

[For the Charleston Observer.]

DARLINGTON C.H., (So. Ca.)
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TO THE REV. JOHN LEIGHTON WILSON,
Missionary, Gamboon, Western Africa.

[CONTINUED]

“ *Rev. and Dear Brother*—As you have been called to the work of a Foreign Missionary, we exhort you to be faithful in the discharge of the duties incumbent on you in that character. You have entered upon no new *order* in the Ministry, nor have you any now *office*. The nature of your official duties and responsibilities as a Minister of the Gospel in Africa, is the same as though you were an Evangelist laboring within the bounds of this Presbytery. The person who fills the pastoral office, hath in Scripture obtained different names, expressive of his various duties. As he hath the oversight of the flock of Christ, he is termed *Bishop*. Acts 20: 28. As he feeds them with spiritual food, he is termed *Pastor*. Jer. 3: 15. 1 Peter 5: 2-4. As he serves Christ in the Church, he is termed *Minister*. 1 Cor. 4: 1. 2 Cor. 3: 6. As it is his duty to be grave and prudent and an example to the flock, he is termed *Presbyter* or *Elder*, 1 Peter 5: 1. Titus 1: 5. 1 Tim. 5: 1, 17, 19. As he is the messenger of God, he is termed the *Angel* of the Church. Rev. 2: 1. 1: 20. 3: 1, 7. As he is sent to declare the will of God to sinners and to beseech them to be reconciled to God through Christ, he is termed *Ambassador*. 2 Cor. 5: 20. Ephesians 6: 20. And as he dispenses the manifold grace of God and the ordinances instituted by Christ, he is termed *Steward* of the mysteries of God. Luke 12: 42. Titus 1: 7. 1 Cor. 4: 1, 2. To the truth of this ecclesiastical testimony you have set your seal. This, then, is the office and character of a Minister of Jesus Christ. His true calling and ordination is of God; it is witnessed and declared before men by the putting on of the hands of the Presbytery, and the ordination service recognizes the spiritual nature of the office and its functions. He is not a Minister *of* the Church or of man ; but he is God's messenger *to* the Churches and to men ; called and separated from the world and the things of the world, to preach and to teach the things concerning the kingdom of God. Officially he has nothing to handle of the things physical, seen, and temporal ; but those that are spiritual, unseen, and eternal. He is the Minister of the *Word* of God which liveth and abideth forever. 1 Peter 1; 22-25. Romans 1: 1-6. Galatians 1 : 1-6. Titus 1: 1-4. James 1:1. 1 Peter 1: 1. 2 Peter 1: 1, 2. Jude 1. Revelations 1: 4. Mark 16: 15, 16. The minister and servant of God and Jesus Christ our Lord according to the *will* of God and not man ; and according to the *word* and the *power* of God, and not according to the word, wisdom, or power of man. 1 Cor. 2 chap. He is commanded to “render unto Caesar the things that are Caesar's, and to God the things that are God's.” He is *forbidden* to “confer with flesh and blood,” to trust in his own heart, to lean upon his own understanding, and to seek or depend upon the wisdom, the money, the favor, the glory, or the

power that is in the world or in man. Galatians 1: 15. Proverbs 28:26. Proverbs 3: 5. Jeremiah 45: 5. Matthew 6:32, 33. 1 Corinthians 1: 17-20 ; 1 Corinthians 3: 18 ; 1 Timothy 6: 10, 11 ; 1 Timothy 6: 3-9, 10, 11, 12, 13, 14 ; Galatians 5: 11 ; Galatians 6: 12 ; Galatians 1: 10 ; 1 Corinthians 1: 24-30 ; Luke 14: 33 ; 1 John 2: 15-18. The minister of the Gospel is *forbidden* to utter in the name of the Lord his own dreams, or the words of man. He is *commanded* to preach the Word of God faithfully—Jer. 23: 28.—He is not of the world, but God hath called him *out* of the world and given him a commission to execute according as *it is written*. John 15: 16-21 ; John 20: 31. His *only* rule of faith, doctrine, and duty, in his official capacity, is the voice of God speaking *to him* in the Scriptures. To immortal souls his message is sent, and its issues lay hold of life and death everlasting. Mark 16 : 16 ; Matthew 25: 46. His office is spiritual, and all its appropriate functions are so likewise ; he must not in matters of official duty receive any writings as authority since the writings of the Apostles ; he must not hear the voice of the Church, for he is the messenger of God *to* the Churches ; he must not hearken to the testimony of the Fathers of old who now sleep in Jesus ; nor to the word of wisdom and experience that is in the venerable fathers who are now wide awake ; and who see, and know, and are able to teach the ambassador of *another* what it is good for him to say and to do in the public discharge of his functions ; notwithstanding his *own* master hath whispered in his own ear how he is to act and what he is to publish in His name. Matthew 10: 26, 27. A Minister of the Lord Jesus Christ must not devise, plan, or scheme for himself, nor listen to the voice of those who do so for him. He must cast away from him all the “commandments of men and the traditions of the Elders.” Mark 7: 8, 9 ; 1 Peter 1:18 ; Matthew 3: 17 ; Matthew 28: 20. What think you. “When the Son of Man cometh shall he find faith on the earth?” Luke 18: 8. “When he came to his own his own received him not.” His own disciples and servants (according to the word of the law) had freely chosen their own Teachers and Lords, and were zealously doing their works—the learned doctors of divinity, the pious and venerable elders, the active, enterprising and influential rulers—these were the gods of the people, they believed in *these men* ; and these men believed in themselves and in the traditions of the reigning hierarchy, and thee the blind leading the blind had all fallen together into the ditch. Luke 11: 53 ; Luke 18: 10. The Scribes and the Pharisees were the lawful teachers, but they did not teach according to the *word* of the law. Matthew. 15: 6. That required them to read the Scripture distinctly to give the sense of the *words*, and cause the people to understand the reading, so that, they might *hear* and *observe* the *words of the law*, and *do them*, (Deut. 12: 8, also 13 chap. ; Neh. 8 and 9 chapters,) and thus worship God by keeping *his* commandments. The Scribes and the Pharisees boasted in the law ; it was their peculiar glory ; yet it was true that they *said* and *did not*; and that they did in truth neither believe in Moses (Matt. 23: 2, 3 ; John 5: 46 ; Mark 12: 24, 27.) nor keep the law. If we will read what is written of these masters in Israel, we shall see their error. The dispensation of Moses was a ministration of the *letter*. It was good to hear and to do exactly as it was written. This was “doing good”—these were good works—for they were done in obedience to the Word of the Lord. 1

Cor. 7: 19. Now the generation of masters in Israel believed they understood the object and end, the philosophy, the *good* in the law—(John 7 ; 47-50 ; Romans 2: 17-29 ; Matthew 15: 14 ; Matthew 23: 16, 17, 19, 24; John 9 : 34, 40, 41 ; Luke 11: 46)—this their *own* knowledge of the good, this their wisdom they taught the people. Not that they denied the written law ; they read it every Sabbath day, and yet their faith was not in the words of Moses, (John 5 : 46, 47.) but in their own knowledge of the good, the wisdom, and the power that was in the law. What seemed good then in the eyes of this generation, whether dreaming about Moses and the prophets, or pondering upon a priori principles, or practical results, these (from age to age) these their thoughts they delivered to the people for them to observe and to do in the worship of God, (Matt. 15: 8, 9.) and thus their *word* usurped the place of God's word; and to do their works was to “do good. Isaiah 55: 6-12 ; Isaiah 5: 14-26 ; Psalm 99: 8 ; Psalm 106: 29, 39 ; Matthew 23: 2 ; Isaiah 59: 12-16 ; Jeremiah 14: 14. Thus it is that such teachers take away “the *key* of knowledge, (Luke 11: 52-54,) and “professing themselves to be wise they become fools, change the truth of God into a lie, and worship and serve the creature more than the Creator.” Their doctrine is *theirs*, the works are *theirs*, the captive people are *theirs*. 1 Peter 1:18 ; 2 Peter 2: 3. It is this generation of Ministers and teachers who *reign* in the Church of the living God, who of all other men are the objects of woes the most terrible ever pronounced by the Lord Jesus. Luke 11 ; 51. In all ages of the Church they have opposed the dominion of God, and resisted the Holy Ghost, by removing the *word* of the Lamb, and substituting their own words and their own works in its place. Acts 6: 13-15 ; Acts 7: 1, 2, 51-60 ; Mark 7: 7 ; Colossians 2 : 22, 23 ; 2 Peter 2 chap. In the inscrutable wisdom and righteous Providence of God, (in the administration of his kingdom among men,) he hath delivered his word, and those who hear and keep it, into the hands of this generation. The prophets who spake the *word* in the name of the Lord were persecuted and slain by this generation. When Jesus himself delivered the word in his doctrine to the wisdom and sensibilities of this generation, they were offended ; they execrated it, and exclaimed, folly, madness, blasphemy ; and when the incarnate *Word* delivered *himself* into the hands of this generation, they judged him “guilty of death ;” and when his Apostles preached the word of the gospel of the kingdom, they were imprisoned, stoned, and killed by this generation, for “speaking the words of life ;” and it is written that the same tribulations in the flesh await those who in spirit and in truth worship God and keep his commandments, from the children of the same generation ; so long as he shall give them power upon the earth. Matthew 23 chap. ; Revelations 13: 7-11 ; Acts 4: 1-3, 16-31 ; Acts 5: 17-19, 21, 40 ; Acts 7: 51-60 ; Acts 8: 1 ; Acts 14: 2 ; Acts 12: 2, 3 ; Jeremiah 23: 28 ; John 9: 1-35 ; Mark 12: 38-41 ; Luke 20: 45-47 ; Romans 2: 17-24 ; Luke 11: 37-54 ; Acts 15: 5-12 ; Galatians 6: 13 ; Acts 21: 5 ; Luke 6: 7-12 ; Mark 14: 54-66 ; Mark 15: 1 ; James 5: 10 ; John 16: 1-5 ; Matthew 15: 1-10 ; Mark 7: 1-13 ; Jeremiah 6: 13. They who *reign* in religion, who exercise dominion over the *soul*, who bring the mind and conscience of men into bondage to their words and works, always have a law by which every man ought to die who confesseth himself a servant, a child, an heir of God, and *free*

from all other dominion, but that of Him and his Word, 1 Cor. 7: 23, Matthew 11 : 28-30 ; Luke 31 : 12-20. John 19 : 7. These rulers are not mere tyrants and extortioners oppressing the bodies and estates of men ; for political and civil tyranny terminates upon the rights and liberties of men—but priestcraft brings the spirit and the soul into bondage, and thus usurps the royal prerogatives of the Son of God. The signs of the times, brother, constrain us to warn you to beware of dangers and temptations, concerning which our Lord hath so plainly forewarned us, and testified, (Matt. 24 : 23-26 ; Matt. 7: 15-21 ; Matt. 10: 16-18 ; Matt. 6: 12,) that you may not build your house upon the sand, but as a wise master-builder basing it upon the rock, by this very thing, namely, by, “hearing the *sayings* of Jesus, and doing *them*. Matt. 7: 24-28. These sayings are *written* in the book and are *sufficient* for the man of God. 2 Tim. 3 ; 10, 17. Follow your Lord then in giving heed to every word that proceedeth out of the mouth of God ; and in passing unheeded by every jot and tittle of word and work that man hath devised out of his mind and heart, pertaining to Christian or ministerial faith or duty. Rev. 22: 18, 19 ; Matt. 5: 17-21 ; Matt. 22: 29 ; Matt. 26: 23, 54 ; Luke 24: 25-28, 44, 46 ; John 5: 39. Political despotism is an unlimited authority over the bodies and estates of men, and as its objects are human rights and liberties, to be unjust this government, must exist contrary to the will of the subjects ; for however absolute such a government may be, if a people really choose and glory in this captivity, no *wrong* is done *them*. A government of their own choice is the definition of political liberty. But in religious despotism the object of government is the souls of men ; and it is God's right only to reign here. That the people freely choose their masters, and glory in superstition and spiritual despotism, (though it justly subjects them to the consequence of their choice,) does not exempt their rulers from the sin of usurping the rights, the crown rights of the divine majesty, nor does the free choice of the people deliver them from the condition of the most wicked bondage, nor from the charge of rebellion against God. That they are not conscious of their bondage is no evidence that they are *free*. John 8: 31-59 ; 1 Samuel 8: 4-22. You say these principles are familiar to every sound Protestant—we know these words are, but there are many Scribes yet who *say* and *do not*—there are yet foolish builders, who *hear* the *sayings* of Jesus and *do them not*—there are yet those who know him not, though his Word is read in the churches every Sabbath day—there are yet those whose minds are blinded, looking for an earthly, a conquering, or reigning Messiah : they expect to see his kingdom, (Luke 18 : 20,) and cannot receive the words concerning a spiritual, unseen, and reigning Messiah who calls upon his subjects to “follow him” in his humility, his passive obedience to the *word*, his temptations, his poverty of spirit, his adversity, his death. There are many now expecting a greater than Solomon in all his glory—the Messiah of Civilization—and know not that they who will be glorified together with Jesus must be made conformable to him in his humiliation and sufferings.

This was the error of the Jews ; it is the error of the A. B. C. F. M. for this Board *denies* that adversity of *any* kind is an essential condition of Christianity ; it is this spirit of error which Jesus rebuked in Peter, and pronounced the spirit of

Anti-christ savouring of the things of *this* world, and not the things that be of God. Matt. 16; 21-24 ; Mark 8: 31-34 ; Luke 9: 22-37; Acts 13: 27 ; 3: 17-18 ; Luke 23: 24 ; John 16: 1-5 ; Acts 13: 26-27 ; 1 Cor. 2: 8 ; 1 Tim. 1: 13. Remember that the Christ we preach is Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God and the wisdom of God. Bear about in your body the works of the Lord Jesus ; for if you suffer with him, Rom. 8: 17-18, you shall be glorified with him, if we suffer we shall reign with him; if we deny *him* he also will deny *us*. 2 Tim. 2: 11-14 ; Mark 4: 17 ; Matt. 5: 10-12 ; John 10: 20 ; Phil. 3: 10 ; Rom. 6: 3-15 ; 2 Cor. 4 chaps. ; 2 Tim. 2: 8-14; 1 Pet. 4: 13 ; 2 Cor. 1: 4-8 ; John 16: 1-7 ; 2 Tim 3 : 12 ; 1 Thess. 3 : 4 ; Gal. 4: 29; 5: 11 ; 6: 12 ; 1 Cor. 11: 19 ; James 1: 2-5 ; 1 Pet. 1: 6-10. Be then faithful to Him in the ministry of his word even unto death and He will give thee a crown of life. “*Follow him*” and remember that he passively endured the will of God according to the *word*, Luke 24 : 26 ; Phil. 2: 8, this, *this* is “the obedience of *faith*” Matt. 26: 54; Mark 14: 36 ; John 5: 30 ; John 6: 38. When Paul was called to the Ministry the Lord did not tell him what “great things” he must *do* for his cause ; (for he receiveth not honour from men) John 5: 41, but he told him thus, “what great things he must suffer for his name sake” Acts 9: 16, and so he honours his faithful ministers. Acts 5: 41. And from the beginning of the world the way of faith and passive endurance of the will of God, according *to his word*, has been marked by the footsteps of the flock. Rev. 13: 10 ; 14: 12 ; Heb. 11 chap. The prophets who *spake* in the name of the Lord are our *examples* of suffering, affliction and of passivity. James 5: 10. Hear *the word* then, keep it, and bring forth fruit by passivity enduring all that faith and obedience to it require. Luke 8: 13 ; 2 Tim. 4: 3. In the passivity of your soul possess yourself, Luke 21: 19 ; Col. 1: 11, for it is by *faith* and *patience*, that we inherit the promises Heb, 6 : 12. When our Lord and Master came to preach and to teach he utterly removed all the words and works of men in religious things, “he left not one stone upon another that he did not throw down,” and he restored the supremacy of the written constitution in his kingdom, Matt. 5: 8. In his doctrine and practice he set at naught all human legislation, judgments, hereditary faith, traditions and usages ; and called upon the people to hear God *speaking* through Moses and the prophets in the Scriptures. Jesus and his Apostles make no honorable mention of the elders of the Jews, the rulers of the people, the scribes, the doctors, the commentators or the Sects, the Pharisees, the Sadducees, the Zealots ; not one word of the Essenes, the Talmuds, or the celebrated divinity schools of the learned Scribes. The whole rabbinical literatures, ethics and theology would have been lost to the records of civilization; and the zeal of the Jews, Jesus rescued the word of God from all additions and subtractions of men ; He was sent to fulfil the laws, to reveal the truth and grace of God in human salvation ; he ordained men to write down and by his providence hath kept the writings wherein He, our only Lord and master, *speaketh* to every one of us as his servants and ministers. These *his* words, *his* sayings are the keys of the kingdom given unto us, here is the rock upon which you must build, Matt. 7: 21-28, and the authority of human names, the prejudices of education, and the

voice of the great multitude ; remembering that we are *redeemed* from our foolish religious practices (received by tradition and delivered to us by the fathers and doctors;) not with silver and gold, but with the precious blood of Christ. 1 Pet. 1: 18. 19 ; 2 Cor. 1: 12, 13. Since the days of Bacon and Locke men have renounced authority and tradition in all matters of natural and mental philosophy, they ask for the facts, and sound inductions from them in regard to the laws of nature ; and they demand the evidence of consciousness or perception in their ultimate judgments on the phenomena of the mind and affections. It is a principle also familiar in political philosophy, that a people who have a written compact of government, an organic political power, have a right at all times to appeal to it as the fundamental law, and to be delivered from the injustice and bondage of all legislations, adjudications, precedents and usages inconsistent with or beside the *written* constitution. This theoretical right in those who make or have the right to change the Constitution is necessary to save them from the absolute dominion of legislators, judges, or the executive administration. It yet remains true that no generation will exercise and in fact enjoy this right unless they have the *life* of the Constitution in them, and are animated with the same spirit “that designed, constructed and breathed the breath of life into the fabric of the Constitution itself, for there have been not yet wanting in the Church or the State governments those who have the *life* of rulers and who delight to exercise *authority* and to be called “doers of good,” Luke 22: 25-28. Where there is the life of personal and political liberty in the body of the people; they are found watching and curbing this propensity in their rulers ; that they may preserve *their own* liberty, so where there is the *life* of faith in God and a devotion to *his word* ; there will be a watchfulness, prayer and resistance to human yokes and burdens ; that the word and spirit of God may only reign over the conscience, Matt. 11: 30. All written laws human and divine are dead letters unless the life of the law is in their subjects. The *works* that men do, therefore, always manifest to what law they are actually alive ; whose word or law it is they do obey, Luke 6: 46 ; Rom. 6: 16. It is impossible for you to hear and obey the voice of Jesus Christ as your master and Sovereign Lord unless you have an ear to hear, an eye to see, a heart to love, and a will to receive, obey and rest upon him, Him as he reveals himself in the word of his Gospel. “If your eye be single your whole body will be full of light,” and you will see that your whole duty as a minister, is to hear *his word* and keep it. If you turn from his holy commandments, it had been better for you never to have known the way of righteousness, 2 Pet. 2: 21 -22, if you turn from Him to the voice of the Board in its traditions, usages, and doctrines, or to the commandments of the rulers, you do ipso facto, by this faithless act reject Christ as your only teacher and Lord, you defeat the objects and designs of the Gospel as a ministration of the spirit, and truth, and grace, and righteousness and life, you renounce the vital principle of the Christian system and your apostacy is of so deep and fundamental a character that having turned from God's truth unto human fables, 2 Tim. 4: 1-5, you became a servant and apostle of man and of man only. Hearing and obeying his voice, your works will be according to the word of your Lord ; they will be for human good and human glory ; you will be wholly

dependent upon the patronage of your master, you will be his workman, for his pleasure ; his missionary for his money. You cannot serve God and Mammon, Matt. 6: 22-23 ; Luke 11: 28 ; John 5: 39 ; 2 Pet 1: 20, 21 ; Rom. 15: 4 ; 1 Tim. 6: 10-15 ; Col. 2: 16-23.— You then as a faithful minister of Jesus Christ will leave worldly things to worldly men.—Let the dead bury the dead, but go thou and preach the Kingdom of God, Luke 9: 60. The Gospel dispensation is not addressed to a people in their social or political capacity. That was the form of the legal economy by Moses. His administration was national and objective and in this respect its sanctions were natural and temporal. The Gospel is not addressed to a people effectually through a social or political meditation, but it comes directly to the heart and mind of every individual to whom the word of this salvation is sent. “*He that believeth &c., he that believeth not,*” Mark 16:16. It is the ministration of truth and grace by the word and spirit of God to every subject in particular, it worketh internally and subjectively when it is a savour of life, 2 Cor. 2: 14—17, and the sanctions of the word are spiritual and eternal, Mark 16: 15, 16. Go then and preach the generation of Jesus Christ the son of David, the son of Abraham, the Gospel of Jesus Christ the Son of God, the Gospel of Jesus Christ, the son of Adam, the Gospel of Jesus Christ, the eternal *Word* who was made flesh and who is the only life , light and salvation in and for the world. Preach the Gospel of the *Kingdom* of God. Matth. 1: 1; Mark 1: 1 ; Luke 3: 33 ; John 1: 1-35 ; Matth. 6: 33 ; Acts 1: 3 ; 8: 12 ; 19: 8 : 28: 23. And as you go, say, “Repent, for the kingdom of Heaven is at hand.”

Beware lest in handling the Word of Jesus you forget that his kingdom is not of this world. John 18: 36. The truth and the faith that lay at the foundation of all earthly wisdom and power, are fundamentally different from the truth and the faith that reveals and perceives the wisdom and the power of God in his kingdom. As the natural philosopher depends upon the truths of facts in nature, and upon the truth in his inductions from them, in teaching his disciples their relation to nature and its laws—as the mental philosopher depends on the truths of consciousness and perception that is in the mind of his disciples—and as the statesman bases his doctrine upon the truth in the written constitution, each respectively appealing to an ultimate law as the acknowledged standard of truth in their respective teachings—and as each of their disciples has a power of understanding that enables him to see, judge, and conclude upon the doctrine, according to the truth that is *in* him—and as “in water face answereth to face, so the heart of man to man, Prov. 27: 19 ; Psalms 33: 15. So it is that their disciples do not differ from them in Mathematics and Natural Philosophy, for they do understand each other’s speech, and agree in the standard of truth and facts. They do not differ *when* they understand each other in metaphysics—they do not differ in politics when they really believe the truth is *in* the *written* Constitution, and when they have a single eye to the public welfare. In all these matters every man thinks for himself, unless he ceases to be a disciple, and prefers to *trust* in the Word of his Master, and then he becomes “*ipso facto*” a servant in bondage. What he himself perceives is his *own* knowledge, what he receives as true on the *word* of his teacher, is knowledge by faith in him, so far as he lives by this faith,

and not by his own knowledge, he is in bondage to his master. This faith depends on the *word* of his master, and the confidence the servant has in his wisdom and virtue. The ultimate dependence of all such faith is in the truth, wisdom, and virtue that is *in* the teachers, and their ultimate dependence is upon the truth, wisdom, and virtue that is in themselves, and the great body of mankind walk by this sort of faith in their kingdom. The *faith* of man is in the *truth* that is in man. John 1: 4, 5. God is true in nature, but man is not true in himself. John 8: 47. And if men were true to nature, yet nature reveals no goodness of God except his goodness in nature, in creation and its laws. Adam himself, before the fall, knew nothing of the goodness that was in God, in his personality ; for this goodness is not revealed in the creature or through the medium of creation or natural laws but by the *word* of God; Matt 11: 27 ; John 17: 3 ; 1 John 5: 11, and the only *word* that came to Adam, forbade him to “eat of the tree of *knowledge* of good and evil upon the pain of death.” The *knowledge* of good and evil in the word of the law is known only to the law giver; the only rule for the subject of the law is the *word* of the King. This knowledge and faith came only by hearing, and hearing only by the *word* of God, Rom. 10: 14-18; revealing what is good *in himself* and evil in man, and the word is *written* in the Scriptures, and it is there only, 1 Cor. 2: 11-16 ; John 18: 8, 9 ; Rom. 3: 20 ; 7: 7. You then as the Messenger of the living God will appeal *to his word* as the ultimate standard of truth concerning “the *knowledge* of good and evil,” you will preach it as one having authority and not as the Scribes. You will *preach* the word and not attempt to *prove* it. The truth of God’s word cannot be proved by syllogisms ; there is no foundation in the mind of man sufficient for such a divine conclusion. The doctrine of this truth is infinitely higher than all human conceptions. When God’s word is uttered and the hearer receives or rejects it according to his natural conviction concerning the truth of it, and these convictions are ultimate, that man is not “a doer of the word but a judge.” Now the word of God is not preached to *be judged*, its own office is to judge and try the hearts of every one to whom it is sent. It is preached to be *believed* and *obeyed*. It justifies the believer, it condemns the unbeliever, Mark 16: 16 ; John 12: 47, 48 ; 17: 8 ; 8: 45-48 ; James 4: 12 ; John 18: 37 ; 1 Cor. 2: 14 ; Heb. 4: 12 ; 2 Cor. 10: 4, 5 ; Matt. 16: 23 ; 1 Cor. 1: 18-23 ; Rom. 8: 5, 6 ; Jude 19. The Spirit of God only can demonstrate the truth of God’s word, 1 Cor. 2: 4, 5 ; 1 Thess. 1:5 ; 2: 13. As it was the duty of the Scribes and the Pharisees who sat in Mores’ seat, to read the word of the law and give the sense of the words, that the people might here understand and *do them*; so it is yours standing in the place of Jesus Christ to preach *his word*, *his testimony* concerning the Gospel of *His Kingdom*, that whosoever hath an ear to hear, may hear, know, and *believe* Him. The *sayings* and *commandments* of Jesus you are to preach and to teach and these only. Matt. 7: 24-28 ; Matt. 28: 20. The Lord Jesus hath not made the Ministers of the New Testament and of the Spirit his privy counsellors, to advise and contrive for him; much less has he committed the administration of his kingdom on the earth to the direction of their wisdom, discretion, prudence, experience, policies, and means. To conduct his missions, therefore, upon these principles, is to fall into the error of the Scribes and Pharisees, and to be involved

in their guilt, the usurpation of the functions pertaining to the priestly, regal, and prophetic offices of Christ himself, every word and work of man, turns the truth of God into a lie and the kingdom of heaven into a human dominion. Romans 1: 25 ; Matthew 11: 25 ; 1 Cor. 1: 19-30 ; 1 Cor. 2:8 ; 2 Cor. 3: 14 ; Matt. 16: 17. Remember then that the word of life from your Master and Father in heaven, (Matt 23: 9, 10,) contains no revelation of the knowledge of the good that is in nature, in mental, moral, sentimental, or political philosophy ; nothing of the good that is in man individually, socially, or politically ; you will not, therefore, shew forth in your doctrine the kingdoms of the world and the glory of them ; nor feed the hungry with the stones of this world, though they be the jewels of civilization ; lest you be found preaching the doctrine of Antichrist, and they who hear you be caught in the snare of the devil. Matt. 4: 3 ; 4: 8-11 ; 1 John 2: 15-18. But preach the word that reveals the evil that is in the world and in man ; and the word that brings life and immortality to light, through the goodness that is in God and in Jesus Christ our Lord. John 3: 16, 17 ; 2 Tim. 1: 10. This relation of God to man is not natural, but legal ; the Word of God expresses this relation. That Word put the first man under law, and now that word only reveals law. One word or law reveals the knowledge of the evil, the sin that is in man, “for by the law is the knowledge of sin,” (Rom. 3: 20 ; Rom. 4: 16 ; Rom. 7: 7,) and the knowledge of this law convinceth of *sin*, and sin worketh death. Rom. 7: 13. This is the law of sin and death. The other word or law reveals the knowledge of the good, that is in God; for by the word or record He giveth us of himself in Christ Jesus comes the knowledge of Him and his Son, and this knowledge is life everlasting. This word is the law of spirit and life in Christ Jesus, which makes us free from the law of sin and death. John 17: 2, 3 ; Gal. 1: 15, 16 ; 1 John 5: 11-14 ; Rom. 8:2. So it is the word only that reveals the goodness of grace and the severity of justice in Him ; the word of divine power and wisdom is seen in the creation ; and man, as a creature, ought, but doth not glorify his Creator. Romans 1: 10-23. But the word of the divine will concerning man, the law of the Lord, he hath revealed only by his word. He spake to Adam—and at sundry times and in diverse manners spake unto the Fathers by the prophets—He speaketh unto us by his Son, (Heb. 1: 1, 2.) and he speaketh through his ministers to the world and to the Churches. Matt. 28: 20 ; Matt. 10: 40 ; John 13: 20. The word of God in among men in the form of a report, (John 12: 38,) concerning Him, his Son, his law, his Gospel, his righteousness, his life ; and also concerning man, his sin, his guilt, his death, and his past exposure to everlasting punishment. This word is to man the only rule of knowledge of good and evil, of right and wrong, regarding him in his relation to the law or gospel of God. It is good to hear, believe, and obey this word ; it is evil to turn from it, to disbelieve and to disobey it. It is impossible for man then “*do good*” in any other way than in hearing and keeping this word. Nothing but this word is the object of faith, and “what is not of faith is sin,” so far as relates to the worship and service of God. Romans 14: 23 ; Titus 1: 13-16. All men are, however, bewitched and infatuated with the serpentine delusion, that (beside this word) they have in themselves a knowledge, or the power and means of knowing what is good, and doing it ; and of knowing what is evil, and avoiding it. 2 Cor.

11: 3, 4 ; Genesis 3 chapter. This is the natural mind, the carnal mind, man's mind ; of this every man must *repent*, through the knowledge of the truth that is in the word of God, respecting this matter ; and must *believe* in the Son of God whom the knowledge of this truth reveals,—Life and immortality are brought to light in the Gospel, (2 Tim. 1: 10,) and also the wrath of God and everlasting punishment is thereby revealed, (Rom. 1: 18 ; Rom. 2: 7-11,) for it is a savour of life or of death, of salvation or of damnation. Mark 10: 16 ; 2 Cor. 2: 15-17 ; 2 Cor. 4: 3 ; Luke 3: 34 ; John 9: 39 ; 1 Peter 2: 6, 7, 8.

(To be Continued.)