaven, except the Son of Man, who is coming down from heaven."

Again, the Scriptures plainly teach us, that "JESUS DIED." "Ye have killed the "Prince,"—author "of Life." "I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." "That he was put to death in the flesh, but quickened by the spirit;" that "his soul was made an offering for sin;" that "it was sorrowful, even unto death." That he was the antitype of the Paschal Lamb, which was slain—its blood shed. "Even so," (in like manner) "Christ our passover is sacrificed for us"—the believer. That his soul went into *hades*—"the empire of death." But God raised him from the dead immortal—no more to die! See Isa. 53: 10; Acts 2: 27; I. Cor. 5: 7; 15: 3, 4; Acts 3: 14, 15; Rev. 1: 18; I. Peter 3: 18. And is it right for one to suppose, or teach, that the disciple is to fare better than Jesus, his Master, be-

tween death and the resurrection? Organic, and Revealed law, stands arrayed against all such teachings. When Jesus was here on earth, he informed his disciples that he must die, and remain in a state of death three days and three nights—that he should rise from the dead, and go to his Father; but you, my children, cannot come to me, but I will return and gather “you unto myself, that where I AM, ye may be also.” Thus we see, that those disciples must remain under the power of death, until Jesus makes good the promise, “I will come again,” &c.

Reader, you see that all these witnesses testify, that in death, man is in a state of unconsciousness: and that this earth, or the grave, is his receptacle; and only as he attains to the resurrection out from among the dead ones, can he ever have a future state of existence! From the fact that this blood or animal life, which man now enjoys, in consequence of his union with the animal man, or the first Adam, has been forfeited by sin, therefore it belongs to the law: and soon it will take possession of it; and out of its hand there is no power in the universe of God, that can take this life! And as Jesus, the second Adam, who has been made a quickening spirit, is the only medium through which future or spirit life, (which is eternal,) can come to the children of the first Adam! And as this life is made to depend upon a resurrection, and this resurrection, is made to depend upon our forming a union with Jesus the Life Giver, and maintaining it! And this union can only be formed, by our believing the Gospel, and being immersed into the name of Jesus Christ, for the remission of sins. Then the promise will be fulfilled: “Ye shall receive the gift of the Holy Spirit.” And in order to maintain this union, and retain the gift of the Spirit, and finally “be accounted worthy to obtain that world and the resurrection out from among the dead ones!” There must be a continuance in “the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” For Paul has informed us, that “If the SPIRIT OF HIM WHO raised Jesus from the dead

dwell in you, HE who raised Christ from the dead, will also make alive your *mortal* bodies, through the INDWELLING of his Spirit within you."—*Diaglott*.

And Jesus has informed us, that the resurrection, is made to depend upon our eating his flesh and drinking his blood. "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." "And this life, the believer has in the Son of God." "And when he who is the believer's life shall appear, then shall he appear with him in glory."

In conclusion, we remark, that this truth enables us to press, with ponderous weight, upon the minds of our fellow men, the necessity of Christ's coming and the resurrection. O! what a halo of unfading glory does it throw around these events! With what an unyielding grasp, does it lead the believer to lay hold of that testimony, which goes to show that Jesus is soon to come! And as the waiting child of hope, looks forward to the time, when Christ shall be seen coming down the burning pathway of the heavens, what a glorious prospect heaves in view! O! how it enables him to fix his eye on that world which is to come! And often he is led to inquire, as he draws near his home, with anxious heart, "Are we almost there?" What an ardent desire does it beget in him, for that lovely morn to be hastened when he, with the saints in all ages, shall in harmony meet, to walk the plains of Paradise, among the bowers of Eden—sit upon the hills of Zion, among the never-fading flowers of the garden of the Lord, and sing the grand anthem of salvation! Glory be to God! my longing heart is there, and soon the long expected day will come, when I hope to be there! Amen.

R. V. LYON.