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HARRY F. JEFFERSON,

THE LADIE'S STORE,

Opposite Stam's Hall. Chestertown, Md.

"THE GOD-MAN-JESUS CHRIST."

Article VI by Rev. Dr. H. B. Martin.

MY DEAR FRIEND:—There are other reasons why we should love God. Come with me in thought for a while to a garden in Judea; it is very early in the morning, the moon has set, the sun has not yet risen, the air is fresh with the odor of fresh spring flowers. I ask you to look at an empty grave; a tomb cut out in the solid rock; lately it was closed by a great slab of stone at its entrance, and sealed with the Governor's seal, but now the stone is rolled away, and in the dim light there stands One on the brink of the empty tomb. It is the God-Man, Jesus Christ, God's only Son, our Lord. He has risen from the dead. He had died, had given His life for man, had died to save man, and now He stands between the living and the dead, and the great plague which was sweeping to everlasting death is stayed. He stands between a living and a dead world. A world which had been dead in trespasses and sin; which had been sentenced to death, and was fast bound in misery and iron. Satan had been the prince of this world, and men had been growing worse and worse, they had been burned up with passion, and cruelty had made their tongues cut like sharp razors. But now a great battle had been fought, and a great victory won. That battle was fought on the first Good Friday, on the hill of Calvary outside of the City of Jerusalem, and the victory was won on the first Easter morning. The God-Man, Jesus Christ, the only begotten Son of God, was the conqueror. He struck off the chains of a condemned world, He overcame Satan, sin and death, and came forth from the grave, by His own Divine power to stand forever after between the dead and the living.

Should we not, therefore, love Him for this, and for all else that He has done, and is still doing for us? Surely, we will answer yes; and we should pray God to help us to love Him—Him who first of all loved us, and gave Himself for us. And surely, too, when the anniversary of His most painful and terrible death comes around, each Good Friday, we should try to think of this great sacrifice, we should bear His sufferings in mind, we should try to be quiet and thoughtful on that day, and if it is in our power we should go to His house of prayer, the church—to meditate and pray—we should remember the death-day of Him who is more to us than a brother—we should worship our dear and blessed Redeemer. And also, on Easter Day, the anniversary of His great victory, we should rejoice and be glad, and praise and glorify Him, who conquered death and the grave and arose again; and who by His resurrection from the dead assures us that we shall rise again; all those who have loved and served Him to everlasting life.

Easter Day is the greatest of our christian festivals—it is sometimes called the "Queen of Festivals." In the old Jewish church the seventh day of the week, called the Sabbath day, was observed as a day of rest and special service in God's house. But as Jesus Christ rose from the grave and death, on the first day of the week, the christian church has ever since observed *that* day as the Lord's day—generally called Sunday. It is a misnomer to call Sunday "the Sabbath day"—Saturday, the seventh day of the week, is the Sabbath day really. It is all very well for the Jews to keep Saturday as the Sabbath day, but christ ans keep the first day of the week in memory of their Lord's resurrection and great victory over sin, Satan and death.

The world had been dead in hopelessness and despair. Parents saw their children die, husbands were parted from their wives, friend from friend by death, and what had they to hope for? Men sinned and knew that they were sinning, but they had no hope. They knew of an offended God, but who was there to speak for them? Where were they to look for an Advocate, a Mediator, an Intercessor? The world was dead in doubt and uncertainty; men were asking each other, like Pilate, "What is truth?" What are we to accept and believe, who is the Lord? Who is God—What is He?

The God-Man, Jesus Christ, God's only Son, our Lord, answered once for all when He came and said, "He that believeth in the Son hath life—whosoever believeth in Me shall never die." And now we know in Whom we have believed. Some people of old said (and some people say now) that Jesus Christ was only a good man, a great prophet, with a Divine power in Him, which enabled Him to be and to do, what He was, and what He did, while on earth. These people do not believe in the wonderful doctrine and mystery of the Holy Trinity—Father, Son and Holy Ghost—three persons, yet only one God. This mystery none of us can understand or explain until it shall please God to make it known to us in a higher and better world than this. Why should any poor, sinful human being, God's creature, expect, or even wish to know the hidden mysteries of God? What reverence could we have for that Almighty Being if we, with our feeble finite minds could understand and explain the infinite mysteries of the Great Creator of all things? Could we do so, we would be in many ways on an equality with God—there must be many things hidden from us. God tells us all that He intends that we shall know, further knowledge will come to us in God's own good time. You and I believe, and so do all true, orthodox christians, that Jesus Christ is God, Almighty, Omnipotent, Omnisient. Omnipresent, and, therefore, I ask you, and my other good christian friends, "What think ye of Christ?" For see, He fed five thousand people once with only five small loaves of barley bread; by His Divine power He increased that small portion, and made it enough to satisfy the hunger of that great hungry multitude;—and after they had all eaten, and had enough, there were twelve baskets full of fragments left. More fragments left than composed the original store. Could a mere man, could any but God do that?

Once He calmed and stilled a great tempest on the lake with a mere word; He said "Peace, be still," and the wind and waves obeyed Him. Was it God or man who did that? He changed water into wine at a marriage feast. He was present there, for He loves to enter into the innocent joys and pleasures of His people, as well as being with them to help and comfort in the hour of grief, sorrow and affliction. He gave sight to the blind, He took the dead daughter of a Jewish ruler by the hand and raised her up to life again; He called to the widow's dead son, "Young man, arise," and the youth came back to life; He stood at the grave of Lazarus, four days after his burial, and cried, "Lazarus, come forth," and Lazarus came forth alive from his grave. Was it God or man who did these things? He died Himself—"was crucified, dead and buried," and on the third day rose again. Was He God or man? We can no longer doubt; He was God and man, Jesus Christ, God's only Son, our LORD.

If any are still uncertain, if their prayers afford them no comfort, if their Bible brings no light, it is because they have not yet known this Risen God-Man; because they themselves have not yet risen with Him from trespasses and sin to a new life of righteousness and love and obedience.

Jesus Christ, the God-Man, stands now between the dead and the living in this world, in this county and in that church to which you belong, now, this very day. He stands willing to receive dead souls, the souls of all those who have made no profession of religion, who have united themvelves to no church; those who are out in the highways and lanes and byways, who are now far off from Him; those who are beginning to feel in their hearts that they would love to seek Him, love to go to Him, love to confess Him before men. He came to seek and to save. He cries aloud, not to any picked few, but to all, everywhere, of every condition of life, "Come unto Me and find rest for your souls." "Whomsoever cometh unto Me I will in no wise cast out." He desires not the death of a sinner, but that he should turn from his sin and live and be saved.

There are worse plagues in the world than the two plagues of Egypt, worse diseases than the loathsome leprosy, and the only refuge from them is a firm faith in, and an obedient, faithful service to the God-man, our risen Lord and Saviour. If any are plagued at their offences, if the sense of sin weighs heavily upon them, if they are forced to cry,

"My sins, my sins, my Saviour,
They take such hold on me."

then there is but one refuge for them—it is by the open tomb in Joseph's garden.

"Wicked men are judged for their offences," but only as long as they continue impenitent. If any are plagued with special sins, known only to themselves and to God, let them take them *by name*, each one, to the risen Saviour, and ask Him to lift them up above them. Are any proud, fond of their own opinion, impatient of teaching and control, let them go to Him, and pray to be raised to the high ground of an humble spirit, since it is not the high-minded who are near high heaven, but the meek and lowly. Are any plagued with unruly tongues, which speak often angry or cruel, or impure words? Let them ask the risen Jesus to teach them how to speak and to keep the door of their lips that they speak not unadvisedly. Have some the plague of selfishness, so that they love their own way better than God's—let them ask Him who pleased not Himself, to raise them out of the grave of selfishness. But the worst of all plagues is the fear of death, and, indeed, without faith in the Resurrection of Jesus Christ, there is cause for fear. How terrible to go down to the grave without Him! How dark the tomb would be without the Resurrection life to cheer it! It has been truly said that we "all die alone." All men come into this world alone—all leave it alone. Even a little child has a dread, a whispering consciousness, that if he should be summoned to travel into God's presence, no gentle nurse will be allowed to lead him by the hand, nor mother to carry him on her bosom, nor little sister to share his trepidation. King and priest, warrior and maiden, philosopher and child, must all walk those mighty galleries alone. And however many companions a man may have in the active sympathizing world, he must ever make the journey which leads across the boundaries of earthly things alone; no one may go with him.

"Thou must go forth alone, my soul, thou must go forth alone,
To other scenes, to other worlds, that mortal hath not known;
Thou must go forth alone, my soul, to tread the narrow vale,
But He whose word is sure, hath said—His comforts shall not fail;
His rod and staff shall comfort thee across the dreary road,
Till thou shalt join the blessed ones in Heaven's serene abode."

Faithfully yours,
HENRY B. MARTIN.

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