

that he was not sent to baptize, but to preach the Gospel. Yet no one ever insisted more strongly upon the necessity of obedience to Christ's positive commands: "Ye are all the children of God by faith in Jesus Christ," he says; but in the very next verse he adds: "For as many of you as have been baptized into Christ have put on Christ."

What, then, is the practical result, and what is the practical lesson, that we are to draw from these principles?—principles which can have, I confess, a certain theological aspect, and yet principles, I venture to say, which you have found at work in your own hearts. The practical lesson is simply this: that we are by a personal act of faith to accept Jesus Christ as our personal Savior. And I bring this lesson particularly to-day to those who have not yet attended to that important and pressing duty. I know that the large portion of this congregation have already entered into the solemn covenant with Almighty God, and that that covenant has been sealed by the water of His baptism and the blood of Jesus Christ; but I see before me in these pews also, Sunday after Sunday, others who are making the great mistake of seeking to carry out a religious life, not in the way which God has appointed, but in a private, reserved, peculiar manner which they have invented for themselves. I recognize the value of personal resolution and personal faith, but I would be false to the great commission which authorizes me to stand here as your teacher in sacred things, if I did not remind you that the terms of that commission are these: "He that believeth and is baptized shall be saved." This is the outward expression of the relation of a man to the moral government of God. The other sacrament of the Church refers to the nourishment of the soul and the onward progress of its growth in purity and holiness, which is the great work of the sanctification of our lives. "Being justified by faith, we have peace with God, through our Lord Jesus Christ."

OBEDIENT UNTO DEATH.

By REUBEN JEFFEREY, D.D., IN FIRST BAPTIST CHURCH, INDIANAPOLIS, IND.

And became obedient unto death.—

Phil. ii: 8.

This phrase sets forth a step in the descent of Christ from the glory of His original condition. Rather, it states the landing-place in His career of humiliation—the antipodes of the contrast, the nadir below which it was impossible for Him to go.

In His primeval estate He was co-equal with God the Father. He was identified, in a sense that must ever be beyond the power of language to express, and beyond the possibility of thought to comprehend, with that uncreated essence which we call God. He was the equal partaker in all the properties of the divine perfection; entitled to an equal share in the creation and administration of all things; and the worthy object of that homage which the adoring intelligences of heaven ever more delight to render to the majesty of Him that sitteth upon the throne of the universe.

The story of human redemption begins far back, when immensity was an unbroken solitude and eternity an undisturbed silence. Jesus Christ was "as a lamb slain, as it were, from the foundation of the world." The sacrifice of Jesus was made, essentially, before the worlds were. It consisted in His predetermination to surrender the glory which He had with the Father. He chose to give up His equality with God as a prize not to be contended for, and henceforth to assume a condition of subordination which involved the outworking of a career of condescension that required His assumption of the form of a servant, His incarnation in the likeness of men, and His identification with the fortunes of our sinful race—even His submission to the awful and mysterious article of death.

"AND BECAME OBEDIENT UNTO DEATH."

I. And what is death? Especially, what is death as expressive of the condition to which Jesus humbled himself in submitting to it? Our modern con-