

his convictions, not as a victim of the hate of his enemies, but more than all this, by the determinate counsel and foreknowledge of God. He is the Lamb of God that taketh away the sin of the world. He is the propitiation for our sins, and for the sins of the whole world. He tasted death for every man. Here God commendeth his love toward us in that while we were yet sinners, Christ died for the ungodly. There is no such revelation of the exceeding sinfulness of sin; there is no such manifestation of the infinite love and mercy of God as the cross of Christ.

Then there is the inexorable logic of the cross: because we thus judge, that one died for all, therefore all died; and he died for all that they who live should no longer live unto themselves, but unto him who for their sakes died and rose again. Only through death lies the path of life.

3. *His Resurrection.*—Acts ii. 24, 32. Whom God raised up, having loosed the pangs of death, because it was not possible that he should be holden of it. This Jesus did God raise up, whereof we all are witnesses. The path of sacrifice is the path of glory. The way of the cross is the way of the crown. This is not only a gospel of death, but also of life and of more abundant life, even life forevermore. Christ has abolished death and brought life and immortality to light through the gospel. This is the crowning demonstration of his divine sonship, and this is the inspiration and hope of his followers. He comes to us in his triumphant glory, saying: I am he that was dead, and, behold, I am alive forevermore, and have the keys of death and of hell.

4. *His Ascension.*—Acts ii. 33, 36. The Lord said unto my Lord, Sit thou on my right till I make thine enemies the footstool of thy feet. We preach the gospel of a king. Ours is a reigning Christ, throned in power and glory at the right hand of the Majesty in the heavens. This means all authority and power in heaven and on earth. This means the exaltation and glory of all them that are his at his appearing and his kingdom. This means the glorious fulfilment of all his gracious promises to them that love him. He is able to save to the uttermost all that come unto God by him. This means to them, who, by patient continuance in well doing, seek for glory, honor and immortality, eternal life; and to them who are abominable and disobedient, indignation and wrath. Be wise now, therefore, O ye kings, be instructed ye judges of the earth; kiss the Son lest he be angry and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him.

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### WHO IS SUFFICIENT FOR THESE THINGS.

HIRAM WALLACE.

In 2 Cor. ii. 16, Paul asks the important question: "And who is sufficient for these things?" Every devoted and humble preacher of the gospel will feel the force of these words, written by the apostle under an overwhelming sense of the magnitude of the work in which he is engaged, and his own insufficiency for it. Paul recognizes the fact that he had been instrumental in the salvation of a great many persons, but that he had also been in some way related to the condemnation of many others. The ministry of the word was, therefore, as he received it, an

intensely earnest work. He says, that his ministry was one of continual triumph; yet if many are saved he takes no credit to himself, and though others are lost, he acquits himself of all blame.

It is profitable and interesting study, to look back to the life and ministry of this extraordinary man, and enquire what is the secret of his composure, as he surveys his trials and successes in the ministry of the word. Two reasons are apparent: 1st. His firm conviction that God was with him. A door was opened to him of the Lord, and God had always caused him to triumph. The Lord had given him a work to do, and was ever with him. He knew that his ministry was of divine appointment, and that he was the subject of a special providence. 2nd. As a trust of the most sacred nature, he had guarded and made known, wherever he went, the word of life as Jesus had given it to him, adding nothing to it, and taking nothing from it, so that he could truly say, "For we are not as many, who corrupt the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ." Sent by the Lord Jesus to a people in moral blindness, and enslaved by sin, to open their eyes, and to turn from their darkness to light, and from the power of Satan to God, he had steadfastly adhered to the gospel, in letter and spirit, as given him, and to the extent of his ability had preached it to the world. And now as God would be honored in the salvation of those who received it, and in the condemnation of all who rejected it, he was content.

As in the second chapter he asks the question, "Who is sufficient for these things," in the third he is careful to answer it by saying, "And such confidence have we through Christ to God-ward, not that we are sufficient of ourselves to account anything as from ourselves, but our sufficiency is from God, who also made us sufficient as ministers of a new covenant. (R. V.) This being so, it must be apparent that whatever sufficiency the church or its ministry can possess must be derived through the authoritative teaching of these men to whom Jesus said, "He that heareth you heareth me." Jesus evidently requires that the world shall hear the gospel as contained in the great commission, given to those whom he had made sufficient as ministers of a new covenant. Only, then, through their sufficiency, can we have ours. Our path of duty is very clearly defined. The gospel as Jesus gave it, and as the apostles ministered it, is fully recorded in the New Testament, and our sufficiency will be in making it known "in every place," in its facts, commands and promises, as they did.

As we are continually reaching out into new fields we will find many persons who will not be favorable to our teaching, and some opposition will be awakened. How easy, then, to remember how Paul became all things to all men, mis-apply his words, and compromise the truth by choosing a

course that will accord with the wishes of many others, and in so doing, make our insufficiency apparent. The newer the field the more clearly ought the truth to be taught, and the fact that some are unfavorable to it should make us the more careful to "rightly divide the word of truth." We can never find greater hindrances in our work than did the first ministers of the word, yet, with what definiteness each fact was stated and each command enforced. Besides, it is the way of success. Clearness of teaching and loyalty to the New Testament have characterized our work as a people, and the most extraordinary success has been the result. May we ever carefully heed the apostolic injunction, "preach the word."

### SPRAY FROM THE BREAKERS.

BY H. E. COOKE.

The Bible is composed of sixty-six books. They are a constellation of burnished orbes, revolving around Christ, the great center and sun of Redemption's planetary system. They borrow the true light of God the Father from the Son, and transmit it to the world.

The Bible is God's warranted and defended deed to an inheritance incorruptible and undefiled, to those who obey Christ.

Heaven does not reward us simply for what we do, but for what we are. If we are right, the doing will be right.

No man seeks his best interests who does not seek the kingdom of God first.

John's baptism was forward to the death of Christ. The Apostolic or Christian baptism was back to the death of Christ. The first became effectual by fact, and the latter through faith.

Love never finds a burden that it does not try to lift.

If you want to see the way that leads to God, keep the light of Christ burning in your soul.

We can only serve God acceptably through a divine precept.

The Church is God's business place; and it should be the busiest place on earth. When the church gets upon her knees, sinners will get upon their feet.

When the church comes down to duty, sinners will come up to Christ.

Christ is the body, soul, and spirit of the gospel. The Holy Spirit is the life of the gospel. The gospel is the life of Christ, and Christ the life of God.

Baptism into the name of the Father, Son, and Holy Spirit, is going by the Spirit, in Christ, back to God. The Spirit, through the gospel, takes us into Christ. Christ, through his blood takes us into (back) the Father. Ye are dead, and your life is hid with Christ in God.—Col. iii. 3.