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## SERMON XIII.

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### GOD'S EXHAUSTIVE KNOWLEDGE OF MAN.

“O Lord, thou has searched me and known me. Thou knowest my down-sitting and mine uprising, thou understandest my thought afar off. Thou compassest my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me, it is high; I can not attain unto it.”—PSALM, 139: 1-6.

ONE of the most remarkable characteristics of a rational being is the power of self-inspection. The brute creation possesses many attributes that are common to human nature, but it has no faculty that bears even the remotest resemblance to that of self-examination. Instinctive action, undoubtedly, approaches the nearest of any to human action. That wonderful power by which the bee builds up a structure that is not exceeded in accuracy, and regularity, and economy of space, by the best geometry of Athens or of Rome; by which the beaver after having chosen the very best possible location for it on the stream, constructs a dam that outlasts the work of the human engineer; by which the faithful dog contrives to perform many acts of affection, in spite of obstacles, and in the face of unexpected discouragements; the instinct, we say of

sin, and the felt need of Christ's work, by that very fact proves that he does not desire to know his own heart, and that he has no wish to repent of sin. But he who will not even look at his sin; what does not he deserve from that Being who poured out his own blood for it? He who refuses even to open his eyes upon that bleeding Lamb of God; what must not he expect from the Lion of the tribe of Judah, in the day of judgment? He, who by a life of apathy, and indifference to sin, puts himself out of all relations to the divine pity; what must he experience in eternity, but the operations of stark, unmitigated law?

Find out your sin, then. God will forgive all that is found. Though your sins be as scarlet, they shall become as white as snow. He wants to forgive. He is waiting to forgive. But sin must be seen by the sinner, before it can be pardoned by the Judge. If you refuse at this point; if you hide yourself from yourself; if you preclude all feeling and conviction upon the subject of sin, by remaining ignorant of it; if you continue to live an easy thoughtless life in sin, then, you can not be forgiven, and the measure of God's love, with which he would have blessed you, had you searched yourself and repented, will be the measure of God's righteous wrath with which he will search you, and condemn you because you have not.

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## SERMON XIV.

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### SAFETY AND SUCCESS IN WELL-DOING.

"Be not overcome of evil, but overcome evil with good."—ROMANS 12 : 21.

It is a kind provision that makes Labor, with its attendant fatigues, our guardian against many forms of harm that lie in wait for man. The workman, who "in the sweat of his brow eats bread," little thinks that the stroke of his axe or hammer is beating off not only the spectres of beggary and famine which he dreads, but also the unforeseen temptations to vice and crime which visit the idle poor. Yet such, under God, is the happy immunity of toil. And in a much higher sense, there is all kinds of activity for the good of others, a blessed reward. Climbing the rugged mountain, over lofty tracts of snow, the

traveller feels in the tenuous and frosty air a paralyzing influence. There creeps over him a strange longing to stop, lie down, and sleep that fatal slumber which he knows to be the embrace of death. Almost conquered, he struggles on till he sees, half-buried in the snow, the numb and helpless body in one who has yielded to the lethargy. Eager to preserve life, if life remain, he bends over it, and puts forth all his vigor of the effort to rouse, revive, restore. At last he rises, languid no longer, but glowing with the warmth of generous and hopeful exertion, saved himself in the act of saving another. What is thus true of the physical man is true especially of the life of the soul. Our subject is, "The Safety and Success of Well-Doing." "Be not overcome of evil, but overcome evil with good." Christians are here taught, that there is safety and success in well-doing. This truth it will be our endeavor first to define, and then to apply. It is evident that the terms employed in the text are to be taken, not in a causative, but in an instrumental sense. The reference is to conduct. Good and evil are sometimes put for holiness and sin. Here they bear the meaning of right and wrong-doing; more precisely, the influence for right or wrong with which human actions are clothed.

1. There is, then, we observe in the first place, a certain power in Evil-doing. Works and words of wickedness possess an efficiency for mischief. This power springs from a corrupt nature, and it calls in the help of corrupt passions. There is a headlong energy about the depraved instincts of men, which lends itself to the furtherance of evil. "Anger, wrath, malice, bitterness, clamor, envy," in these the soul puts forth a vehemence like that of frenzy, whose momentum assists the carrying out of sinful purposes. "The heart of man," saith Solomon, "is full of evil, and madness is in their heart while they live." And whoever has watched the paroxysms of insanity, must note a resemblance in these violent affections of the mind, which often exercises a nervous vigor hardly to be withstood, under the control of either impulse. Again, there belongs to Evil-doing the power of awakening and stimulating bad propensities in others. The agent of wrong fortifies himself not only by his own corrupt passions, but also by those of other men, as he is able to excite and enlist them. An influence proceeds from his conduct, which irritates or flatters, provokes or encourages that within men, which only needs to be roused by the presented motive; the selfish desire, the lawless inclination, a will restive under authority, a heart averse to goodness. Hence, too, the power of propagating sinful feelings and impressions, that belongs to wrong-doing. Consciously or unconsciously, men as moral agents are perpetually exerting one upon another a force attractive or repellent; by every act, evil as well as good, touching springs of motion in

others, and communicating an impulse that spreads far and wide beyond all possible detection and arrest. Now, to these elements of power add that of inert resistance; the property which evil eminently possesses to harden and encase; the armor of impenitence that it forges, a perverse counterpart of the Christian's armor of light; and you perceive how formidable an enginery it is that threatens to overcome him; how great a task is assigned him in the command to overcome.

Look at one of the channels by which this energy is conveyed, namely, Language. How mighty for mischief is this agency! We can scarcely define its limits. Take only one of its base and baleful uses. The vivid warnings of the Apostle James describe it well: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, how great a matter a little fire kindleth! The tongue is an unruly evil, full of deadly poison. The tongue is a fire, a world of iniquity; it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Yes, the slanderer can accomplish an incalculable amount of evil. "A whisperer separateth chief friends." "He that repeateth a matter separateth very friends." We are all of us so to speak, at the mercy of this foe. Your domestic peace, your social happiness, your standing and reputation, how vitally may they at any moment be affected by the malignant exercise of this tremendous power! Let some vile rumor be set afloat, and pushed out upon the current of gossip; let it receive the willing contributions of idle and ignoble spirits; let it bear down upon the virtues or the honors of the most exalted and esteemed of men, and what but a miracle of Divine protection can secure him against the overwhelming shock of this machinery of evil?

Look at another agency, that of Example, voiceless, noiseless, but potent minister of good or harm. Used for either purpose, it appeals to an instinct of imitation; but enlisted in the service of evil, it has the bad advantage of an appeal to innate dispositions favorable to error. The pattern given is not only reproduced, but aggravated. "False teachers" have many to "follow their pernicious ways," who shall "increase unto more ungodliness." "Evil men and seducers wax worse and worse, deceiving and being deceived." It requires, indeed, an effort of those confirmed in the truth to withstand at times the gradual but forcible suasion of example toward wrong; but how many unsuspecting and unresisting souls, "laden with sins, and led away with divers lusts," doth a bad example take captive at will! The respectable Sabbath-breaker, the intelligent skeptic, the polished voluptuary; what numerous and potent threads of influence do they grasp and finger; reaching it may be to some heart in every household of the community, and thwarting the persuasions of parent, teacher, pastor, toward truth and duty!

Consider, again, the bolder power of injury that goes out in Deeds, of undisguised malignity, such as revenge, ferocity, persecution. What herculean efforts it can put forth! What desolations it can make in the earth! Let the chronicles of crime reveal the courses of unchecked violence that may be followed out. Let the history of religious troubles show the success of wicked men, in molesting not only, but in extirpating the generations of the righteous.

II. Such is that hurtful power of Evil, which goodness is commanded to repel; a power which, in all its operations, transitive and reflective, must be met and overcome. Whoever its subjects, whether recipients or agents, they must share this benevolent intervention. It is not enough to neutralize the action of evil on us, and on others. Self-injury must if possible be averted. The efforts of wrong-doers for their own destruction must be watched and counteracted. "Do thyself no harm," cries the voice which saith also, "Touch not mine anointed, and do my prophets no harm." But in this work there is a manifest danger to be avoided; and this danger we shall in the second place consider. "Be not overcome of evil." There is power in evil; and there is consequent danger that we may be overcome by that power.

(1.) And to be overcome, is to be discouraged by Evil. Satan asks nothing better than to persuade us that our endeavors to withstand him, at whatever point of attack, are vain and hopeless; and that our assaults upon his dominions are equally doubtful of success. He knows that the fearful and faint-hearted are unfit for aggression not only, but even resistance. To labor fruitfully for Christ, we need faith to say, There be more with us than with them.

(2.) To be overcome, is to give way to the encroachments of Evil. Every one of us, God's intelligent, accountable creature, is placed by him at some threatened post, there to stem the forces of temptation. It is true of us, as it was of the builders of Jerusalem, "The work is great and large, and we are separated upon the wall, one far from another." To give way is to be vanquished. The watchman sees the sword come, and blows not the trumpet. The Christian stands by when wickedness is committed, and utters no reproof. He views the uprising of systems of iniquity, and bears no testimony against them. It is even "as when a standard-bearer fainteth."

(3.) To be overcome, is to be led to use the weapons of Evil. This implies more than a confession of weakness; it is a virtual agreement with the foe. This is utterly forbidden us. We must "recompense to no man evil for evil." We must in no case "do evil that good may come." We must employ none of the arts of deception. We must avail ourselves of no human weakness. We must appeal to no corrupt propensity or passion. Let Satan transform himself into a minister of light, we

must never assail his kingdom in the disguise of darkness. All cunning craftiness, all plausible professions, all policy and stratagem, flattery, cajolery, and what not: These are not for you children of the light! The weapons of your warfare are not carnal. "Ye can not drink the cup of the Lord, and the cup of devils; and I would not that ye should have fellowship with devils."

(4.) To be overcome, is to consent to the appearance of Evil, Truth and error, holiness and sin, differ from each other, even as light and darkness. But to human eyes there seems to be a line of shadow, a penumbra, which is neither wholly good nor wholly bad. On this neutral ground the worldly wise will seek to stand. It is no place for the Christian. Practices doubtful to the judgment of others are dangerous for him. Measures that may be just, yet are likely to be misinterpreted, are inexpedient for him. "Let not your good be evil spoken of." "Abstain from all appearance of evil." "provide for honest things, not only in the sight of the Lord, but also in the sight of men—of all men." "Avoiding this, that no man should blame us."

(5.) Once more : To be overcome is to breathe in the spirit of Evil. This completes the conquest. The citadel is scaled ; and if some show of resistance be kept up, it is only the better to serve the enemy's purpose. When those who claim to be God's friends and servants work under the impulse of sinful tempers and desires, their is gain from their labors only to the cause of Satan. They know not what spirit they are of. If truth be advocated in words of irritation and anger, with tones of bitterness and contempt, we can expect no good result, either to ourselves or to others. "Not self-willed, not soon angry, no striker, but sober, just, temperate," is a description not only of a worthy preacher of the word, but of all who "with sound doctrine" seek to "convince the gainsayers."

III. So much appears to be unfavorable to the cause of Godness. There is power in evil-doing; power that springs from a corrupt nature, that calls in the aid of corrupt passions, that stirs up evil propensities, that propagates sinful emotions, that resists good. There is danger from this power, wielded as it is through language, example, and overt action. Danger lest the soul be overcome; be discouraged by evil; give way to its encroachments; adopt its weapons; consent to its appearances; inhale its spirit. But there is superior power in well-doing. Hence there is safety and success in well-doing. And by this we mean "doing the will of God from the heart;" acting from a regard to the will of God, and from a desire to please him. This is Christian obedience; and the most faithful and beautiful description of its working is that found in the sixth chapter of second Corinthians: "By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by

love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left." In short, goodness works by truth and love, as evil works by error and hatred. This is the whole machinery. Hence a double power, superior to all the enginery of evil. Truth keen and piercing, love fervid and melting; truth as a two-edged sword, love as "coals of fire;" both "mighty through God to the pulling down of strongholds." The Christian exercises in concert these twin forces. But sometimes in the application the one becomes more visible than the other—truth opposing error, and love meeting enmity. So in the Apostle's defense of his ministry, (2 Cor. 4 : 2,) it is the former, "Not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." In our text it is the latter: "Avenge not yourselves, but rather give place unto wrath. If thine enemy hunger, feed him; if he thirst, give him drink. Be not overcome of evil, but overcome evil with good."

Thus it is that Goodness operates; but consider next the elements of success. First, by well-doing we may baffle the plans of evil. The arch adversary of man, who is the author and prompter of all mischief, though great in power and cunning is not infinite. He is knowing, but not omniscient. Truly sings Luther:

"Our ancient enemy,  
In earnest now is he;  
Much craft and great might  
Arm him for the fight.  
On earth his equal is not found."

But Satan's cunning is outwitted by that "wisdom that is from above, first pure, then peaceable," always "without hypocrisy." His great scheme for the ruin of man hath been frustrated already. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." The saints of Christ have the promise: "The God of peace shall bruise Satan under your feet shortly." And those who serve the purposes of the enemy are not wiser than he. The worker of iniquity cannot anticipate the procedures of godliness. The skeptic may strengthen himself with objections, and "fill his mouth with arguments;" and yet one arrow from the quiver of truth, let fly "at a venture," may smite his proud heart "between the joints of the harness," and lay him low before the cross. The worldling may bury himself in the cares of this life, and think he has barred every door against an importunate conscience; yet in the very sanctuary of mammon he may be forced to cry, like Ahab before Elijah, "Hast thou found me, O mine enemy?" and he answered: "I have found thee." The foe may nurse his wrath, and plot in secret for its cruel execution; but kindness, like fire from heaven, shall find him out, and melt its way to his relenting heart. Yes, with

“Simple truth his utmost skill,”

the servant of Christ has all the forces of iniquity at an immeasurable advantage. The straight path of duty shall strike and expose the mines of error, crooked and secret though they be.

Secondly, Well-doing shuts off the approaches of Evil. The idle man is open to a thousand wiles, against which the busy Christian is protected. “I am doing a great work,” answers he when the messengers of mischief arrive, “so that I can not come down; why should the work cease, whilst I leave it and come down to you?” Here is his safety, here his success, though laboring, as it were, in the trenches of the battle-field, under the sharp fire of the enemy. “Give thyself wholly to these things, for in doing this thou shalt both save thyself and them that hear thee.” Oh! what good service for Christ hath been done by men intent on their Master’s work, and therefore blind, deaf, callous to all the alluring and irritating devices of the prince of evil. This is the security of those who follow Jesus; “Behold, I give unto you power to tread on serpents and scorpions, and if ye drink any deadly thing, it shall not hurt you.”

Thirdly, Well-doing exhausts the venomous arts of Evil. Nothing so confuses the scoffer and unbeliever as the blameless life of a Christian holding fast his integrity. Ill-will can do much to harrass and impede, but there are limits which it can not pass. Faith receives upon its burnished shield “all the fiery darts of the wicked;” and those quenched, the enemy is foiled. “And this,” remarks holy Leighton, “this is a wise Christian’s way, instead of impatient fretting at the mistakes or wilful miscensures of men, to keep still on in his calm temper of mind, and upright course of life, and silent innocence; this as a rock breaks the waves into foam that roar about it.” “For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men.”

Fourthly, Well-doing secures the promised victory over Evil. There is about God’s appointed agencies a fitness which we may profitably consider, to achieve the work and compass the ends in view. Yet must we bear in mind that the sufficiency is all of him, and that the methods and implements we use in well-doing are successful after all, not by reason of their fitness, but because energized and prospered of God. Hence our great support is the precious promise: “To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life.” They wage no doubtful contest. They press toward no elusive prize, “thanks be to God, which giveth us the victory, through Jesus Christ our Lord.” Therefore may they well “be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as they know that their labor is not in vain in the Lord.”

IV. The application of our subject is plain. The doctrine holds true, first, of the inner life. Evil seated in the heart is to be overcome by positive good. It is so of all the workings of native corruption—evil thoughts, evil feelings, habits of evil, in speech and behavior. We must aim not at a negative goodness, but a complete and earnest obedience. To be harmless is not enough; we must overcome evil with good. This appears from the nature of sin. It originates in the absence of right desires; a want of conformity, in the moral state and the actions, to the will of God. This defect invites the presence of sinful affections, which Satan stands ready and eager to supply. His devices must be thwarted, and can be only by the superior power of good. "For this purpose the Son of God was manifested." He first made atonement for the sinner's guilt or liability to punishment, on account of the want of holiness, and its consequence, transgression. And in virtue of this atonement, which removes all obstruction between the sinner and a holy God, Christ obtains and imparts the Spirit of holiness. The work of the Spirit is, first, our regeneration, wherein the governing disposition of the heart is re-created holy; and then our sanctification, wherein "we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness." Hence the Bible figure of impletion. There was a dreary void in the soul. It is "filled by the Spirit." "Ye were sometimes darkness, but now are ye light in the Lord." The desire of the Christian is to be wholly possessed by this sanctifying power. "Being filled with joy, filled with wisdom, filled with knowledge, filled with comfort, filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Thus only shall he be safe against Satan's overwhelming might. Thus only shall he succeed in overcoming the principle of evil yet lurking in his heart. And hence the double necessity of diligence in Christian duty—to keep off an advancing foe, in all his forms and devices, and to beat down an indwelling foe, checked but not destroyed. All this with the blessing of the Holy Spirit and the presence of the great Redeemer, the Christian can accomplish "by patient continuance in well-doing." "Howbeit, this kind goeth not out but by prayer and fasting." Prayer, self-denial, the study of God's word, the use of public and social means of grace, the duties of home and public life which we call secular, but which are collateral parts of our Christian calling—these are the functions of well-doing, in which safety and success lie for the Christian, "diligent to business, fervent in prayer, serving the Lord."

Secondly, The doctrine applies to our relations with men. We are not to concern ourselves about ingenious and exquisite methods of confronting the ignorance and the malice of the wicked. Well-doing answers every purpose for which we are

responsible. Truth and love—truth in love—this under God is all-sufficient. It is of malice that the text immediately treats enmity in its various expressions of slander, deceit, flattery, ingratitude, persecution. These, overcome with good, with kindness, or well-doing in love. But error, too, is enmity. The false teacher is the most cruel of foemen; and error, too, no less unfriendly, no less offensive, must be met by the same procedure—with good—with the argument of a holy life—with well-doing “in truth and love.” Such a life will be vocal, as opportunity shall serve. It may speak out in remonstrance, entreaty, reasoning, rebuke, as God shall enable. “The active Christian hath promise of being “enriched in all utterance.” But his power is “not in word only.” It is in deeds. It is the demonstration of the Gospel’s reality and efficacy, held up to the eyes of men in a living shape, and by the Spirit of God stereotyped, as it may be, upon their hearts, “to the acknowledging of the truth which is after godliness.” It is the power of Christ, resting upon his faithful servant.

Thirdly, The doctrine applies to labors for the conversion of the world. The text forms part of an exhortation to a local church, but by implication to the entire Church of Christ. It is enforced by an appeal to “the mercies of God.” It is the emphatic conclusion and summing up of a series of earnest entreaties. There is no more practical chapter in the Bible. There is no more practical verse. Yet, alas! how the Church of Christ has neglected, is neglecting, the wise counsel here conveyed! Not only that particular church addressed by the Apostle, whose flagrant violations of this rule have filled history with tales of horror. Not only the Church of Rome, overcome of evil, and overcoming good with evil; using carnal weapons to enforce doctrines of devils, and adopting for its tactics “the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” But those of a purer faith, who “hold the Head,” and preach the Gospel; too often have the strange fires of intolerant zeal and disputations wrath been kindled on their altars. Too often have those who were striving for the faith permitted themselves to take up the enemy’s mode of warfare, and meet hatred with hatred, abuse with abuse, anger with anger, craft with craft. Need there was, and is, of the impassioned remonstrance: “I beseech you, brethren, by the mercies of God, be not overcome of evil, but overcome evil with good.” It is not every weapon that will beat down Satan; not surely his own weapons, though they seem to be turned against himself. Many weapons, like his own fiery darts, serve only to inflame and to destroy. Meet error with truth, hatred with love, and God shall give us the victory, Pour light upon darkness, oppose simplicity to deception, confront ignorance with knowledge. Face pollution with purity, and sin with holiness. Let not “the thousand fantasies of calling shapes and beckoning

shadows dire," with which her way is surrounded, induce the Church to enter the windings of subtlety and deceit. She needs them not.

" Virtue could see to do what virtue would  
By her own radiant light, though sun and moon  
Were in the flat sea sunk."

Yes, by patient continuance in well-doing by the simple preacher of the cross and practice of godliness, by this shall Jacob rise; by this shall Christianity triumph. And the more absolute and positive our manifestation of the truth, the more powerful shall it be for good.

From the subject we infer that Goodness is truly great. Measured by the mere capacity for great undertakings, there are none so worthy of respect as the simply good. Eccentric wickedness, which men miscall genius, may laugh to scorn the silent progress of a holy life. Pride of intellect may honor it with a superior smile. The short-sighted principalities of evil may presume upon its weakness. Yet is goodness "mighty through God." Truth conquers; love subdues; and that where genius, intellect, satanic craft, are impotent. For

" —If virtue feeble were,  
Heaven itself would stoop to her."

How needless, then, our fears for the kingdom of God! He is taking care of his own cause. As surely as truth is stronger than error, and love stronger than hatred, it shall "ride prosperously, because of truth and meekness and righteousness." "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

How necessary the prayer: "Deliver us from evil!" Nothing but the answer given to it prevents us from being overcome of evil. Nothing else enables us to overcome evil with good. We may well ask, with the Apostle, in the spirit of this prayer, "that we may be delivered from unreasonable and wicked men; delivered from this present evil world; delivered from every evil work; delivered from the body of this death." It is because our trust is in a faithful God, "who will not suffer us to be tempted above that we are able," that we dare hope to escape not only, but to overcome. "Many there be that say of my soul, there is no help for him in God. But thou, O Lord, art a shield for me. my glory, and the lifter up of mine head."

Let us not despise the humblest means of doing good. Compared with the devices of wicked and worldly men to propagate mischief and error, those means appear contemptible indeed. This is no new thing. So judged the ungodly before the flood, while the ark was preparing. So thought the Corin-

thians of "the foolishness of preaching." So think many now of the tract, the mission-school, the prayer-meeting, the visit from house to house, the effort to plant the Gospel on heath-

en shores. It is no wonder that they should so pronounce, who see not the hidden power of Goodness. But, we, convinced that "the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever," let us believe that nothing done in Jesus' name, for Jesus' sake, is done utterly in vain. "The wicked worketh a deceitful work; but to him that soweth righteousness shall be a sure reward." In the performance of every duty, my brethren, bear this in mind. The benefit of a word spoken, a tract given, a contribution made, may be far off, or near at hand; it may not savingly affect those you have immediately in view, but pass over to others of whom you know nothing. It may affect yourself alone, as a healthy development of Christian zeal, richly blessed to your own soul; or, perhaps, "in doing this thou" mayest "both save thyself and them that hear thee." In any event, there is safety, there is success, in well-doing; and, therefore, "blessed are ye that sow beside all waters."

On the other hand, how unhappy are those who serve sin! Neither safe nor successful, with a bad master and a doomed cause, they stand in slippery places, yet they are fighting against God. My hearer, on which side are you standing? Christ saith: "He that is not with me is against me." Not under his banner striving against sin, laboring by the Spirit's grace to overcome evil in your own heart and around you; not by faith gaining the promise of victory through Jesus, the conqueror of sin—you are the subject and victim of a destroying power, able to overcome you, yet sure itself to be overcome. For as certainly as "righteousness tendeth to life, so" certainly "he that pursueth evil pursueth it to his death." Break off your service of this bad master. Take Christ for your deliverer and your king. Seek a place and portion among those who are humbly working to overcome evil with good. "To him that overcometh will he grant to sit with him in his throne, even as he also overcame, and is set down with his Father in his throne."