

to the Cross." Col. 2: 14. Never after this date did the Apostles command any man to keep the law in order to be saved: although Jesus had required it when the law was in force. Thus the good Book carries the law through, *in full force* to the Cross; modern Theology to the contrary notwithstanding.

As men are saved *now*, on the terms of the new testament only, it becomes a question of transcendent importance, "*When did the New Testament come of force.*" The Apostle fully aware of the importance of this question, has not left us in the dark on this subject. He says, "For where a testament is, there must also of necessity be the death of the testator. For a Testament is of force, after men are dead: otherwise it is of no strength at all while the testator liveth." Heb. 9: 16, 17. Now by the aid of this single text, every child is safe against imposition, without the aid of the preacher. He *knows* the New Testament was not of force until after the death of Christ. No sophistry or cunning can bewilder him or make him doubt, if he has any confidence in the word of God. It must be matter of comfort to every lover of truth, that the Apostle has placed this point beyond all controversy. The Holy Spirit, by the mouth of the Prophets, the Evangelists, and Jesus, has always been uniform in placing the glory of the new institution *after the sufferings of Christ*. Peter says, "it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1: 11. This being so, we should naturally expect to hear some new announcement immediately *after the death of the testator*. We accordingly have

THE MISSION OF THE WORLD.

"And Jesus came, and Spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Matt. 28: 18, 19, 20."

Let it be specially noted that this is the first commission, the last commission, and *only* commission, that ever embraced "all nations." It is the only commission, reader, that embraces you and me: unless, indeed, you are a Jew. The mission of Moses embraced the Jewish nation only; the prophets, at most, were sent, but to the "House of Israel and Judah;" and John the Baptist was sent only to the Jewish