

HERODIAS

AND

JOHN THE BAPTIST

OR,

THE DANCE AND THE MURDER.

A SERMON BY

REV. THOS. E. PECK, D. D.,

FACULTY

BV4070

.U555

P43H

1882

**CARREL LOAN**  
*For Library Use*  
*only!*

HERODIAS

AND

JOHN THE BAPTIST;

OR,

THE DANCE AND THE MURDER.

---

A SERMON BY

REV. THOS. E. PECK, D. D.,

DELIVERED IN THE CHAPEL OF UNION THEOLOGICAL  
SEMINARY, MARCH 12, 1882.

---

RICHMOND:

PRESBYTERIAN COMMITTEE OF PUBLICATION,  
PRESBYTERIAN PUBLISHING COMPANY.

\*  
TX  
79  
P367  
H.

HERODIAS AND JOHN THE BAPTIST:  
—OR—  
THE DANCE AND THE MURDER.

Mark vi: 17-28.

A celebrated preacher of the French Reformed Church to whom I am indebted for a good deal of what I now propose to say, calls attention, in a sermon on this text, to the marvellous simplicity of the style of the biographers of our Lord. One would suppose that men who were so deeply interested in John the Baptist, men who had as profound a reverence for his character and his mission, as they undoubtedly had, would not have recorded so atrocious a crime as that of Herod against him, without some expression of their own sentiments in regard to it. A man putting to death the greatest prophet of the age, a prophet of whom our Saviour says that a greater had never been born of woman, and for no other offence than for simply reminding him of the law which he had so flagrantly transgressed: I say, one would think, that these evangelists would not have suffered

THE LIBRARY  
Union Theological Seminary  
RICHMOND

the record of such a crime to pass without some expression of their indignation against the wrong; and yet, we find nothing of the sort from the beginning to the end of the narrative. It is simply a plain statement of facts. And this has been often noted as a characteristic of the style of these evangelists throughout. They suppress all their emotions; they never tell us how they think or how they feel in reference to the matters they record; although they are matters generally which might stir the souls of men to their very depths. Now how can we account for this? It certainly cannot be accounted for upon any other supposition than that they were penmen of the Holy Ghost! There is no surprise expressed here because nothing can surprise God; there is no exhibition of the wickedness of the human heart that can surprise Him who knew man from the beginning, and who had for thousands of years been testifying that "the thoughts of the imaginations of man's heart were evil, and only evil, continually." But while all this is so, while this is the most prominent characteristic perhaps of the style of these evangelists, yet it ought not to hinder us from endeavoring to derive those lessons which these facts were evidently intended to teach; nor ought it to hinder us from cherishing those emotions of

indignation against outrage with which our better nature inspires us. This appalling revelation of the human heart as we find it here in Herod and in the abandoned woman that he had taken to be his wife, is a lesson which God has left in His word for our learning, that we may, as in a mirror, behold ourselves and repent betime, and flee to that fountain which has been opened, in the house of David and to the inhabitants of Jerusalem, for sin and uncleanness.

I.—And in the first place it may be observed that the Herod who is here mentioned is he who is commonly known as Herod Antipas, a son of the Herod the Great, one of the most atrocious villains that ever wielded the sceptre of government. But this man does not seem to have been altogether as bad as his father. We cannot even conceive of his father having been impressed as this record tells us Herod Antipas was impressed by the preaching of John the Baptist. A man who could slaughter so many innocent infants at a venture in order to be sure, as he thought, of one victim, must have been at that time utterly abandoned of God, judicially abandoned to infatuation of mind and hardness of heart. But this Herod it seems feared John, feared him not on account of any physical power that he had; there was

no reason to fear him on this account as the event showed it was very easy for him to arrest John and place him in prison and put him to death. It was the moral power of this austere prophet from the wilderness that impressed the conscience of this man, deeply sunk as he was in all the vices of the times. He feared John, and even "heard him gladly;" a very remarkable expression in reference to such a man as Herod Antipas. He not only heard this prophet, but he heard him gladly. No doubt he was impressed by John's preaching as sometimes reprobate men are impressed now when they hear the glad tidings of salvation; when they not only hear the command to repent, but hear also that it is possible to obtain repentance; that God in giving this command has at the same time given the promise that He will bestow this repentance upon those who ask Him. There was some transient relish, no doubt, in the mind of Herod, of the good things which the gospel proclaims to save sinners from despair. There seem to be moments in the life of the very worst men, in which the filth of their nature sinks to the bottom as it were and leaves a space above which is clear, which is for a little while transparent, through which the light of truth may shine; and possibly it was so with this man. Like the stony-ground hearers of the parable he was temporarily impressed, and not only so but he did many things. This impression was not so transient as that it was only regarded for a moment after it was made, but it even led to action on the part of this not yet abandoned wretch—he did many things. From these expressions it would seem that at that time Herod was not utterly given up of God as he seems to have been soon afterwards. Truculent in his nature, as the members of that family generally were, bloodthirsty, tolerating no obstacle in the path of his ambition, always ready to do anything or dare anything in order that any master lust might be gratified, yet we find that his mind was not wholly barred as yet against the influences of heaven. And yet you see how this man acts; he takes to wife a woman, whom, according to the law of Moses, he ought not to have dared to marry; not only according to the law of Moses, but according to the law of nature (for he not only is guilty of adultery but incest), wresting from the bosom of his brother one who was his married wife, and appropriating her to himself. This brother whom he robs of his wife was a Herod, but he does not seem to have been so fierce as the men of that family usually were; he seems to have been an exception to the rule.

in having a very mild and retiring temper, a man who would rather see himself wronged than assert his rights by any very energetic or violent means.

Well now, John the Baptist comes to Herod, the tetrarch, and says "it is not lawful for thee to have her." This stern prophet who came in the spirit and power of Elijah who never feared the face of man, comes to this proud king upon his throne, and says "it is not lawful for thee to have her." might have been suggested to John, possibly his friends, that it would be a very useless thing to speak to such a man as Herod about such a matter as that. "Does not Herod know perfectly well already that he has violated the law of Moses? Can you reach that man's conscience, when he has deliberately transgressed the law, which he refuses to observe, in order to gratify an impious lust? What is the use of it? then, John, you see that you are limiting the career of your own ministry; that you are putting yourself in all probability beyond the power of doing any good. Why have you been preaching but for three years, a man in reference to whom wonderful prophecies went before; you, whose birth was so miraculous that all men pondered the circumstances of it in their hearts and inquired what this child should become in Israel! Are you going to cut short your ministry, as you are almost certain to do, by exasperating the wrath of such a tyrant, bringing yourself to an untimely end? Don't you see that Herod has been impressed by your preaching, that he fears you, that he has some reverence for you, that he has heard you gladly, even gladly, that he has done some things at your instance, the like to which he was never known to do at the instance of anybody else? John, you have Herod more under your influence than any man in Palestine; you are the only man that can possibly do him any good; now do you intend deliberately to sacrifice all these prospects of usefulness in order to tell him a thing which he knows just as well as you can tell him, and in which he is determined to continue?"

Now, my brethren, that was very plausible reasoning, and reasoning, perhaps, which would influence a great many ministers of the gospel, but it did not influence John. John's reply would have been: "I have been commissioned as a preacher of righteousness; I have nothing to do with these considerations in reference to my future usefulness or in reference to the peril to which I expose myself when I under-

take to rebuke such a man as this. I had more flagrant and more inexcusable; it but one thing to do, and that is to be faithful, none of my concern. Success is a thing to my calling, to preach the preaching which I have no control; it is my business, God bids me; and as God has given me, my sole business, to be found faithful commission to rebuke sin wherever I find an ambassador of God and a witness for then I must rebuke it in him who is the high. This is the spirit which all the ministers in the land." And besides he might have of the gospel ought to cultivate. They said, "the very fact that I have this influence sent to men as men, without reference to over Herod makes it the more incumbent upon social or adventitious distinctions. To a me to tell him about his sins, for he is like a minister of the gospel a man is a man, and a to hear it from no one else. These kings never is a sinner, whether he is clothed in so unfortunate as to be in a position never simple and fine linen and fares sumptuously hear of their own faults. They are every day, or whether he is a beggar lying at rounded with an atmosphere of flattery a gate with the dogs licking his sores, for lies; they are surrounded with a set of sycophants man in purple and the man in rags are phants and parasites who never think of being ally responsible to God. They have both thing but their own interests, and therefore ed and they both need salvation. will never offend him who is the fountain.—Notice in the next place how this re-honor, of influence and of emolument. I te of John was received. Of course very independent of all these things, and it tantly received, very unwillingly sub- especially incumbent upon me to tell ed to by either Herod or the infamous high-handed sinner about his sins because man who claimed now to be his wife. But one else will be likely to tell him." Jo e is evidently this difference between the would have replied "that as to the way ice of Herodias and the malice of Herod. which Herod may receive my message, Herodias never seems for one moment to have is none of my concern. It may please G nted; never for one moment to have lost to send the arrow to his conscience and cut of the purpose which she intended to vict him and lead him to repentance. omplish in some way or other; that is, the may be that it will only aggravate his cth of John the Baptist. She was not only demnation by making his rebellion agat ery wicked but evidently a very shrewd

woman, and with a very determined the hearts and in the consciences of men! She was determined to sacrifice every But why, brethren, say these things? Do to her malice in order to secure the death of this prophet. She was watching and waiting they execute the purpose of their malice; watching and waiting we do not because there is anything really to be gained how long, but she never lost sight of the purpose; she waited until a "convenient day" it? Could anything be gained except the day suited to her purpose to arrive, and were transient satisfaction of having gratified the passion? For it must be conceded she put her plan into execution. Is there is this much pleasure in sin; that

But now let us pause to inquire what involves the gratification of some appetite a woman could hope to gain by putting a passion; and the gratification of a passion the Baptist to death. He had never troubled an appetite is the cause of a temporary satisfaction her at all except with the word of the Lord. Herodias in this case was just like us; he had never done her any wrong; he and the picture which is held up to never seen her perhaps at all, not even on the occasion when he said to Herod, "here is a picture of ourselves and this not lawful for thee to have her." He is the thing that we ought to endeavor to done her no wrong whatever except to impress upon our hearts. God has ordained wrong which was involved in telling the truth these things that we might be warned in delivering a solemn message from the sins of those who have gone before us. It proves nothing at all that you death? If she was in the wrong, as she is not conscious of any wickedness such have known she was, his death would not alter the case; if he was right, and that of Herodias. When the prophet told trouble had come from the fact that Israel what horrible atrocities he was going to perpetrate upon Israel, he exclaimed, "Is God's word that John had announced a servant a dog that he should do this John were put out of the way, it would not?" And there cannot be any doubt put God out of the way; if John's head Hazael was sincere, that he really thought taken off it would not silence the voice of the time that he was utterly incapable of God which was ever ringing in the ears of such things. He did not know himself

and so we do not know ourselves; we do not know the depths of sin within us, and had these facts are an exhortation and a warning to us to watch and pray that we enter into temptation. Herod evidently vacillated a good deal. And here let me call your attention to the explanation of the 'apparent' discrepancy between the account of Matthew and the account of Mark in regard to the matter. In Matthew it is said that Herod wished to kill John but he feared the people. In Mark it is said that he kept John. Herodias could not kill him because that Herod feared John and kept him safe; "guarding" defended him. He kept him from the malice of the woman, defeating all her plans. This is the way that Mark has it. Now the evangelists says: Here is a contradiction; one of the evangelists says he wanted to kill him, the other says he saved him from being killed. How do you reconcile these things? There is no difficulty at all in reconciling them if you only suppose Herod was inconsistent with himself, that at one time wanted to kill John and did not do it because he feared the people; and another time when he was in a very different mood he saved John from the malice of his wife. This is a very simple explanation. There is hardly any man who is uniformly good day and every hour and every moment; the man in deliberate intent; the man whose nature is bad and he may at any time be inflamed by temptation and excited to do any sort of wickedness. But sometimes the nature of the tiger or the lion seems to be asleep. Herod was not at that moment meditating something bad, there were some moments when he heard of John and gladly and did many things; when he "feared" him, and at these times he kept John from the malice of his wife. And as has been justly observed, the Scriptures are often charged with inconsistency in the accounts which they give us of men, simply because they are so perfectly true and faithful. Take the case of Zedekiah and Jeremiah. The King of Judah in the prophecy sometimes is spoken of as taking care of the prophet against the malice of his courtiers; and then again he is represented as persecuting the prophet. Now if Zedekiah, the persecutor, had had his history recorded by one man, and Zedekiah, the protector of Jeremiah had had his history recorded by another man, the German infidel would have said, why here is an inconsistency—a contradiction; but it so happens that these accounts are found in the same history and in adjoining chapters. The Bible is

true and faithful in the account that it had chief captains, mighty men, and the chief  
 us of men, and therefore these accounts states of Galilee assembled at a grand feast,  
 appear inconsistent because the men and now is the time, says Herodias. Now is  
 consistent with themselves. Why, while time to get rid of John the Baptist!  
 any man but a bundle of inconsistent Here is something very strange again. Is a  
 You never knew a man that was altogether Here is something very strange again. Is a  
 good or altogether bad; you never know enjoy themselves and to enjoy good cheer, is  
 man that did not have two sides to his that a good time to commit murder? Is that  
 acter, and if you had seen him altogether convenient day, oh Herodias, for the ac-  
 one side you would have said the man is accomplishment of such an infernal purpose as  
 If you had seen him on the other side, fine? A time of feasting and of good  
 would have said this man is a perfect cheer! Such times as these in the East, and  
 and ready to be translated. Consistent, specially in kings' courts or in the courts of  
 not the privilege of anybody on earth, those who were the representatives of kings,  
 much less is it the privilege of men of ere times for the manifestation of grace, of  
 lent tempers and passions like Herod Ant, favor, on the part of rulers! It was a time  
 tetrarch of Galilee. So that the evang, when the king would manifest the generosity  
 Matthew, under the guidance of the S, and nobleness of his nature by pardoning  
 gives us one aspect of Herod's charact, some great criminal, by letting out of prison  
 respect to John, and the evangelist, somebody who had been condemned to death!  
 gives us another aspect of the same As we find at the passover, Pilate says to the  
 Herodias on the whole found it would Jews, "I must release unto them one at the  
 very difficult to wreak her malice upon passover; now which will you have, Barabbas  
 the Baptist, and yet she could not give or Jesus?" So that on all sides it seems  
 darling project of her heart, and with strange that this woman should think a festi-  
 patience of determined malice, as we, was a convenient day for the execution  
 with cunning and sagacity, she waited of her purpose of murder against the pro-  
 the convenient day should come, a day phet of the Lord. But Herodias knew hu-  
 venient for her purpose, and it arrive, man nature a great deal better than we do,  
 was Herod's birthday. He had all the if we think it strange. She knew very well

that such feasts as Herod was in the habit holding in his palace, were feasts in which the lusts of the flesh had full swing. She knew perfectly well that such a banquet as he proposed to give was an occasion on which there was an utter forgetfulness of God. She knew that people came together at that time in the pomp and circumstance and parade of wealth or of high official position and all the pomp and circumstance of fashionable life in order to enjoy themselves, as they call it. They did not come together to do justice to anybody; they did not come together to favor to anybody; they did not come together for any purpose on earth other than simply to enjoy themselves and gratify their passions. They were lovers of pleasure, and the lovers of pleasure have been uniformly hard of heart. Nobody knew that better than Herodias. She had experience in court; she was brought up according to the most approved methods of fashionable life, and she knew anything, she knew that these people who were devoted to fashion were people who had no heart; that if there is a place in the world where selfishness reigns with unbroken dominion, it is in the bosoms of those who think of nothing but fashion and folly. She knew also that the wine would flow freely; she knew the intoxicating revel that

would take place on an occasion like that. Herodias, in other words, knew that it was an inconvenient day; that it was the most unsuitable season of any that could be had for the order of a prophet of God. There was nothing in the heart or in the life of John the Baptist which was not directly contradictory to the spirit of all the people who should be assembled there; they were diametrically opposed the one to the other; the one fearing God, the other forgetting God; the one relying upon the kingdom of God and His righteousness as the supreme object which every soul ought to pursue; the other losing sight of God's kingdom entirely in the splendor and glory of the kingdoms of this world. One knowing that there was no power that would last except the moral power of righteousness and holiness, and the other being in no power at all but the power of might and of brute force. And has it not always been so? Has not this been the union in connection of things? Where was there ever a line of monarchs that made their chief end to the same extent as the line of the Roman emperors? Who spared no expense in order to multiply the instruments and appliances of luxury. And of course all who were to do it, followed the example of

the court. Now what was the character of this people—these lovers of pleasure—who live for nothing but to gratify themselves. What was their character of cruelty? Why, feeding the fishes in the fish-ponds with the flesh of their slaves! worse than that, if possible, we find the virgins and matrons of Rome assembled in the vast amphitheatres, which would seat from 100,000 to 150,000 people, and assembled there for their amusement what sort of spectacle? O, my God! for their amusement! Hundreds of men slaying one another before their eyes, saturating the arena with their blood. This for their amusement, not of the masses only, but of those who were the elite of that Roman world. The sham fights and sham deaths in the ordinary theatres could no longer satisfy the craving for excitement. They must have a real fight and a real death. The jaded eye could only be made to light up by the sight of real blood flowing from the wounds of dying gladiators. Now there—there is the picture of human nature! How true is, those words of Milton, "Lust hard by hate"—"Lust hard by hate!" This is the only instance in the history of the world which illustrates the same thing. When the Bartholomew massacre conceived and

That atrocious crime by which from fifty to one hundred thousand of the best people of France were put to death in an instant without a moment's warning; old men and infants at the breast mercilessly butchered because they refused to bow down to a wafer and worship it as a God. That is all their crime, and when now, I repeat, what that infernal butchery contrived? During the marriage festivities of Henry of Navarre! That was the time because it was a time of feasting; it was a time of revelry; it was a time when everybody was thinking of gratifying himself, regardless of anything but his own desires. Herodias knew her man; she knew man; she knew what human nature is, and she knew that this fashionable revel was the very place for murder. It was the place where hardness of heart reigned; for self-indulgence, hardness of heart and cruelty together!

And now, notice she is willing to make all further sacrifices. She sends her daughter, Salome, (Josephus tells us the name of the girl), she sends her daughter into this banquet-house to dance before this assembled mass of lords, high captains and chief states of Galilee! You cannot well conceive how great degradation and disgrace the whole thing was unless you remember

the customs and habits of those times. I did not know anything at all about the miscellaneous dancing of modern times. No thing was ever heard of in those days a respectable, marriageable, but unmarried, dancing with a man! It would have been considered by these Romans the very disgrace. The only kind of dancing which was recognized was professional dancing—the performance of people who made dancing a profession, just as they made acting a profession. And here was the degradation to which Herodias, who was a queen, submitted when she would put her own daughter into the condition—the disreputable condition of a professional dancer! And too, before a set of men who were half drunk, and no doubt in that costume that was no fuller than some of the costumes which are worn by the modern members of that profession.

My brethren, she knew her man and knew the men that she had to deal with. Eager was she to get the head of God's prophet, to get that testimony extinguished, to make it certain that John the Baptist's voice should no longer be heard telling her of her sins, that she was willing to submit to all indignity and the loss of reputation which she might otherwise incur. She knew that

The passions of these men would be inflamed by the spectacle! She knew into what passionate outbursts of admiration they would break when they saw this girl going through the intricate mazes of her dance, and she knew that such would be the admiration that Herod would be willing to grant her anything that she should ask. Just as it is with the fools of modern times who will express their admiration for people of the same sort in the most extravagant and in the most fantastic way. Given up to idolatry, they are also given up to worship the basest of idols, as the French of the revolution made a woman of that sort their god and the representative of their religion. So she, counting upon these depraved passions of the guests of Herod, knew that she would get what she wanted. She was not admitted to the feast; her daughter, Salomé, was not admitted to the feast; there was no rare dish for either of them provided. Now she determines to have her dish, which is John the Baptist's head, and she was successful! Herod, heated with wine, intoxicated with admiration for this miserable girl, says: "Ask of me whatsoever thou wilt and I will give it thee." And when in a moment, with that profaneness which characterizes such people, she swears unto her: "Ask of me whatsoever thou wilt and

I will give it to thee, if it is the half of kingdom!" There, it is done. And the girl comes out immediately and asks her mother, "what shall I ask?" It was unnecessary to ask that question. She knew very well what her mother wanted. There was not an instant's delay at any rate in the answer; it was short, and terrible: "John the Baptist's head!" And the dancing-girls trips back into the banqueting hall and says, "I will that thou give me, immediately, John the Baptist's head in a charger." Immediately Her mother had no doubt instructed her upon that point. Herod may relent when he finds out what he has unwarily promised. He may relent, and he may try to get out of it, therefore say *immediately!* And Herod's wish is successful; she is victorious; she is triumphant when the executioner comes back with the head of God's precious prophet in a dish.

Now, is not this dreadful, my brethren? Does it not make our blood run cold; does it not make our flesh creep? And yet it has been showing us what is possible, and no man has a right to say that proscription and persecution for political opinions may not be allowed by proscription and persecution for religious opinions.

There never was but one John the Baptist alive. There never shall be another. But then there are men, who, at a great distance from John the Baptist in dignity are still faithful; men who lift up their voice in warning to sinners, no matter how they are dressed, how they are found housed, in places as well as in hovels, clothed in purple and fine linen as well as clothed in rags. There are men in this world whom God enables to determine to keep a good conscience in what will; men whom he inspires with courage to denounce the wickedness not only of their generation in a mass, but who denounce the wickedness of this man and that man; and I do not honestly think that it is beyond the bounds of probability that before the close of this generation shall pass away God will call some of his people to suffer unto death in this country, in these United States, in boasted home of liberty! God has been unmasking men and things to us in a very appalling way in the last few months. He has been showing us what is possible, and no man has a right to say that proscription and persecution for political opinions may not be allowed by proscription and persecution for religious opinions.

One of the things which look that way—  
 One of the things which it seems to me is

preparing for that state of things, which breaks the way for it, is this insane pursuit of pleasure on the part of the people of this country, as if that were the chief thing which mankind and womankind were to do it, but church-people and the members of the Presbyterian Church—the church of the world—the church which furnished more victims for the stake, the dragonade, for imprisonment, for the howling wilderness, for the dens and caverns of the earth than any other church since the outbreak of the reformation. O, tell it to the Gath; publish it not in the streets of Jerusalem, that the members of this church are among the foremost in this pursuit after the pleasures of the world.

Now, my brethren, when the bearer faints we begin to think that cause is almost hopeless; and here is church of ours, which God has made during three centuries at least, the bearer against the hosts of the kingdom of darkness and death. When this Presbyterian Church begins to faint; when it begins to relax its solemn sense of the testing which God has intrusted to her; when she begins to ape the fashions of the world, in spite of the protests of general assem-

blies, synods, presbyteries, sessions, we find the church of this church rushing into these amusements what can we expect of the rest? Not only has the Presbyterian Church testified against these things and warned her children, but the Episcopal Church has done it in her solemn conventions, and the Methodist church in her solemn conferences; and even the Papal body itself, in its most solemn councils, has issued its warning against these evils, but all in vain, in vain, or the visible effect has been to chafe the torrent and make it impetuosity the more conspicuous as it rushes madly on to hell in spite of all the barriers which ecclesiastical councils and conventions have endeavored to erect. The members of this church, when a member of the Presbyterian Church would have said: "I don't see the evil of these things, my conscience is not convinced that they are wrong, but I can make so small a sacrifice as staying away from the ball-room or theatre for Christ's sake. But where are the people now who say it? There may be some; I hope there are, I believe there are, it is perfectly plain that there is a great multitude who do not. They say, "I will satisfy myself in that feeling in spite of general assemblies and councils! What right

have they to talk to me? What right have they to dictate to me how I shall enjoy myself?" That is the language of such; it is the language of the lover of pleasure. It is the language of her who liveth in pleasure, and is therefore, God being witness, dead when she lives.

I cannot go any further, my brethren. There are some other interesting things in this narrative, but I cannot detain you long. Now the lesson which I wish to impress upon you, the lesson which this solemn narrative impresses upon all, is the indispensability of watching and praying if we are to be delivered from temptation—watching and praying. It has been very well said that this is a thing that cannot be done by a lover of pleasure. The young woman, who is dressing herself for the ball, is not watching and she never thinks of praying, and in the midst of the scenes of revelry, and in the intoxicating dance, she is far less inclined to watch and pray, and has far less opportunity than she has at other times. When she comes home in the small hours of the night, weary of the dance, intoxicated with the adulation and flattery which she has received, there is still less of a disposition to pray. She has forgotten God, she has been absorbed with the world and its vanities and prayer is

the question. Oh, the blind minds of men! Does it not seem strange that Christian people, those who profess to be Christian people, cannot see these things? Is it not strange that they should not recognize the fact that there is an utter—an utter contrast—between such scenes and the spirit of the gospel, and the spirit of one who professes to be a stranger and a pilgrim upon earth? Do they ever hear these words of the apostle: "Be not conformed to this world, but be transformed by the renewing of your minds, that ye may prove what is the good and perfect and acceptable will of God." Now lay these things to heart, watch and pray that ye enter not into temptation.



*Theological Seminary*

AND, VA