

WHEN THE BODY AND BRAIN are well balanced, the stomach is capable of restoring the waste; but when the brain is large in proportion, the stomach is incapable of supplying it: in other words, the expenditure is too large for the income. Here lies the cause of so much suffering from Diseases of the Heart, Liver, Stomach and Lungs, which is produced by taxing the Nervous System too severely; and Fellows' Compound Syrup of Hypophosphites is the only preparation known which imparts this vitality directly, and consequently the power to overcome disease.

Associational Sermon.

GLORYING IN THE CROSS.

A SERMON PREACHED BY REV. D. FREEMAN, A. M., BEFORE THE N. S. CENTRAL BAPTIST ASSOCIATION, MONDAY, JUNE, 1872, AND PUBLISHED BY REQUEST OF THE ASSOCIATION.

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Gal. vi. 14.

The religion of Christ is a divine principle and not a human impulse. When that principle takes possession of the soul, it is not subject to caprice or passion, but it brings all the powers of man into subjection to itself. Having its source in God, and its seat in the heart, it produces such outward developments in human character, as are in striking contrast, with the unregenerate world.

This principle of true religion is conveyed to the soul of man through the medium of God's word. As the gold lies embedded in the quartz, so the principle of christianity is couched in the truth of revelation, ready to come forth for the good of man. In making this statement I would not assert, either on the one hand that the quickening grace of God is inseparable from the letter of the word, nor on the other had that we may limit the operations of the Holy Spirit of God in the soul. It may be true that the Spirit moves upon the mind and causes it to receive the word, as in the case of Lydia whose heart the Lord opened, so that she attended to the things which were spoken by Paul. But it is also a fact that the inspired word of God is the instrument by which the Holy Spirit works in conversion and sanctification. When the grace of God is conveyed to the soul, through the medium of the truth, and by the agency of the Holy Spirit, it produces marvellous results in the heart and in the life. It will bring men under the control of the principle of true religion, under the guidance of the Holy Spirit, and under a strong sense of obligation to maintain the truth in which we have believed. Paul could say, "I am not ashamed of the gospel of Christ, for it is the power of God to salvation to every one that believeth." Rom. i. 16.

I propose to speak on the last point, of our obligation to promote the truth of Christ, and to make large and joyful sacrifices to this end. The present is an age of great mental activity. Man is stirred by the deep yearnings of his nature, and in restless activity, evinced by the revolutionary tendencies of the day, he seems to cry out, "Who will shew us any good?" In some cases he is like a ship broken loose from its mooring, drifting on the ocean without rudder or pilot. These deep felt wants of the human soul can be met only by the truth. Like the keeper of a lighthouse we are called upon to hold forth the Word of life; like soldiers, to contend earnestly for the faith once delivered to the saints.

I. The true believer should be willing to suffer for the truth.—I have said that one effect of the grace of God on the soul is to create a love for the truth. And why should not the believer love the truth in which he has believed? Why should not he who has been brought out of darkness into marvellous light, cherish as above all price that light which has shined into his heart, and revealed unto him the light of the knowledge of the glory of God in the face of Jesus Christ? Why should he who by faith rests on the Rock of Ages securely, while the billows of the angry sea are dashing against it, and all around are dangerous quicksands, be willing to have that foundation destroyed? Has he not reason to say that to him the truth on which he rests is more precious than rubies?

To promote the truth the genuine believer, is, or ought to be willing to make all necessary sacrifices. And whatever

reproach or suffering he may incur in maintaining the truth is bearing the cross, and should the sacrifices which he makes in behalf of the truth be so great as to include the loss of all things. Here then he is dead to the world, and the world is dead to him.

McLaurin says that "the cross" signifies, either the sufferings of Christ for us, or our sufferings for Him. We now select the latter view of the cross. The wise man when he says "buy the truth and sell it not," uttered a history and a prophecy. A history drawn from such lives as those mentioned by Paul in the eleventh chapter of Hebrews, "of whom the world was not worth;" a prophecy of those spoken of by the Saviour, "Whosoever will lose his life for my sake and the gospels the same shall save it." In the epistle to the Galatians Paul is arguing for the truth. In the first part he says: Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. And here he deprecates disloyalty to the truth, by saying, "Far be it from me to glory, save in the cross."

II. The believer has cause for rejoicing when he is counted worthy of suffering for the truth of God.—The apostles Peter and John, when they had been beaten, and commanded by the Council not to speak in the name of Jesus, "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name." (Acts v. 41.) Paul describes his own feelings in his sufferings for the truth's sake, and calls it "glorying in the cross," glorying in tribulation; and James, alluding to the persecutions endured by the believing Jews in all parts of the world, says, "Brethren count it all joy." And, when—in the year 167—Polycarp, disciple of John, and minister of Smyrna, stood at the stake to be burned, he said, "Lord, I praise thee that thou hast judged me worthy of this day and this hour, to take part in the number of thy witnesses, in the cup of thy Christ." (Neander i. 3.)

Glorying in the cross, or in suffering for the truth, is the highest standard of Christian attainment. Some, though but few, attain to this standard. It is attainable by us. This standard is in contrast with what we see in the world, and infinitely higher than what we often see in the church.

Men of the world, who have their portion in this life, glory not in the cross. They know not the liberty of serving Christ, the joy of suffering for Him, nor the salvation of believing His gospel. They are strangers to the liberty and the joy of His salvation. And how shall they escape if they neglect this great salvation?

Many professed believers come far short of this standard. Some render a half-hearted and a grudging service to Christ, a half-doubting attachment to His truth. Others, when called to make sacrifices for the gospel, bear it impatiently, or, at best, patiently endure, or calmly submit to sacrifices or reproaches for the truth's sake. As we rise in the scale towards God the numbers diminish. But he who glories in the cross rises infinitely above all others. He counts all things but loss for the excellency of the knowledge of Christ. This is the glorying of the true believer. In theory and in practice his only freedom is in serving Christ, and the deeper the slavery for Christ, the higher the liberty. His only joy is in suffering for the truth, and the deeper the suffering, the higher the joy. Would that this theory were more generally reduced to practice amongst us! How different would be the state of things in our Associations, churches and families. Who can tell the sacrifices that would be made, the successes which would be achieved, and the happiness that would be enjoyed? Church members would say, with Paul in the first breathings of his spiritual childhood, "Lord, what wilt thou have me to do?" The rich out of their abundance, and the poor out of their deep poverty, would abound unto the riches of their liberality. Young men, instead of seeking worldly honour and emolument, would say "Woe is me if I preach not the gospel!" Parents would devote their children and train them for the Lord, mothers would sweetly whisper into the ears of their little ones the story of Jesus and his love. They would kindle the hearts of their children and inflame their imaginations with the sufferings and devotion of the faithful. Many a child at his mother's knee has had his soul set on fire with missionary zeal by gazing at the picture, and listening to the story of Boardman, raised on his dying couch in the jungle, to witness the baptism of his Karen converts; of Judson in the iron cage at Ava, or hob-

bling with fettered limbs to carry his little suffering Maria to some heathen mother to be nursed, or of the same man of God when standing on the Isle of France with his second wife, Sarah B., on their way to America for her health. Arrived at the Isle of France her health seemed to improve. He resolved to return to Burmah, and she to proceed alone. About part she writes,

"We part on this green Islet love,
"Thou for the Eastern main,
"I for the setting sun love
"O where to meet again?"

and found a grave shortly after in the Isle of St. Helena. Or the scene on the deck of the steamer, when Mrs. Comstock, of Assam, brought her children there to send them to America. She committed them to God, with tears. She expressed the sadness of the parting, but yet could say, "O, Jesus I can do all this for thee." Or those touching scenes in the life of Paul in his journey to Jerusalem, when parting with the Ephesian elders at Miletus, they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more; or when parting with the disciples at Tyre, they came with their wives and children down to the beach, and kneeling, he prayed with them, or when at Caesarea he was forced to say to his friends, "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also, to die at Jerusalem for the name of the Lord Jesus."

This is only in part a digression, for these scenes bring before us glimpses of the consecration of some of God's servants, their sorrows and their joys. May not we in our sphere manifest the same devotion. I say in our sphere, for we are not called to crouch in the lion's cage with Judson, nor to be bound in the Roman prison with Paul. But each one in that sphere in which God calls him to suffer for Christ, may so endure as to have the Divine approval.

We have seen that the true believer is willing to suffer for the truth, and can rejoice in that suffering. Let us enquire

III. Why is it the highest happiness of the christian to suffer for the truth? Because it is the truth of Christ. For this reason the truth is what it is, and does what it does. It is Christ's. It is His cross we bear.

1. The death of Christ represents the truth for which He suffered. Why is it that the cross on which the Saviour died is the great magnet of the human soul? Why did He say, "If I be lifted up from the earth, I will draw all men unto me?" Was it not because the death of Christ on the cross sets forth the great saving truths of the gospel? Does it not set forth God's hatred of sin, His love for the sinner, and His great atoning sacrifice for the guilty. Does it not shed its light upon the past, streaming back and lighting up a thousand altars with its sacred fire. Showing that the ancient sacrifices for sin drew their appointment and virtue from it, and not it from them? Does not Christ dying on the cross throw light on God's eternal love, revealing Himself to have been in the eternal purposes of grace, the Lamb slain from before the foundation of the world? Does not the cross wondrously fulfil all the types and prophecies of the Old Testament Scriptures? Connected with the exaltation and the glory of Christ does it not open before us the way of life and the door of hope? Connected with the resurrection of Christ does it not show the believer's death to sin, his rising to newness of life, and enable him to say, therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so, we, also, should walk in newness of life. In his experience the cross is set up in the soul of the believer, and it becomes the central line of all his powers. The day spring from on high! Its doctrines are dear to him, its principles are embalmed in his affections. Hence he is prepared to live and to die in vindication of those truths and principles. The truths set forth by the death of Christ are fitted to be the joy of all intelligent beings in the universe. Much more of those who are saved by those truths. If Christ in his glory bears the wounds He received for us, it was on the cross He received them. Hence, from experience the believer glories in the cross of Christ.

I need not pause to show that the death of the cross of Christ is the great central line of the whole system of gospel truth, and also of the whole system of universal truth. There is no truth in the universe which was made by and for Christ, which is so far distant from Him as not to turn

its face devoutly to His cross. The cross is the great light which dispels the darkness of Mythology, and substitutes true christian science in the world. As the cherubim all looked towards the merciful seat, so do all the truths of natural science look to the "propitiatory." "The undevout astronomer is mad." The wisdom of Christ may be seen in the lines of the mathematical diagram, His finger in the changes of the chemical laboratory. His cross will eventually dispel all the reckless hypotheses of "science, falsely so-called." All errors shall fly away before the light of the cross, as bats before the rising sun. In promoting this the believer is encouraged

2. By the example of Christ on the cross dying in behalf of the truth. Jesus declared to Pilate, "To this end was I born and for this cause came I into the world, that I might bear witness to the truth." John xviii. 37, &c. He came to explain and to fulfil the true meaning of the law and the prophets. (Mat. v. 17, 20). But in doing this he had to oppose the traditions of the Jews, and this was the occasion of His death. "Why do thy disciples transgress the traditions of the elders? For they wash not their hands when they eat bread. But He answered and said unto them, Why do ye also transgress the commandment of God by your tradition?" (Mat. xv. 2, 3.) The Jewish rulers charged Him with transgressing the traditions of the elders. And He charged them with transgressing the commandments of God by their traditions. And this is exactly our position to-day. But more of this presently. The Saviour's teachings came into conflict with the teachings of the Jewish Rabbis, until Peter had occasion to say, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain," (Acts ii. 23.) Thus Christ became our example of suffering for the truth.

The example thus set by the Great Captain of our salvation was promptly followed by His true disciples. Stephen, the first martyr, died under the charge of seeking to change the customs which Moses delivered unto them, (Acts vi. 14). And Paul who uttered the words before us, also followed his master to death, under the cruel Nero, in May or June, A. D., 68. Outside the gate of Rome, (Heb. xiii. 12.) On the Ostian way, he was beheaded by the sword. It matters not whether his burial place was in the catacombs, or near the great Basilica of Paul, his death was a fit closing of that noble life, the motto of which was "I die daily." (Conybeare & Howson ii. 487) and "I count not my life dear unto myself, so that I may finish my course with joy, and the ministry that I have received of the Lord Jesus." "And if I be offered up (poured out) on the sacrifice and service of your faith, I joy and rejoice with you all." (Phil. ii.) For more than 200 years after this, the disciples of Christ endured bloody persecutions under pagan Rome. But the blood of the martyrs was the seed of the church. As Paul seemed to spring from the martyrdom of Stephen, and Timothy from the stoning of Paul at Lystra, like the Phoenix, from its ashes there came forth continually new witnesses for Jesus, till, under Constantine, A. D., 306, christianity, became a lawful religion in the Roman Empire. From this arose the union of Church and State, and the persecution of true believers under papal Rome. From the middle of the sixth century, when Justinian exacted severe laws, requiring all to profess christianity by baptism, till the Reformation which began in 1517, came a period of darkness and blood. After the Reformation in Europe, Baptists were fiercely persecuted, not only by the papacy, but also by the Reformed churches, by Lutherans in Germany, by the Reformers in Switzerland, by the Episcopalians and Presbyterians in England, and in the 17th century by the Congregationalists of New England. (Cramp's Baptist History, p. 247.) In New England their Meeting-houses were nailed up, they were banished, imprisoned, and publicly whipt in the streets of Boston. "Obadiah Holmes was cruelly beaten for preaching Christ and administering His ordinances according to His word, and, after receiving 30 strokes, he "told the magistrates, you have struck me with roses, I pray God it may not be laid to your charge." (page 448.) During all these centuries Baptists may be described as persecuted by all, and persecuting none. It is true that bloody persecutions have ceased, but the offence of the cross has not ceased. The truth of God is still set at naught by human traditions. Baptists have done much for the truth; but their work is not yet done. When

Napoleon surrendered himself to the King of Prussia at Sedan he said, "Since I cannot die in the field I lay my sword at your feet." So we, though we may not resist unto blood against sin and error, are yet called upon to devote our lives to Christ and His gospel. That truth which has been promoted by suffering and blood, is still to be advanced by toil and sacrifice and self-denial, joyfully endured. And like the bullock standing between the altar and the plow, we can say, "Prepared for either."

The necessity of making sacrifices for the truth may be seen from the effects which truth and error respectively produce upon the world. Select a single error—the dogma of infant baptism by way of illustration. Dr. Gill who was eminently qualified to judge; successfully maintains that "Infant baptism is the pillar and the ground of popery." Infant baptism was first established at the Council of Carthage A. D. 252. (Cramp's Baptist History, pp. 23, 24.) It introduced the unconverted into the church, the union of church and state, laws of uniformity; and thence led to persecution. (Page 42.)

Thus within 300 years from the time of its establishment, the dogma of infant baptism hardened into fetters to enslave the conscience, and flashed into swords which "bewed their way into the necks and blood" of God's people. In corroboration of this the great Dr. Owen testifies "that the letting go of the principle of a regenerate church membership shortly after the apostolic age" was the occasion and means of introducing all that corruption in doctrine, worship, order and rule which ensued and ended in the great apostasy" (Encyc. Rel. pp. 590.) And Dr. Cramp testifies that "religious declension was both the cause and the effect of the introduction of infant baptism" (Baptist History pp. 26, 43). The truth of these statements is evident. Infant baptism introduces the world into the church and drives the church out of the world. It is true that in Pedobaptist churches of modern times baptized infants are not at once admitted to full church membership. But in reply the case may be thus stated; In the dark ages infant baptism led to all the horrors of the papacy. In the 17th century in New England the half way covenant led to the Unitarian heresy. Again the exclusion of those baptized in infancy from church privileges introduces confusion in the ordinances of the gospel, and nullifies the New Testament rule. Hence infant baptism is as difficult to manage as it is dangerous in its effects. It also introduces other unscriptural, and fatal dogmas.

It has been said that the only difference between Baptists and Pedobaptists is to be found in the meaning of a single word. But this view of the case is inadequate. If this difference may be summed up in a single point, it is the question of the All sufficiency of Scripture as opposed to the authority of Human Tradition. Simple adherence to scripture leads us to the true gospel order. Adherence to tradition introduces baptismal regeneration, infant baptism, sprinkling or pouring for baptism, and intolerance. It destroys the meaning and the order of the ordinances, and produces confusion in the minds of men. It naturally leads to the decree of papal infallibility. Man needs an infallible prop to rest on. If he rests on human tradition this must be regarded as infallible. But the Bible is the only true foundation. Pedobaptists may profess to follow the Bible alone. But while they profess this in theory they depart from it in practice.

It is plain then that we as Baptists have a special work assigned us, a work begun by our Saviour, carried on by apostles and martyrs through scenes of blood, to be completed by us, not as resisting unto blood, but as voluntarily, and joyfully, incurring the necessary toil and sacrifice to promote the truth.

To accomplish our mission in the world there are three things which we are called upon to do.

(a.) To subvert error. But at what point can error be successfully assailed? The skillful general uses great discretion in order to know at what point to attack a strong hold. What is the point in the great system of error which is to be assailed by us? Evidently not the papacy in its full development so much as in its root. Shall we spend our energies in trying to lop the vigorous branches of popery and ritualism, while their root continues to be nourished by the dark Stygian waters of the river of death? No. Let the root be destroyed and the branches will wither.

We have already alluded to infant baptism as the pillar and ground of popery