

The Free Will Baptist.

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LET BROTHERLY LOVE CONTINUE.

Payable in Advance.

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New Bern, N. C., Wednesday August 18, 1886.

No. 20

POETRY

For the FREE WILL BAPTIST.
'TIS GOOD IN GOD TO TRUST.

BY REV. A. R. BRADBURY, A. M.

'Tis good in God to trust,
For he is true in man,
For he is wise and just,
Conceived salvation's plan;
He offers to protect his saints,
If they will leave their sad complaints.

Truly the Lord is good,
Better than things of earth,
All creatures he gives food,
Regardless of their worth,
He will the wants of all supply,
All creatures underneath the sky.

'Tis good to trust in him,
Better than trust in kings,
He'll wash men clean of sin,
From all their meaner things,
He'll lift them up to realms of light
Where they in God will ever delight.

On God 'tis good to lean
Better than on princes,
He'll make us pure within
By his providences,
No dangers can beset our way,
As we march on to perfect day.

LIFE'S EVENING.

The evening of every man's life is coming apace. The day of life will soon be spent. The sun, though it may be up in mid-heaven, will pass swiftly down the western sky and disappear. What shall light up man's path when the sun of life is gone down? He must travel on the next world; but what shall illuminate his footsteps after the nightfall of his journey? What question is more important, more practical, more solemn, for each reader of our journal to ask himself? That is a long journey to travel without a friend.

Yet every man must perform it. The time is not far distant when all men will begin the journey. There is an evening star in the natural world. Its radiance is bright and beautiful, and cheering to the benighted traveler. But life's evening star is good hope. Its beauty and brilliancy are reflected from the Sun of Righteousness, whose bright rays light up the evening of life, and throw their radiance quite across the darkness of the grave into Immanuel's land. It has illuminated the footsteps of many a traveler to eternity. It is of priceless value. A thousand worlds can not purchase it; yet it is offered without money and without price, to him who will penitently and thankfully receive it.—Sol.

A HAPPY HOME.

A happy home is the brightest spot on earth the eye of God looks down on. Love and peace in his home sends sunshine round a man wherever he goes; disorder and trouble there is misery everywhere. There are few worries of life which a man can not now and then shake off, but who can shake himself free from the skeleton in the closet, from the worry in the household, the blister on the heart? A day will tell how many a man carried that with him without wincing, down to the grave. When husband and wife are helpmeets to each other in the best sense, when order and love and goodness prevail in the house, then the man who has a hard battle in life to fight can leave his struggles behind him when he enters there. With all our faults, we are the most home-loving of people. Whatever helps home-life is a national blessing; whatever hurts home-life is a national curse and the greatest curse that can touch these blessings is what would tamper with the peace and blessedness of our homes.—James MacGregor, D. D.

EDWIN ALDEN & BRO.'S Illustrated School Catalogue.

A 32-page pamphlet, showing engravings of different colleges and seminaries, study rooms, artistic landscapes of college grounds, with cost of sketching and engraving, whether for advertising purposes for catalogue use, together with the cost of advertising in the best papers, sent free on application. EDWIN ALDEN & BRO., Newspaper Advertising Agents, 140 Nassau St., N. Y.; 65 W. 4th St., Cincinnati.

SPRING HOPE, N. C.,
August 3rd, 1886.

DEAR BRETHREN:

In fulfillment of the order passed by the first Union Meeting, District Elder, D. Davis left his home on Sunday evening, July 18, to travel as an ambassador for Christ on the border of the Free Will Baptist connection north-west. On Monday he preached at Free Union Church, in Nash county, at two o'clock, p. m., and arrived at my place late that night. I being the second man to go out on that great mission chosen by Elder Davis as a co-worker with him on said mission, accordingly on Tuesday morning, the 20th, we started on our journey for Mr. Allen Strickline's school house in Franklin county, and arrived at 11 o'clock. We met with a larger congregation than we expected to meet, owing to the pressure of business with the farmers. We opened services by reading the first chapter of the gospel by John; and after singing, prayer was made to God, asking Him to prepare the hearts of that people for the reception of His word. We preached from the first verse of the lesson we read. "In the beginning was the word and the word was with God and the word was God."

We were followed by Elder Davis. Text: "The throne had six steps." The sermon was very interesting, and every article of our faith was established. We went home with Mr. R. Collins, his wife and daughters. Sister Collins is a Primitive Baptist and her daughters are Missionary Baptists, but they are Free Will Baptists in sentiment. They believe in open communion and foot washing. The people in that vicinity want us to organize a church there. Brethren, our labor in that vicinity was not in vain. We hope to see them again. May the God of peace bless them for their Christian courtesy to us as His servants.

Thence we went to Bro. R. D. Bowden's, ten miles further on, where we were received with a warm welcome by the family. On Wednesday, we preached at the school house at 11 o'clock in the morning, and at 2 in the evening. Text: "Turn ye not aside, for then should ye go after vain things which cannot profit nor deliver." 1st Samuel 12: 21. Elder Davis preached in the evening. Text: "Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way and walk therein and ye shall find rest for your souls. But they said we will not walk therein." There was a large congregation, and they were much pleased with the sermon. Elder Davis preached again that night. We intended to preach there on Thursday also, but owing to the funeral of the oldest minister in that country, we took our appointment in and went to the funeral

of ourselves where we met all of 1000 people. The crowd was badly disappointed by the preacher's not coming. Eld. Wester was 80 or 90 years old; he was a preacher about 60 years. The Lord blessed his labors while in the ministerial duties; he built up a number of churches in the Lord's vineyard. He was an affectionate husband, a kind father, a good neighbor, and a minister worthy of his profession. We feel to say that earth has lost a good citizen, the churches a faithful pastor, and heaven has gained a jewel. The family, the church, and large circle of friends, has our sympathy.

On Thursday night, Eld. D. Davis preached at Saints' Delight to an attentive congregation. We went to Sallie Murphey's School house, near Jones' factory; Eld. Davis preached Friday and Saturday, and did some of the best preaching I ever heard. We organized a corps of eight members and in the afternoon, we commemorated the death of our Master and washed the saints feet. Elder Davis had to leave Saturday afternoon to attend Court in Goldsboro on Monday; he being summons by the sheriff as a witness in a very important case. On his way home he preached at Free Union Nash Co., and at 11 o'clock Sunday, we learned he had reached home safe. I remained at the School house and preached Saturday night, Sunday and Sunday night and would have stayed longer had it not been that the school was in session. We opened the door of the church Sunday and three came forward and united with us, and at night we opened the door of the church again and two more came forward and united with us, all making 13 in number. The baptism will take place during the second week in August. We left those parts Monday and am sorry to say we had to leave seven persons deeply interested about their future well fare, but we hope that the Lord will pardon their sins so they can rejoice with those that rejoice in His name. In conclusion of these lines, let me admonish the brethren of each Union meeting district to send ministers out on the borders of the connection on every side and send men that can defend the cause of our Lord and Master. Don't send Evangelist out to organize churches where they can't be cared for, but send them to prepare the way for the reception of the Free Will Baptist Doctrine; then the people's heart will be open for the reception of the doctrine. If we had have sent ministers to Franklin Co. ten years ago that would have preached our faith, we to-day, could have had organized churches for every ten miles over the county. As it is, you can give me Eld. Davis to go with me, and in six months we can organize more churches than we can care for; so let us

prepare the way first and the work will be accomplished. Brethren, meet me at the Union meeting on Friday before the fifth Lord's day in August, and let us talk the matter over. Please send old father Davis to Franklin again, for he will do the cause good. We return our sincere thanks to the people for their kind hospitality to us as the servants of Christ. May God bless them. Amen.

J. W. VALENTINE

TEMPERANCE.

DEAR EDITOR:

Since my communication on temperance, I have been assailed for believing that intemperance leads a soul to everlasting destruction, or that there is sin caused by selling ardent spirits to the sons of men. Furthermore, my good friends say that it was seen by the eyes of Almighty God, before the foundation of the world what would or would not come to pass; that then and there—a portion of these God like images which hereafter were to be created in the likeness of their maker, and for his glory—were ordained to everlasting happiness, and a portion to everlasting condemnation; and it makes no difference how much the first drinks, it does not keep them from heaven, nor how much the latter obeys, it does not save a soul from hell;—and that ardent spirits are the gift of God, and there is nothing better than for man to enjoy his dram—for such is what God has blessed him with. Now I want to mention some of its blessings they contend for. In time of disease it aids in the patient's recovery, they drink it in warm weather to keep cool, and in cold weather to keep warm, and to sharpen their appetite, and thousands of things too wicked to mention. Wake up, oh thou highly favored ancestors, thou that deceivest the people by thy flattering speech, awake to the word of God, and teach your descendants that no drunkard will never enter the kingdom of heaven. I knew a man about six years ago, during a cold snap, while the peach trees were in bloom, to spend about three hundred dollars in employing laborers to keep fires around his field to prevent the frost from off his trees; but while the laborers slept, their lights went out, then came along the frost, and devoured their employer's peaches. Like the man that loafs around the grog shop till he gets his fill of that odious poison and loiters away to his heart-broken family; but by the way he falls down and sleeps beneath the ice and snow—then comes along dreadful disease and takes hold of his body—while death stares him in the face. Can a man, when his house is on fire, pour oil on his floor and prevent the flames from the roof?—about as soon as drinking whisky from keep the heat of the sun from

his bare skin. But, say they, it is a blessing. Surely, God gave the fruit and grain,—but did He teach men how to distill and get drunk, then torment their souls, for doing his will? But we look at another blessing. We are blessed with mines of steel and iron. But does the good Lord teach us to make guns and pistols, and then teach us to kill each other as fast as we can, and then declare that "no murderer shall enter the kingdom of heaven?" And again, my friends say that strong drink don't cause any mischief—it is not that, but the man within himself. Let me appeal to the wise, and see if reason don't teach better doctrine than that. Does not Isaiah, the prophet say, "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 err in vision, they stumble in judgment? Does not Hosea, the son of Buri, declare that "new wine take away the heart?" And again, does not Paul say in first Corinthians "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are?" Then let me appeal to you dear readers, and beg you to abstain from that bitter cup which defiles the temple, grieves the spirit and takes away the heart; for the path of duty and the way to heaven is plain.

And to you brother ministers, I say, touch not this cup, and especially when about to enter the sanctuary; that the pulpit may cry out in behalf of temperance; that each and every man may be saved from the woes pronounced against intemperance. And to you dear brothers and sisters, if you are about to drink that bitter cup, reflect before you put the cup to your lips,—remember, such habits lead on to the commission of every crime, and "whether you eat or drink, or whatsoever ye do, do all to the glory of God;" till every grog shop or hell holes are closed up. Then will morality spread, religion grow, and peace abound; while truth and righteousness kiss each other.

J. K. RUFIN.

AN IOWA JUDGE'S REBUKE.

Hon. F. M. Hubbard, district judge of the eighth judicial district of Iowa, in passing sentence upon some liquor dealers for violation of the prohibitory laws of the State: While there are greater crimes known to the law which are punishable with great severity, there are none which involve more of those qualities known as deplorable meanness and audacity than the selling of intoxicating liquors. You who stand before the court for sentence are, in every murderer; and you are, within the spirit, if not the letter, guilty of manslaughter; for the law says whosever accelerates the death of a human being unlawfully is guilty of a crime. Your blood is upon the witness stand, and who undoubtedly committed perjury to screen you from the law, not only abundantly testified that you are accelerating death, but that you are inducing

men to commit still greater crimes than your own. You still maintain the appearance of responsibility, but how morally leprous and scurrilous you are inwardly! The ruin, poverty and illness which you are inflicting upon this community declare as from the house-top that you are living in idleness and eating the bread of orphans watered with widow's tears; you are stealthily killing your victims, and murdering the peace and industry of the community, thereby converting happy, industrious homes into misery, poverty and rage. No one can know the degradation and total demerit to which men can be brought, until he looks upon the desolate ruin caused by your hellish traffic. You are persistent, defiant law breakers, and shamelessly boast that in defiance of the law and moral sense of the community, you will continue your wicked and criminal practices. It has, therefore, now become the imperative duty of this court to let fall upon you so heavily the arm of the law that you shall either be driven from your nefarious traffic or ruined in your fortunes of wicked prosperity."—Sol.

Job work Neatly
executed at this office. Send
in your orders.

Notice!

NORTH CAROLINA, } Superior Court,
Jones county, } Spring Term, '86.
Dinah Bryant, }
vs. }
Daniel Bryant, } Summons.

To Daniel Bryant. It appearing to the Court by affidavit that you are a non-resident of N. C., you are hereby notified that the plaintiff has begun an action against you for divorce on the ground of adultery, and you are hereby notified to appear at the Superior Court of Jones county, to be held at Trenton, on the 3rd Monday before the 1st Monday in September, 1886, and answer or demur to the complaint now filed in the office of the Clerk of the Superior Court, otherwise the plaintiff will apply to said Court for a divorce from the bonds of matrimony. Witness Thos. Whitaker, Clerk of Superior Court Jones county, this 22nd day of March, 1886.

THOS. J. WHITAKER, C. S. C.
WM. E. CLARK, ALY for Plff.

"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES"
DR. J. C. CUTICURA REMEDIES. Remedies for Eruptions, Itching, Scalds, Burns, Pimples, Scrofula, and Infected Humors cured by the CUTICURA REMEDIES.
CUTICURA REMEDIES, the new blood purifier, cleanses the blood and preparation of impurities and poisonous elements, and removes the cause. CUTICURA, the great Skin Cure, restores the skin to its normal condition, cures the skin and blood, breaks the skin, and restores the skin. CUTICURA SOAP, an exquisite Skin Beautifier, is indispensable in treating Eruptions, Itching, Scalds, Burns, Pimples, Scrofula, and Infected Humors, cures the skin and blood, breaks the skin, and restores the skin. CUTICURA REMEDIES, the new blood purifier, cleanses the blood and preparation of impurities and poisonous elements, and removes the cause. CUTICURA, the great Skin Cure, restores the skin to its normal condition, cures the skin and blood, breaks the skin, and restores the skin. CUTICURA SOAP, an exquisite Skin Beautifier, is indispensable in treating Eruptions, Itching, Scalds, Burns, Pimples, Scrofula, and Infected Humors, cures the skin and blood, breaks the skin, and restores the skin. 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AN AUGUST EVENING.

The harvest time of the
Evangelical work is passing
swiftly by. The sheaves have
about been gathered in; the
fields that so lately were covered
with golden grain and sweet
new hay, have been shorn of
their beauty, and look desolate
and bare. How wonderful the
lesson we may learn if we will.
The world is one great harvest
field, and—

"There is a reaper whose name is Death,
And with his sickle keen
He reaps the bearded grain at a breath,
And the flowers that grow between."

The farmer knows when his
fields are ready for the reapers.
He has watched with interest
and no little anxiety the unfold-
ing leaf, the forming grain, and
the change that came over the
fields, telling him the harvest is
ripe. He knew when to send
out the reapers. The rain of
heaven has watered his fields;
the dew of the morning has re-
freshed and given new life; the
summer sun and winds have
each contributed something to-
ward bringing about the perfect
grain, all ripe and ready for the
harvest. So the great Master
watches the harvest fields of life,
and knows just when to send
the angel reapers. The storm-
clouds of sorrow and the rain of
tears, the daily trials and vexa-
tions, the disappointments and
weary waiting, the heavy bur-
dens and darkened lives, each
and all are necessary to bring
character, that will be fit to be
gathered in the great store-
house of the Master.

Sometimes we wonder and
complain that the great har-
vesters gathers in the half-blown
flowers. We do not under-
stand; and yet each is complete,
the golden grain, the full-blown
flowers, and the half-opened
bud; and though we may look
upon the bud as imperfect, it is

a finished bud, and perfect in it-
self, and is sweeter, many times
than the full opened flowers.
Shall we murmur if the Master
wants the sweetest flowers in his
heavenly garden, or complain
when they are beyond the reach
of life's dark storms? Let us
not miss the lesson the harvest
time teaches. Look out upon
the fields of life, "White already
for the harvest, but where are
the reapers?"

"Tho' reapers of life's harvest,
Why stand with rusted blade,
Until the night draws round thee,
And day begins to fade?"

Yes, the day is passing, and
soon it may be said by many,
"The harvest is past, the sum-
mer is ended, and I am not
saved."

You, whose feet are safe on
the rocks, who can listen to-
night (the ingatherings of the
coming Unions, that convene
Friday before the 3d Sunday
in this month), to the far-off
sound of the breakers, be not
idle, for some are drifting down
the stream. Let your light shine
for the support of our paper.
Some poor child longing for pu-
rity and rest may see it before
it is too late that loving Chris-
tians give their mite to help the
cause which they represent in
his service. "The wheat and
tares shall grow together until
the harvest."

Many of our indolent co-la-
bors look on the outward ap-
pearance, but God looketh on
the heart; and though you may
deceive your brother, and the
good and bad walk side by side
through the journey of life,
there will come a separation,
when the wheat shall be garner-
ed in and the tares swept away.
Let us improve well the flying
of passing weeks.

"If you cannot, in the harvest,
Gather up the golden sheaves,
Many a grain, both ripe and golden
Will the careless reaper leave.
If you cannot cross the ocean
And the heathen lands explore,
You may find the heathen nearer,
You can help them at your door."

What can we do to make the
world better for our living?
Let the mistakes we have made,
the lost days we cannot recall,
help us to begin anew, and step
out on a higher plane of life, for
the time is soon coming when
the Lord of the harvest will call
us to give account of our stew-
ardship. Shall we be found
with many sheaves, or only
"withered leaves."

The sound of the reapers has
died away; the still, quiet even-
ing shuts down over the earth;
the harvest moon shines calmly
above the night; and as we
look upon the starry dome; so
far away, there seems to come
floating down through the ages
the inspired words: "They that
be wise shall shine as the firm-
ament, and they that turn many
to righteousness, as the stars
forever and ever." Begin now
to live. Begin now to work for
others; and by and by, when
the last harvest time is over—
when the last sheaves shall be
gathered in—you will hear the
glad welcome, you have been
faithful to cause of our paper,
our church organ and have
stood by it in the August eve,
through the veil at night and
can say "Well done."

"Mount up the heights of wisdom,
And crush each error low
Keep back no words of knowledge
That human hearts should know.
Be faithful to the mission
In service of thy Lord
And then a golden chaplet
Shall be thy just reward."

Have you heard of Dr. J. H. Mc-
Lean's Tar Wine Lung Balm? It is
really wonderful how rapidly it cures
Coughing, throat and Lung Troubles.

For the FREE WILL BAPTIST. A Short Sermon.

BY REV. A. R. BRADBURY, A. M.

Ps. Cxxviii: 8, 9. It is better to trust in
the Lord than to put confidence in man.
It is better to trust in the Lord than to put
confidence in princes.

To trust in the Lord is to believe in
the Lord. To trust in the Lord is to
take the Lord at his word. The Lord
has said it, and I believe it. To trust
in the Lord is to confide in him; to
rely on him at all times. To trust in
the Lord is to love him with all the
heart, soul, mind and strength. To
trust in the Lord is to have a strong
and good hope in him. It is to lean
on him all through life, to find support
in him in the article and hour of death
and to dwell with him in heaven for-
ever and ever. Therefore it is better
to trust in the Lord than to put confi-
dence in man. It is better to trust in
the Lord than to put confidence in princes;
because they may soon die and leave
this world and cannot aid us.

Some reasons may be considered
why it is better to trust in the Lord
than to put confidence in man, and
why it is better to trust in the Lord
than to put confidence in princes. And
we may offer as the

1. First reason that the Lord pos-
sesses omnipresence. This attribute
of omnipresence qualifies him to be in
all places and in all works of his vast
universe in one and the same instant
of time. This makes him differ infi-
nitely from man or even princes. It
makes him differ infinitely from the
archangels, the angels, the cherubim,
and seraphim; for like man they can
not be only in one place at the same
moment of time. The Lord exceeds
them infinitely. He is in this attri-
bute of omnipresence infinitely, super-
ior to man, archangel and angel.

How he possesses omnipresence I
cannot understand, and God does not
require me to understand this manner
or mode of his existence. He requires
me to believe the fact of his omnipre-
sence, because he says in his Holy
Scriptures that he is omnipresent. He
says Behold the heaven and heaven
of heavens cannot contain thee. Am
I a god at hand saith the Lord and
not a god afar off? Can any hide
himself in secret places that I shall
not see him? saith the Lord. Do not
I fill heaven and earth? saith the Lord.
The eyes of the Lord are in every
place, beholding the evil and the good.

Those few passages of Scripture,
which I have selected out of many
passages of the Bible, assert un-
equivocally the omnipresence of the
Lord; and I believe then with all my
heart and mind. Therefore this attri-
bute of omnipresence qualifies him to
hear all peoples, kindreds, tongues
and nations pray to him at the same
instant of time and answer all their
prayers at once at the same moment
of time. Millions on millions, the
aged and the young, may all the same
time all over the earth in or on every
continent, island or ocean, how down
and pray each one asking for a differ-
ent blessing and God can answer every
one at the same instant of time. O
what a God is our God! Who can
understand his omnipresence or how
he can be in every place in his uni-
verse at one and the same moment of
time? He is indeed unsearchable and
his ways past finding out.

2. Then we may observe in the sec-
ond place his attribute of omniscience,
which qualifies him to know all things
makes it better for us to trust in him
than to put confidence in man, or even
put confidence in princes. It is obvi-
ous and plain that his omniscience,
which qualifies him to know all things
is a corollary or consequence of exist-
ing or being in all places at each and
every moment of time. He must neces-
sarily know every thing. He must
know our wants, our needs, our riches
and our poverty. He must know our
frailties, our weakness, our feebleness,
our strength and our vitality. He is
qualified to know every faculty or
power of our mortal bodies and of our
immortal souls. If in any way they
are disordered, if any faculty or power
is injured, he knows it, and can apply
the right thing or medicine to remove
it. He is infinitely better than man
or princes. It is therefore better to
trust in the Lord than to put confi-
dence in man. It is better to trust in
the Lord than to put confidence in
princes; for he is omnipresent and
omniscient; for he says, he is in the
Holy Bible.

3. So we may observe in the third
place it is better to trust in the Lord
than to put confidence in man. It is
better to trust in the Lord than to put
confidence in princes; because the
Lord possesses omnipotence, which
attribute qualifies him with all power
in heaven, in earth and in his vast
universe. Omnipotence or almighty
power qualified him by right to create
all the worlds in infinite space; and
swing them off in their orbits; and
keep them in these orbits or paths fly-
ing with infinite velocity or swiftness,
never deviating one hair's breadth, or
even coming in contact. His almighty-
ness has upheld them thousands of
years, or ever since he created them,
and the prophet Isaiah tells us he is
not weary. O what a mighty God is
our God. He is almighty. There is
no being like him in his vast creation.
His almighty power enables him to
protect every saint in the hour of dan-
ger or temptation. He can shield us
from our hostile foes like the devil
and all his associates on earth and in
hell. He has power over them all.
He has more power than all of them
combined. Thus as his friends he
can protect and aid us, when they
shall make their fierce attacks. He
can restrain their anger, jealousy and
power. He can give us the victory
over them every time and in every
battle. He loves his children and will
do them all the good they need. When
the all powerful world rushes upon
them with its wealth, honors and
pleasures like the waves of the ocean
then the almighty can lift up a stand-
ard against them. He can say thus
far and no farther; here let thy proud
waves be staid. And they will at once
be staid. They will cease roaring,
foaming and dashing.

So too those direful foes, the lust
of the flesh, and the pride of life he
can curb, and restrain. He can weaken
their force, and power; he can grant
the living saint power over them to
destroy their ruinous effect and give
him grace to subdue and conquer.
God can give victory every time over
all such foes, for he is almighty, pos-
sesses all the power in the universe.
Therefore it is better to trust in the
Lord than to put confidence in man.
It is better to trust in the Lord than
to put confidence in princes; for the
Lord is omnipresent, omniscient and
omnipotent.

4. Besides we observe in the fourth
place it is better to trust in the Lord
than to put confidence in man. It is
better to trust in the Lord than to put
confidence in princes; because the
Lord possesses eternity, the attribute,
which qualifies him to live forever
and ever. God will never die. Man
must die. Princes must die. All men
are mortal and must die. God is im-
mortal and will never die. No never,
never, world without end. The Lord
says in his Holy Word, the eternal
God is thy refuge. Before the moun-
tains were brought forth or even thou
hadst formed the earth and the world;
even from everlasting to everlasting
thou art God.

The throne is established of old;
thou art from everlasting. Thou art
the same, and thy years shall have no
end.

Thus saith the Lord, the King of
Israel, and his Redeemer, the Lord of
hosts; I am the first and I am the last;
and beside me there is no God.
For thus saith the high and lofty
One that inhabiteth eternity, whose
name is Holy.
Art thou not from everlasting? O
Lord, my God, mine Holy One? Now
unto the King eternal, immortal, invis-
ible, the only wise God, be honor and
glory forever and ever.

These passages from the Bible as-
sert most assuredly the eternity of the
Lord. His years have no end. He
must therefore exist forever and ever.
This attribute of eternity qualifi-
es him forever to look out and care for
the interest of his children. He will
never grow weak or feeble, unable to
take care of his saints. Millions of
years, yea millions of ages he has al-
ready lived, and he now possesses al-
mighty power. Millions of millions
of years he will exist and then as now
he possesses almighty power. His
strength will continue as the ages of
eternity melt away. There will never
be any diminution or lessening of his
years; for they are one and the same
forever. How he can bless his people
in this life with all needed blessings.
How he can sustain and support them
in death. How he can receive them
into the mansions, which Christ has
gone to prepare; when he shall return
to earth again. He can comfort them,
and bless them, and sustain them in
these beautiful mansions forever and
ever. O how his eternal life makes
him superior to man. Therefore it is
better to trust in the Lord than to put
confidence in man. It is better to

trust in the Lord than to put confi-
dence in princes. For the Lord is om-
nipresent, omniscient, omnipotent and
eternal. There is no other being like
him in the great universe, which he
has created.

5. Further we observe in the fifth
place it is better to trust in the Lord
than to put confidence in man. It is
better to trust in the Lord than to put
confidence in princes. Because the
Lord possesses incomprehensible
greatness, and majesty. His word
declares from Genesis to Revela-
tion, that he possesses unbounded
greatness and infinite majesty,
which qualify him to do every thing
for his people which they can possi-
bly require. Now listen to some of
these declarations in holy writ, or
the Bible.

Thine O Lord is the greatness,
and the power, and the glory,
and the victory, and the majes-
ty, for all that is in the heaven
and in the earth is thine. Thine is
the kingdom, O Lord, and thou art
exalted as head above all. Thou,
even thou, art Lord alone; thou
hast made heaven, the heaven of
heavens with all their host, the
earth, and all things, that are there-
in, the sea, and all that is therein,
and thou preservest them all.

The thunder of his power, who
can understand? With God is ter-
rible majesty. Touching the Al-
mighty, we cannot find him out;
he is excellent in power and in judg-
ment and in plenty of justice.

O Lord, our Lord, how excellent
is thy name in all the earth! who
hath set thy glory above the heav-
ens.

The voice of the Lord is power-
ful; the voice of the Lord is full of
majesty. The Lord reigneth, he is
clothed with majesty; the Lord is
clothed with strength, wherewith he
hath girded himself. The Lord is
mightier than the noise of many
waters, yea the mighty waves of the
sea.

Bless the Lord O my soul. O
Lord my God thou art very great,
thou art clothed with honor and
with majesty; who coverest thyself
with light as with a garment; who
stretchest out the heavens like a
curtain; who layeth the beams of
his chambers in the waters; who
maketh the clouds, his chariot; who
walketh upon the wings of the wind;
who maketh his angels spirits; his
ministers, a flaming fire.

Great is the Lord, and greatly to
be praised; and his greatness is un-
searchable.

All nations before him are as
nothing, and they are counted to
him less than nothing, and vanity.
To whom then will ye liken God?
or what likeness will ye compare
unto him?

Thus I have quoted a few passa-
ges of scripture, representing the
boundless greatness and indiscrib-
able majesty of the eternal God.
They are amazing, and surpass our
comprehension. They strike us
with profound awe, and exalted
sublimity. Sometimes our finite
minds fail to grasp their infinite
beauty and we wonder with deep
astonishment. We gaze at the
beavens and try to understand what
the Bible says of the honor, glory,
majesty, greatness and dominion of
the Almighty, but our hearts and
souls sink within us, and we yield
without finding what the meaning
of the exalted language is! O the
vastness, the greatness, the majesty,
and dominion of the Lord our God.
And yet he is our God, our Father
in heaven. It is better to trust in
the Lord than to put confidence in
man. It is better to trust in the
Lord than to put confidence in
princes, for his boundless mercies,
greatness, majesty, dominion and
power.

6. Moreover we observe in the
sixth place it is better to trust in
the Lord than to put confidence in
man. It is better to trust in the
Lord than to put confidence in
princes; for besides omnipotent,
omnipresent, omniscient, eternal,
vastly great and majestic, he is in-
visible, unseen by the naked eye.
This is a wondrous attribute, which
qualifies him to see in the dark as
well as in the light, and which qual-
ifies him never to slumber nor to
sleep. Here he differs from man,
yea from princes infinitely. His

eyes are always open to behold
as wherever we may be. We can nev-
er be out of his sight, or away from
his presence. We love him, though
he is invisible and unseen by us.
We admire him for his invisibility;
for we think of him all around us
like the air.

We love to feel the pressure
of his soft hand lifting of us
when we are about to fall. We
can have do have full confidence
in his nearness to his saints in
times of danger. We say God
is our refuge and strength, and
a very present help in trouble.
Therefore we will not fear nor
be dismayed. His out stretched
arm will sustain us and will sup-
port us. Our foes may come
upon us, but God will drive
them back. Our enemies may
prepare themselves to attack us
but God unseen and invisible
will ward them off. He is our
shield, our buckler, our high
tower, into which the righteous
run and are safe. The armies
of the aliens cannot injure us
when God is round about us.
What can the wicked do when
the righteous are entrenched in
the mighty bulwarks of God's
grace and salvation? To show
he is invisible we quote only a
passage or two. No man hath
seen God at any time. God is
a spirit. Who is the image of
the invisible God. Who only
hath immortality. These few
quotations assert the invisibility
of the Lord.

7. Finally we observe in the
seventh place it is better to
trust in the Lord than to put
confidence in man. It is better
to trust in the Lord than to put
confidence in princes; because
the Lord is unchangeable. His
is an immutable mind. The Bi-
ble says He is in one mind and
who can turn him? And what
his soul desireth, even that he
doeth. Of old hast thou laid
the foundation of the earth; and
the heavens are the work of thy
hands. They shall perish, but
thou shalt endure; yea, all of them
shall wax old like a garment;
as a vesture shalt thou change
them, and they shall be chang-
ed. But thou art the same, and
thy years have no end.

For I am the Lord; I change
not. Jesus Christ the same yes-
terday and to-day and forever.

Every good gift and every
perfect gift is from above, and
cometh down from the Father
of lights, with whom is no vari-
ableness neither shadow of turn-
ing.

Thus my dear hearers, we
may see from the above reasons
why it is better to trust in the
Lord than to put confidence in
man. It is better to trust in the
Lord than to put confidence in
princes; for we have seen that
the Lord is present everywhere,
knows all things, possesses
all power in heaven and in
earth, is eternal; infinite
in greatness, majesty, glory, and
honor, is invisible, unseen, and
unchangeable, the same yester-
day, to-day and forever. May
the Lord aid every one of us to
trust in him, to confide in the
Lord Jesus Christ and in the
blessed Holy Spirit to whom be
glory, honor, dominion and maj-
esty forever and ever. Amen
and Amen.

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