

THE
PLAN OF SALVATION

MADE PLAIN
TO THE SINNER.
IN THREE PARTS.

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INTRODUCTION.



THE author of the following pages offers no excuse for presenting them to the reader. He is not ashamed of any effort to enlighten his fellow-men, however humble it may be; and if he knows his own heart, he has no other aim in view at this time. He is as conscious as any one else can be, that abler heads and more experienced pens have occupied the field before him; but he does not write for the purpose of acquiring fame, or with the expectation of shedding any new light on the important subject of man's salvation. Still he has a hope, that, possibly, this little work may reach hearts which more labored efforts have failed to reach, and may bring consolation to those who have failed to receive it from much higher sources. And, even should he fail in the accomplishment of this much, he will, notwithstanding, have the answer of a good conscience toward God, inasmuch as he has willed to do. right, but has failed through lack of ability.

Reader! you have the work before you; judge for yourself of its merits. Read, and ponder well what is contained in it; for however feebly the subject may have been handled, the theme itself is one which will occupy the thoughts of men for all time, and which will form the songs of seraphim throughout the countless ages of eternity.

THE AUTHOR.

LIMESTONE Co., ALA., Jan. 1, 1858.

PART I.

The Evidence on which the Sinner is to believe that the Sacred Scriptures are a Revelation from God to Man.

A great many books have been written by the learned on the EVIDENCES OF CHRISTIANITY. This little work, which I now send forth to the world, is not intended either to supply their place, nor yet to add the least particle to what has already been said on the subject. I simply desire, in a few words and in the briefest manner, to indicate some of those evidences of the divine origin of the Holy Bible which are most readily appreciated by the multitude, and about which there can be no learned disputation. My design in presenting this brief summary, is to fix the attention of the reader, so that when I come to speak of the means of grace which the Almighty has offered to a dying world, his mind shall be in that happy condition, which influenced the three thousand, on the day of Pentecost, to cry out, "Men and brothers, what shall we do to be saved?"

A man must have testimony before he can believe anything—that is to say, *rationally*. 'Tis true, many sects preach that faith is the gift of God, and is received in a mysterious manner, aside from the testimony of any kind; but God teaches us that faith comes by hearing the Word of Inspiration; and common sense applauds the teachings of Jehovah. But, before we can expect a man to believe our teaching, we must convince him that the word we preach *is the Word of God*. Convinced of this, few men are so blind to their own interests as to reject the offers of mercy on the part of a righteous Father and Judge. Unbelief is the exhaustless fountain whence we draw all our uncharitableness and hardness of heart. "Without faith it is impossible to please God," says the inspired writer. As I have already stated, however, this faith comes by testimony, and never otherwise. Here I desire first to place the testimony before the reader before I demand his faith.

And now that I come to lay the evidence before him, I wish the reader to observe that I bring only that which is indisputable. I consult the Bible and the Bible alone, for I do not approve of the manner of modern moral philosophers, whose works are filled with what they are pleased to call *Natural Evidences of the Truth of Christianity*. Such im-

potent conclusions smack off infidelity. What need of any foreign or natural evidence when the internal evidence is alone sufficient to satisfy the most exacting skeptics? as if God left His work imperfect, or, pretending to make a revelation of His will to man, did it in such a bungling manner as to require the props of the world's philosophy to sustain it! Away with all such puerile conceptions of the mind of the great I AM. God never yet undertook any work but He perfected it before it left His hands; and it is next to impiety to offer by man's wisdom to supply any mistakes or deficiencies of which He may be supposed by fallen man to be guilty.

The first and leading evidence to which I shall call the reader's attention, is the history of the Jews, God's chosen and peculiar people. The greater portion of the Sacred Writings is filled with prophecies concerning this remarkable nation. From Moses to Malachi, on almost every page, there is something relating to them, either prophetic or historical. It is to the prophetic portions that I desire chiefly to direct attention; particularly to those prophecies concerning them which are now being accomplished every day.

And, first, I will begin with father Abraham, the progenitor of the race, and who was the servant of God. There are two distinct promises and prophecies made to him, and concerning him and his seed,

he being at the time childless, and his wife Sarah passed that period in life up to which a woman may hope for heirs. One of these prophecies relates to Abraham's literal descendants, the other to a spiritual seed, even Jesus Christ, the Son of God. I shall consider the former prophecy only at this time, leaving the latter to be considered in its proper place.

It appears that God made a covenant with Abraham to give him all the land of Canaan, in which he was then a mere stranger, to be an inheritance for his descendants. See Genesis, chap. xvii., verse 8; also chap. xii., from 1st to 7th verses, inclusive.

Moses has given us a very interesting history of 'the wonderful Providence by which this promise made to Abraham was fulfilled literally, even to the smallest particular. I presume the reader to be acquainted with all the circumstances; and if he is not, I need only refer him to the four books of Moses, wherein he will find the whole history written much more plainly and entertainingly than I could hope to write it.

Well, we now find Israel a nation, and one prophecy concerning them fulfilled. But no sooner are they firmly established in the land of Canaan, nay, even before they have crossed the Jordan, we find other prophecies concerning them, leading down to the end of time. Indeed, from the days of Moses

to those of Malachi, as I have elsewhere observed, they were the subjects of prophecy; so much so, that it would require a large book to recount them all in order. I shall remain satisfied, now that I have shown their prophetic origin, with calling the reader's attention to those prophecies relating to their last days, a portion of which will apply to the present condition of their race.

Notwithstanding the Jews were the peculiar people of God, they very frequently rebelled against His authority, and in consequence were visited with curses and most humiliating chastisements. These for a time checked them in their evil practices, and caused them to turn aside from serving strange gods, and to return to the worship of the God of Abraham. However, the Spirit of God cannot always strive with rebellious man; and, already, in the days of Moses, God foresaw that He must utterly crush out the nation of the Jews at some future period, because of their grievous transgressions; and so He declared by the mouth of His servant Moses. See Deuteronomy, chap. xxviii, verse 49 to 58. This was before Christ 1451. The prediction reads as follows:

"The Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the

young: and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege and in the straitness, wherewith thine enemies shall distress thee: *so that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness wherewith thine enemies shall distress thee in thy gates."

Here was a terrible doom foretold, but not more

terrible than its literal fulfilment nearly sixteen centuries afterwards. The Romans besieged them in all their gates, and they were reduced to such extremes that even delicate women, as foretold, did kill their babes and feast on the offspring of their own bodies. Josephus, who was both a Jew and an eye-witness, gives a most graphic account of the siege of Jerusalem in particular, from which I take the following brief extract, for the benefit of those readers who may not have had an opportunity of reading that author's invaluable history. It is taken from the third chapter of Book Six of his Jewish War.

"There was a certain woman that dwelt beyond Jordan; her name was Mary; her father was Eleazar, of the village Bethzub, which signifies *the House of Hyssop*. She was eminent for her family and her wealth, and had fled away to Jerusalem, with the rest of the multitude, and was with them besieged therein at this time. The other effects of this woman had been already seized upon; such I mean as she had brought with her out of Perea, and removed to the city. What she had treasured up besides, as also what food she had contrived to save, had also been carried off by the rapacious guards, who came every day running into her house for that purpose. This put the poor woman into a very great passion; and by the frequent reproaches and imprecations she cast upon these rapacious villains, she had provoked them to anger against herself; but none of them would take away her life; and if she found any food she perceived her labors were for

others and not for herself; and it was now become impossible for her any way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion fired to a degree beyond the famine itself; nor did she consult with anything but with her passion and the necessity she was in. She then attempted a most unnatural thing, and snatching up her son, who was a child sucking at the breast, she said: 'O thou miserable infant! for whom shall I preserve thee in this war, this famine and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves. This famine also will destroy us. even before that slavery comes upon us. Yet are the seditious rogues more terrible than both the others. Come on; be thou my food, and be thou a fury to these seditious warlets, and a by-word to the world, which is all that is now wanting to complete the calamities of the Jews!' As soon as she had said this, she slew her son, and then roasted him, and ate the one-half of him and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she would not show them what food she had gotten ready. She replied, that 'she had saved a very fine portion of it for them;' and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight, when she said to them: 'This is mine own son, and what hath been done was my own doing. Come, eat of this food, for I have eaten of it myself. Do not you pretend to be either more tender than a woman, or more

compassionate than a mother, but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one-half, let the rest be reserved for me also.' After which those men went out trembling, being never so much affrighted at anything as they were at this, and with some difficulty they left the rest of that meat to the mother."

This is but one instance of the horrors attending the siege of Jerusalem, during which it is supposed that near upon two millions of human beings perished, either by the sword, by famine, or by the pestilence. And after the walls of the city were battered down, so that one stone was not left upon another, as Jesus had foretold, but the site of the place was ordered to be ploughed over by Titus, then those of the Jews remaining and taken captive were sold into slavery and scattered throughout the whole world. But I need not dwell on these matters. They are well-known to every student of history, and I only mention them in order to show to the reader that from their very beginning the Jewish nation were a chosen people, and always had their destiny foreshadowed before them, even to the final destruction of their Holy Places and all their fenced cities and strong fortresses. Nor do the Sacred Writings rest here; they also contain prophecies concerning the house of Israel, even unto the end of the world, and until the fulness of the Gentiles shall have come in. They are to day fulfilling

prophecy, and are a standing miracle to prove the divine nature of the Book of God, a stumbling block in the way or infidels, which all their sophistry and worldly wisdom cannot enable them to surmount.

And now, courteous reader, pay strict attention while I give you a few of the many prophecies relating to the history of the Jews, subsequent to the destruction of their Holy Temple, and all the fenced cities in their land. Do not only give me your attention, but seriously incline your heart to appreciate the goodness of God in leaving this rejected people—a people distinct from all other people—as a warning to you that God is just, a rewarder of those that do well, but whose vengeance is like a consuming fire against those that do evil.

For the following prophecy, see Deut., chapter xxviii., ver. 63 to 66 inclusive:

"And it shall come to pass, *that* as the Lord rejoiced over you to do you good, and to multiply you;

so the Lord will rejoice over you to destroy you, and to bring you to nought: and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and

failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee: and thou shalt fear day and night, and shalt have none assurance of thy life."

And again in the same chapter, verse 30 to 37 inclusive:

"Thou shalt betroth a wife, and another man be with her: thou shalt build a house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue *them*. Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thy hand. The fruit of thy land, and all thy labore, shall a nation which thou knowest not eat up, and thou shalt be only oppressed and crushed always:

so that thou shalt be mad for the sight of thine eyes which thou shalt see. The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. The Lord shall bring thee, and thy King which thou shalt set over thee unto a nation which neither thou nor thy fathers have known; and there thou shalt serve other gods, wood and stone. AND THOU SHALT BECOME AN ASTONISHMENT, A PROVERB AND A BY-WORD, AMONG ALL NATIONS **WHITHER THE LORD SHALL LEAD THEE."**

Such are the words of inspiration, penned by the

prophet Moses more than three thousand years *Ago*. All other nations that then existed are now unknown;

not a vestige of them remains to show that *they* ever existed. But the Jews still live, a distinct nation, a despised people, scattered throughout the whole world, and among all nations, though they are, truly, an ASTONISHMENT and a WONDER, a BY-WORD for all people.

Reader! mark you not the finger of God in all this? And can you doubt the inspiration of that Book, which so truly points out the fate of a nation three thousand years before its accomplishment?

Let us for a moment note the history of this singular race, subsequent to their conquest by Titus, A. D. 72, up to the present time.

Immediately after the destruction of their cities, they were sold into slavery and scattered throughout all nations, and were compelled to abandon the faith of their fathers, and to worship strange gods, both wood and stone. This was during the ascendancy of the Pagan religion in the Roman Empire. After the fall of Polytheism, and the rise of the Man of Sin, predicted by St. Paul, they were again forced to change their religion, and to adopt that ushered in by the Popes, commonly called Catholicism. In Catholic countries, generally, their children were taken from them, and educated in the doctrines of the church of Rome. Not only so, but they were them-

selves forced to adopt the same religion, or else the tortures of the Inquisition awaited them. In almost every nation they have been put to death without mercy, and have been denied citizenship. They have had their goods confiscated time and again, and during the Dark Ages, even the pettiest prince might rob his Jewish subjects of all their possessions, and there was no law to stay his hand. Nor have they escaped the plague and the pestilence foretold by their prophets. Those of them dwelling in Jerusalem at the present day are chiefly paralytics, the most miserably afflicted of all God's creatures, while very many of them are victims of that terrible scourge, *Leprosy*. It is said by travelers that the heart sickens at the sight of the poor wretches to be seen in the infected parts of the city, and those places are shunned as a man would shun, the valley of the Upas tree.

But, notwithstanding all their plagues, the confiscation of their goods, the educating of their children in other religions, the scattering of them amongst all nations, and the attempt, on the part of many emperors and rulers, to cause them to amalgamate with the other citizens of their dominions, they have still maintained a separate existence even to this present day: and this same characteristic was also foretold by Balaam, when he said, moved by the spirit of prophesy,

"Lo, the people shall dwell alone, and shall not be reckoned among the nations." See Numb., chap. xxiii., verse 9.

And also Jeremiah prophesied the same thing. Chap. xxx., ver. 11:

"For I *am* with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee."

Mysterious are the ways of Providence, indeed, and past finding out! Here we behold a poor and despised people, scattered among all nations of the earth, yet distinct from all of them. We behold these great and powerful nations, one by one, disappearing from the earth, and passing into forgetfulness; but the Jews are the same to-day as yesterday—the same under Pagan or Papal rule, Christian or Mahomedan. The great Roman Empire, which first effected their overthrow, is no more. The sceptre of the Caesars has crumbled to dust; but a remnant of the tribe of Judah is still left; and every day trembling hands are outstretched towards the place where the Temple once stood, and sorrow-stricken hearts vent themselves in ceaseless lamentations over the calamities of Israel.

Honest reader, in view of these facts, let us weigh well the words of the Apostle Paul, when writing to the Hebrew converts, touching the punishment in-

flicted on disobedient Jews, wherein he expresses himself, thus:

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?"

I have now briefly indicated some of the chief features of the remarkable accomplishment of one of the promises made to father Abraham. It is the one touching his literal seed, as the reader will have observed. I now come to speak of that other promise, that "in him should all the nations of the earth be blessed." It is of much greater importance than the promise I have already touched upon, inasmuch as the consequences resulting from it are of much greater moment. Said God to Abraham—see Gen., chap. xvii., verses 4, 5:

"As for me, behold, my covenant *is* with thee; and thou shalt be a father of many nations. Neither shall thy name be called any more Abram; but thy name shall be Abraham; for a father of many nations have I made thee."

And again—same chap., ver. 21:

"But my covenant will I establish with Isaac, whom Sarah shall bear unto thee, at this set time in the next year."

And God did establish His covenant with Isaac, as He had promised. Gen., chap. xxvi., ver. 4, 5:

"And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: AND IN THY SEED SHALL ALL THE NATIONS OF THE EARTH BE BLESSED: because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

I have given the reader a brief outline of the history of the Jews, and we have learned therefrom, that in the literal seed of Isaac ALL THE NATIONS OF THE EARTH WERE NOT BLESSED. The manifest allusion here must then be to a SPIRITUAL SEED. I have shown how the prophecy concerning the literal seed was fulfilled. I now wish to show how the prophecy concerning the spiritual seed was also fulfilled, and how that all nations are to-day blessed in the fulfilment, if they will only hearken to the Word of God. But, in order to do this, I must introduce more prophecy; and prophecy, too, that is more explicit than the general and indefinite promise, "in thy seed shall all the nations of the earth be blessed." This was all-sufficient at the time that it was communicated to Abraham, Isaac and Jacob, because it was then a long way off before its fulfilment. But, as the nation of the Jews began to multiply and to forget God, from time to time prophets were sent them to keep fresh in their minds the promise of God, as well as to indicate more plainly how that promise should be accomplished. Thus, when Jacob came to die, he pointed out which one of his twelve sons

was the fortunate one, through whose seed the expected blessing was to come. Gen., chap. xlix., ver. 10:

"The sceptre shall not depart from JUDAH, nor a lawgiver from beneath his feet, until SHILOH come: and unto him *shall* the gathering of the people *be*."

Again in Isaiah, chap. xi., verses 1, 2:

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit and counsel of might; the spirit of knowledge and of the fear of the Lord."

Here the matter is made still more definite, from knowing the expected Shiloh is to spring from Judah, we now learn from what man of that tribe he is to come,—viz., Jesse, the father of King David. Not only do we learn this from Isaiah, but also from Jeremiah, chap. xxiii., verses 5, 6:

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

Many other passages might be cited, but I desire brevity, and therefore I shall only cite enough to connect the various links in the chain of prophecy conducting the prayerful inquirer to the righteous conclusion, that JESUS IS THE CHRIST. We have

now found, that according to the flesh, the coming Shiloh is to be of the house of David. My next inquiry shall be as to what signs shall accompany his appearing, and my third and last as to his predicted character and office.

Now as to the signs that should accompany his first coming, read first, Isaiah, chap. vii., verse 14:

"Therefore the Lord himself shall give you a sign; behold a virgin shall conceive and bear a son, and shall call his name Immanuel."

This is a very remarkable sign, indeed, and something altogether out of the natural order of things. But, now, knowing the character of the person who is to be his reputed mother, next we must learn the place of his birth. This also is a subject of prophecy, more than seven hundred years before the time of its occurrence. What says Micah? See chap. v., verse 2:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, *yet* out of thee shall come forth unto me he *that is* to be Ruler in Israel: whose goings forth *have been* from of old, from everlasting."

All that remains now to be ascertained concerning the circumstances of the first coming of this wonderful personage, for so long a time the subject of prophecy, is the *time*. This also is not denied us. So plainly was the time prophesied that when our Lord did appear, the Jews were all daily expecting a

great Prince of their race, who should conquer the world. This was one reason, says Josephus, an infidel and a Jew, why they did not surrender Jerusalem to the Romans before withstanding such a prolonged and disastrous siege as they did. They were all the time expecting a deliverer. Unfortunate men! they had ignominiously slain the Lord of Glory, not acknowledging the true King of God's people.

The prophecy relating to the time of Christ's coming will be found in Daniel, chap. ix., verses 24, 25, 26. A messenger of the Almighty is addressing the prophet:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, *shall* be seven weeks and three score and two weeks: the street shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut-off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined."

The Jewish Rabbis all understood this, and it was well understood even among the masses about what

time the Messiah was to be looked for. But the Rabbis and the common people had all departed from the word of God ere this, and followed the traditions of men instead. Hence they had overlooked what was to be the character of their expected Savior, and instead of a man of sorrows and one lowly of heart, they were anxious for a dashing soldier, a man of conquest and rapine, who should make the Jewish nation the rulers of the world. But this brings me to consider the many prophecies concerning the office and character of the Messiah, his life, sufferings and death. These all I shall consider in their order.

I. *His Office.* (See Isaiah, chap. lxi., entire.)

He was to be a Prince, a Mediator, a Savior, a blessed Redeemer. See also Isa. chap. ix., ver. 6.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace!"

He was likewise to overthrow the law of Moses, which was intended for the Jew only, and his mission was to open a way to the Gentiles. See Isa., chap. xlii., verses 6, 7.

"I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the

Gentiles: to open the: blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house."

Also, read chapter xlix, of Isaiah, as well as the 65th chapter of the same. Both these chapters are full of Christ's promised mission to the Gentile world, but are too lengthy to quote entire.

II. *His Life and Sufferings.*

It was predicted of the coming Messiah, that he should be meek and lowly of spirit, leading an in-offensive life, and one full of sorrows. Read the 53d chapter of Isaiah. I quote a portion:

"He is despised and rejected of men: a man of sorrows, and acquainted with grief: and we hid, as it were, *our* faces from him : he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions; *he was* bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes are we healed. All we, like sheep, have gone astray; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth."

I might quote much more; but this I think enough. If the reader feels the necessary interest in

the subject, he will, without doubt, investigate for himself. All I desire is, to awaken the sinner's mind to a sense of the wonderful personage who Jesus was, and of the importance of examining to see how it is that salvation comes through him, and none else.

III. *His Death, Burial and Resurrection.*

All the attendant circumstances were foretold most minutely several hundred years before their fulfilment—how that he was to be betrayed and hanged upon a tree, as well as the price paid his betrayer, and the use made of the thirty pieces of silver. See Zech., chap. xi., ver. 12, 13:

"And I said unto them, if you think good, give me my price: and if not, forbear. So they weighed for my price thirty pieces of silver; and the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver and cast them to the potter, in the House of the Lord."

Also how that lots should be cast for his clothes. See Psalm xxii., ver. 18:

"They part my garments among them, and cast lots upon my vesture."

Again, as to their giving him vinegar to drink, while suffering the excruciating agony on the cross. See Psalm. lxi., ver. 21:

"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

Again, as to the company with whom he was to gutter death. See Isaiah, chap. liii., ver. 12:

"And he was numbered with the transgressors."

These, and many more minute particulars apparently of little moment, but all tending to more strongly identify his person, were foretold of the coming Messiah. Only one other prophecy will I note in this connection, viz.: that concerning his resurrection and ascension to the right hand of his Father in Heaven. See Psalm xvi., ver. 10:

"For thou wilt not leave my soul in Hell; neither wilt thou suffer thy Holy One to see corruption."

And again, lxviii., ver. 18:

"Thou hast ascended on high: thou hast led captivity captive: thou hast received gifts for men: yea, *for* the rebellious also, that the Lord might dwell *among them*."

And, finally, Psalm cx., from first to last verse, including both:

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thy enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning, thou hast the dew of thy youth. The Lord hath sworn, and will not repent. Thou *art* a priest

forever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen: he shall fill the *places* with the dead bodies: he shall wound the heads over many countries: he shall drink of the brook in the way: therefore, shall he lift up the head."

Now, patient reader, let us briefly sum up what is to be the lineage, character, life, death, and mission of the promised Messiah. I have shown you from prophecy, predicted many centuries before the time appointed for his first coming, that Jesus, otherwise called the Christ, was to be of the lineage of David, according to the flesh, of the tribe of Judah, of the house of Israel; that he was to be born of a virgin mother, who had never known man; that he was first to make his appearance in Bethlehem of Judea; that the time of his appearance was set plainly forth; that, notwithstanding all this, he was yet to be rejected by his own people, owing to the meekness of his disposition, the lowliness of his character, and the inoffensiveness of his life; that not only was he to be rejected, but was to be even cut off, not on account of any iniquity of his own, but for the iniquities of the world; that his death was to be a most ignominious one, even the death of the cross, and accompanied with insult and tortures; that

after death he was to rise up out of the grave, leading captivity captive, and loosening the bonds of death; and, finally, that he was then to ascend to heaven, there to take his seat at the right hand of the Ancient of Days, even of the Almighty God, Creator of heaven and earth, and was thenceforth to act as mediator and intercessor between God and man. Now, the question arises, were these predictions ever accomplished, and if so, where is the record of their accomplishment? I answer, yes, they have all been fulfilled, even to the smallest, and the record of their fulfilment is to be found in the New Testament of our Lord Jesus Christ. We have there the testimony of twelve faithful witnesses, who all sealed their testimony with their blood, and thus proved to the world that they were eye-witnesses of the truth of the matters they related, and not impostors or hypocrites, as many infidel writers assert, though it seems impossible how they can believe their own assertions.

It is not the experience of any age of the world, that twelve men will willingly and mutually co-operate to propagate a lie, which can be readily proven to be a lie by their contemporaries. And this becomes still more incredible when we consider that their whole lives in

every other respect are blameless, and the doctrines they teach are of the purest and sublimest character, for the promulging and teaching of which they are led, some to the stake, others to the wheel and the rack, and others yet again are sawn and torn asunder, or are cast to wild beasts, to be devoured and cruelly mangled for the gratification of unbelieving and revengeful enemies.

No, reader, it is not in human nature to endure what the first disciples of Christ endured for the sake of the Cross, merely for the purpose of propagating a lie. They were always prepared to give a reason for the hope that was in them, and confident of a glorious immortality beyond the grave, they met all the tortures their enemies could inflict upon them with cheerfulness; and as the swan is fabled to sing sweetest when nighest death, so did the early martyrs with a more joyful shout sound the anthems of praise just before entering the fiery furnace, or the wild beasts' den, for they felt that soon would they stand redeemed in the presence of the great King, whenceforth their harps would be of gold, and their victorious shout ever more would rise, Hallelujah! the Lord God omnipotent reigheth! Praise Him, all you his saints! For His mercy endureth forever, even from everlasting to everlasting!

PART SECOND.

A Brief Exposition of some of the FALSE TEACHINGS, whereby men are now-a-days led to discard the SACRED SCRIPTURES as the WHOLE WILL of GOD, and to expect NEW REVELATIONS and COMMUNICATIONS apart and separate from GOD'S WORD.

AFTER the advent of the Man of Sin, many heresies and false doctrines grew up in the Church of Christ, some of which have been discarded since the Reformation begun by Martin Luther, but many still remain. It is but proper that I should allude to these before attempting to teach the sinner what is the whole counsel of God concerning his salvation. I was myself brought up in the mists and delusions which darken the minds of thousands of good Christians at the present day, and I know how difficult a matter it is to surmount the teachings of one's early years, and the prejudices of a lifetime. It is much more difficult than it is for

a hardened sinner to surmount the obstacles of worldly cares and associations before casting himself at the foot of the Cross.

One of the chief errors of the day arises from the false teachings concerning faith. This is, indeed, the ground work of all other errors, and shall in consequence exclusively demand my attention. People have been erroneously taught to think that they cannot believe from testimony; but, that faith is a very mysterious matter, and is a most precious boon to be sought for only with tears and much beating of the breasts, and wringing of the hands, and humble supplicating at a Throne of Mercy. Alas! that men should be so deluded. How foolish that men should pray for that which they possess already! For we have the authority of God himself that no man can come to Him with a petition, unless he believes that He is, and is a rewarder of those who diligently seek Him. So soon, therefore, as a man gets on his knees before God to ask Him for faith, that moment he has faith already, and nothing but the most Egyptian blindness prevents him from knowing it.

Upon consulting the Holy Scriptures as to the manner in which the ancients acquired faith, we learn that they heard the word of the Lord

and believed; and hence the Apostle has told us that faith comes by hearing. I will witness one example. The reader most probably remembers the case of Philip and the eunuch. It is a very simple story, and I will relate it:

There was a certain eunuch, a great man, under Candace, queen of the Ethiopians, who had gone up to Jerusalem to worship, and, on his return homewards, as he was driving along in his chariot, he, being a devout man, was diligently reading the Scriptures. While reading, he came to that place in Isaiah which says, "He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth."

This was a knotty passage, and the eunuch could not understand it. While pondering upon it, however, Philip, an Evangelist of Jesus Christ, being led by the Spirit, came up to the chariot, and asked the Ethiopian if he comprehended what he was reading. The latter replied that he did not, and thereupon invited Philip to take a seat with him. Philip immediately did so, "*and began at the same scripture, and preached to him Jesus.*" He did just what I have endeavored to do in my first part; he be-

gan with the prophets, and beginning thence showed how Jesus Christ had fulfilled all the prophecies relating to him. He gave the eunuch testimony on which to believe; and like a sensible man, and a rational creature, he did believe; for no sooner had they come to water, and even yet while they were conversing, than the eunuch said to Philip, "See, here is water; what hinders my being immersed, as you have just instructed me that the Disciples of Jesus must?" Whereon, Philip replied, "If thou believest with all thy heart, thou mayest." And the eunuch answered and said, "I believe that Jesus Christ is the son of God!" And Philip immediately took him and immersed him, and he went on his way rejoicing.

Could there be anything more plain and simple than the foregoing? Could there be anything more rational? There is no mysticism, no struggling and praying, no howling and wringing of hands, no casting of ashes upon one's head, and putting of the mouth in the dust of the earth, but everything is done decently and in order. Philip takes the prophets and shows to the eunuch that the time is past already when the Messiah was to appear; shows him that he has appeared in fact, as was predicted, and that in every respect he had fulfilled

all the predictions concerning him. The Eunuch listens to Philip attentively. There can be no disputing the prophets, for he has read them from a child; neither can there be any dispute concerning the facts of Christ's life and death, for he has already heard the story of them before, during his sojourn at Jerusalem. He now sees the connexion between the one and the other, and his mind is convinced. He has faith. He believes that Jesus Christ is the son of God; and, believing, he hastens to obey his new Lord and most gracious Redeemer. O, what a beauty and simplicity is there in all this! How beautiful, indeed, is Christianity, disrobed of all the jargon of the schools, and the traditions of the age!

I have here shown the reader, the way in which people used at first to obey God. They did so rationally and as human creatures ought to do, with an unfaltering trust in the promise of God, and without demanding of Him a signal demonstration that He had accepted them. But what are the teachings on the subject now-a-days? How different from the simple story I have related, and almost as multifarious as different. To recount them all I deem unnecessary, and altogether a work of supererogation. I shall confine myself to exposing the falseness of the

principle which underlies them all—the *delusive dogma that God communicates to a man*, APART FROM HIS REVEALED WORD, *when and how his sins are forgiven him*. It does not matter by what name the man so teaching or believing may be called. He is equally at fault, whether he be a Catholic, a Mormon, a Quaker, a Spiritualist, or any one of the different sects of Protestants who hold to this error. The principle is the same in them all, for they all alike seek a *new* revelation, and are unwilling to trust wholly in the promises of God as revealed to us by His acknowledged servants, the inspired authors of the Old and New Testaments. There is infidelity at the bottom of it all, for if a man firmly believes the Bible, he is satisfied with God's plan, and is willing to trust to God's revealed promise, without seeking a direct communication from the Throne of the Universe to inform him that he has found mercy in the eyes of his Creator. I know well enough that all holding to this fallacy deny most vehemently that they are infidel at heart, and I am willing to concede that many of them are God-fearing men, and honest in what they say. That, however, does not remedy their case. Paul acted in all good conscience toward God, when he rode at the head of a military troop, carrying fire and

sword into the homes of the Disciples of Jesus. He thought verily he was doing the will of God. He was deceived by his early teaching and the blindness of his associates; and so are those, who believe in direct revelations from God, deceived to-day. Although their error is of the most egregious kind, as Paul's was, yet they are honestly deluded, and shut their eyes and ears against all those who would enlighten them.

Now, this fallacy of theirs can be very easily exposed; and I shall do so briefly, and, I hope, satisfactorily. Many words are not needed for the purpose, nor even a great deal of argument. I shall simply present a common-sense view of the case, and I think the matter will become so plain, that even the way-faring man, though a fool, need not to err in regard to it..

All those who believe in direct revelations or mysterious influences, as a general thing, are willing to allow that God is both just and merciful, and is no respecter of persons, but blesses all men alike. Conceding this, I should like to ask them a very plain and simple question: Is it compatible with mercy and equal justice that God should be particularly gracious to those nations who have the Bible, giving them new revelations every day, while from those nations

who sit in darkness and have not the Bible, He persistently turns away the light of His countenance, and never once vouchsafes to visit them, either in dreams, or visions, or spiritual rappings and thumpings, or trances, and signs and wonders? Answer me honestly, Is God consistent in this thing? If it be as you say, then He is, without doubt, a most unjust as well as unmerciful Father. But it is not as you say. And I will tell you why it is not as you say. The reasons are plain and simple, and they are twofold.

I. God has already, nearly two thousand years ago, made a revelation of His will to man, and He intends that to suffice man, until the sounding of Gabriel's trumpet. In that revelation He has explicitly stated what is required of man in order to salvation, both present and eternal, and He will never vary a hair's breadth from what He has there revealed.

II. Because it is absolutely impossible that it should be as you would have the world believe. I say it is absolutely impossible; and I ask you to listen to my reasons while I briefly state them.

I will first take a good Methodist brother, who has had a revelation from God direct, informing him that his sins are all forgiven him,

because he believes in Jesus. After him follows a good Baptist brother, who has seen a terrible sight, or heard a most unearthly noise, and has thence concluded that God has, by that means, revealed to him that his sins are forgiven him. Next, we have the Mormon, with his direct revelation from God, allowing him his forty wives and as many concubines: and again the Shaker, with his revelation from God, forbidding him to have any wife at all. These men are all honest—equally honest; and which am I to believe?—simply, *neither*. They are all honest, but most miserably deluded. Hence, I say, it is impossible, that God could be the author of a system so fruitful of delusion, and so uncertain of good. What God does, He always does in a manner so perfect, that there can be no question but it is the work of His hands. He leaves nothing uncertain; yet how uncertain are the evidences which these errorists of the nineteenth century have of the pardon of their sins! One is in deep distress of mind, and lies on his bed at night, groaning, and sighing, and praying, full of heaviness and sorrow for sin, when suddenly he sees a light flit across the wall, such as might be produced by a candle carried in an adjoining room and shining through the key-hole, but which the poor vic-

tim of a delusive error imagines to be a sign of God's reconciliation; and, therefore, arouses his whole household, and all his neighbors, and there is a general rejoicing and giving of thanks to God, until the crowing of the cock in the morning. And yet another has a wonderful dream. For months and years he has been the subject of the prayers of the brethren and sisters, and has been up to the mourner's bench, and down in the straw, and out in the grove, and locked up in the closet, tussling and striving with Satan, and wrestling with his sins; but all to no purpose. He cannot get the "good feeling," as it is termed. He is a man of too bilious a temperament, and of too sound a constitution, to readily be made the victim of either an optical or other delusion of the senses; and so he feels that he has already done despite to the Spirit of Grace, and has sinned the unpardonable sin, and is damned to all eternity without the least chance of escape. In this state of mind, having eaten a hearty supper and posted right off to bed, he dreams a dream about the hour of midnight. He dreams that he is traveling a long and weary road, full of brambles and briars, and rocks and stones. Presently he comes to a deep and turbid stream; beyond whose waters lies a pleasant valley,

filled with herds of cattle, grazing the rich grass, and fanned with the gentlest of winds. He is seized with a longing desire to cross over into that beautiful valley; but he sees no immediate prospect of doing so. But after looking about awhile, he presently discerns a long, slim pole, stretching away over the stream, and he resolves to try to cross over on it. Scarcely, however, has he made the attempt, than the pole begins to wobble, and he is on the eve of falling into the water. In a great fright he turns back. A second time he tries, but with the same result. He now becomes more determined. He will make one effort more, and sink or swim: he is determined not to turn back. He takes a running start this time, and has reached nearly the opposite shore. Shall he fail now? Wobble, wobble, goes the pole, and he already has lost his balance, and is about to tumble into the stream,—but, no! He makes a desperate spring, and, happy man, he just saves himself on the opposite side!—on the side on 'which lies the beautiful valley. He wakes from his sleep with a halloo and a shout, and he believes ever after that God has borne witness to him, that he is a pardoned man. And is there a man in his senses who can believe it possible for God to be the

author of such folly? Not one. Not a man in the universe, who has not unmanned himself,—who has not sold his common sense for a smaller consideration than purchased Esau's birth-right,—ever could, can, or will, believe that God, the All-wise and Infinite Creator, is the author of a religion which induces such miserable delusions.

In view of the fact that such things are taught and believed by so many religionists, is it a wonder that so many Deists, Atheists, Transcendentalists, *et id omne genus* of scoffers and revilers, should be all the time taunting Christians, with sneers, at their proneness to priestcraft and credulity? I opine not. It appears to me that honest Atheism is preferable to a blind superstition that worships a god not a great remove above the leeks and onions of the ancient Egyptians. A Christian should worship the Eternal Jehovah, and Jesus, His Anointed; but to do so, he must have a proper conception of the character of the Godhead. If he would put Infidelity to the blush, he must show to the worldly-wise philosopher, that there is a sublimity and truthfulness in Christianity, which mere reason, unaided by revelation, cannot even approach unto, much less compare with or aspire to attain. And in this

connection, I should like to say a few things concerning the impotency of reason, or worldly philosophy, to lead a man to any proper conception of a Creator; and this I do, because I am well aware that many men of shallow minds, and who have a little smattering of learning, (which, the poet informs us, is a dangerous thing,) are oftentimes ensnared by the very device of the Devil, and are wont to mock at revelation, vainly conceiting that they could themselves devise a better way than the one devised by Omniscience. More particularly is this the fault of young men just after passing through college, and whilst they are yet in what might be called their chrysalis state. Filled with an overweening regard for their own importance, and conceiving that they have already reached the bottom of the "Pierian Spring, " they imagine that it is a part of greatness to make light of sacred things, and to magnify reason at the expense of truth. My word is Truth, says the Almighty.

If any readers of the above class, either old or young, should chance to ever light upon this little work, I commend to their special attention the following extract from an article in the Jan. No. of the Southern Presbyterian Review for 1854. It expresses my own sentiments

so precisely, and so much better than I can myself express them, that I cannot refrain from copying therefrom *in extenso*:

"In what relation, then," proceeds this writer, "does reason stand to Scripture, and Scripture to reason? To perceive this with clearness, let us remember what has been determined concerning reason. Reason is that intelligent nature by which man is capable of thinking—of discerning the relation of cause and effect—of receiving and distinguishing testimony—of weighing evidence—of forming opinions—of attaining knowledge—of becoming acquainted with what is duty, and of acting upon it under a sense of deep and solemn responsibility. This reason, we have seen, is limited in its *capacity* by its own finite nature, and in *its field of observation* and experience by the senses, to which, as inlets of sensation and organs of perception, it is at present allied. What is beyond this sphere reason can only know by testimony, or remain ignorant of altogether, as is the case in reference to a *great part* of the things by which it is surrounded, and *universally*, as it regards their essences. Of course, this must be much more evidently and necessarily the case, as it relates to all things spiritual, supernatural and divine. This is an unknown region, which, like the *terra incognita* of earth, can only be surmised and conjectured, but of which we can have certain knowledge only so far as our actual observation and discovery in the one case, and actual testimony in the other, really extend. Both may

be, to a certain extent, comprehensible by reason, when the means of judging of their existence and attributes is brought within its reach. In both there will be much to be *believed*, as, for instance, the essence of things, which, with its present capacity, it never can *comprehend*. The belief, in regard to both, of all that is proved to be true, is most reasonable, and the attempt to explain or to dogmatize upon what is not proved, or revealed, or comprehensible, is most unreasonable and absurd, yea, most sinful and impious.

"But reason is not only limited. It is imperfect. It is not infallible. It is not omniscient, nor are its bodily organs absolutely, perfect. It is, therefore, liable to misapprehension, perversion and mistake. To err is human. Infallibility is the prerogative only of Divinity. This imperfect and limited nature characterizes man as a creature 'made a little lower than the angels,' and not merely as a fallen and sinful creature. Adam, in Paradise, needed and received, and rejoiced in the instruction, guidance and holiness imparted to him by his all-gracious and merciful Creator.

"But, now, man is a fallen and sinful, as well as a limited and imperfect being, and the Divine communion, holiness and guidance, originally imparted to him, are by his own sin withdrawn. As it was in God's light man's reason saw perfectly, holily and wisely, so, when that light is withheld, reason is left to its own feeble imperfection, and sees but dimly. A disordered heart ever enveloping it in a misty haze, it is

seduced into error, mistakes truth for falsehood and falsehood for truth, regards evidence with attention or inattention, and investigates it thoroughly or imperfectly, according to the wishes of the heart. The understanding is itself darkened, and it will not come unto the light.

"While this limited, imperfect and perverted character of human reason has been manifested in every department of knowledge, it has been most lamentably exhibited in all inquiries into things divine. This was to be expected. These things lie beyond the field of sensible observation, experience and proof. We know not what life is. And if thus ignorant concerning ourselves, how can we know or comprehend that great Spirit who is infinite, eternal, omniscient, omnipotent, and omnipresent? How God thus infinite can be good and yet man evil—how God can be gracious and yet man miserable—how man can be free and yet absolutely dependent—how all things past, present and to come can be present to God's knowledge, power, wisdom and government, and yet the liberty of second causes remain unhindered—these are difficulties arising, not from revelation, but from the nature of things as they exist, and which, independently of revelation, reason has found to be incomprehensible, and the source of endless speculations and contradictory theories.

"Whether human reason, *by its own unaided powers*, could ever have attained to the knowledge of God's being, attributes, or providence, or of man's future destiny in a world to come,

or of the true origin of man's present contraries of feeling, character and judgment, or of the way in which the fears of death, and of evil after death, and of evil during life from some invisible and unknown powers, could be appeased or removed—this, I say, is a question which cannot possibly be determined in the affirmative, and must, I would think, be decided in the negative. It cannot be proved that human reason *unassisted* could discover the truth on these points; and for this simple reason, that human reason never has been without assistance. In the beginning it had the instruction given by God, actual communion with God, and knowledge of Him, of itself, and of its relation to Him. From the first moment of man's fall, reason was assisted and instructed by the remembrance of what was already known, and by a present and permanent revelation of God's purposes and plans for man's redemption—the necessity and nature of divine worship—a coming Savior, and of the salvation and everlasting life to be obtained through Him. And at sundry times and in divers manners, God has replenished, and renewed, and increased the light and knowledge thus originally, and always enjoyed. The traditionary rays of this light shining amid the darkness of human ignorance, ever increasing as sin obscured what existed, have been preserved by every nation, and kindred, and tongue, and tribe, and people under the whole heavens. To many there was superadded the direct or indirect light of a positive and present revelation. And to *all*

there was 'the invisible things of God clearly understood by the things that are made' when—with the knowledge of God and the disposition to know of God—these were carefully examined. It was with all this light and assistance, and with more or less knowledge of the Hebrew Scriptures, that the ancient philosophers and sages wrote and spoke what they did on these points. In all that was dark, contradictory, and obscure, we see the imperfections, vanity, and perversions of human reason, and in all, in them that was accordant to the truth, we see the reflected light of an existing or of a traditional revelation.

"Any true, certain and assured knowledge on these subjects, the world by all its wisdom never has attained. What God is, was the question which the longer 'the wisdom of this world' took to answer, the more impossible the answer became. All that philosophers could discover with certainty was what Socrates, the wisest of them, avouched as the great attainment of human wisdom, that God was incomprehensible, and that man knew nothing. They all confessed and lamented their ignorance of these things. Plato was sensible of the depravity of human nature, acknowledged the want of a divine guide, and earnestly desired such assistance to lead him to the truth. He compared the present condition of the soul to the statue of the sea-god Glaucus, which was partly broken with the waves, and almost covered with shells and stones and weeds. The mind at present, he says, 'knows things but as in a

dream, and in reality is ignorant of every thing;' and he affirms that he never met with a man who knew what virtue was. The ancients, too, referred all their original knowledge of divine things to the gods, and to a primitive revelation from them. And when the Athenians inquired of Apollo, as Cicero informs us, what religion they should profess and hold, the Oracle answered, 'that of their forefathers.' And since these were contradictory and various, they inquired again which, and were answered, 'the best.' Even when Thales, Plato, and others, imported among them the purer ideas they had derived from their intercourse with nations in contact with the Jews, reason could not even receive, understand and conform to them. It heard the words, but attached to them no clear and certain ideas. Even Plato, therefore, represents himself as wandering upon the sea of truth, having no certain port to which to steer, no pilot to guide him, and ever tossed about like the waves. And thus we find, even in the days of the Apostles, when Paul visited Athens, one of the most prominent objects was a statue 'to the unknown god.'

"The whole voice of antiquity agrees in this, that 'the knowledge of the first cause is a gift of the gods to men.' Even Celsus concluded 'that a divine spirit descended to acquaint the ancient sages with those divine truths they taught the world.' And Jamblicus asserts, 'that our weak and frail nature possesses nothing of this knowledge as natural to it.'

"Such was the result to which human reason

among the most intellectual and refined nation of the ancient world, and aided, too, by all that genius, philosophy, the traditions of primitive revelation and scintillations from existing revelation, could attain. 'The world by all its wisdom knew not God.'

"If from the *ancient* we turn to the *modern* world, we find, just as surely as philosophers discard the light of divine revelation—though their minds are brightened by its influence and their moral code is deduced from its pages—that nevertheless they run into all the vagaries of rationalism, of transcendentalism, of pantheism, of the worship of genius; or, on the other hand, into the depths of superstition.

"Even as to the EXISTENCE of God, it is a question of great doubt, whether reason, *entirely unassisted*, could demonstrate this great truth with any certainty. We see, it is true, in all the works of God evidences of order, wisdom and design, from which, by an intuitive principle or power of mind, we infer that there must be a wise and intelligent Being who ordered and designed them all. The events of life, the providence and protection manifested towards all creatures, also lead the mind to the contemplation of a Being "distinct from nature, who conducts and determines what seems to us accidental, " and who is a GOVERNOR as well as an ARCHITECT. The consciousness of a something within us, which thinks, reasons, plans, desires, and loves, leads us still further to believe that there must be a conscious, PERSONAL, benevolent, and all-wise God. The sense in

man of right and wrong,—of the evil of the one and the propriety of the other—of their desert of approbation or disapprobation, rewards or punishments, and the consequent emotions of self-condemnation or approval, of hope and fear, joy or sorrow,—these feelings in our nature also lead us, irresistibly, to believe in a God who is the Judge and Governor of men, and who, as He has the *power*, has also the will to punish or reward, according to the actions of His creatures.

"Such are the sources from which human reason, guided by all the light which science, education and revelation can throw around it, derives its proof of the EXISTENCE of God: and, undoubtedly, the premises are sound, and the conclusions most rational. But, at the same time, it must be admitted, that these arguments require for their appreciation a very close and rigid analysis, a very candid and important inquiry, and a perfect freedom from prejudice and disinclination to the truth.

"There are also, it must be admitted, many difficulties, doubts and objections, which present themselves to every one of these conclusions,—'doubts and perplexities which,' it is admitted by one of the ablest reasoners upon the subject, 'the mind *must* entertain, but which it feels that it cannot *solve*.' 'When,' he adds, 'the mind is fixed on any one of these groups of arguments, to the exclusion of the others, the conception becomes limited, partial and so far, erroneous.'

"Beliefs which invariably exist, are those

which, both rationally and of necessity, we must adopt as primary and fundamental facts; and where it is impossible for us to conceive the negative of such beliefs, we have the highest evidence that they do, and must invariably, exist. Such truths we must regard as the necessary result of the operation of the human mind in its relation to the external world, and to all impressions made upon it, from whatever source."

"Now, if, as we may assume, this is the only certain criterion of a belief which is universal and necessary to the human mind, then it will follow that the existence of God is not such. It is not universal, since nations have been found so sunk in barbaric ignorance as not to possess it; since it is only found to prevail in so far as a good degree of general intelligence and traditional knowledge are found to exist; and since, when it is found to exist, it is not manifested in any uniform belief, as is the reality of the existence of an external world, but in many various modes: and as we can easily conceive of the negation of such a belief,—and many philosophers have rejected, and do now reject, this belief,—we have the most assured evidence that this belief is not universal, or one which the human mind must logically, or of necessity, admit, by any inherent and uninstructed power within itself. In other words, the belief in the existence of a God is not founded upon *a priori*, but upon *a posteriori*, evidence.

"It is further to be remarked, that the predominating character of the present philosophy

in France and Germany, and, to some extent, in all ages and countries, *is* and *has* been atheistical—either resolving itself into Pantheism, that is, making nature God and God nature; or denying God altogether, and reducing all events to fate, or to unalterable mechanical laws.

"In Germany, philosophy has either utterly scouted revelation, or it has rejected as a mere form the text of (Scripture, and aimed at *creating* a new Christianity, a new religion, by its own power. In it, therefore, we see what the human mind is capable of when left to itself, even under the guidance of genius. 'What had they been doing for twenty' years? They had attacked with a sort of phrenzy all the principles on which rest religion, morality, the family, the State, the civil law. Not only had they abandoned Christianity in their audacious theories, they had denied the existence of the living God, man's liberty and responsibility, the immortality of the soul, and preached the most hideous pantheism with all its consequences.' Even now the prevailing philosophy is a pantheistic perversion of the terms of Christianity.

"It is, therefore, very doubtful, whether human reason, if left entirely unassisted, could ever have arrived at any definite, fixed, or certain knowledge, even of the EXISTENCE of God.

"'The existence of Atheism,' says John Randolph, in his celebrated letters to H. St. G. Tucker, Esq., published in the Washington Union, by Septimus Tustin, 'has been denied, but I was an honest Atheist. Hume began, and Hobbs

finished me. I read Spinoza and all the tribe. Surely I fell by no ignoble hand. And the very man (—) who gave me Hume's 'Essay upon Nature' to read, administered 'Beattie upon Truth' as the antidote—Vinice treacle against arsenic and the essential oil of bitter almonds—bread and milk poultice for the 'bite of the cobra capelo.'

"Had I remained a successful political leader, I might never have been a Christian. But it pleased God that my pride should be mortified; that by death and desertion I should lose my friends; that, except in the veins of a maniac, and he, too, possessed of a child by a deaf and dumb spirit, there should not run one drop of my father's blood in and living creature besides myself. The death of Tudor finished my humiliation. I had tried all things but the refuge to Christ, and to that, with parent stripes, was I driven. Often did I cry out with the father of that wretched boy, 'Lord! I believe—help thou mine unbelief; ' and the gracious mercy of our Lord to this wavering faith, staggering under the force of the hard heart of unbelief, I humbly hoped would, in his good time, be extended to me also. St. Mark, vii: 17-29.

"Throw revelation aside, and I can drive any man by irresistible induction to Atheism. John Marshall could not resist me. When I say any man, I mean a man capable of logical and consequential reasoning. Deism is the refuge of those that startle at Atheism, and can't believe revelation; and my — (may God have forgiven us both,) and myself used, with Dider-

ot & Co., to laugh at the deistical bigots who must have milk, not being able to digest meat. All theism is derived from revelation—that of the laws confessedly. Our own is from the same source—so is the false revelation of Mahomet; and I can't much blame the Turks for considering the Franks and Greeks to be idolaters. Every other idea of *one* God that floats in the world, is derived from the traditions of the sons of Noah, handed down to their posterity.' "So much for the question of the EXISTENCE of God, a truth which, while it is most agreeable to human reason, requires the light of revelation to present it clear and evident to the eye of reason, and to enable that eye to see the invisible things of God, 'even his eternal power and God-head, by the things that are made.

" 'Nature, and time, and earth, and skies,
God's heavenly skill proclaim;
What shall we do to make us wise
But learn to read thy name!

" 'To fear thy power, to trust thy grace,
Is our divinest skill;
And he's the wisest of our race
That best obeys thy will.'

"But we may bring this question to the test of experience. As all the knowledge of God found among men may be accounted for by an original divine teaching 'and communicated knowledge, to which even language itself must,

in all probability, be ascribed, this knowledge is no certain proof of what unassisted reason can attain.

"But there are and have been human beings who, by the want of the powers of speech and hearing, have been cut off from the instruction of their fellow-men and left to the powers of their own natural understanding. What then, I ask, is the fact in relation to them?"

"We will present an account sent by Mr. Fellebien to the Academy of Sciences at Paris, and printed in their Memoirs, by which is fully evinced the absolute incapacity of man, uninstructed, for making or thinking of any religion. The son of a tradesman, in Chartres, who had been deaf from his birth, and consequently dumb, when he was about twenty-three or twenty-four years of age, began on a sudden to speak, without its being known that he had ever heard. This event drew the attention of every one, and many believed it to be miraculous. The young man, however, gave a plain and rational account, by which it appeared to proceed from natural causes. He said that about four months before he was surprised by a new and pleasing sensation, which he afterwards discovered to arise from a ring of bells; that, as yet, he heard only with one ear, but afterwards a kind of water came from his left ear, and then he could hear distinctly from both; that from this time he listened with the utmost curiosity and attention to the sounds which accompany those motions of the lips which he had before remarked to convey ideas from one

person to another. In short, he was able to understand them, by noting the thing to which they related and the action they produced. And after repeated attempts to imitate them when alone, at the end of four months he thought himself able to talk. He, therefore, without having intimated what had happened, began at once to speak, and affected to join in conversation, though with much more imperfection than he was aware of.

"Many divines immediately visited him and questioned him about God, and the soul, moral good and evil, and many other subjects of the same kind; but of all this they found him totally ignorant, though he had been used to go to mass, and had been instructed in all the externals of devotion, and making the sign of the cross, looking upwards, kneeling at proper seasons, and using gestures of penitence and prayer. Of death itself which may be considered as a sensible object, he had very confused and imperfect ideas, nor did it appear that he had ever reflected upon it. His life was little more than animal and sensitive. He seemed to be content with the simple perception of such objects as he could perceive, and did not compare his ideas with each other, nor draw inferences, as might have been expected from him. It appeared, however, that his understanding was vigorous, and his apprehension quick: so that his intellectual defects must have been caused, not by the barrenness of the soil, but merely by the want of necessary cultivation.

"The case of this young man was not peculiar. What was true of him is true of every human being born in his circumstances. An individual who is

cut off by total deafness and speechlessness from all instruction, is destitute of the knowledge of God, and incapable, by any exercise of his own reason, even with all the phenomena of the heavens and the earth before him, of finding out God. His mind is a blank in reference to all things supernatural and divine. The power of consciousness, the principle of causation, and the faculty of judgment, fail to lead him up from 'the things that are made,' to 'the invisible things, even the eternal power and God-head' of Him that made them.

"Here, then, is a test, and the only test, we believe, of the real, intuitive, unaided, and uninstructed ability of human reason to arrive at the certain knowledge of the existence of God. The inference from it, therefore, is, that while this truth commends itself to the intuitive powers of human reason, when brought with its evidence before them, that, nevertheless, reason alone, unaided and uninstructed, is incapable of arriving at the sublime truth that there is a God, who is a Spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth."

I need add nothing to the foregoing. It is complete of itself. I only observe that I am much surprised to find such orthodox opinions emanating from

a Presbyterian source, for that sect, with other Protestant denominations, believes in mysterious influences of God's spirit, while the evidence above given destroys all such theories or beliefs. However, in this we see another proof of the diffusion of the sound principles of that greatest of reformers,

Alexander Campbell, notwithstanding all credit may be denied him in the premises by those very scribes and theologians who every day, even while they deny his orthodoxy, are yet coming nearer and nearer his standard.

PART II.

THE PLAN OF SALVATION *for the* SINNER, *as instituted by* JESUS CHRIST, *who was declared by God himself to be a* PRIEST FOREVER AFTER THE ORDER OF MELCHIZEDECK, *and the ONLY* EDIATOR *by whom a* MAN *can be reconciled to his* MAKER.

READER, have you followed me thus far? Have I had your patience and strict attention? Do you now feel the importance of a reconciliation to that righteous Father, who has so graciously sent His only

Son to he made a sacrifice for your sins? Who has not only given you a blessed Redeemer through whom you can approach unto the excellent glory with all your wickedness upon you, but has even vouchsafed, to freely forgive you all your trespasses, and to adopt you as a child, even a child of immortality, and to make you co-heir with the Lord of Hosts? Are you ready to say, with the trembling Peter, "Lord, save, or I perish?" If you are, I beseech you listen to the words of Inspiration, as left on record for the benefit of the whole world. For I expect to present to you nothing else, in my endeavor to show you *how* it is that you can effect a reconciliation with your Creator. Of man's wisdom I

know but little, and for it I careless. Creeds, and party Shibboleths, and the decrees of councils, synods or conventicles, I esteem as vanity—nay, as even

a delusion and a snare, and born of iniquity and not of God. The Bible, and the Bible *alone*, is the only creed to which I subscribe,—nor to it in part, but wholly and *in toto*. Hence, in presenting the Plan of Salvation to the sinner, I shall consult God's Word entire, and not a passage here and there taken out of its connexion, and without reference to the surrounding circumstances. It is owing to this garbling of the Holy Text, that so many different sects are in the world; while many thousands of careless minds, from the same reason, are lost in the mists of Deism, Atheism, and the like.

My chief aim, in pursuing the investigation of the subject of man's redemption, shall be *plainness*. I wish to make myself and the subject clearly understood. If I succeed in this, my whole purpose from the beginning shall be accomplished. I know that plainness is a very difficult matter, and that many very smart men have striven in vain to acquire that style of writing. But my trust is in the Lord. I feel that I am fully persuaded in my own mind what is the will of God, and I have never known a man yet, who clearly understood a subject, but what he could present it clearly to the comprehension of others.

But before proceeding to an illustration of the plan of salvation, as taught by Jesus Christ and the Apostles, I wish to present a few thoughts on a subject but little understood. I mean the mission and preaching of John, otherwise called the Baptist. There is a great deal of error and mysticism in the world, all growing out of a misconception of John's baptism.

1st. I acknowledge that in the year 6, B. C. there was born a child of promise, and, according to the command of God, he was named John. See Luke, first chapter.

2d. This John was the Elias foretold by the prophet, and his mission was to be a harbinger, or forerunner of Jesus Christ: one who should prepare a people for his reception out of the nation of the Jews, who were then in an apostate condition,—teaching the tradition of the Rabbis, instead of the Law and the Prophets. Luke, chap. iii., ver. 4, 5.

3d. I acknowledge that this promised harbinger began to preach about A. D., 26, and the burden of his teaching was, that, the kingdom of Jesus, the Messiah, was close at hand, and, in consequence, he warned the people (the Jews) to flee the wrath to come, by a complete reformation of life and a baptism unto repentance. See Math., chap. iii., ver. 1, 2; Mark, chap. i., ver. 1; Luke, third chapter.

4th. Notwithstanding this John was one of the

greatest of all the prophets, Jesus has himself declared, that the least in the kingdom of Heaven is greater than he.

5th. There can be no question but, during the dispensation of John, multitudes were reconciled to God by obeying John's teachings, which included a baptism for the remission of sins, while a still greater multitude brought condemnation on themselves by rejecting those teachings, and refusing to be immersed by him, boastfully asking, are we not the seed of Abraham? Luke, chap. vii., ver. 29, 30.

6th. John also taught faith in Jesus Christ, as a condition in the pardon of apostate Jews, but not in a crucified and risen Lord, as is now demanded of both Jew and Gentile; for at that time Christ had not been made a sacrifice for the sins of the world: hence, the repentance, and baptism, and faith, which saved John's disciples, have never had anything whatever to do towards the salvation of a living soul since the crucifixion of our Lord. For the same reason, likewise, all those who had been baptized by John had to undergo a second immersion into the name of the Lord Jesus, a name in which John never immersed. Acts, chap. xix., ver. 4, 5.

7th. After John's death, to prove that he did not preach the repentance and baptism preached by the Apostles, we have the teaching of Christ, that his kingdom was still to come—was not set up:

but John was now dead, and the dispensation he established could not, of course, be the *everlasting Gospel* that had to be proclaimed to both Jew and Gentile; and than which, if man or angel preached another Gospel, he should be cursed.—1st Cor., chap. xv., ver. 1, 2, 3, 4; also, Gal., chap. 1, ver. 6-9.

8th. Not only was John's dispensation different from Christ's in this respect, but also in its order: John preached reformation first; then baptism; and lastly, faith in Jesus Christ.—Acts, chap. xix., ver. 4. And because this faith was the last condition in John's plan, Christ said, speaking of the Son of God, "He that believeth on Him is not condemned."—John, chap. iii., ver. 18. Again, in the same chapter, ver. 36, "He that believeth on the Son hath everlasting life." How does he have it? I answer, in promise or prospect—on condition of faithfulness unto death: for we are told by the inspired writer, that eternal life is the *gift of God*.—Rom., chap. ii., ver. 7. And God bestows it on those only who are faithful unto death. See Rev., chap. ii., ver. 26.

9th. Moreover the Scripture itself declares that there is a more perfect way than that taught by John—a way by which *all* nations should come up to the house of the Lord, while John's plan gave hope only to the Jew. See Mark, chap. xvi., verse 16, also Acts, chap. xviii., verse 6-26.

10th. In this more perfect way of the Lord, repentance and remission of sins were to be preached in His name among all nations, beginning at Jerusalem. And he commanded his disciples to tarry in that city until they should be endowed with power from on high, which proved to be a baptism of the Holy Ghost. Mark that disciples alone were commanded to wait for this baptism—persons who had already received a pardon of their sins. See Luke, chap. xxiv., verse 47-49. And on going to Jerusalem to hear the first sermon preached under this *more perfect* way of the Lord, we discover the manner of preaching required to produce faith in the hearers: for we find that Peter gave the people the testimony of the prophets Joel and David, concerning Christ, and hearing the testimony, three thousand believed the Word of the Lord. How, then, did their faith come? Why, by hearing, as faith always comes to a rational man.

11th. Hence we should discard all the false teachings of the age concerning a faith that is a gift of God, and learn of Peter how it is that a rational faith is received. We should also learn from him what reply to make to a convicted sinner, who has already a rational faith in the Lord Jesus, viz: "Repent, and be baptized for the remission of sins." Here repentance and baptism are coupled together by a copulative conjunction, which necessarily requires that they should both be for the same thing.

12th. But we should always consider the circumstances of the case, and not tell a man to repent, if to his faith he has already added repentance, nor yet to be baptized, if he has not so much as believed first. We must give heaven's plan in heaven's order. Upon inquiry we learn that such was the teaching and practice of the apostles; of which Paul is an example when he told the unbelieving jailor, who had not so much as heard of Christ, that *faith* would save him. See Mark, chap. xvi., verse 16. Faith is here put first in the commission. But Paul beginning with this then taught him the words of the Lord. See Acts, chap. xvi., verse 32. And what was the word of the Lord to this jailor and his family, after that they had believed? I answer, go to Jerusalem, whence Christ taught the word of the Lord was to go forth, and Peter will tell you as he told the three thousand on the day of Pentecost.

13th. And this brings me to a consideration of the plan of salvation under Jesus Christ. There are five conditions necessary. The disciples usually teach three, but in practice they do not vary from the teachings of the Bible. I shall briefly present the five conditions in their proper order, and the reader will please note well the Scriptural proof which I shall adduce in support of each. I am firmly persuaded that I have the Lord on my side, while at the same time I know that it is human to err, and I

am as liable to be deceived as any other man, and much more so than a great many. If the Scriptures I adduce in support of my propositions do not sustain them, then I do not ask of the reader to believe them. But if, on the contrary, they do sustain them, what then? Will you believe, O sinner, and turn from the error of your ways? Or you, O misguided religionist, will you discard the traditions of men, and hearken only to the Word of God?

I.—FAITH IN JESUS CHRIST.

Faith is the first and most important condition in the Plan of Salvation. It is first, because without faith none of the other conditions could ever be complied with, and it is the most important one for the same reason. "Without faith it is impossible to please God." Hence the Gospel has been called the Law of Faith, as contra-distinguished from the Mosaic Law, which Paul denominated the Law of Works. See Romans, chap. iii., verse 27. And because Paul has declared that a man is justified by faith, meaning the Law of Faith, about which he is all the while writing, many persons deceive themselves into the belief that a man is saved by faith *alone*. Now, this is a very erroneous doctrine, and it is very singular how any person well read in the New Testament ever could entertain an opinion so diametrically opposed to the teaching of God's Word.

For what says James? See chap. ii., verses 17, 19, 20:

"Even so faith, if it hath not works, is dead, being alone. * * * * Thou believest that there is a God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?"

And again in the three succeeding verses:

"Was not Abraham our father justified by works, when he had offered Isaac his son on the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God."

This ought to be conclusive to any man; but I will present a little more testimony, after which I will expose the false rendering of some passages on which the believers in faith *alone* place much emphasis.

If the reader will examine with me the circumstances attending Peter's discourse on the day of Pentecost, I think I will prove to him that the three thousand, who were that day added to the Disciples, were not saved by faith alone.

We find, upon examination, that Peter, being moved by the spirit of God, preached to the assembled multitude concerning Jesus, whom they had recently put to death. He proved from the Holy Scriptures that the same Jesus whom they had so

ignominiously crucified, was none other than the promised Messiah, of whom all the prophets bore witness. He made the matter so plain that they could not help being convinced. They were cut to their hearts, and in great agony cried out, "Men and brethren, what shall we do to be saved?" Now, mark Peter's reply. He did not say to them, "Believe on Jesus, " for they believed on him already. Nor yet did he say to them, "Brethren, you are already truly justified, inasmuch as you have believed on Christ, that he is the son of God, " for Peter was commissioned to proclaim the truth, and not a lie. What, then, was his response to their interrogatory? See Acts, chap. ii, ver. 38.

"Then said Peter unto them, Repent, and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Then, in order to "remission of sins, " there is something else required besides faith. What, then, is the office of faith? I answer, faith purifies, or changes the heart. It destroys all our love of sin, and fills the heart with a longing to know the will of God, that we may do it. Of which the above recorded action of the believers on the day of Pentecost, is a very striking example. And how is faith to be obtained? I reply, by diligently reading God's word, examining the testimony of the prophets and Apostles, until we are firmly persuaded in our own

minds that Jesus is the Christ, the son of God, that he died for the sins of the world, and having lain in the grave three days, arose on the third, and afterwards ascended up to heaven, where he now intercedes for man, at the right hand of the Majesty on High. A saving and rational faith is never received in any other way. In proof of which, read Romans, chap. x., ver. 17.

"So, then, faith *cometh* by hearing, and hearing by the word of God."

Having thus explained how it is that faith is obtained, and what is its work, before proceeding to the other four conditions of pardon, I beg of the reader to bear with me while I explain some of those passages of Scripture which are often the cause of stumbling on the part of those who are unstable, and unwilling to receive all that God has revealed, but wrest portions of revelation from their proper interpretation, to the damnation of their souls.

One passage is to be found in the gospel of John, chap. iii., ver. 18. It reads thus:

"He that believeth on him (the son of God) is not condemned."

How, ask those who think a man is saved by faith alone, can a man be lost if he is not under condemnation? and they ask this question with much confidence, thinking it unanswerable. But it is as easy to reply to, when we consider the circumstances un-

der which it was declared, as any disputed passage in the whole New Testament.

At the time our Savior made this declaration, the Mosaic law was still in force. He had not yet set up his kingdom, and the door was not yet opened to the Gentiles. It was during the twilight dispensation of John, according to which faith was the last condition in order to salvation. John was the forerunner of Christ, and he preached repentance towards God and faith in a coming Messiah. He preached only to the Jews, and his dispensation extended to none else. Hence, when the Savior said, "Whoso believeth on the son is not condemned," it was the same as though he had declared, the Jew that believes I am the promised Messiah is not condemned, for he is only fulfilling the Law and the Prophets.

Again, we have the case of the Roman jailor, who, being struck with the wonders attending the imprisonment of Paul, cried out, "What shall I do to be saved?" To whom Paul answered, "Believe on Jesus Christ, and thou and thy house shall be saved." Did not faith save him? demands the modern sectarian. I answer, NO. Here was a man who knew nothing of Jesus, and Paul very properly tells him that by believing on him he can be saved—that is, as father Abraham was saved by his faith, not otherwise. For the Scriptures inform us that Paul

preached Jesus to the jailor so soon as he had placed things in order, and the same hour of the night immersed him. This shows that the preaching of Jesus had something to do with his immersion, for how otherwise could the subject be touched upon? We must take the whole Bible, or else we had better discard it altogether, for salvation does not come from taking a portion.

II.—REFORMATION OF LIFE.

This is the second condition in the plan of pardon. It is not only a sorrow for sin, but a complete reformation, or turning back from sin. It will do us no good to feel a momentary sorrow for our wickedness, if, on the very first temptation, we sin again. Faith, as I have shown, produces a change of heart; and so does godly sorrow for sin produce a change of life,—a change complete and permanent in order to prove efficacious.

That repentance, or reformation of life, is required in order to salvation, is pretty generally conceded by almost all denominations of Christians, without regard to name or creed. We find it in the commission of Christ to the Apostles as witnesses.—Luke, chap. xxiv., ver. 47:

"And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

Beginning at Jerusalem, St. Peter, to whom were

committed the keys of the kingdom, again reiterates that repentance is necessary to pardon. See Acts, chap. ii., ver. 38.

As, however, there is but little controversy touching this being necessary to salvation, I shall not dwell longer on the testimony to be adduced in its support. I shall only observe, that to teach that a man is saved by faith *alone*, and afterwards to command him to repent, is the very height of absurdity and nonsense. If faith has saved him already, what need has he of repentance? What is there for him to repent of? Nothing. But the absurdity of such teaching is only equalled by that of telling a man to repent *before* he believes. Unless he believes, it is impossible for him to feel conscious of having sinned, since God so declares himself: for he tells us that no man can seek him, unless he believes that there is a God, and that He rewards the good, and punishes the doers of evil.

III.—CONFESSION BEFORE MEN.

This is one of the conditions of pardon, which, while the Disciples inculcate it in their practice, yet is hardly ever mentioned by them in their teaching or preaching: but this should never be neglected. We should declare the whole counsel of God, so that all may know and understand what is the Great King's Highway of Holiness.

With regard to confession, what says Jesus himself? See Luke, chap, xii., ver. 8:

"Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God."

Again, see Romans, chap, x., ver. 9, 10: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth, confession is made unto salvation."

IV.—IMMERSION IN WATER.

This forms the fourth condition in the order of salvation. About it there has been the greatest dispute among religionists; and there is to this day the greatest variety of opinions. After what our learned brother Campbell has done towards setting the world right in regard to this institution, it would be presumption in me to undertake any lengthy argument concerning it; and I shall not attempt such a thing. Still I shall endeavor to prove from the Bible that it is an essential to salvation, which I think is a proposition very easily sustained.

The error in regard to this ordinance is twofold. The first is as to the mode; and the second is as to the importance of it.

The error in regard to the mode is, that immersion is denied to be the only way in which it can be

administered, sprinkling and pouring being considered equally proper and efficacious. There are three objections to be urged against this opinion; either one of which is sufficient to overthrow it.

1st. The proper and primary meaning of the word in the original Greek is *immersion*,—or rather the verb is, to plunge, to dip, etc.

2d. Immersion, it is conceded, was the practice of the primitive Christians, even up to the third century; about which time infant baptism was introduced, and it being found difficult to immerse infants, sprinkling or pouring was resorted to, as being a more feasible method.

3d. The connexion in which baptism is referred to in the Bible, with the attendant circumstances. Paul says that we are *buried* with Christ in baptism. Common sense teaches us that a burial must necessarily be a covering up of the whole person. Again, in reference to John, the Immerser, it is said that he baptized in a certain place, because there was *muck* water there. The inference is plain. And then in the case of Philip and the eunuch, it is related that they *both went down into the water*. Was there any need of this, except it was immersion which Philip administered? Could he not have very easily taken up a little water in his hand, and wet the forehead of the Ethiopian?—for such is the custom of the sects of this day.

But I shall come now to consider the institution as essential to the pardon of one's sins. There is not a proposition in the whole Scriptures of Divine Truth more clearly set forth than this. We find it in Christ's commission to his Disciples: "Go ye into all the world, and preach the Gospel to every creature: he that believeth and is baptized shall be saved; but he that believeth not shall be condemned." If there be any sense in language, baptism is here as necessary for salvation as is faith.

Again, on the day of Pentecost, when the three thousand believed, and requested what they should do to be saved, Peter replied, "Repent, and be baptized, every one of you, in the name of Jesus Christ, *for the remission of sins.*"

Now, if a man can repent because his sins have been forgiven, then our Baptist brothers are right in their interpretation of this passage, viz: that a man should be baptized because his sins have been remitted. No man in his senses, however, is willing to believe that a remission of sins ever causes sorrow. It is too absurd a proposition to be entertained for a moment. Of course, then, repentance and baptism are for one and the same thing—to-wit, remission or pardon of past sins. Paul's conversion proves this. For three days he was a firm believer in Jesus Christ, and most bitterly all that time did he repent him of his iniquities. If faith brings

salvation, Paul surely ought to have been pardoned long before Ananias visited him. Or, if repentance alone secured remission of sins, Paul ought to have been pardoned before Ananias visited him. But what did Ananias say to him so soon as he came into his presence? Did he ask after his experience? Did he say, "Brother Paul, you have been most signally visited by our gracious Lord, for I understand you have seen a great light and heard a mighty voice, by which means God has informed you that you are an accepted son and child of glory?" Oh, no. But Ananias said to him on this wise: "Why tarriest thou, brother Paul? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Can any man doubt now that baptism is for the remission of sins? If he can, he doubts God's Word, and is at heart a scoffer and an infidel. Here we have a man who has believed and repented, and who is yet told to arise and wash away his sins by immersion. If he had been saved by faith, as I remarked a while ago, there would have been no sins to wash away. So neither would there have been had he been saved by repentance. But God's plan is the more perfect one, and here we see it exemplified. Paul is told to wash away his sins by baptism—not that the virtue is in the water, but simply because God has chosen to make that His ordinance. Under the Mosaic Law it was customary for the

priest to take a goat, and laying hands on him to send him forth into the wilderness, and God promised that thus the sins of Israel should be carried away, and hence this was called the scape-goat. Does any man think the virtue to bear off sins was in a goat? Of course not. It was God's command, and there lay all the merit. So in the case of water baptism. God has commanded us to perform the ordinance in order to remission, and it is obedience to God's Word that ensures salvation and cleanses us from all sin, and not the mere washing of water. Or, as Peter has expressed it, for doubtless the same objections were urged against this institution then as now, "The like figure whereunto baptism doth now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

This much will suffice on the subject of immersion, for if a man will not believe the Apostle Peter, he will not even listen to anything which I might feel inclined to write.

V.—PRAYER.

The fifth and last condition of salvation is prayer, or calling on the name of the Lord. It should be complied with in the act of baptism, and may be said to be simultaneous with it. We have just seen that Paul was instructed by Ananias to wash away

his sins in baptism, "calling on the name of the Lord." See also the prophet Joel, chap. ii., ver. 32.

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered."

Again in Romans, chap. x., ver. 13.

"For whosoever shall call upon the name of the Lord shall be saved."

If a man were to stop here, he might say that a man is saved by *prayer alone*, with as much justice as by faith alone, or by any one of the five conditions alone. But a man must take everything in its proper connexion, and *all* that God has said, before he forms his conclusions. By pursuing such a course he will never be overtaken in error, and can always give a reason for the hope that is in him.

14th. Paul calls the above a Law of Pardon, or *form of doctrine*. And he, moreover, tells us, that when we have obeyed from the heart, that *form of doctrine*, we are *then* made free from sin, and become the servants of righteousness. See Romans, chap. vi., ver. 17-18. This makes the whole matter plain as a sunbeam. Every man, woman and child can know the precise moment when his or her sins are forgiven them. They do not have to resort to dreams and visions—they have a more sure word of prophecy, even a written revelation dictated by the Holy Spirit, which they can always take with them everywhere they go, and show to those who demand of them a reason for the hope that is in them.

15th. Notwithstanding I have made the subject plain enough from the foregoing remarks, still I wish to present a few thoughts more, for the Lord has commanded us that we should give them line upon line, and precept upon precept.

From the law of faith we have just learned that the heart is purified by the act of faith, the first condition in that law. See Acts, chap. v., ver. 9. The heart is not then purified by the baptism of the Holy Ghost, as so many erroneously teach, and, what is more, it never was. Mark that.

16th. I have also shown that the above faith that purifies the heart, comes by hearing. Rom., chap. x., ver. 17. Of course then it never comes by prayer, as the sects teach and thousands believe.

17th. All such teachings are the commandments and traditions of men, and we are told that our worship is vain, so long as we teach such for doctrine. See Matthew, chap. xv., verse 9.

18th. A few more thoughts on baptism. I have before alluded to it as a burial.—Romans, chap. vi., verse 4; Colos., chapter ii., verse 12. I will give a few more Scriptural names for the same ordinance, all showing that it is a complete hiding from the eyes. It is called a planting.—Romans, chap. vi., verse 5. It is called a washing of the body.—Heb. chap. x., verse 22. Again, it is spoken of as a birth

of water.—John, chap. iii., verse 5. Can a man be born of water, unless he be immersed in it?

19th. We are told also that there is now but one Lord, one faith, and *one baptism*. See Ephesians, chap. iv., verse 5.

20th. If there be but one baptism, it must be either a water baptism or a baptism of the Holy Spirit. But we are told that all spiritual gifts were to cease.—1st Cor., chap. xiii. Of course, then, the baptism of the Holy Spirit is done away. We know that the same causes will always produce the same effects at all times, all things being equal. We know what were the effects of a baptism of the Holy Spirit during the first years of the Kingdom. Men spake in seventeen different languages, cured diseases, prophesied and did many other wonderful things. Do we ever witness such prodigies now-a-days? No, never! What is the inference? Why, that the one baptism that is left us is water baptism, and that those men are deluded who pray for God to give them a baptism of the Holy Spirit, or who contend that He ever does so bless a man in this nineteenth century. For we live under the same dispensation as did the primitive Christians, and are in all things equal, when of course the same causes would invariably produce the same effects.

21st. In view of this fact we should be very careful how we mutilate the Word of God, for He has said He will condemn us if we take from or add to His commands. See Deut., chap. iv., verso 2; also chap. xii., verse 32. And why His commands? Because God has never, from the Creation, given man a law by which he was to be saved, but He gave it in commands, and, therefore, meant what He said, and said what He meant. And if we spiritualize God's commands, we delude ourselves and those who put their trust in our teachings, and God will hold us responsible at the last day.

22d. As to this matter of spiritualizing God's Word, there is no telling the extent to which it is carried at this day. I will here notice one of the chief errors occasioned by it. We are told in the Bible that God's Spirit quickens or begets the sinner: say the spiritualizers, this proves that God must move in a mysterious way for the conversion of the sinner, else He never would have said that His spirit begets the sinner. But He also tells us that His words are the diction of the Spirit, see (John, chap. vi., verse 63), and thus we learn how it is that His spirit reaches the heart of the sinner. If the sinner, however, reads the Word of God carelessly, and feeling no concern for his soul's sal-

vation, he will never be quickened, or made alive, or be begotten by the Father through the Spirit—never so long as the world stands.

23rd. It is also said by these same persons that a man can never come to God unless he be drawn in a mysterious way. But let them only turn to John, chap. vi., verses 44, 45, and they will see the manner in which the Heavenly Father draws the sinner.

24th. Again it is said that the Spirit beareth witness with our spirits. Here is another great stumbling block to those who wish to spiritualize everything. God's Spirit bears witness with our spirit that we are the children of God. How? Of course through the words of the Spirit—for the revealed Word of God is nothing less than the diction of God's Spirit. And, besides, what is to be understood as the spirit of man? I answer, the mind of man, the intellectual part of man. The thinking part of man. How many inlets are there to this spirit of man? I answer, five: the senses—feeling, seeing, hearing, tasting, smelling. Through which of these does God's Spirit witness? I answer, through those of *seeing* and *hearing*—never through *feeling*, as the sects teach. And why never through feeling? Because feelings are deceptive, and, besides, we can never recognize anything through the

feelings unless we have first seen or heard a description of it. We have never seen or heard God's Spirit, and until we do, we cannot tell *by* our feeling that it is the Spirit of God that bears witness with our spirits. Says the Apostle, "if we have from the heart obeyed that form of doctrine which I delivered unto you, you are then made free from sin." But if we have never obeyed that form of doctrine, no matter how good our feelings, we have the Spirit's condemnation instead of its approbation.

25th. "God only hath immortality dwelling in the light, which no man can approach unto."—1st Tim., chap. vi., ver. 16. How, then, does man claim to possess an immortal soul? That is the doctrine of the heathen philosophers. In order to attain to immortality, we are commanded to seek for it.—Rom., chap. ii., ver. 6, 7. And can a man seek for that which he already possesses?

26th. No! But he does not possess immortality; for we are told that everlasting life and immortality are brought to light through the Gospel. See 2d Tim., chap. i., ver. 10. And, again, *eternal life* is said to be the *gift of God*.—Rom., chap. vi., ver. 23. It is one of the blessings bestowed upon the faithful Christian, but

upon no one else, unless it be the Angels and Ministers of Grace, who always surround the Throne of the Most High.

27th. Hence, it is this hope that cheers the Christian in all his troubles in this life—the blessed hope that he will live beyond the grave. The second death will never be his.—John, chap. xi., ver. 26; Rev., chap. xx., ver. 13, 14, 15; also, John, chap. vi., ver. 50, 51. But they must prove faithful.

28th. And hence, also, does it happen that the wicked are to die a second death,—which is to be an everlasting destruction from the presence of the Lord, and the glory of His power. See 2d Thes., chap. i., ver. 9.

29th. These are matters, as well as all other matters contained in Scripture, which many profess to believe, while in reality they do not. Indeed, there are few men who do believe the Word of God as they should. A living faith always carries one into obedience. If we say we believe God, and yet keep not His commandments, He has said that we lie, and there is no truth in us. Again it is said, that we know we love God when we keep His commandments. And, again, we are told to "Fear God and keep His commandments; for this is the whole duty of man." See Eccles., chap. xii., ver. 13.

I shall add a few more words, and then I shall leave the whole matter with God, and with the reader's conscience.

When a man has obeyed the whole Law of Faith, and has complied with all five of the conditions in order to justification, it is only his past sins that are pardoned. He has not, as yet, attained to everlasting salvation. That depends altogether on his actions in the future. If he runs well in his new calling, and faints not, he will surely reap the reward in reserve for the faithful: but, in order to run well, he must daily cultivate all the Christian graces.—

These are:

- I. FAITH.
- II. VIRTUE.
- III. KNOWLEDGE.
- IV. TEMPERANCE.
- V. PATIENCE.
- VI. GODLINESS.
- VII. BROTHERLY-KINDNESS.
- VII. CHARITY.

"For if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ: but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." 2d Peter, chap. i., ver. 8, 9.

Hence, when the day of temptation comes, this forgetful Christian, who remembers not how the Lord has been merciful, returns, like the dog to his vomit, or the washed hog to his wallowing in the mire: and the Apostle tells us that the last state of that man is worse than the first.

However, let no man be disheartened so long as he sins not a wilful, deliberate sin; for we have an Advocate with the Father to intercede for us, if we ask Him in all cases when our sins are those of infirmity, or are not wilful and premeditated. This latter, I am afraid, is what the Apostle calls the sin unto death, for the forgiveness of which it is denied us to pray. It is the sin of wilful apostacy, whereby we crucify the Lord afresh in our bodies; and having rejected the only sacrifice ever made for the sins of the world, we no longer have any sacrifice by which we may obtain reconciliation with God.

From a fate so terrible and hopeless, may the All-wise Father, of His mercy and goodness, ever preserve those whose eyes may chance to light on these pages: and not them only, but all those who have named the name of the Lord Jesus, and have tasted of the sweetness that is to be derived from a free communion

with the Holy Spirit, which God has so graciously vouchsafed to as many as obey His voice.

And here I bring my labors to a close.

THE END.