

unchangeable as he is in showing mercy to those repenting, he is equally faithful and unchangeable in destroying those that do not repent. God should be both trusted and feared.

EXODUS 14: 15. 16.

Elder D. B. Sheffield, of Florida, sometime ago requested my views of these words:

"And the Lord said unto Moses, wherefore criest thou unto me? speak unto the children of Israel, that they go forward."

But lift thou up thy rod, and stretch out thine hand over the sea and divide it, and the children of Israel shall go on dry ground through the midst of the sea."

This seems to be a very comprehensive text of the word, but we shall not write on many points.

One point is the great distress Israel was thrown into. Shut in by mountains on each side, a sea in front, and a dreadful enemy just in their rear, who were more to be dreaded than seas or mountains, Israel was greatly perplexed. They had felt Pharaoh's bitter oppression and now, if he could retake them he would be still severer. What could they do but cry to the Lord? If they had been less straitened they might run away, if they had not been so weak they might fight but they could do neither. Was it not better that they could do nothing but cry to the Lord. The more certain is a christian to go on the Lord, (indeed he does not so truly call until he gets in the depths) and when he calls so the deliverance will be correspondingly great. It is in the greatest extremities of man that the divine power and glory is more displayed. But could they not do something to extricate themselves? What could they do? Scale the mountains, bridge the sea, or attack Pharaoh? But does not the language of the Lord imply that it was wrong to cry to him, and does it not teach that they should do something of their own? Well, if it does, why did the Lord so help them? Does he encourage wrong doing? When he says "wherefore criest thou unto me," if he means to condemn them why does he answer them with such a deliverance? What greater deliverance did man ever have than for the sea to divide and give them a dry road, and then to shut up and destroy their enemy forever? What human performance is noted then? Is it of man to walk through a sea? Surely man could not perform such a deed as this. But does not the language, "Wherefore criest thou unto me," &c., condemn the people for crying to the Lord? No, if it did, where is their punishment? The Lord at once opens a way of escape and so suddenly and gloriously answers their prayer that he bids them dry their tears in a moment and go forward.

Moses stretches the rod of God over

er the sea and it is divided, &c. All the Israelites escape from Pharaoh, while he and his host are lost. They sing of this great deliverance and it is ever remembered by them, and is as the beginning of months to them, &c. It is called a redemption and is the last and greatest of the great judgments of God poured out on Egypt and is more glorious than any of them. We regard this as a type of the bondage and deliverance of the children of promise who are all in the darkness and oppression, sin and death of the service of satan. They belong to the Lord however while they are dead in trespasses and sins. Believers are chosen in Christ (not out of him, nor for any merit in them) before the world began. When they begin to sigh by reason of the bondage of sin and death the Lord begins to manifest a deliverer. Their condition waxes worse and worse—the task-master, instead of lightening their burden actually increasing it, until they are in a furnace of affliction. God's deliverance at first is shown by causing the sinner to see the exceeding sinfulness of sin, and in this way the deliverance begins to come. Never would a sinner call on the Lord, if he did not hate sin. It is through hatred of sin that we come to God in repentance. Where the power of God is brought to bear it binds Satan, the strong man, and causes him to let Israel go, though if he could he would retain him. When the worst and the most distressing is shut up and utterly unable to go at all, or got any way of escape, he truly, from the depths, of his soul and with his whole heart, cries unto God, whereupon the sea is divided. Christ crucified is revealed as the way of salvation. Here is a sea of glorious deliverance. He becomes shelter to the believer they save no one else. This sea becomes a sea of destruction to the enemy. Here the enemy is destroyed and we see him no more. The blood of Jesus makes an end of sin. Here we see their dead bodies and know that they are dead—for we see them dead. When the glorious redemption of Jesus is opened to our views we not only see that the first born of all the Egyptians is dead—that is that the first born of sin is destroyed, but we see that our sins are subdued and destroyed, and that there is no more condemnation, but that we are even justified from all things. What a glorious song of deliverance and victory the christian sings to God, commemorating the holy law of God, and praising God for deliverance. Here is redemption. Was not every living Israelite brought out of Egypt? Did one linger behind? So did not Christ redeem all his people, laying down his life for the sheep, and taking it up again and living forevermore, and because he lives shall not they live also?

When does a christian cease to

remember his great deliverance through the uplifted hand of justice, and the powerful rod or word of God in opening his way, in which all the attributes of God are displayed in the triumphant harmony, and all the helplessness of the poor sinner and all his sins and death are at his heels, when in the agony of his extremity the Lord so sweetly opens his way, and so gloriously throws the horse and his rider, sin and death, into destruction. Here he sings the song of Moses the servant of the Lord, and the song of the lamb. A christian never forgets the day when first a glorious hope dawns on him. He will go all the way back through his wilderness pilgrimage to this beginning of his months and draw consolation here and reckon from this time.

But says the Arminian: "You Primitive Baptists preach a standstill salvation, while the Lord told Moses to go forward, hence you are wrong. It was Moses that told the people to stand still, but the Lord told him and them to go forward."

It was to go forward, in whose way, man's or the Lord's? Evidently not in man's way but in the new and living one. Moses the servant could only say, stand still, but, when the Lord speaks it is to go forward.

The law does not save us, but when we come to the end of the law it can only say, stand still and see the salvation of God. It is God and he must save. Even the law shows us that none but God can save after this sort. Even the law so affectually shows us our guilt that it teels us none but a God of holiness and grace can save us, and therefore it must tell us to wait for the Lord or stand still—see the salvation of the Lord.

But by faith they went through the sea. So it is by faith or by the word of the Lord, (for faith cometh by hearing and hearing by the word of the Lord) that the convicted sinner goes forward. When the word deliverance comes he at once arises and goes forward receiving the first fruits of redemption receiving the end (object) of faith even the salvation of the soul. Does not the whole life of the believer show that we go forward at the word of the Lord? He speaks and leads and we follow. We go by faith and go in the way of his command and this obtains the blessing. In all our journeyings in the wilderness, in all our joys and duties, we go at his command. It is coming to him, growing up in him, living to him we never get through this during our life.

Remember too we should not despond nor turn back, but go forward. The way is open and the enemy slain. We should press on. Is not this free agency? No, not following according to our carnal will, but doing the will of God. If we have a will to do the will of God that is good evidence that we are changed and renewed, and are willing in the day of

God's power. What a good thing to have a will which desires to do God's will? If we have this then we are free indeed and servants of righteousness, having our fruit unto holiness. "We are going forward."

Is not this fatalism? No, we are not dead and moved upon as a stock or stone, or some dead mass, but the love of holiness and hatred of sin is a principle written within, hence a christian is not moved upon or forced to act as he does, but is moved within or drawn by the principle of love, and willingly goes forward, or should do so, and there is a spiritual and beautiful consistency in this obedience. The very fact that one has a mind to go forward and obey the Lord is good proof that he should do so, and let him take heed that he does go forward. "See that ye refuse not him that speaketh from heaven. But is it probable or possible that a starving Israelite will refuse to eat bread when he wants that very thing worse than any thing else, and will he refuse it especially when his father gives it to him?"

WHILE we would not say that a son of Adam the first is immortal, in the sense that he has eternal life, still we would say that he is not mortal in the sense that he is to die out of all existence. He is a mortal or dying creature coming into this world to die, and beginning at once to die, yet not in the sense that he is to be annihilated. If so, how can he be raised from the dead? There is to be a resurrection both of the just and the unjust. A human being will never cease to have some sort of existence.

FLORENCE, ALA., May 25, 1874.
Elder P. D. Gold:—

Dear brother,—Since parting with you in Wilson, I and my wife have had open weather and a very agreeable time with the brethren and friends in our own State, Georgia and Alabama.

The Lord enabled me to fill the appointments published in the LANDMARKS with some additional ones in Georgia. We visited Elder Mitchell and had meeting at Mount Olive where his membership is, near Opelika, Alabama, on Wednesday the 20th, and at night I tried to preach to a large and attentive congregation in Opelika. On Thursday morning 21st, we left Opelika, and the next morning we reached this place, situated on the Tennessee river, where we expected to find a steamer bound to Savannah, Tennessee, our next point of destination. In this however we were disappointed. No steamer yet. One is expected to-day and we hope to reach our relations to-night—distant about eighty miles from here.

Yesterday being Sunday, by special request I spake to the people both morning and night, in the Methodist Meeting House here.

We lose three and half days by this delay. But all is right, the Lord knows what is best for us.

Yours in hope of a
blessed immortality,
C. B. HASSELL.