Sermon Notes by
J. W. Thomas, Lenoir, N.C.,
commenced January 1898.
The Tabernacle, Feb. 9, 1-7.

The Tabernacle, so far as we know, was the first place of public worship ever erected. It was built at the command of God. A model of it was shown Moses in the Mount, and he was commanded to make it just like the pattern.

The Tabernacle was built by voluntary contribution, and Moses had to restrain the people from giving. Its probable cost was between half million and a million dollars.

The Tabernacle was enclosed with a curtain wall 100 x by 50 cubits.

The Tabernacle was situated west to the west end of the enclosure. The entrance to enclosure was at east end, and to reach the entrance of Tabernacle, one had to pass the altar of burnt sacrifice and the laver.

The altar was typical of Christ crucified, and teaches us that there is no way to God but by the crucified one. I am the way, the Truth, etc.
I am the Lord. No name given under heaven is among men, for I determined to know nothing among men except Christ crucified.

Other foundations can no man lay.

He is all in all. Psa 115:3-4. He the three steps to heaven out of self, into Christ and into heaven.

The laver was a large vessel filled with pure water and set between the altar and the door of the tabernacle. From it the priests drew water and washed themselves before entering the tabernacle. The laver was typical of regeneration or spiritual cleansing. Ye must be born again.


The tabernacle was entered at east end. It was divided into two apartments. The two were separated by a heavy rich curtain. The first represents the church or kingdom of Christ on earth. It was a worldly sanctuary, or a sanctuary pertaining to the world.

The furniture — The golden candlestick situated at the right of entrance was typical of the light of the S. through the world. As the tabernacle lacked without the light of the candlestick, so this world would be dark without the light
of the H. A. Sin has blinded us, but the spirit through word enlightening us.

In the loft was the table of shewbread—a loaf for each tribe. It was removed every Sab. and replaced with new. It was unlawful for any one to eat it except the priest. David and his men did eat it on one occasion.

This bread may have been a reminder of the daily bread God gives, but more particularly was it a symbol of the abundant provisions God has made for his people. He gives wisdom, patience, grace, gentleness etc.

Between the candelabrum and table of shewbread and near the veil was the altar of incense. No flesh was ever offered on this altar and no blood was ever touched it except on most solemn occasions and then only on the horns of the altar. Sweet incense was burned on this altar, and it typical of prayer. While the priest was officiating at this altar, the people went without praying. It was at this altar Zach was slaying incense when Gabriel appeared etc.
Incense was offered morning and evening on this altar, and the smoke filled the tabernacle toward heaven. So we ought to have stated seasons for prayer, and our desires should go up to God in prayer.

Now we are ready to look into the Most Holy place. The Holy place and Most Holy place were separated by a rich veil. It was a similar veil in the temple that was rent in twain when Christ died on the Cross. It was the chewing place of the Most High. It was clothed in awful solemnity, and well might the High priest tremble to draw aside the veil and enter. No one but the High priest was allowed to enter, and he but once a year, and then only could he enter with blood in a basin to offer for his own sins and the sins of the people.

The furniture of the Most Holy place was the ark. In form it was box, 2½ cubits long by 1½ deep and same in width. It was overlaid within and without with finest gold. Its covering was the mercy seat of pure gold with cherubim or angels, standing on each end of the meron seat. The mercy seat served as a lid.
or covering. It was an exact fit. The contents of the Ark were the table of stone, containing the Ten Commandments written with the finger of God on Mt. Sinai, the golden pot of manna and Aaron’s rod that budded.

The Ark was a type of Christ. The wood and gold represented his two natures. He was both human and divine. As the law was put in the ark so Christ received the law in his heart to keep. He came not to destroy but to fulfill. He was made a curse for us to redeem them that were under the curse of the law.

The manna came down from heaven and was food for the hungry; so Christ came down from heaven and was bread of life for the soul. Aaron’s rod that budded was used by Moses to smite the rock to give the children of Israel water, and according to Paul that rock was a type of Christ. The rod also may have been an emblem of the resurrection of the dead.

The mercy seat was our only hope. The cherubim represent the angels.
The Ark has a most interesting history. It sought out a resting place for Israel, so Christ is preparing a place for his people. Inv. 145.

It went from place to place till it found its final resting place in the temple at Jerusalem. So Christ went about preaching his gospel and doing good till he went to heaven to remain till comes again.

Before the ark the walls of Jericho fell down + e so must all sin fall before G. Before it the idol Dagon fell down, so must all idols fall before Christ. Before it the waters of Jordan separated, so will the waters of death + e.

The golden crown on crown of the ark represents Christ's royal reign.

The Holy place may represent the church and the Most Holy, heaven.

In coming to either we must pass the altar and the lover, if we come alright.


King's Ed.
Mission 2.

As thou hast sent me into the world, so have I also sent them into the world. John 17, 18.

Christ was jealous of his Father's honor. He acknowledged he was sent.
My meat is to do the will of him that sent me and to finish the work.
John 4, 34.

Christ was sent to die for the whole world.
By the grace of God he should last death for every man. Heb. 2, 9.

And he is the propitiation for our sins and not for ours only. 1 John 2, 2.

For the love of Christ constraineth us. 2 Cor. 5, 14.

Further evidence is that all are invited.
Come unto me all ye that labor and are heavy laden. Matt. 11, 28.

The Spirit and the bride say come. Rev. 22, 17.
The Lord is not slack concerning his promises. 2 Pt. 3, 9.

Look unto me all the ends of the earth, and be ye saved. Is. 45, 22.

As I live, saith the Lord, I take no pleasure in the death of the wicked. Ez. 33, 11.

Since Christ died for all, and all are invited, all are equally entitled to have the gospel preached to them.

As the Father sent Christ into the world to die for the world, so Christ sends his people into the world to tell of his Salvation. As soon as we ourselves have found Christ, he wants us to go and tell some body else. The man of Gadaras, Andrew, the women at Samarita, the 70 sent out and the lepers at Samaria in time of Elisha.

We ourselves wanted to tell somebody else.

It is certain this is the every Christ intended that a knowledge of himself should be spread abroad.
The publication of the gospel was to begin at Jerusalem, and go out among all nations. Luke 24, 47.

So we are to begin at home, and reach out just as far as we can. Some day, as long as these times at home, we are under no obligation to send the gospel abroad.

But Jesus did not tell the disciples to stay at Jerusalem till all the Jerusalem sinner were saved. But "Go ye into all the world" (The ex-cuse makes.)

Paul in Acts 13, 44-46.
Jesus in Gadara.

While we as individuals cannot go into all the world, we can help somebody else to go.

The churches of Macedonia helped Paul to preach the gospel at Levitha, and in return he wanted the church at Levitha to help preach in the regions beyond them. 2 Cor. 9, 13.

So it is our duty, as well as our privilege, to help preach the gospel in the regions beyond us.
To be obedient unto Christ we must do this.
If we are his, he has sent us.
Are we willing to go? Can we say, "Here am I, send me."
He says, "Go teach all nations.
Go ye into all the world.
If ye love me,
ye are my friends.
He that hath my commandments, and keepeth them, blessed is that man."

But says one, when will this giving to missions stop?
Ans. When Christ comes.
And this gospel of the kingdom shall be preached in all the world, Mat. 24, 14.

But says one, are we not hastening the end? Ans. If doing our duty, if obeying Christ, brings the end, it will be a joyful end to us. If we are afraid of the end, it is because we are not doing our duty. We must love his appearing.
I Tim. 4, 6.

I am glad we have something to do—something to pray for—something to give to—something to wait for. If we had nothing to do, we would grow selfish, and the little
Streams of sympathy, love and benevolence would die up in us, and we would become spiritual dwarfs. Bent up air becomes poisonous and still water, stagnant.

But says one, Does foreign Miss. Fay: ought not the work to be self-sustaining by this time?

But says one, Are we not hastening the end? And if obeying Christ means the end of the world, it will be a joyful end to us.

(This paragraph is transcribed twice by mistake.)

A glimpse of the field. We have about 40 missionaries in China, with many native helpers. 41 in Africa; 1 (J. B. D.) in Italy with 15 native helpers; 11 in Brazil; 16 in Mexico, and 6 in Japan. There are about 30 Miss. with 110 native helpers supported by Dr. Bop. Cen. These baptized 668 in 1897.
Summary of all Miss. work done by M. B. & Canada in 1897 — the work of 33 societies

3,674 workers in the field
16,564 native helpers
3,834 churches
430,264 members
34,370 members added last year

The native Christians contributed last year £348,160.

It is said, there are more souls saved in Miss. lands in proportion to the number of laborers than in Christian lands and that it costs less.

Preached at Lenoir Ist Sun. Feb. 9th

N.C. Ind.
Christian Assurance.

I know when I have believed, etc.

2 Tim. 1:12.

Paul had a sweet experience, and had reached Christian assurance, but I am afraid not many of us could speak so confidently.

It is true we have not had a miraculous conversion—we have not seen J.C.,—have not heard his voice,—have not seen a dazzling light—have not been blind 3 days and 3 nights—and have not had an angel send some one to speak to us, etc.

But there is a growth in grace, in grace, and many of us ought to have reached Ch. assurance by this time.

Don’t think P. based his assurance solely on his conversion. He had a growth. He too had a great struggle with the world, the flesh and the Devil.

As to his struggle with the flesh; see Rom. 7:14-25.

—Gal. 5:17, 18, Rom. 12:2.

As to his struggle with the world; see Rom. 6:6-7.

As to his struggle with the Devil; see 2 Cor. 2:11.
Acts 14:22 he says, that through much tribulation we must enter the kingdom of heaven.

Don't think Paul claimed perfection, but he did claim to know his Saviour.

By use of same means Paul used we may grow to Christ, assure.

Complete and entire surrender of soul and body to Christ. He says, we are bought with a price. 1 Cor. 6:19.

Present your bodies, 1 Cor. 6:19. I present my body and bring it in subjection. 1 Cor. 9:27.

They that are his are holy, crucified the flesh, 1 Cor.

2

Complete and entire crucification to God.

For me to live is Christ, and to die is gain, and whether we live or die we are Christ's. He did all things in the name of God, and for the glory of God.
Complete and entire separation from the world.

Be not conformed to this world.

God forbid that I should glory, I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. Gal. 2, 20.

Love not the world.

If any man will be friend of the world, he is an enemy of God. 1 John 2, 14.

We must use the world, but use it for the glory of God.

Complete and entire resignation to the will of Christ.

Paul was not only willing to work for Christ, but willing to suffer for Christ.

His sufferings were great. Ship wrecked, drowned.

Thrice beaten with cords five times he received 440 lashes of the Jews some one.
Perfect obedience.
Hear him. Who art thou? What wilt thou have me to do? I sinned not with flesh of blood I was not disobedient to the heavenly vision. He obeyed G. & G. stood by him.
Jo. 6. says, If ye keep my coms. ye shall abide in my love; even as I keep my fathers. And abide in his love. Jno. 15, 10.
He that hath my coms. and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him. Jno. 14, 21.
If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. Jno. 14, 23.

Obedience is better than sacrifice. 
Jas. 15, 22 & 23.
Perfect trust. We walk by faith, not by sight. Without faith it is impossible to please him. He will never leave nor forsake us. We trust in the living God. Being confident of this very thing that he that hath began a good work in you will be able to perform it.

Perfect love. If any man have not the S. F. E., let him be reared have charity.

Purity of life and conversation. He says, The grace of God teaches us that denying ungodliness and worldly lust, but should live soberly, righteously, and godly in this present world. Let your conversation be such as becomes the gospel.
Conclusion.

Being all this, he was filled with the Holy Ghost, and could truthfully say, I know whom I have believed; and I can do all things through Christ who strengtheneth me.

He was ready to live, to die and to go to judgment.

I am ready to be offered up and the time of my departure is at hand.

May his assurance be ours, but if any of us have not reached assurance let us not be discouraged, pray on, trust in God, and do our best. There is great faith and little faith.

Preached at Nilo, Sat. before 2 Sun. Feb. 1878
Doubts.

Art thou he that should come or do we look for another? Mat. 11:3.

John in prison and in doubt.

History of John.

The forerunner of the Savior.

Godly and but a brave man.

His plain preaching put in prison.

And he got into doubts.

Why should he doubt?

He was sent of God.

He was to found the Savior.

He baptized the Savior.

He saw the Spirit descend.

He heard the voice of God.

He said, Behold the Lamb of God.

He had heard Christ's miracles.

He was a good man,

Yet he doubted.

The best of people sometimes doubt — Elijah, Zacharias.

Baxter & Bunyan's pilgrim & Thomas & Peter.

Who of us have not doubted?

At sometime or other have we not, in our hearts, asked,
Is there a God?
Is Jesus Christ the Son of God?
Is the Bible true?
Is there a heaven or hell?
Have I been converted?
Or in this wise—
Is the death of Christ a failure?
Is the work of the church a failure?
Does the S.S. play?
Are not missions a failure?

If no doubts arose, no questions would be asked; if no questions were asked, no investigations would be made. We may be stronger and more settled for having doubted, if we seek to have our doubts removed.

John sought to have his doubts removed, he went to Christ, and we should we.

Christ's answer.
Not, I will let you baptize me again, but I will let you see the S.S. chand or let you hear the voice of God again, but my miracles and my work are sufficient evidence of My Messiah ship.
I am doing what no other ever did— I am fulfilling the prophecies that relate to me. Trust me and all will be well.

To us he says, trust me, love me and obey me. All things work together for good to them that love me. Be ye it unto you according to your faith. We ought not to doubt. The Old Test. Saints were full of faith and rejoicing, and they had far less light and evidence than we have. Some very humble people are full of faith, while some, very far superior to them in many ways, are doubting.

Preached at N. C. E. S. M. Jan. 1894.
Jesus Anointed.


Introduction

Christ after His temptation returned into Galilee full of the Holy Ghost. His great trial in some way prepared Him for His great work. Trials if overcome, draw us nearer to God.

C. in the Synagogue on S. day. It was His "custom." Not to visit, but to go to worship.

The minister in charge asked Him to an ordination service that day.

Jesus took a text, and so may we.

Text Jn. 6, 41, 42.

The S. of the S. is upon me.

C. was divine, and yet it was necessary for Him to be filled with the Holy Ghost to do His work -- it was necessary for Him to pray and have faith -- much more it is necessary for me.

Because He hath Anointed me to preach the Gospel -- that is the Father that hath chosen me, set me apart and qualified me to preach by filling me with an unlimited measure of the Holy Ghost.
Kings, prophets and priests were usually set apart to their offices by anointing with oil—Sam. anointed Da-
vid with oil, but b. was anointed with the H. S. — It was this anointing that made him speak as never man spake
and made him teach as one having authority — It made His "thoughts breathe
and His words burn" — He knew when
how and what to speak — He could
send His words into men's hearts and
foster them there, and no wonder the
people marveled at the gracious words
that fell from His lips — If G. could not
preach without this anointing, how can
poor weak man?

To preach the gospel — Good news
or glad tidings etc.

To the poor — This may mean the
poor literally or the poor in spirit
The Bible recognizes 3 classes of
poor (1) Indigent or needy Mat. 26, 11, (2)
Such as dissemble their poverty and inse-
bility in things spiritual Mat. 4, 3.
(3) Spiritually poor Rev. 3, 17.
The indigent or needy poor are mis-

takably objects of God's special
care
Is. 29, 19. The meek also shall increase their joy in the Lord, and the poor among men. Men shall rejoice in the Holy One of Israel.

Jeph. 3, 12. I will also leave in the midst of thee a poor and afflicted people, and they shall trust in the name of the Lord.

Zec. 11, 11. So the poor of the flock, that waited on me, knew that it was the word of the Lord.

Jas. 2, 5; Mat. 11, 5; Ps. 41, 1. Jos. Pure and undefiled religion.

C. differed from the religious teachers of his day in that he gave special attention to the poor, and the common people heard Him gladly. He was often found in the homes of the poor than in the homes of the rich, and most of his followers were poor.

There is no merit in poverty than in riches.

But C. may have meant the poor in spirit—those that feel their need of Him—such as the publican, the woman and the woman that touched the hem of His garment.
He hath sent me to heal the broken hearted.

Those that are penitent +
The Lord deals tenderly with the broken hearted, Ps. 34; and Ps. 57, 17.
Blessed are they that mourn
for he is ready to forgive
and to wrestle with his way to the thief +

To preach deliverance to the captives; Captives may mean one under bond of love to Christ and often spoke of himself as the prisoner of Christ. The people of God had long and often been troubled down and therefore might be called prisoners but for had come to conquer all their spiritual enemies and give them deliverance, Eph. 4, 8, it is said he led captivity captive and conquered captivity signifies all spiritual enemies who brought us into captivity - such as sin, the Devil, and death. He conquered all them for us, so may be said to give us deliverance.
A captive may signify a bond
Slaves to sin and Satan. (See 2 Tim. 2:25)
Sinners are taken captive by the
Devil and led by him at his will. He
leads people to put off seeking the Lord
to reject &. for the time being, and to go
into all sorts of sin. He steals the word
out of their hearts.
But He came to conquer Satan
and to deliver all that are taken captive
by him, if they be willing.

Recovering of sight to the blind.

Sinners are represented as blind.
(See 2 Cor. 4:3-4)
6. Comes to enlighten the mind
and illumine the understanding
to convince of sin—to lead to repent
ance and to give salvation—
Bartimaeus

To set at liberty them that are
branded.

Satan may be said to be an
cruel master. He may be said to bruise
his subjects when he gets them over
in hand. The man of Gadara,
Judas — the Man's Son brought to Jesus — the Devil throws him down and turns — when he forms evil habits on us.
But on whomsoever this stone shall fall + c.
A bruised reed will he not break + c. + c. will sit at liberty all them that are bruised, if they will come to Him.

To preach the acceptable year of the Lord, or the year of release the gospel dispensation is an era of release from sin and an era of salvation.
The text is an illustration of God's tender compassion for sinful people, but they rejected Him.

Preached at Lenoir 3 Jan. Mar. 1896
Resurrection of The Dead, Jno. 6, 28 & 29.

The doctrine firmly and universally believed in Christian lands.

The doctrine abundantly taught in both Old & New Test.

I know that my Redeemer lieth there, Job.

I shall be satisfied, Ps. 26, 19.

My dead bones shall live, together with my dead body shall they arise; awake and sing, ye that dwell in the dust.

Deut. 12, 2.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Jesus taught it both by precept and illustration— I am the God of Abraham, Isaac and Jacob, He is the God of the living, and not of the dead.

The refutation of the Sadducee— whose wife shall she be?
The text -
By illustration -
He raised 3 persons to physical life.

His own resurrection

The saints that arose after his resurrection

Paul taught the doctrine in 1 Cor. and Heb. and Rev.

How many resurrections?

One

They that have done good.

They that have done evil.

What kind of bodies?

Shall we know each other?

Blessed are the poor in spirit; for theirs is the kingdom of heaven. Mat. 5:3.

Three kinds of poor:
1) Indigent or needy. Mat. 26:11.
2) Poor in spirit. Rom. 6:3, 17.
3) Such as blind men. Their poverty and inability in spiritual things. Mat. 16:8.

Much difference in poor in spirit and spiritually poor.

Most of us are spiritually poor.

Those of us who neglect Bible reading, prayer, self-examination, etc. to grow as we have opportunity.

To love and pray for one another.

Forgive one another.

We are spiritually poor when we love the world. We buck-site and talk.

There are big I's and little us. There are strife and dissension.
Poor in Spirit
when we feel our littleness and unworthiness
Paul for ex.
when we feel our sinfulness:
Publican for ex.
when we feel our aided
Syrus phenicere woman pray.
when we feel it is by grace that we
are what we are. Paul
when we esteem others better than
ourselves
when we feel our ignorance and
are willing to be taught by Christ
when we feel our weakness and
have to Christ for strength
when we feel we are nothing and
Christ is all and in all.

For theirs is the Kingdom of heaven
The Kingdom belongs to such.
The Kingdom was made for such and
such only are fit for the Kingdom
Resisting Satan.
Jan. 14, 7.

Existence.
Begin.

Different names—Serpent, Satan, Dragon, Belial, Beelzebul, Apollyon, Abaddon, Prince of the powers of the air, Prince of this world, Devil, and adversary.
His character—Mischief and liar.
Wise but not almighty.
Powerful but not all-powerful.
Present but not omnipresent.
Personal—spiritual and material.
He has not great power and patience but is a conquering being, rival of God.
Christ conquered him to be bound 1,000 years to be destroyed—annihilated.

Deceived our first parents and tempted Christ.
The source of all our sin, troubles, pain, and death.
Tempt Sinners to forsake his presence, to find fault, to make excuses.
Tempt Christians to doubt, to neglect duty, backbite and quarrel, get revenge and trifle with their influence.
He knows he can not foil their Salvation but can only trifle with their influence.
Makes his greatest assaults when we are farthest from Christ.

Means of Resistance

Word of God—ex. Christ
Prayer
Pure thoughts & holy lives
Shunning appearance of evil.

Preached at Warlick's, Lower Creek, Mt. Bethel
The Saviour,  
**Luke 2, 11.**  

A Saviour promised,  
Bringing head of serpent  
Abel'soffering,  
The cock,  
The shepherd shall not depart  
That Prophet—  
I know my Redeemer liveth.  
I shall be satisfied when I awake with his likeness—David.  
Into us a Son is born—Isaiah.  

The O.T. points to a S. to come and N.T. points back to a S. already come.  

Why we need a Saviour?  

We are all sinners and lost.  
None doeth good, no not one.  
All have sinned and come short of the glory of God.  
All the like sheep have gone astray.  
The lost that sinneth shall die.  
All under curse of the land.  
All dead in trespasses and sins.
Why the S. did not come
souver 4000 years— that men
might try to save themselves— may be

2. To teach us.
Sin had blinded us and blinded
our intellect. The S. spent much
of his time in teaching us what is right
and what is wrong— what we are+
what we must be— our relationship
to God and to one another.
He taught us of heaven + hell.

3. To sympathize with us + lift us up,
His two natures— human + divine.

4. To be an example or pattern.
He did good + evil— loved all and
forgave all that desired forgiveness.
He showed us how to obey.

5. To be a sacrifice.
To take our places + die in our stead
To procure our resurrection

6. To reconcile God to the world,
to be the way to heaven and
to show us the way.
I am the way
I am the door
I go to prepare a place
Pentecost.

Acts 2, 8.

How the great Revival was brought about.

Obedience - tarried at Jerusalem waiting for the baptism of the Holy Spirit. John Baptist had said, I baptize with water, but Jesus said, I will baptize with the Holy Spirit. The disciples were converted and had the Holy Spirit not miraculously. The Holy Spirit came in fulfillment of promise and was necessary to qualify them for their work.
Preparation for Suffering.
1 Pet. 4:17-18.

Peter forewarns the Christians of coming suffering. The destruction of Jeu-
salem and the Jewish nation, as foretold by Christ, Mat. 24:4-22, was near at
hand.

It is said when God is going to punish the wicked, He usually begins with his own people.

God loves His people—they are near and dear to Him. He calls them His jewels, but there is many times so much in us that it is necessary to afflict and chasten us. We are far from being perfect. The church is far from being what it might be and she has it ought to be.

Want of love to God and one another.
Lack of faith in God and His promises.
Lack of spirituality.
So much conformity to the world.
So much laxity, or crookedness in our living.
Lack of consecration.
Lack of zeal.

Because of these things the Lord can not use the church to save souls and extend His kingdom, neither can He glorify Himself in us.

The seven churches of Asia had much sin in some of them, so much so that the Lord threatened to remove the candlestick from some and to show some of them out of His mouth if they did not repent.

It looks like judgement will have to begin with some of our churches to humble and purify us. But it will be in love and from your

David said, Before I was afflicted, I went astray; O, 119:26.
Paul said, Wo chastisements for the present is joyful; O, Feb. 12, 11.
Judgement is only to begin at the House of God—lest to stay there. The people of God have their worst in this life.

If God chastens and corrects His people for their failures and disobedience, what must the end of them that obey not the gospel—that will not repent, believe and obey the gospel—will not love and serve God? Let the Bible answer:

The wicked and all the nations that forget God etc.
The wicked is driven away in his wickedness etc.
These shall go away into everlasting punishment.

If the righteous are scarcely saved etc. If God is so strict and just that the righteous are scarcely saved, or if the righteous have so many imperfections and failures that they are barely saved, where shall the meekly and the sinner appear?

They will appear on the left hand in The Great Day of Judgement.

See Mat. 25:38.
There may be a difference be
tween the ungodly and sinner,
but we know an ungodly man is
disgraceful and that a sinner is an
ungodly man.

Preached at Blair's Fork Sunday
24 of Dec. 1902.
Christ eulogizes a good woman. She hath done what (so far) she could, Mark 14:9.

Woman was first in the transgression but last at the cross and first at the tomb and first to proclaim Christ's resurrection.

Some of the best and most consecrated followers Christ has ever had were women and frequent mention is made of their good deeds and devotion.


But Christ said more of this woman than any other—she hath done all she could. She made a great sacrifice for a poor woman—about 3000. She had, prophetically anointed or embalmed his body for burial. She may not have understood the full import of her act, but Christ interpreted it.

The sacrifice was so great and the act so significant that it must be told wherever the gospel should be preached throughout the whole world.
This woman's act was regulated by her love for the Savior. She had been a great sinner, we do not know in what way. She was not the Mary out of whom seven devils were cast. That was Mary Magdalene, and this was Mary, sister of Lazarus. The same Mary that washed his feet and wiped them with her hair in the house of Simon the leper. Simon said she was a great sinner to tell Simon that where much was forgiven there was much love. Mary loved the Savior with all her heart because of what he had forgiven her.

What we do for Christ is measured by our love for him. If we are competent to do much, and do little it is evidence that we love little. If we do all we can, we love much.

If we had a true conception of what Christ has done for us and of his love for us, we could not be content with doing less than our best.

The woman and the New Foundland dog.
The slave that was sold.

Paul in 2 Cor. 57, 14.
If we loved Christ as Mary did, our talent, time, money and influence would be laid on the altar of his service.

We would do our best in the S. S., to save souls, to build up the church and to extend his kingdom in all the world.

We would have nothing too good for Christ and his cause.

How sure our efforts and gifts in compassion with what he has done for us, but he requires nothing more of us than what he has capacitated us to do.

We ought not to count a higher en- luy than what he pronounced upon this woman, she hath done what she could.

Preached at Yadkin 3rd June, Feb. 1868.

King's Creek 14
Walking in the truth.

3 John 1, 4.

I have no greater joy than to hear that my children walk in truth.

Gains is not known to us certain, but is probably the Gains whom Paul baptized at Corinth. He was probably a preacher and pastor.

He was possibly physically weak but was spiritually strong. John was anxious that his body prosper as well as his soul. Grace and health are God's greatest blessings. It is said grace promotes health and health will make good use of grace.

It afforded the apostle, John, great joy to hear of his children all Christians, that they were walking in truth—that is living in strict submission or conformity to the gospel of Christ. So it is a joy to every true minister as pastor.
(1) We are walking in truth, when we are trusting solely in Christ for salvation. Christ says, I am the way, the truth, and there is no other name given.

(2) When we love Christ.
If any man love father, or mother, more than me, is not worthy of me.
If any man love not the world like I, if ye love me, ye will keep my commandments.

(3) When we love one another.
By this shall all men know that ye are my disciples, if ye love one to another.
And we know that we have passed from death unto life, because we love.
By love ye love one another.
Love is the fulfilling the law.
But if ye bite and devour one another, take heed that ye be not consumed one of another. Gal. 5:15

(4) When we forgive one another.
Forgive me our trespasses, as we forgive those that trespass against us. If we forgive not, we shall not.
when thou bringest thy gift to the altar

(5) when we do unto others as we
would have them do unto us.
Always speak of others as we would
have them speak of us.
Always treat others as we would
have them treat us.

(6) When we think better of others
than of ourselves.
Paul said, I am the least of all saints.
We are to esteem others better
We are to prefer others.

(7) When we are trying to overcome the
world, the flesh and the devil.
We are not to love the world. If any
man love the world, the love of the
father is not in him. If any man will
be a friend to the world, he is an enemy
to God. Be not conformed to the world.
We are to crucify the flesh with the af
fections and lusts.
We are to resist the devil.
for we are not ignorant of his ens
ning devices.
(8) When we study the appearance of evil,
from drinking, card playing, and dancing
with Novel-reading. These have the
appearance of evil in them.

(9) When we are trying all the good we
can—helping the poor, trying to reclaim
the erring, visiting the sick, the widows
and orphans. Trying to save the
lost, trying to give the gospel
to all the world that the kingdom
of Christ may come and fill all
the earth.

(10) When we are trying to render
heartily and cheerfully obedience to all
that Christ has commanded us.
Obedience is the sum and substance
of walking in the truth. Ye are my
friends if ye do whatsoever I have
commanded you. He that hath my
commandments and keepeth them, he it is
that loveth me.

If we walk in the truth, we will please God
and have confidence in one another, and the
world will have confidence in us.

Preached at Saltaire, Feb. 1904
Kings, Teeth
Therefore
As ye have received Christ Jesus, the Lord, so walk ye in him.
(Col. 2:6)

How have we received Christ?
Some claim to have received him in baptism and the Lord's supper.
Some by church membership, and still others by keeping the laws. But we have received him by faith.

Some have received Christ as a good man—only human—but we have received him as both human and divine.

Some have received Christ as a Saviour only for death and judgement, but have for life as well as for death and judgement.

Some have received Christ as a Saviour only, and not as a great teacher, but ever as a teacher also, and feel our need of him as a teacher and are willing to be taught by him.

Christ spent much of his time in teaching, and must be received as a teacher.
Some seem to receive Christ as a Savior and not as Lord or ruler, but we, as Lord of our conscience, our time, our talents, and our property. We are not our own--he is his servants.

We have received him as our King and are his willing subjects.
Encouragement and Preparation for Christian Service.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Hebrews 12:1-2.

The cloud of witnesses are the saints mentioned in 11th chapter of Hebrews. Their heroic lives of faith are portrayed for our encouragement. We ought to surpass them in faith, love, and obedience. They had only the promises. We have all the promises they had, but have them fulfilled. They had the types and have the Antitype. They had the shadows; we have the substance. We have more light than they.

2. Let us lay aside every weight. Here is a reference to the Greco-Roman games. We have many hindrances:
(1) Imbelief.
(2) Worldliness.

Worldliness leads to procrastination; neglect of reading the Bible, self-
examination, attendance at church and S. E., money-making, pleasure seeking, backbiting, fault finding.

3. Lack of spirituality.
To be spiritually minded. Rom. 8.

The sin that cloth so easily beset us.

1. Some think the besetting sin is unbelief, as it led to the first sin and kept many out of Canaan and was the sin the H. S. came to destroy.

2. But we all have some weak place where we yield to temptation more readily than others. With some it is profanity, cursing.

   an evil temper.

   a murmur tongue.

   lust.

   pride, vanity.

   untruthfulness.

   dishonesty.

Whatever it is we must lay it aside however hard. If thy right eye, foot or hand offend, God's grace is sufficient.
Looking unto Jesus, the author and finisher of our faith.
1. Faith must have an object.
   If our faith is fixed on many mere ordinances, feelings, good works, we will make a failure.
2. We need to keep our eyes upon Jesus as an example:
   (1) Of patience—He suffered and endured the contradiction of sinners.
   (2) Of suffering—endured the cross, despising the shame.
3. As he did, we need to keep in view the joy set before us.

Preached at Antioch Sat. before 1st. Inn. Jan. 13th 1844
New Year Sermon 1906.

Forgetting those things which are behind, and reaching on toward those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Phil. 3:13 f. 1 4.

Paul must have used forgetting in a comparative sense. He did not want to forget
as he never to remember—his conversion, baptisms, revelations, deliverances and
success in his work, but there were still greater things before him—
greater revelations, greater joys, greater usefulness, greater knowledge of Christ
but most of all—heaven was the prize, the high calling of God in Christ.
A regenerated soul will never be fully satisfied this side of heaven.

No doubt Paul wanted to forget his sins,
his mistakes, his faults and failings.

1. Do we not live too much in the past?
Are we not too content with past experiences and attainments?
2. Some live in sorrowful regret among their past sins. It is right to think of our sins to repent of them, but they have been blotted out, and we must look to the future.

3. Some dwell upon their past mistakes, faults, and failings and unworthy and imperfections. It is right to think of these that we may be humbled, but we can not get the joy out of these things we are looking for.

4. Some live in their sorrow, afflictions.

5. Some just live in and around their conversion and have not gotten any further.

6. Some live in the gracious dealings of God with their souls in the past. It is right to think of these things to be thankful and to get inspiration for our faith and love and fresh courage to undertake greater things for God and to expect greater stores from him.

Ex.-David Killing Galliatt.
But we must comparatively forget the things that are behind, and reaching forth unto those things which are before, press toward the prize.

If we have to ascend a long flight of stairs, we must not tarry on the first steps.

If a child is to be educated, he must not tarry too long in the alphabet and words of one syllable.

1. There is growth in grace, faith, love, hope, patience, knowledge, and usefulness.

2. The Lord has richer experiences and fuller blessings for us “further on”, if we will lay aside every weight and be not conformed to this world.

3. There is a better state for the church “further on”, if we will lay aside prejudice, backbiting, worldliness, selfishness and be filled with the Spirit, faith, love.

There is before us a glorious resurrection from the dead and a glorious reward. These things, through much tribulation, sufferings, sacrifices and labor, by the grace of the Lord Jesus Christ, Paul obtained. The time of my departure is at hand; I am ready to be offered up. I have kept the faith: I have finished my course. \[11 Thm.\]

Preached at Antioch, 1st Term, Jan. 1906.
Confidence in God—Psalm 23.

1. The Lord is my Shepherd; I shall not want. That is just the confidence we should have in God. A shepherd loves and cares for his flock—provider for all their real wants. David had been a shepherd and well knew the relationship between a shepherd and his sheep. God is our Shepherd and we are the sheep of his pasture. The Shepherd knows his sheep and they know his voice and follow him.

2. He maketh me to lie down in green pastures; he leadeth me beside the still waters. The shepherd was constantly looking out for good rich pasture for his flock, and when they had eaten to the full, they lay down quietly and were content. When the flock was thirsty, they were not led to the rolling turbid Jordan, but to some quiet pool or trough. It is said sheep are afraid of large streams. God has prepared rich pastures for his people, and has told them to ask and they shall receive it. His eyes are over them and his ear open unto their prayer. He has given us the E.S., the shed abroad his love in our hearts, he has given us
his word, his ordinances, the throne of grace, the Church, a living ministry of grace in which we ought to be happy and joyful, rejoicing in our Shepherd.

He restores my soul; he leads me in the paths of righteousness for his name's sake. It is said there is no animal so prone to go astray as a sheep, and none less likely of itself to get back into the fold, but it is a sheep all the while. There is an allusion here to sheep going astray, and the shepherd restoring it to the fold. Jesus tells us of a man having 100 sheep and one went astray. David, later in life, went astray and prayed to be restored. How prone we are to go astray! Some one has said, "A Christian's life is made up largely of sinning and repenting." But the Lord graciously restores our souls for he has promised never to leave nor forsake us. He will perfect the good work begun in us. He goes before us in the paths of righteousness, but never in the paths of wickedness. In all our goings and undertakings we need to ask are these the paths of righteousness; if so the Lord will go before us; if not, we will have to go alone.
Sermon Notes by
J. W. Thomas, Lenoir, N.C.;
Commenced January 1898.
Van League.

The deceased, Van League, was born in what is now Alexander County (then Burke) July 8, 1833, near Antioch Baptist Church. When a young man of about 20 years he came to Lenoir and learned the saddle and harness business, which he followed till the outbreak of the Civil War, when he enlisted in the cause of the Confederacy and was continued in his chosen profession.

He was married to Miss Susan Crisp Oct. 7, 1857, and this happy Union continued for nearly 37 years, or until July 15, 1894, when Mrs. League went to her reward.
His second marriage was to Miss Margaritt Moody Oct. 7, 1894. This union continued just 10 years. The second wife passing away Oct. 7, 1904. His third marriage was to Miss Maggie Barlow Jan. 28, 1905; who survives.

He was baptized into the fellowship of Lower Creek Church by the lamented Elder John B. Powell, and was an honored, loyal, and faithful member till his death.

He was the senior deacon of Lower Creek Church at the time of his death, and had served the church as deacon since.

A few years ago he had a stroke of paralysis, from which he never completely recovered. The end came suddenly, but not unexpectedly, June 24, 1912 - age 78 years, 11 months, and 16 days.
Money sent out of county for Whiskey.

A gentleman said to the writer during the holidays that the amount of money sent out of Caldwell County for Whiskey just before Christmas would be felt injuriously to business for next three months. I suppose he meant if it were not for our prohibition law, Whiskey could be sold in our county and the money sent out of the county would remain in circulation in our midst. Doubtless a goodly number of our citizens are of same opinion. Let us see if they are not in error to an extent. Let me suppose Whiskey can be made and sold anywhere in our county under government regulation. The manufacturer sells it at $2.00 to the gal. That was about the price before we had prohibition. He pays the government a tax of $1.10 the gal. He pays $2.50 for licenses to sell and his store keeper $2.00 per day, and he
may live outside the county, making about $1.25 the gal. That goes out of the county, and most of it out of the state, leaving 75 cents the gal. in the county, and most of this he sends out of the co. to buy corn to make more whiskey, or if he buys the corn in our co., it makes corn scarce, and the rest of us have to buy western corn. So under the regulations we had before prohibition, a very small percent of the money spent for whiskey remained in our county. Again, let us suppose whiskey may be sold in saloons in our county. The saloon man pays $1,000 for licenses, one half to the state and the other to the county school fund. We will suppose $3,000 worth of whiskey for the holidays. He uses $1,500 to buy more whiskey. He uses $500 to pay rent, buy clothes and groceries, and the remaining $1,000
he deposits in bank. So, of the $2,000, only $500 remains in circulation in our county. Unlike the merchant, the saloon man does not buy or farm products, and pays us money, or its equivalent, for them, but takes our money out of circulation in our county. Some have said prohibition would bankrupt our state, but it is generally conceded that our state has prospered more since the enactment of our prohibition laws than before. The writer admits and regrets that much money is annuall sent out of our county for whisky, but he honestly believes there is but one half as much money sent out of the county under prohibition, as would be spent in the county for whisky, if we had no prohibition. This is not written to provoke controversy.

\[
\begin{align*}
9000 & \cdot 500000 \cdot 11.8\% \\
300000 & \cdot 16.2\% \\
\frac{9000}{300000} & = \frac{3000}{16.2}\% \\
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Autobohules.

Mr. Editor: For some while some of us country folks have wanted to have a say about autos, but have been too timid. Now that Mr. N. A. Laxton has opened the way we are embolden to speak out. This is a great and free country, and all who able to own and run autos have a perfect right to do so, but they are giving us country people a lot of miseries and trouble. Our horses and mules get accustomed to moving trains more readily than to autos. In towns where the streets are wide...
Pledges for H. ms.

Beth.
R. C.
R. H.
Gr. 1.
Gr. R.
Gr. 7.

Inc. R.
K. C.
L. C.

Lenoir
Loxley
Mambery
Mt. Z.
Mt. Gr.

Perry Y.
Pheiffer
we can with great care get past,
but in the country where
the roads are narrow, we
have frequently, if we can,
to leave the road to let
the auto pass. If we are
meeting an auto, we are in
danger from our stuck sud-
denly turning around, and
turning our inside over, and
killing or crippling us un-
derneath it; or, if one
comes up behind us, we
are in great danger from
a run away. So, when we
start out on the public
high way, we have con-
stantly to be looking a-
head and behind us for
J. G. Benfield read report on 7 o'c. mis.
And, after remarks by J. G. Benfield, report was adopted.

Pledges:

Beth. 2.00
B. 4. 3.00
Blair's 6. 6.00
Con. 1.00
c. 3.00
F. 1. 1.00
Gr. V. 4.00
Gr. R. 1.00
Gr. T. 10.00
the approach of an antio, there being so many short curves in our roads, and if our journey is long our necks are almost out of joints by the time we reach the end. Some of us prefer to make a trip to town when the roads are too muddy for antios to be out. We favor good roads, but bad ones may mean the preservation of our lives and that of our cattle. Our mines seldom go to town for fear of being crippled or killed, and are almost afraid to go to church on Sunday. It is my candid opinion, since the introduction of
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W. W. Cook submitted report on Home fire and, after remarks by W. W. Cook, J. J. Bennett, J. W. Thomas was adopted.
antos, that the merchants of Lenin have lost hundreds of dollars to their trade. Many country people only go to town when they are absolutely compelled to do so. As most of the antos are owned and operated by citizens of the towns, it is tending to make a gulf between the towns and the country. It seems to me to be poor policy to invest so much money in automobiles. Is it not capital invested that declares no dividends? Now I have had my little say, and conclude with good will to all and malice toward none.
A Country Citizen.
after remarks by O. W. Thomas, report was adopted.

Beth. 2.00
B. C. 3.00
B. F. 3.00
C. C. 1.00
C. C.
F. C.
Green V. 6.00
Green R. 1.00
Granite F 10.00
Globe

Lenoir 10.00
K. C. 15.00
Lenoir 26.00

Lovelady
Not vain to serve
the Lord—Mat. 3:14.

1. To serve is to obey.
The Jews thought it
thought vain or un-
profitable to obey God
and brought the curse of
God on themselves.
2. Some people after obey
seem to think it vain
to serve God.
3. They think it vain
to pray.
4. They think it vain
to read the Bible.
5. They think it vain
to go to church.
6. To go to S.S.
They think it vain to seek religion.

They think it vain to unite with the church and observe the ordinances.

They think it vain to give their money. But the idea that it is vain to serve God comes from the Devil—it is not of God. Let us call up some witnesses—Noah, Daniel, Hebrus, children—Stephen, Peter, Paul and Silas. Moody and Wingate—Judgment. See Mal. 3:18.