Sermon I.


Harvest means the people—saved and unsaved. (1)

The saved need shepherds or pastors. They need to be fed. Christ said to Peter, “Feed my sheep and again feed my lambs.” The church of God, Acts 20:28.

Peter, as an elder or pastor, said to the elders or pastors, to whom he was writing, (1 Pet. 5:12) “Feed the flock of God which is among you. Paul said to the Corinthians, (1 Cor. 3:2) I have fed you with milk and not with meat. Therefore the saved need to be fed with the truths of the gospel that they may grow in grace.” (2)

The Saved Need Knowledge.
Hosea 4:6, God says, My people are
destroyed or cut off, for lack of knowl-
edge. Rom. 10:2, Paul says, His brethren,
the Jews, had a zeal for God, but not
according to knowledge.
Peter says, Grow not only in grace,
but also in the knowledge of Jesus. The
pastor is a teacher, as well as
a preacher, and must teach the peop-
le knowledge.
Solomon says he was a preacher
and was wise, and taught the people
knowledge.

(3)
The Saved need to be instructed.
Peter says, (1 Pet. 3:16) But sanctify
the Lord God in your hearts, in fear
and reverence, the great and holy
name of God, and be ready always
to give an answer to every man.
that asketh you a reason of the hope that is in you with meekness and fear. Jude says, Beloved, when I gave all diligence to write unto you of the common salvation, it was meetful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. How can Christians contend earnestly for the faith, or doctrines, once for all, delivered to the saints; and be ready to give an answer to every man that would ask a reason of the hope that is within them unless they are indoctrinated? How can we have strong Christians, if they are fed only on milk—the simplest truths of the gospel, and not given meat, or the great doctrines of the gospel.
Christians need pastors to lead, advise, admonish, exhort, rebuke, and reprove them.

Paul said to Timothy (2 Tim. 4:2):
Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. Paul said to Titus (Titus 1:15):
These things speak, and exhort and rebuke with all authority.
The churches would go to pieces and become extinct without pastors.

II.
The unsaved—that part of the Harvest possibly that was uppermost in our Saviour's mind—needs reapers. Sinners must be faithfully warned of their danger, and exhorted to flee the wrath to come. They must
be exhorted to repentance toward God and faith toward our Lord Jesus Christ, and when they give evidence of repentance and faith, they must be exhorted to unite with the church and be baptized. That is reaping and gathering in the harvest. This must be done largely by preachers, and to this end we need laborers: for says Paul (1 Cor. 1:21) "It pleased God by the foolishness of preaching to save them that believe." A natural harvest can not be saved without laborers and it will go to waste unless there are laborers enough to save it. So sinners must be lost unless the gospel is preached to them. As a natural harvest can be saved, if there are laborers enough, so most sinners will be saved, if the gospel is faithfully preached to them.
III.

Do we need more laborers or preachers?
I answer we do. Our present ministry is growing all with a few exceptions, and we need young men called by God, to be preparing them seems to take our places.

As far as I can ascertain, there are not more than one half dozen young men who feel called of God to enter the ministry in the Caldwell County, Catawba River, the Alexander County, Bansky Mountain and Three Flocks associations. The situation is alarming. There is an old church, Beaver Creek, just in the edge of Wilkes Co., whose pastor died last June, and the church has been unable to secure a pastor since, for the reason that all the preachers in the B. M. Mt. Assoc. have their hands full.
And then the field is enlarging while the laborers are diminishing. Preachers are needed, and are going to be needed for pastors, asso. missionaries, state missionaries, home missionaries and foreign missionaries. We need a man now to occupy three points around Liminvalney, Cotton Hill and Ireland. We need a man for Martinmore, Edginott Rhudhiss and the Dudley Shovels Cotton Mill. There are fields in various places wanting preachers. I am offered a mission field near Darlins at $1,000 per year, or three churches in same section at $8,000.

How shall we get more Laborers?

Answer: Pray ye the Lord of the harvest that he would send, or thrust forth, laborers into His harvest.
preachers, and with earnestly and in faith pray for them. the Lord will give them to us on certain conditions, and he may give us some of our own brethren, or some of our own children. as we pray we should be willing for the Lord to call us or our children. we should be willing to say, here am I Lord, call me, if it please thee.

VI.

The conditions are—

(1) that we accept and appreciate those whom we believe God has called. Preachers are not always esteemed and appreciated as they should be, but are often criticized, treated cooly, and talked slightly about. Many times we fail to sympa those with them, to love them,
to pray for them and to cooperate with them. It is true preachers are poor, weak, sinful men, with a lot of failings, faults and weaknesses, but as a rule it does not help them to mistreat them. The Bible tells us to love them and esteem them highly for their work's sake.

The church is to be the judge of those claiming to be called into the work of the ministry. The church ought to be satisfied that a brother, claiming to be called to preach, is truly gifted and his gifts, and is willing to prepare himself for the ministry as far as he can. The churchers should be very careful and prayerful in setting apart men to preach the Gospel. Doubtless many mistakes have been made and much harm done by not being careful.
(2) We must be willing to help those we believe God has called to prepare themselves for the work of the ministry. The time is upon us, when our ministers must have a liberal education. We live in a day of education and the pulpit, in point of education, must be above the pen. I do not mean to say all our ministers must be graduates of some college or seminary, but they ought to have at least, a good English education. They ought to be able to speak their mother tongue correctly. They ought to have a good common school education and more if they can get it. I do not speak of those advanced in years, and already in the ministry, but I mean young men.
As a rule, the Lord calls poor men into the ministry, and they need help to educate themselves. If we do not help them, others will, and God will take them from us, and give them to others. The churches must be willing to give of their means to ministerial education, and in that way show their appreciation of those whom God calls.

(3) The churches must be willing to support, as far as they can, those whom God calls into the ministry, and those whom the churches call for their pastors, so that they can give themselves continually to prayer, preparing visitation and the ministry of the word, until our churches can and will support their pastors, and we will have comparatively a strong ministry. No preacher can
be a fully developed preacher and be a first class preacher while he has to divide his time, his energies, his strength and talents between two or more occupations. A Dr., a lawyer or teacher could not be a first class Dr., lawyer or teacher if he had to follow two or more occupations. Then God has ordained that they who preach the gospel should live of the gospel. Paul says if we have sown to your spiritual things is it a small matter that we should reap of your carnal things? It is possible for men to live of the gospel. Several years before he died, I heard the late Dr. Gwaltney say he had lived of the gospel for 40 years. He never turned away from the ministry to do any thing else, and
he always came before his people with a message as from the Lord, and the people always heard him gladly. If the Lord shall raise up young men among us to preach the gospel, and we are not willing to help them prepare for their work, and are not willing to support them to the extent of our ability, the Lord will direct them away from us and to a people that will support them. Several years ago, the Lord called in Caldwell Co., Hight and Dan Moore, W. R. and J. J. Beach into the ministry, and I have no doubt but they would gladly stay and labor in their native county, if they could have received a support. In Alex. Co., a young man by name of Keller felt called into the ministry, and he stayed in his native county as long as he felt...
he could, and now he has gone to a field where he can get a support. We might be reconciled to the going away of our young men, if we could induce others to move in among us and take their places, but, if we fail to support our pastors, we will have poor inducements to offer others to locate among us. I am not a pessimist and I am not a prophet, but unless we pray earnestly for more labors and do our best to meet the conditions, I fear all this section of the state will become territory for state mission work, and that our State Mission Board will be sending missionaries in the years to come into this very territory, but if we will do our duty, such will not be the case.
But some one says, 'All be well in my day, and let the next generation provide for itself. That is selfishness gone to seed. Our fathers and mothers provided for us, and we must provide for our children. The Bible says, "If any man will not provide for his own, and specially for his own house, he has denied the faith and is worse than an infidel."

Third -- --
Fourth -- --
Second -- Feb. -- Fleming Chapel.
Third -- --
Sev. Sat. April -- 1904 -- Dudley Shoals Church.
Fourth -- --
Sabb. ASS D. Sept. 1910 -- Green Valley.
Walking in the Truth.

3 Jan. 1:3.

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

John was greatly concerned for the welfare of all Christians, and especially for those whom he had led to Christ.

He calls them, My children.

He rejoiced when they did well and was grieved when they did wrong.

Paul manifests the same anxiety for the Christians at Galatia, who had departed from the Truth, when he said, My little children, of whom I travail in birth again until Christ be formed. Gal. 4:19.

All True Ministers want to see those whom they have brought to
the Savior, walk worthy of the profession they have made.
All true pastors want to see their members live right, do right and discharge their duties.
It is something of the spirit of parents, who want to see their children do well.
Teachers of day schools and S. S. teachers want their pupils to do well.

The Shepherd of whom the Savior tells us, was more concerned about the sheep that went astray than the 99 that remained in the fold. Also the woman that lost the piece of silver.*

And the father of the prodigal son.*
II.

What is meant by walking in truth?

Walking means living according to the teachings of the N.T. When we are loyal to Christ and are obeying His commands, then we are walking, or living, in the truth.

To walk in the truth we must:

1. Deny megalininess and worldly lust, and live soberly, righteously, and godly in this present world. Titus 2:12.

2. Not be conformed to this world. Rom. 12:2.

3. Mortify the deeds of the body and sanctify the flesh with the affections and lusts. Rom. 8:13 and Gal. 5:24.

4. Not be lascivious, talkers, tale...
bearers, busybodies, swearers, liars, fornicators, adulterers, thieves, drunkards, covetous, nor murders; for such cannot enter into the kingdom of God. Gal. 5: 21.

(b) Show our faith by our works. James says, Faith without works is dead.

(c) Let our lights so shine.

(d) Love God and one another.

(e) Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you. Mat. 5: 44.

(f) Do unto others as we would have others do unto us. Mat. 7: 12.
(10) Forgive one another. Mat. 6:14-15

(11) Judge not, that we be not judged. Mat. 7:1.

(12) Not lay up treasures on earth. Mat. 6:19.

(13) Not forsake the assembling of ourselves together. Heb. 10:25.

(14) Seek first the Kingdom of God and his righteousness. Mat. 6:33.

(15) First give ourselves to Christ and his service, and then give of our means to help do all the good we can.

We are not our own. We are bought with a price. We are to glorify Christ in our bodies and spirits which are his.
If we have realized that we were lost, and have repented of our sins, and have believed savingly in Christ and the promises, and have been born of the Holy Spirit, and love God, our Father, and Jesus, our Savior, and love one another, and trying to obey all the commands of our Savior, then, we are walking, or living, in the Truth, and God and the angels are well pleased with us, but if we are neglecting any known command or duty, we are not walking in the Truth.

Preached at Fleming Chapel, Jan. 3. Sat. 1904.
Sermon III.
The Total Depravity of Man.

The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside; they are all together become filthy; there is none that doth good, no, not one.

Ps. 14:2 and 3.

Man was created holy, pure and good. He was created in the image and likeness of God. Gen. 1:26. Image and likeness evidently do not refer to the body of God; for he has not a body. Christ says, God is a Spirit and seeketh such to worship him. Man was made a rational being and made in the moral image of God. So far as one knows, God created
but one order of beings higher than man, and that, angels. The Psalmist says, What is man, that thou art mindful of him? and the son of man, that thou madest him a little lower than the angels, and hast crowned him with glory and honor. 88. 5. Man was so much like God in his moral and spiritual nature that he could talk with God, and in no sense feel embarrassed in the very presence of God. He was capable of rendering perfect service and perfect obedience to God, and in the Garden of Eden, he was on trial before God. He had only one command to obey. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest eat; but
of the tree of the knowledge of good
and evil, thou shalt not eat of it: for
in the day that thou eatest thereof thou
shalt surely die. Gen. 2: 15-17.

Through the temptation
of Satan, appearing in the form
of a serpent, our mother Eve, vi-
ciated God's holy law, eating of the
fruit of the tree of the knowledge
of good and evil, and the induced
our father Adam, to eat the forbi-
den fruit, and thus both became
sinners before God. Their relation-
ship to God was changed. They ceased
to love God, and became afraid of
God, and were driven out of the
beautiful garden, and were told that
in the sweat of their faces they
should eat bread all the days of their
lives, and that dust they were and
into to dust they should return.
Our first parents imparted their sinful nature and disposition to their children, and their children to their children, and one generation to another, on down to us. David says, Behold, I was shapen in iniquity and in sin did my mother conceive me. Ps. 57.

The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Ps. 56.

We all inherit the depravity of our parents, and we cannot help it. Some one says, If I had been in Adam and Eve's place, I would not have broken God's holy law.

Yet, you would under the same circumstances. We were all represented in Adam and Eve, as our federal head.

The Results of the Fall.
1. Total Depravity—Scriptures

Jer. 17:9. The heart is deceitful above all things, and desperately wicked: who can know it?

Isa. 53. All we like sheep have gone astray; we have erred every one unto his own way; and the Lord hath laid on him the iniquity of us all.

Rom. 3:23. For all have sinned and come short of the glory of God.

Rom. 3:9-18. For we have proved before both Jews and Gentiles, that they are all under sin; as it is written, there is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips. Whose mouth is full cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways. And the way of peace have they not known. There is no fear of God before their eyes. Jesus said, Mark 16:17-23. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, covetousness, wickedness, lasciviousness, an evil eye, pride, foolishness. All these things come from within, and defile the man.
Eph. 2:12. At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

Eph. 2:1. And ye hath he quickened who were dead in trespasses and sins.

We have many things that prove Man's Depravity:
(1) Murder was the first great evidence
(2) Wars
(3) Lying, stealing, swearing, drunkenness, fornication, adultery, cheating, false swearing, disobedience to law and to parents
(4) Want of love and obedience to God.
(5) Preference for the device of the Devil.
(6) Idolatry.
is distanced from God by sin, ignorant of God through sin; and unlike God in sin; and his intelligence is darkened, his emotions are darkened, and his will is deprived, yet man is a religious being. He has made idols after his own depraved conceptions of God. Some idols are made like a man, some like a woman, some like an ox, some like birds and creeping things.

Paul says, Rom. 1:21-23, Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations and their foolish heart was darkened. Professing themselves wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things.
The Psalmist in Ps. 115:4-8 gives a graphic description of idols and those that worship them.

Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throats. They that make them shall be like them.

Yea, every one that trusteth in them. This is a declaration of a great principal, that man is always like his God— the god he makes.

The O. T. reveals these great sys-
items of idolatry, as illustrated in the worship of Baal, Moloch, and Mammon. The worship of Baal was essentially the worship of Nature that of Moloch expressed itself in all cruelty, and the worship of Mammon is the rendering to wealth for the sake of its power, of all that man ought to render to God.

Mammon is largely worshiped today.

But one says, we are not idolaters. We would be, if it were not for the light of the Bible.

All this shows conclusively that man is totally depraved—that there is nothing good in fallen man.

Last,

Man being totally depraved, he is
utterly unable to restore himself to the favor of God.

Scriptures—

Jer. 13:23. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

John 6:44. No man can come unto me, except the Father who hath sent me draw him: and I will raise him up at the last day.

John 12:32. Jesus said, And I, if I be lifted up from the earth, will draw all men unto me.

John 6:32. The flesh profiteth nothing: it is the Spirit that quickeneth.

Then it follows that man must be born again, if he would see the kingdom of God. What man
lost in the first Adam, may be regained in the Second Adam. As we all fell in the first Adam, we all may be restored in the Second Adam. As man is separated from God by sin; ignorant of God through sin; and unlike God in sin; through Christ he may come back to God, know God and be like God. But this can be accomplished only by the renewing of the Holy spirit. Hence we must be born again.

Evils of Intemperance.

Scriptures


Isa. 5:11, 22-23.

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink, which justify the wicked for reward, and take away the righteous from his way.
Thought.

Thought! What is its the silent language of the heart; the soft and gentle breathing of our heart, nature, the spring whose waters tell us of the fountain from whence they flow to the poor that calls forth glorious and immortal things and robs the dreary vision of the soul in a lifelike presence of an immortal principle, a celestial fire descending to burn and glow forever. In life's loveliest intervals, it runs over the soul like an angel's music, in life's darkest scenes it pictures all.
Its future home emel worth, its filled love, the shining
of which shall enlighten and cheer his present into the tomb;
With the merriner, while in his
frail bark on polar seas, with
nothing but the towering iceburg
looming upon his murdered sight.

thought crossed the fathomless
emel fo — "The hours of sober, quiet thought] sleep, visits his loved home.

With such, sweet pictures one faintest") emel those recollections in
First thought, souls cross its wings; its realm till he forgets that he
is in a region whose only min-
stralsie is the wind’s emel waeves.
Thought roams. Though hours and
a world unborn, visits creations;
early evening, emel when the mor-
ing lengthens time.

universes down the tide of time.
Eternity, (atoms) in the dust, sports with
the “dung bells of Ocean, or the
Lightning’s fiery winds.” To in this
finite beauty thought, emel to reclaim the poet, breaths forth those
burning words which are like incense to the wind or music on the Tempest. The incense may be borne far off, but it will yet breathe sweetness on some weary brow; the melody may be wafted on the blast; yet some feeble notes will reach and cheer a brother sinking heart.

The above is translated from Webster's Phonographic teacher. June 28, 1874.

J. W. Thorne.
of the righteous from him.

Deut. 28:7.

But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine. They are out of the way through strong drink; they are in judgement. They stumble in judgement.

Hab. 2:15.

We ensue upon him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that then mayest look on their nakedness.

Prov. 20:1.

Wine is a mocker, strong drink is a raging, and whosoever is deceived thereby is not wise.
Prov. 23:31.
Look then upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

Eph. 5:18.
And be not drunk with wine, wherein is excess; but be filled with the Spirit.

1 Cor. 6:9-10.
Know ye not that the unrighteous shall not inherit the kingdom of heaven? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
Wine was the drink of Bible times. The distillation of ardent spirits was invented by an Arab in anno Domini 900.

I am not opposed to spirits as a medicine. It is a stimulant, a preservative and a poison. As a stimulant it makes the heart beat faster, and consequently the blood flows more rapidly. It does not produce heat as many think. It preserves many things from decay. As a poison it counteracts poison, as snake and spider bites, milk poison etc.

There is no nourishing or health-giving properties in spirits. There is not a drop of alcohol in natural fruit or grain. The fruit and grain must first decay or rot before...
Whiskey or brandy can be made. These taken as a beverage are injurious to our bodies in many ways.

1. Christ made wine.

It makes people live too fast by stimulating the action of the heart and making the blood flow too fast. It also stimulates the nervous system too highly.

It increases flesh, but such flesh is never sound and healthy. The human body saturated with liquor, loses its power to resist certain diseases, as typhoid and pneumonia fever.

2. Liquor injures the lining of the stomach and bowels. Many times it produces ulcers on the lining of the stomach and bowels.
It is a kind of liquid fire that men take into their stomachs. Men have been known to throw up liquor into the fire, and it would burn after having been taken into the stomach.

It hardens or cooks the brain.

Ills. — Alcohol and an egg.

It degrades our wills, hardens our emotions and blunts the intellect. It makes friends out of human beings. — Makes husbands abuse their wives and sometimes murder them. — It makes fathers abuse and murder their children, and it sometimes makes sons murder their father. Finally it brings on delirium tremens.

Illus. — Dr. Connally.
In the last analysis, it brings men to intemperance and drunkard's graves and to drunkard's hell.

I am not an enemy to the distiller, nor to the seller, nor to the drinker, but I am opposed to the liquor business, as a beverage and a traffic, for the following reasons:

Liquor drinking produces poverty  
Prov. 23:21. For the drunkard and the glutton shall come to poverty.  
Liquor indisposes, and unfitts men for business—makes men neglect their business. Husbands, neglect their wives and fathers their children.  
By reason of strong drink often wives and children are poorly fed and clothed, and suffer from cold.
Children are deprived of an education for want of books and clothes sufficient to attend school. Mothers and children are deprived of the advantages of church services and S.S. for lack of suitable clothing. The husband and father earns but little, and that he spends for drink. What a man spends for liquor is clear loss. He gets nothing in return, but a blunted body and friezed mind with headache and drowsiness. He gets nothing in the way of health, food or clothing. The drunkard is not a producer, but a consumer, and is no value whatever to state or church. The more drunkards we have, the more beggars we will have, and more inmates we will have for our county homes.

Illus.—Congregational Minister, Boston, Mass.
Liquor is destructive of human life. Estimated that 100,000 die every year in the U.S. from strong drink. It is safe to put the number at 60,000. This statement seems strange to us in N.E. But out of 96 counties 70 are prohibition. Liquor can be made and sold legally only in 26 counties in N.E. There are about 200,000 saloons in the U.S. It would require only every other saloon to cause, directly or indirectly, the death of one person to make the 100,000. Most of this number is men and boys, but some are women. There are places where women drink and get drunk. Of this 100,000 it is reasonable
to suppose that 50,000 are husbands,
and that leaves 50,000 widows,
and it is reasonable to suppose
that each widow, on an average,
was left with 4 children, and that
makes 200,000 fatherless children.
Then we will suppose that 100,000 of
these fatherless children have
to be put in orphan asylums at a
cost of $5.00 per month or $60.00 per
annum for food and clothing, making
a cost of $6,000,000 to be paid by
members of churches mainly, as orphan
asylums are supported mainly by
churches. But the saddest feature
of it all is the 100,000 souls
are lost annually. For no child-
shall enter the Kingdom of
heaven. How can any one vote
for making and selling liquor with such
terrible facts before them?
Liquor costs are enormous.

Facts and figures:
Amount paid for liquor by consumers $1,000,000,000.
Value of grain &c. destroyed 33,197,644.
Cost of crime, insanity, perversion &c. chargeable to liquor traffic 137,762,220
Loss of productive labor 1,106,250,000
Shortened lives 147,000,000
Inability to work 354,000,000
Total $2,678,504,864.
Revenue from liquor traffic
Internal revenue $107,695,910.
Customs 9,578,061.
State and local revenues 24,786,496
Total $142,000,496.
This amount subtracted from above amount leaves a loss of $2,536,504,377.
It is said our think bill in the U.S. is much larger than our food bill—much larger than our clothing bill—much larger than our education bill—and much larger than our gifts to evangelize the world.

Dignor is productive of crime. Our judiciary cost us, 

- 418,781.88
- Penal and reformatory, 23,343,376
- Police force 23,343,376
- Charitable institutions, 39,958,816
- Total $91,841,480

Of this amount it is safe to say 75% or 3/4 is due to strong drink, making

- Solicitor $68,861,110
- Clerk of State's court, ex-judge, Chard
The Saloon as a factory or an
institution turns out as its
finished product, something
infinitely worse than raw
material.

Our Schools, Colleges, and
Seminaries take young men
and women as raw material
and do their best on them, and
bring out as their finished
product, educated, refined and
cultured young men and women
prepared for the duties of life,
and we feel justly proud of them.

Our Orphan asylums and asylums
for the deaf and dumb and blind
take the unfortunate boys and
girls committed to them, and turn
out a good finished product.
I see in front of a great Machine Shop, a pile of rough, crude material. It passes through the different shops and processes, and its finished product is a beautiful sewing machine, a money reaper, or a mighty steam engine.

I see in front of a great factory a rough log, raw material, but it passes through the factory, and the finished product is a beautiful bureau, dressing table, or organ or piano.

I see in front of a great factory a load of cotton bales, raw material, but they pass through the factory, and the finished product is beautiful yarn and nice and useful cloth.
But I see in front of a liquor shop, as raw material, a well-dressed, healthy, bright, intellectual young man with plenty of money in his pocket, and he is run through the shop, and what is the finished product? Poverty, rags, swollen eyes, red nose, bloated face and body, blunted intellect and deadened soul, seeing snakes, hug-ugoblins, and devils.

Some of you may vote to support this shop or institution on 26 of May next, but God help me, I will not. Do you want your boy run through this shop? Would you not rather see him dead and buried 100 times than to see him a miserable drunkard? Then be careful how you vote.
Some say, Prohibition takes away my personal liberty. I answer, all men have perfect personal liberty to do right, but not to do wrong. God gives every man perfect liberty to do right, but He says, Thou shalt not do wrong. God is the greatest Prohibitionist in the Universe. He says, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not commit adultery, thou shalt not put thy bottle to thy neighbor's mouth, and the drunkard shall not enter into the Kingdom of heaven. I have personal liberty to expose myself, eat too much, drink too much, and injure my health, but if I do, I must suffer for it, because I have broken Nature's Prohibition laws.
A man has no God-given right to engage in any thing, or to do any thing, that would injure his neighbor or his fellowman. God says, “Then shalt thou love thy neighbor as thyself,” and love worketh no evil. When we vote to put liquor in reach of our neighbor and tempt him, we do not love him. Jesus said, Luke 17:11, it is impossible but that offenses, or occasions of stumbling, or sinning, come but were not to him through whom they come. It were better for him that a mill stone were hanged about his neck, and he cast into the sea, than he should offend one of these little ones. Paul says, I have right to eat meat, but if eating meat cause any brother to stumble, be sin
I will eat no more meat as long as I live. I will do nothing knowingly that will cause my fellow man to sin.

If I were to see a man about to shoot himself, or his fellow man, it would be my duty to take the gun from him, if I could; or if I knew a man had a disposition to kill himself, or his fellow man, and I should put a gun where he could get it, would I not be held morally responsible for helping to commit murder? There are a lot of men that have bad dispositions, but if misinformed by strong drink, they can govern themselves. Now let us by our vote put strong drink in easy reach of them, and they drink, and in flame their bad passions.
and they beat and abuse their wives and children, and kill their fellow men, will not our God hold us to a strict account at the judgment for helping to commit crime? Out yonder is a magazine of power, and a boy says I would like to see the thing explode, but I have no fire, and I furnish him a match, and the boy is blown to atoms; am I not largely responsible for that boy's untimely death? Every man that votes for making, selling and dividing liquor, though he does not intend to do so, votes to help bring on poverty, hunger, distress, trouble, sorrow and crime. There is no logical escape from this conclusion. There will be enough
Sorrow, sin, suffering and crime in this world, after we shall have done all in our power to prevent it, without licensing or encouraging agencies to promote these things.

The man who murdered his wife

But many say, prohibition does not prohibit. Well, I am sorry to say that prohibition does not entirely prohibit. Neither does any other law entirely prohibit. We have laws intended to prohibit gambling, carrying concealed weapons, forgery, fornication, adultery, theft and even murder, and not one of them entirely prohibits, but they help. They lessen crime, and we would not have a single one of them repealed. So it is with prohibition of liquor. It does not entirely prohibit, but it helps. It lessens crime.
Proofs that Prohibition helps.

A model city—Hoopeston, Ill.
Raleigh, Greensboro, Statesville, Morganton, Asheville and Atlanta.

Prohibition is coming rapidly.

Extract from Cosmopolitan Magazine, April No., N.Y.
A bill has recently been introduced in Congress to make the U.S. a prohibition nation.

Many are saying, we would vote for prohibition, but liquor can and will be shipped into N.C. from other states, and it will take money out of our state, that ought to remain in the state. I am sorry that liquor can be shipped out of non-prohibition states into prohibition states. There is a bill pending Congress now to
repeal the interstate commerce law as to the shipment of liquor into prohibited territory, and the more states that adopt prohibition, the stronger will the sentiment become for the repeal of that law.

As to money going out of our state for liquor, I will say, that if liquor could be made and sold in Caldwell Co., crime would so increase our taxes that we would have to pay more in increased taxation than the money that goes out of our state for liquor. Then for the sake of money we can't afford to do wrong. Our boys and girls are worth more than dollars and cents. For the sake of money we can't afford to make our boys drunkards and have our girls marry drunkards.
WHAT PROHIBITION HAS DONE FOR MAINE.

Here are two of the most authoritative bits of testimony as to what prohibition has done for Maine.

Hon. James G. Blaine, in a speech at Farmington, Me., in September, 1888, declared:

"Maine for the last thirty-seven years has been under a prohibitory law. I think the State has derived great advantage from it. I think that the State is far richer and far better because of the law than it would have been without it."

Neal Dow, the "Father of the Maine law," says in his article on the "Maine Law" in "The Cyclopaedia of Temperance and Prohibition":

"Before the prohibition era Maine was not only one of the most drunken, but one of the poorest States of the Union. The evidences of poverty were seen everywhere—in neglected farms, dilapidated houses, decaying fences, and general unthriftness. All is changed for the better. Maine ranks with the most prosperous Commonwealths, saving, as she does, probably $20,000,000 (directly and indirectly) that would be squandered for drink if any system of license were tolerated."
But you say, may be it would not be my boy or girl, but it may be your boy or girl, if you have one, and if not, it will be your neighbor's boy or girl. We can't afford to run any risks or take any chances. There is too much at stake. In 1881 I knew two men, both lawyers, who spoke against prohibition, and both are dead, and both died from the effects of strong drink, and a son of one of the men also died from the effects of strong drink. I knew these men that spoke for prohibition in Ashe Co., that year, and all three are living—two of them in this Co., and both of them heart and soul for prohibition at the prohibition election in
1881, a preacher voted for prohibition and a neighbor called up a culvered man, and had him vote next to kill the preacher’s vote. Since that time that neighbor has had a brother to die from the effects of strong drink and a son that barely escaped dying time in the federal prison at Atlanta. “Whosoever a man sowneth that shall he also reap.”

Many are saying, should the state go prohibition, what will we do for liquor as a medicine? In answer, I will say the bill provides that liquor may be kept in drug stores, and sold under a prescription from a doctor. I believe on the shelves of a drug store beside other medicines is
The legitimate place for liquor, if it has any legitimate place, I do not want to go to a saloon or black-hale establishment to get liquor for a medicine, and I am not opposed to it as a medicine. But many say, the druggists and doctors will have a monopoly of it. Well, they ought to. They have the control largely of all other medicines, and I favor liquor only as a medicine. But many say, the doctors and druggists will abuse the law. They may do it. What law in all the land is not sometimes abused? They can be punished as any other violator of law. The prohibition bill imposes heavy penalties, if the law is violated.
Many are saying, we are afraid it will hurt our party. I am going now to say just a few things politically. If prohibition hurts the Democratic party, just let it hurt it. If it hurts the Republican party, just let it hurt it. In my esteem prohibition is above both parties and above all parties. Men and women, boys and girls, are worth more than political parties. If the Democratic party can't survive without pandering to and courted the favor of the liquor men, just let it die. If the Republican party can't survive without pandering to and courted the favor of the liquor men, just let it die. There are, or rather there ought not to be, any politics in this prohibition measure. It was not so intended, and for that
reason the election is to be held June 26 of May, separate and apart from any political election. Then many of the cleanest, purest, best and greatest men in both parties, all over our state, are for prohibition, and are going to speak and work for it. Judge O'Reichard, Judge Dockery and ex-Judge W. O. B. Roberson are among the prominent Republicans who have offered their services to speak for prohibition any where in the state; and Gov. Glenn, ex-Gov. Jarvis and Mr. Craig are among the prominent Democrats who have offered their services for prohibition. These men do not understand there are any politics in the measure. But there are some little politicians in both parties that are working
and are going to work against prohibition
and, if they shall succeed in defeating
this great moral question on the 24
of May, I shall favor absolutely the for-
mation of a great Prohibition party
in N. C., that will completely bury
both the old parties. I shall cast no
vote in the future for any candidate
for any office, that is either neutral
or against prohibition. I think now
is the time to speak out in no un-
certain sound.

I believe N. C. has reached a crisis.
If we fail to ratify this prohibition
bill on 26 of May, that is possible
that our next legislative will repeal
the prohibition laws we now
have, and turn things loose upon
us again. This will be the argument
the people of N. C. sent to the pull,
on the 26 day of May, 1908, and said by their solemn vote that they did not want prohibition, and the flood gate will be raised and liquor turned loose upon us.

Conclusion.

Brother, how are you going to vote on this great moral question? Vote as you please. This is a free country. But let me tell you what a vote against prohibition means. It means that you are willing for every prohibition law in 120 to be repealed and that still be put up in every township in Caldwell Co., and a saloon at every crossroad in the Co., and that the people be allowed to make, sell and drink to their fullest satisfaction. That is what your vote will mean. Brother, you
Don't want that. You do not honestly and before God, and in view of the great judgment, any think that would be best. Brother, if you vote against prohibition, and your brother, your son or your neighbor takes to drink, and gets drunk, how can you admonish him and tell him he is wrong and must quit, when you voted for him to have all the liquor he wanted. If you brother in the church gets drunk, how can you vote to exclude him, when you voted for every body to have all the liquor they want. 

Brother, won't you vote with the preacher you want them to pray with you and for you when you are sick, in trouble or bereaved. You want them to advise and counsel you, and hold religious services at your burial.
and speak well of you. Then won’t you vote with us? Brother, I do not see how you can vote with the red-eyed and bloated Herrard. You can’t afford not to vote with the great host of the best people in W. & on this great question. But you say, I am not going to vote at all. I am going to stay at home on election day. I am afraid for you to do that.

Listen, Judges 5:23, curse ye Meruz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty. This is a battle for the right against the wrong, and the Lord is in it, and I am afraid for you to be neutral.

Ladies, help us with your prayers and influence.
just one thing more. Here is how the Baptist people of of caldwell stand on this great question. Read Temperance report and resolution of session of association of 1907.

Delivered at King's creek 4th Sun. Mar. 1908

- Antioch 1st April
- Blair's Fork Wed. 9
- Union Friday 10
- Dudley Shoals 2 Sun.
- Yellow Hill S.H. Sat. night
- Fleming chapel Sun. 19
- Mrs. Daines Sat. night 24
- Marvin Camp grand Sun. 3 May
- Cotton mill Lenin, Sun. 10
- Honick & House, Sat. 16

May 26, 1908. Caldwell Co. gave a majority of about 600 for prohibition, and the state more than 40,000. Great victory.
Session IV.

Mercy Preparuable to Sacrifice.
Mat. 9:13. I will have mercy and not sacrifice; or rather, I desire mercy and not sacrifice.

The Pharisees, scribes and priests thought the sacrifice of animals and a strict observance of the ritual law was the whole duty of man. They even criticized Jesus for eating without first washing his hands; for allowing His disciples to pluck ears of corn on Sabbath day; for healing on Sabbath day; and for eating with sinners and publicans.

It is true God commanded the offering of sacrifices, but these were worthless except as they pointed to the mercy of God in Christ Jesus.
It is strange the Jews failed to comprehend and understand such scriptures as the following:


For I desired mercy, and not sacrifice, and the knowledge of God more than burnt offerings.

See Micah 6: 6–8.

Prov. 21: 3.

To do justice and judgment is more acceptable to the Lord than sacrifice.

See Ps. 50: 8–15.

But there was one man who did understand that mercy was preferable to sacrifice—David in Ps. 51: 16–17. After this, we find David saying, Ps. 57: 3, I trust in the mercy of God. Again Ps. 59: 10, The God of my mercy.
Jesus Christ was the very embodiment of mercy. See Luke 9:51-56.
(Elizah 2 Kings 1:10)
The woman taken in adultery
John 8:1-11.
The Syrophoenician woman
Blind Bartimaeus
Mark 10:46-52.
Jesus was merciful to all sorts, classes and conditions of people.
On the cross he prayed for his enemies and saved the thief.
All he requires of us to become his disciple, is to believe in Him
out of a penitent heart and with a contrite spirit.
Then He wants us to show to others that mercy He has shown to us. He says, Blessed are the merciful, for they shall obtain mercy.


Therefore be ye merciful, as your Father is merciful.

The man who fell among thieves.


Forgive you + e. Bless them that curse you. + e. Love your enemies + e. We should be merciful to all sorts, classes and conditions of people—even to animals and birds.
Honoring The Lord.

Him that honor me I will honor, and they that despise me shall be lightly esteemed. I Sam. 2: 30.

Honor means to reverence, respect, to treat with deference and submission to:

1. We honor the Lord when we fear Him and reverence His great and holy name.

2. When we love Him, and adore and praise Him for His goodness, His power, His holiness, His justice and His mercy.

3. When we have no God, no Lord and no King besides Him.

4. When we obey Him in all things out of a pure and loving heart.

5. When we give to Him of our substance. Honor the Lord with thy substance. Prov. 3: 9 & 10.
(c) When we trust, love and obey His Son, J. C., John 5:23—That all men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father who hath sent Him.

II.

God honors them that honor Him. He makes such His sons and daughters and He becomes their Father—He gives them His presence and blessings—He gives them power and influence. He honored Samuel, David, Solomon, Daniel; Hebrew Children &c.

Those that despise the Lord shall be lightly esteemed. Despise—is to contemn; to scorn; to disdain; to have the lowest opinion of. Some who despised God.
Saul, Shab, Jezebel, Absalom and Herod.
Better to honor God and have Him honor us, than to despise Him and be lightly esteemed of Him.
A Spiritual House, I Pet. 2:5.

Those addressed—Jewish Christians scattered abroad by persecution. Jewish Christians possibly thought the Christian system under gospel dispensation inferior to O.T. system, because it has no magnificent temple with a special priesthood and bloody animal sacrifices. This erroneous idea Peter seems to be correcting in the text and context. The church, composed of all truly regenerated persons, is far superior to the temple with all its pomp and majestic rites, because

I

It is built on J. C., the chief corner stone.

II

Each member is a living stone in the spiritual building. God by His Spirit dwells in each member.
Each member is a priest to offer this own sacrifices to God in
by J.C. These are acceptable to God
by being offered in name of J.C.

IV.

The sacrifices are not animals,
but ourselves, our prayers, our
praises and thanksgiving, our songs
and our alms.

V

The building is not complete. Every
new born soul is an additional stone
in the building.

VI.

It is the privilege and duty of every
member of this spiritual house
to be instrumental in adding
other stones to the building.
Hindering the Gospel—2 Cor. 4:12.

Three things specially Paul felt called to do—

1) To preach the gospel—woe unto me, if I preach not the gospel.
2) To defend the gospel—I am set for the defense of the gospel.
3) Not to hinder the gospel—least I should hinder the gospel.

What is the Gospel?
“Good news or glad tidings.”

II

We may hinder the gospel both in its progress and reception.

How in its reception?

1) By indifference.
2) inconsistent living.
3) criticizing and fault-finding.
4) preachers too anxious about salary.
Now in its progress?

(1) By spending too much at home.
(2) not sufficiently supporting our pastors that they may give themselves wholly to their work.
(3) By not giving as liberally to the spread of the gospel as we ought.

Three Departments of Mission.
(1) State, (2) Home and (3) Foreign.

Statistics—
We have in N. C. 1841 white Baptist churches with a membership of 214,000. Of our 1841 churches, 314 gave nothing to any object; 534 gave nothing to State Missions; 721 gave nothing to Home Missions; and 572 gave nothing to Foreign Missions. These statistics are gathered from our associational minutes.
Caldwell Assoc.

We have 32 churches with a membership of 2,752. Of our 32 churches, 14 gave nothing to State Missions; 20 gave nothing to Home Missions; 10 gave nothing to Foreign Missions; and 6 gave nothing to Orphanage. Our average contribution to all objects per member was 26¢.

I must think our pastors are partly at fault. Our people would do better if they were taught their duty.

Foreign Miss. Statistics.
See tract "Fuel for Missionary fires".
Sermon—Pleasing God. 1 Thes. 2:14.

Two thoughts—Why and How? Why should we please God and How can we please Him?

1. He is our Creator and we are His creatures—children should try to please their parents.

2. He is our Preserver and all our blessings come from Him.

3. He is our Redeemer—God so loved the world.

4. We want His presence and blessing in life and death.

5. We want a glorious resurrection and we want to stand on His right hand in judgement.
How to Please Him:

1. By Obedience—Repent and believe then unite with His people and be baptized.

2. Obedience to all His commands.

3. Live pure lives.

4. Do all the good we can.

Preached at K. C. first Ann. in April 1909.
Regeneration—Jn. 3:7.

Introductory—
Nicodemus coming to Christ by night. His character and confession. Christ’s instruction to him.

Regeneration—

1. Its Necessity—
2. Its Nature—
3. Its Effects.

1. The Necessity for Regeneration.
God says, I am holy: be ye therefore holy. We are all sindefiled, impotent, and unholy, and therefore unfit for the presence and enjoyment of a holy God. *Gen. 6:5.* God said, Every imagination of the thoughts of man’s heart was only evil continually; and again, *Gen. 8:21.* He said, For the imagination of man’s heart is evil from his youth. *See Rom. 3:10-18.*

*Notice fall of Adam & Eve.*
Isa. 53: 6, "All we like sheep have gone astray." Jer. 17: 9, "The heart is desperately wicked and deceitful above all things, who can know it?"

Ps. 58: 3—"The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies.

By nature we are enemies to God. We do not like to retain God in our thoughts. [Evidences of Depravity]

We are carnal.

Paul says Rom. 8 ch. 20, "To be carnally minded is death, and the carnal mind is enmity against God." We must be made spiritually minded. Christ says, "God is a Spirit." How can we love, worship and serve God unless we are made spiritual.

Naturally the Bible says, the
house of God, the preaching of the Gospel and the songs of Zion are repulsive to us.

We are out of harmony with God. He says, How can two walk together except they be agreed? As sinners we could not enjoy heaven—could not sing the song of living love and redeeming grace. The love of sin must be killed in our hearts and the love of God be implanted therein. [Ezk. 36:26-27—A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh: and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.] That is what must be
done for every sinner— that is being born again.
David prayed, Lord, create within me a clean heart and renew within me a right spirit. That is what we all must have.
Jesus said, Blessed are the pure in heart.

It's Nature—
Regeneration does not consist in giving us literally a new heart nor new faculties, but in giving us new affections, new motives and new desires. It is the destruction of the love of sin in our hearts, and the implantation of the love of God in our hearts. It is the restoration of God's image within us, and making us partakers of the Divine nature.
We cannot by any means in our power change our hearts. Some think by quitting their sins, and living clean, moral lives, they can fit themselves for the kingdom of God. But God says Jer. 13:23, can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

Some think by joining some church and being baptized, they can be fitted for heaven. The church and baptism are for regenerated people, but not to regenerate people.

Christ said, The flesh profiteth nothing, it is the spirit that quickeneth. Again, it is not by might, nor by power, but by my spirit saith the Lord of hosts.
Emphatically, regeneration is the work of the Holy Spirit. He uses the word of God as his instrument.

Jas. 1:18 - Of his own will he begat he us with the word of truth.

1 Pet. 1:23 - Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. The word of God is quick and powerful.

The word of God is the sword of the spirit. Hence the importance of reading the Bible.

The conditions that lead up to regeneration are conviction, repentance, and faith. The change may be instantaneous or gradual. It cannot be fully explained. The wind bloweth where it listeth.
Effects.

Desire to please God.
Love to God and hatred for sin.
Takes Christ as all and in all.
Love for Bible.
Love for Christians.
Love for House of God.
Zealous for good works.
Humility—poor opinion of self and an exalted notion of Christ.

Preached at Antioch first Sun. in Feb. 1911.
Justification, Rom. 5:1.

A Bible doctrine—Acts 13:39. And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Rom. 3:20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Rom. 3:24. Being justified freely by his grace, through the redemption that is in Christ Jesus.

Read Rom. 5:19.

Rom. 8:30. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

1 Cor. 6:11. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord, and by the Spirit of our God.
Justification—Rom. 5:1:
Bible Doctrine—Acts 13:39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.—Rom. 3:20. Therefore by the deeds of the law there shall no flesh be justified in this sight: for by the law is the knowledge of sin.—Rom. 3:23. Being justified freely by his grace, through the redemption that is in Christ Jesus.—Rom. 5:17-19.
Rom. 3:30. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.—Rom. 8:30. And beside were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord, and by the Spirit of our God.—Gal. 2:16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus, even we have believed in Jesus, that we might be justified by the faith of Jesus, and not by the works of the law: for by the works of the law shall no flesh be justified.—Gal. 3:11. But that
woman is justified by the law in the sight of God, it is evident: for the just shall live by faith—Gal. 5:4. Christ is become of no effect to you, whosoever of you are justified by the law: ye are fallen from grace.

Meaning of justification—It is a forensic or law term always relating to law, human or divine. It is not so much a change of heart as a change of state or condition before God in respect to his holy laws. "It is the act of declaring or accounting a person just or righteous before God." "The justified stand in a new relation to the divine law." "They are treated as if they had not broken it!"

But how can one attain unto this blessed state? We have all broken God's holy law hundreds and thousands of times. The Bible declares it, and we know it and feel it. "All have sinned and come short of the glory of God." "But the Scriptures hath concluded all under sin." "God looked down from heaven to see if any did understand.
and seek God.” “They are all gone aside; they are all together become filthy: There is none that doeth good, no, not one.” Psa. 14:2-3

“All are like sheep gone astray. We know we have broken God’s holy laws, and therefore we are afraid of God – of death and of judgment – The Law of God says, “Obey and live; disobey and die.” We have disobeyed Thee, O God, that sinner shall die. Again we ask, How can I be justified? Ans. By faith in Christ. But why by faith in him? Because he took our nature and took our place under the Law. Gal. 4:4-5: But when the fulness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law. So Christ rendered full and perfect obedience to all the requirements of God’s Law. The Law we have broken and by his perfect obedience, he became an acceptable substitute for us before the law, and an acceptable sacrifice for our sins. The awful penalty of the law
was death—death spiritual and physical—
death temporal and eternal. The soul that
sinneth shall die, and as Christ had taken
our places, he had to die for us. Again,
the law said, without the shedding of
blood there is no remission of sins.
So Christ had to lay down his life and
pour out his blood to satisfy the holy
law of God for us. Therefore by his death
on the cross and by the shedding of his blood
he completely and perfectly, and for ever,
satisfied the claims of God's holy law.
He honored and magnified the law, and
as proof God raised him from the dead.
Paul says, He was delivered for our offenses
and raised again from the dead for justifi-
fication. Now if we believe on Christ
that is accepted him, he becomes our
obedience to the law and the fullest
satisfaction for us to the law, and God for-
gives us, and cleanses us from all sin
and treats us as though we had never
broken his law, and we have peace with
him through the Lord Jesus Christ. We become
2 Gal. 2:16. Knowing that a man is not justified by the works of the law but by the faith of J. C., even we have believed in J. C., that we might be justified by the faith of J. C., and not by the works of the law: for by the works of the law shall no flesh be justified.

Gal. 3:11. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

Gal. 5:4. Christ is become of no effect to you, whosoever of you are justified by the law; ye are fallen from grace.

Legal or Law term:

Meaning of justification:

It is not so much a change of heart as a change of state or condition before God in respect to his holy law.

“it is the act of declaring or accounting a person just or righteous before God.”
“The justified stand in a new relation to the divine law.” “They are treated as if they had not broken it.”

But how can we attain unto this blest state? We have all broken God’s holy law hundreds and thousands of times. The Bible declares it, and we know it and we feel it. We have sinned and come short of the glory of God, says Paul. Again, the Scriptures hath concluded all under sin. God looked down from heaven to see if any did understand and seek God. They are all gone aside; they are altogether become filthy; there are none that do good, no, not one—Ps. 14:2.

We know we have broken God’s holy law; therefore we are afraid of God, and of death and of judgement.
The law of God says, "Obey and live; disobey and die," and we all have disobeyed and are under the sentence of death eternal. The law says, "The soul that sinneth shall die." Again we ask, How can I be justified?

And by faith in Christ. But why by faith in him? Because he took our nature and our place under the law. Paul says, Gal. 4:4-5. But when the fulness of the time was come, God sent forth his son, made of a woman and made under the law, to redeem them that were under the law. So Christ rendered full and perfect obedience to all the requirements of the law—The law we had broken and by his perfect obedience, he
became an acceptable substitute for us before the law, and an acceptable sacrifice for our sins. The law could not be satisfied with the perfect obedience of Christ alone; for, it had declared, 'He that sins, it shall die. So we being under the penalty of death, and Christ having taken our law place, had to lay down his life to satisfy the law. Again, the law said, without the shedding of blood there is no remission of sins. So Christ had to shed his blood that the holy law of God might be satisfied. By his death on the cross, he completely, perfectly, and forever, satisfied the claims of the law, and as proof of this, God raised him from the dead. Perhaps he was delivered for our offences and
raised again from the dead for our justification. Now if we believe on Christ, he becomes our abiding to the law, and the fullest satisfaction for us to the law; God forgives us, and cleanses us from all sin, and treats us as though we had never sinned, and we have peace with him through Christ. We become heirs of God.

The law requires perfect obedience, but the believer points to Christ as his obedience. The law requires righteousness, Paul says, Christ is made unto us wisdom and righteousness.

The soul that is in Christ is safe from all the fiery darts of the law, but none unto him who is out of Christ!
There is no way by which we can be justified except by faith in Christ, not by the law.

See passages at beginning. Out of Christ the law condemns, not justifies.

Christ is the end of the law for righteousness to every one that believeth—Rom. 10. 6. Keeping the law could bring salvation, there would have been no necessity for the death of Christ. If we could keep the law all except one small point, we would be guilty of the whole law.

Not by works.

For by grace ye are saved—Eph. 2:8. Not of works least any man should boast. If we could be justified by works, Paul tells us, our salvation would be a debt, not of grace.
It is not by the church, nor by the ordinances of the church.

It is only by faith.

Grace offers and faith receives, without faith it is impossible to please God—Heb. 11:6.

Faith is not the meritorious cause of our justification—only the instrumental cause. Christ is the meritorious cause.

Peace with God—Reconciliation to God by the blood of Christ—quiet and comfort in the conscience—Preached at Antioch first Sun. in Mar. 1911.

It is freedom from perplexing anxieties and inward distresses.
Christ Walking in the Midst of the Churches.
True Churches are near and dear to Christ,
Composed to golden candelstickers.

He is said to have purchased the Church with

He is said to have loved the Church and
gone himself for it. Eph. 5:25.
He founded the Church.
He is the Head of the Church.

He is pleased to walk in the midst
of the Churches, when
1. The Members love Him,
2. The Members are loyal to Him,
3. The Members love one another,
4. The Members have a forgiving spirit,
5. The Members bear each other's burdens,
6. The Members care for the poor,
7. The Members are spiritually minded
8. The Members are missionary in spirit
and practice.
9. The Members of the Church is found in Doctrine.

10. The Church is strict and impartial in discipline.

11. The Church house is kept clean and used only for religious services.

Preached at Lenoir Dec. 3rd Ann. in Feb. 1911.

Antioch first Sat. in Mar. 1911.
Sanctification.

1. Sanctification signifies to separate, set apart, and appoint anything to a holy use.

   Scriptures—
   Gen. 2:3—And God blessed the Seventh day, and sanctified it.
   Ex. 13:2—Sanctify unto me all the first born, both of man and beast: it is mine.
   Ex. 19:22—Set bounds about the Mount, and sanctify it.
   Ex. 25:41—Sanctify Aaron thy brother and his sons, that they may minister unto me in the priest’s office.

2. Sanctification signifies to honor and magnify.
   Ex. 36:23—And I will sanctify my great name, which was profaned among the heathen, which ye have
profaned in the midst of them;
and the heathen shall know that
I am the Lord, saith the Lord God
when I shall be sanctified in you
before their eyes.
1 Pet. 3:16—But sanctify the Lord God
in your hearts: and be ready always
to give an answer to every man
that asketh you a reason of the hope
that is in you with meekness and
dear.

3—Sanctification signifies to
free the creature from the curse that
sin has brought on it.
1 Tim. 4:4+5—For every creature
of God is good, and nothing to be
refused, if it be received with
thanksgiving: For it is sanctified
by the word of God and prayer.
4. Sanctification signifies, to cleanse and purify sinners from the guilt, power and pollution of sin, by the blood of Christ, and by the mighty operations of the Spirit of holiness.

Scriptures

Jno. 17:17-19—Christ prayed, Sanctify them (His disciples) through thy truth: thy word is truth. And for their sakes I sanctify (or dedicate) myself that they also might be sanctified through the truth.

Eph. 5:25-27—Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a Glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
1 Thes. 5:23—And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Heb. 13:12—Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Acts 20:32—And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Rom. 15:14—That I (Paul) should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.
1 Cor. 6:11—And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord, and by the Spirit of our God.

Heb. 2:11—For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.

Heb. 10:10—By the which will we are sanctified through the offering of the body of Jesus once for all.

Heb. 10:14—For by one offering he hath perfected for ever them that are sanctified.

Jude 1—Jude, the servant of Jesus, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus, and called.

Some things we must remember—
1) That sanctification, as it relates to us, means to cleanse and purify us from the guilt, power and pollution of sin, by the blood of Christ, and by the mighty operations of the spirit of holiness, and that it has reference to our souls and not to our bodies.

Some claim to be perfectly and completely sanctified in both soul and body, and have not sinned in years, but they are mistaken. 1 Jno. 1: 8—If we say that we have no sin, we deceive ourselves, and the truth is not in us.

Rom. 7: 18—Paul says, For I know that in me (that is in my flesh) dwelleth no good thing.

Rom. 7: 14—For we know that the law is spiritual, but I am carnal, sold under sin.
Rom. 7:24—O wretched man that I am who shall deliver me from the body of this death.
1 Cor. 7:20—For there is not a just man upon earth that doeth good, and sinneth not.
But 1 John 3:8 is quoted as proof of entire sanctification. Whosoever is born of God doeth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. They do not sin willfully, but may sin through the weakness of the flesh; as Paul says, Rom. 7:17. Now then it is no more I that do it, but sin that dwelleth in me.

(2) That there is sanctification of the soul or spirit, and mortification of the members of the body. The first
The work is wholly of the Holy Spirit, but in the last we have much to do. As to sanctification of the soul, Paul in Rom. 15:14 says, 'That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.'

2 Thes. 2:13 - But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the Truth.

As to the mortification of the deeds of the body, Paul says, Rom. 8:13, 'For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.'
Gal. 5:24—And they that are Christ's have crucified the flesh with the affections and lusts.
1 Cor. 9:27—But I keep under my body, and bring it into subjection: lest by any means, when I have preached to others, I myself should be a cast-away.

A Warfare.
Gal. 5:17—For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other: so that ye cannot do the things that ye would.

We must work in cooperation with the S.
Phil. 2:12—Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure.
(1) It is begun in regeneration, and carried on by the indwelling of the Holy Spirit. Justification is instantaneous, but sanctification is progressive. It is begun in regeneration, and is completed at death. That it is progressive, Paul says, 2 Cor. 4:16—But though our outward man perish, yet the inward man is renewed day by day.

Again he says, Phil. 1:6—Being confident of this very thing, that he who hath begun a good work in you will perform it until the day of J. 6.

The great object of sanctification is holiness, without which no man shall see the Lord. Christ said, Blessed are the pure in heart. It is a purifying and a refining
process, consuming the dross and refining the gold. It is said a refiner of precious metals, stands before the crucible, and watches the refining process until he can see his own image in the metal, and then, and not until he is satisfied the metal is pure, so the object of sanctification is to make us more and more like Christ, meet for his service here and meet for a home with him in heaven.

It is a weaving us from the world and transforming us by the renewing of our minds that we may prove what is that good and perfect and acceptable will of God.

Moody.
(2) How one may know whether or not the work of sanctification is progressing in us—

1. Have we more love for God and our Savior and one another?
2. Have we stronger faith?
3. Have we more zeal?
4. Are we more spiritually minded?
5. Are we less joined to the world and more closely united to Christ?
6. Have we more abased opinion of ourselves and a more exalted notion of Christ?
7. Are we more forgiving?
8. Are we more patient and resigned?
9. Do we hate sin more and live more righteously?

10. Do we feel more determined to press on? Preached at Antioch.
The Lord's Supper.

1 Cor. 11:24.

"This do in remembrance of Me." Christ desired to be remembered by His people, and it is good for His people to remember Him.

None of us want to be forgotten when we are dead; hence we place tombstones at head of the graves of our friends. Great and costly monuments are built to perpetuate the memory and deeds of great men—as Washington, Grant, Lee, Vance, and histories are written. Then great events are often memorialized as the Discovery of America by Columbus, Declaration of our Independence, etc.—In the Bible many important events are memorialized—such as the feast of Passover, the feast of Tabernacles, Purim, etc.

Our Lord did not ask His people to erect a magnificent gold...
silver, brass or marble statue
to remember Him by, but occa-
sionally just to eat a piece of
broken bread, and drink a sip
of wine in memory of Him. The
bread is to remind us of His mangled
body on the cross, and the wine
His shed blood. Unleavened bread
is the most perfect symbol of human
flesh we have, and wine is the
most perfect symbol of blood.
Some hold that by consecra-
tion the bread and wine become the
real body and blood of Christ etc., but
we hold to nothing of the sort.
Our Lord does not ask His
people to remember one an-
other, nor any body else, but
Himself. Some hold all Christians
should partake of the Lord's
suffer together, so as to show their love, fellowship and good will one for another, but Christ said, 'This do in remembrance of Me.' Christ did not invite other disciples in Jerusalem to be present.

In remembering Christ, let us think:
1. Of the Father's love for us;
2. Of Christ's humiliation and poverty;
3. Of His baptism and temptation;
4. Of Hi as a Miracle Worker;
5. Of Him as a Great Teacher;
6. Of His Transfiguration;
7. Of His Suffering in the Garden;
8. Of His Death and Resurrection;
9. Of His Second Coming; for by this supper we are to show forth His death till He comes again. His death is our hope; the hope of the world.
Now for a little while, as we come to our Lord's table, let us try to forget father and mother, husband and wife, parents and children, brother and sister, neighbors and friends—every body but Jesus Christ, Our Lord and Saviour, and may He draw very near to each one of us, as we partake of the emblems of His broken body and shed blood.
Aug. 23, 1911.

of the 1st ch. of the city. Preached at 6:30 P.M. with Rev. Mr. Winder. Spent afternoon with Mrs. Winder and preached at night from Preach to meet thy God. Came home.


Aug. 3. - Fine rains this morning. Still in meeting at 11 A.M. with good interest.

Aug. 5. - At 10 A.M. I baptized 12 persons into W. church. While at W. in service 11 A.M. news came that Bro. Gaines' clerk's son, some 12 or 14 years old, had gotten his head cut off by train. Some 20 girls from church, his father and mother were at church. It broke up meeting. It was a sad sight. Took dinner at J.W. W.'s and came to St. and found Bro. B. preaching for me. Spent night at J. Harris.

Aug. 6. - Preached at St. from 2 Cor. 5:20.

1 Tim. 4:8

1

Jno. 12:26
State of Dead. Between Death and Resurrection

Ecc. 12:7

Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

What is the spirit?
The Greek word is Pνεμα.
Dr. Edward Robinson in his Greek N.I. Lexicon defines it thus;

(1) Breath, wind &c.
(2) The spirit of man—the vital spirit, life and soul breathed into man from God and again returning to God.
(3) A spirit—a simple, incorporeal, immaterial being, as angels. It means the human spirit or soul after its departure from the body, and as existing in a separate state, as in Heb. 12:23—To the spirits of just men made perfect, and 2 Pet. 2:4—Spirit is used for evil spirits, possessing bad people.

It is that part of man that is born of the H.G.

Jnv. 3:6.
The Greek word for Spirit in man is the same word used for God in Jno. 4:24.

It is the same word that is used for H. & Jno. 3:5.

The Soul—Greek *Pnuema* has several meanings. It means mind and spirit. It sometimes refers to animals. Sometimes to the body, sometimes to the natural life, and sometimes to the breath.

Dr. Robinson says—
The soul of man is his spiritual and immortal nature with all its higher and lower powers and its rational and animal faculties.

In the following scripture it must mean our highest and spiritual nature: Mat. 11:28—Come unto me.

2 Cor. 1:23—Moreover I call God for a record upon my soul, that so I spared you, I came not as yet unto Corinth.
Heb. 10:39—But we are out of them who draw back unto perdition, but of them that believe to the saving of the soul.

Heb. 6:19—Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail. Heb. 13:15; Jas. 1:21; 1 Pet. 1:9.

Mat. 10:28—And fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.
But back to the Spirit. Some claim the Spirit is only the breath, wind, etc. A minister some years ago defined spirit for me in the following manner: It is to the body what steam is to an engine—something incapable of sorrow, joy, or suffering.

Let us examine the Scripture:
1. We worship God in or with the Spirit—Jn. 4:24.
2. Cor. 14:14—My spirit prayeth.
3. 15—I will pray with the spirit and I will sing with the spirit.
Rom. 8:16 — The Spirit beareth witness with our spirit, that we are children of God. So then, if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness.

Luke 1:46-47 — And Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior,

1 Cor. 16:15 — For they have refreshed my spirit and yours.

Gal. 6:18 — The grace of our Lord Jesus Christ be with your spirit.

1 Jno. 4:2 — Every spirit that confesseth that Jesus Christ is come in the flesh is of God.
The body dies and returns to the dust; the spirit does not die but returns to God who gave it, and, if washed in the blood of Christ, is conscious, conscious, and happy; and if not cleansed in the blood of Christ, is still conscious and driven away from God and tormented.

Proof 2 -
Stephen.
Read 2 Cor. 6:1-6.
Paul in a strait betwixt two. Phil. 1:23 or 24.
Peter putting off his tabernacle—2 Pet. 1:18.

God is the God of the living and not of the dead.
David going to his child.

Moses on the mount
Them that sleep will God bring with him.
Feb. 12:23—Ye are come to the general assembly and church of the firstborn which are written in heaven and to God the judge of all, and to the spirits of just men made perfect.

Read 1 Pet. 3:18-20.

Objections.
Ps. 146:4—His breath goeth forth; he returneth to his earth; in that very day his thoughts perish.
Ez. 9:5—For the living know that they shall die; but the dead know not any thing.
No man hath ascended up to heaven.

David hath not ascended.

Touch me not, for I have not yet ascended to my father.
Isa. 59:1.
Israel’s Complaint and Isaiah’s Defense.

Sometimes we are perplexed to know why the Lord hides his face from us when he does not hear our prayers, and why he does not save.

It may be one or all of these:

1. Our sins.
2. Our lack of spirituality.
3. Our conformity to the world.
4. Our lack of obedience.
5. Our lack of humility.
May be we are not as chaste in our lines and
conversation &c.

May be not as honest &c.

May be not as truthful &c.

May be not as good to
our wives, husbands &c.

May be we have not
done thing for the Lord.

May we been backbiting, tattling &c.

Confess and forsake
our sins.
Dear Friend:

I ran across this set of post-cards the other day and I thought them very pretty. Hope you will like them, too, for I am sending them as my Special Easter Gift to you. I hope you will like this Gift and that the cards will add greatly to your post-card collection, or be a kindly remembrance for you to send to your friends and relatives.

I am sending you this Gift as a sort of gentle reminder that your past patronage has been much appreciated. But why have you failed to renew your subscription to FARM AND FIRESIDE? We at first thought it was an oversight. Was it? You surely have not failed to renew on account of the subscription price, as our Special prices the past winter place FARM AND FIRESIDE within the reach of everyone.

It can hardly be on account of the paper itself, because the keenest critics frankly acknowledge that the Every-Other-Saturday FARM AND FIRESIDE is the most instructive and entertaining farm and family paper published anywhere. I believe the reason why you haven't renewed was that you have been busy and have simply put off sending in your renewal until the matter slipped from your mind. In this case, I am sure you will want to take advantage of the Half-Price Offer that I am extending you.

Just place two quarters in the enclosed coin-card and we will extend your subscription to FARM AND FIRESIDE for two whole years—Just Half Price. This coin-card is perfectly safe for your remittance. Anyway, we will take the risk. A self-addressed envelope for your convenience in mailing us your order is also enclosed. Let me urge you to accept this Special Offer at once, lest you forget. Your subscription will begin with the very next issue of FARM AND FIRESIDE. Send your renewal before you let this out of your hand. I am going to say "Thank you" now in advance.

With kindest wishes, I remain,

Sincerely yours,

FARM AND FIRESIDE,

[Signature]

Editor.

P.S.—Whether you renew or not, keep the cards with our best wishes.
Covetousness = "Inordinate love to the world"

I Cor. 6 ch. 9-12 ver.

Col. 3 ch. 5 ver.
III. Εξήθενα, εν αυτῷ. Νάντιος
πᾶς πάντα πᾶν
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Reasons for Wanting to Go to the House of God
Ps. 127

It is a place of prayer.
It is a place of confession.
It is a place of thanks.
It is a place of praise and adoration.
It is a place of love.
It is a place of humility.
It is a place of holy reverence and deep solemnity.

It is a place where God meets with and manifests Himself to His people.

It is a place where we get our spirits straight renewed.

It is a symbol of power.

Are we glad?
Kingdom of the Messiah
Mat. 3:2 - Repent ye, for the kingdom of heaven is at hand and Mat. 4:17.

(6) Grace in the heart
Luke 17:21 - For behold, the kingdom of God is within you.

(7) The power and grace of God - Mat. 6:10+83. Thy kingdom come and seek first the kingdom of God and His righteousness.
The Abrahamic Covenant.

Text:—"Now to Abraham and his seed were the promises made." Gal. 3:16.


1. A Numerous Posterity.
2. The land of Canaan for a possession.
3. God to be his God, and also of his posterity.
4. Circumcision was the sign.

Relation of Covenant to N. T. Church.

2. Circumcision and baptism. Gal. 6:15, Acts 15th chapter, 10 or. 7:18, 19.
3. The Old Covenant is taken away.

Infant Baptism Discovered.

1. In the Old Testament. Gen. 17:3-12.
3. Household Baptism. Acts, 16:14, 15, 18:8; 1 Cor. 16:15
4. An appeal to History—Discovered at last.

The Glory of the New Covenant.

1. Its Articles—Spiritual. Isa. 51:11, Heb. 11:14-16

This is the first of a series of three sermons, which will be delivered at the Baptist Church. The others are: "Baptism in The Holy Ghost," and "Believer's Baptism." You are cordially invited to hear them.

J. J. BEACH, Pastor.
The Pharmacopeia Committee

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W. W. Beach

[Signature]

[Text not legible]
Baptism In The Holy Spirit.

Text: "For John indeed baptized with water, but ye shall be baptized in the Holy Spirit, not many days hence." Acts, 1:5 (R. V.)

   1. Water Baptism.
      (2) Christian Baptism. Matt. 3:13-17—John, 3:26; and 4:1-2,

   2. Events at neither birth can be repeated. [1]. Miracles
      [2]. Speaking with tongues. [3]. Interpretation
      of tongues. [4]. Prophecy. (5). Holy Ghost
      given by laying on hands. See I Cor. 12:28-30.
      Acts, 8:14-19.—10:44.
      who claim these powers.
   5. Were the disciples regenerated before Penticost? See

   1. Second blessing theory.
   2. The "Life More Abundantly" John, 10:10
   4. Renewing of the Spirit. Titus, 3:5

This sermon will be preached at the Baptist church next
Sunday at 11 o'clock, a. m. At 7:30, p. m., the pastor will give
an address on "Where we got our Bible." May everyone, who
has heard this sermon, or studied the above outline, be filled
with The Holy Spirit, so that they may be fruitful in the "Life
that now is" and have an Abundant Entrance into the life to
come is the prayer of

Your Servant in Christ.

J. J. BEACH.