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### Outline of Sermon.

PREACHED LORD'S DAY MORNING, SEPT. 17, FROM HEBREWS 10:19-25, BY H. SHADLE, PASTOR CHRISTIAN CHURCH, PORTLAND, OREGON.

Introduction: Although the writers' superscription is wanting in the epistle to the Hebrews, yet all scholars have ascribed this letter to Paul. Such admirable reasoning, such profound logic, such pure diction could come from no other pen in that, or any other age of writers, but from the learned apostle, the erudite and philosophical Paul.

Paul writes this letter to the Hebrew brethren, to answer certain arguments of infidel Jews—judaizing teachers. The arguments adduced by these Jews who were infidel to Christ and his teaching, were as follows:

1. The law was superior to any and all forms of religion, because delivered by angels or messengers.

2. Moses was a law giver of the utmost dignity and fidelity, hence his writings were deemed sufficient for their salvation.

3. Aaron was divinely appointed and consecrated, hence their religious rights, and instituted worship, were most sacred, divine and unalterable.

4. The covenant, embracing only the Jews as God's people, was established on the most excellent promises and was to be everlasting.

5. Their temple and sacrifices were of divine appointment, and superior to all worship on earth.

From Hebrews, first chapter, to 10:18 Paul answers these arguments, by showing:

1. The superiority of Christ over the law and Moses. (1) By name. "He was God's Son," "had obtained a more excellent name than they."

(2) From his exalted position on the right hand of the Majesty on high, a place where Moses never sat. (3) From his authority makes even the angels subject unto him.

2. The superior dignity of the Christian institution. (1) God had put his commission in better hands than Moses'. (2) The dignity of God's son is far superior to the dignity of any earthly or heavenly servant, and Moses was only servant in God's house.

3. The new dispensation was vastly superior to the priesthood. (1) Aaron was only appointed, Christ was made priest by the immutable oath of Jehovah. (2) Aaron ministered in an earthly court, Jesus ministered in the heavenly. (3) Aaron's power passed away, Christ is a priest forever.

4. The Christian covenant was superior, because the law only contained a shadow of good things to come, but Christ's law sanctifies the heart. "Therefore," the apostle says, "having boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us," &c. The apostle's exhortation is: 1. To draw near. 2. To hold fast our confession of hope, and, 3. To provoke one another to love and good works.

I. Then, "Let us draw near." Who? The brethren in Christ. This is an universal exhortation to all who have come into the new way. 2. What? Draw near. This implies action. A Christian should do something. 3. How? In fullness of faith with a heart cleansed by the blood of Jesus, a body translated from the power of darkness into the kingdom of God's dear Son, by the "washing of regeneration," a "new creature—old things having all passed away." 4. Where? From the world. Drawing near to God will get you away from the world. You must not think that you can draw near to God and keep the world between yourself and Him. It cannot be done. "Lay aside ungodliness and worldly lusts" Having drawn your affections off from the world, draw near to him, in and through his way—the new

way, the living way, the dedicated way; dedicated for us, the way Christ Jesus. 5. Why? Because he has made the way very plain. "A body has thou prepared me." Jesus came in the flesh, lived a life of purity and love. He fulfilled all righteousness. We can come to God through him because he became one of us, and opened up a plain and simple highway upon which we may travel to the celestial city. We are enjoined to seek God through this way, because it is sufficient to satisfy every hope, because it is the only way, and most important of all, because it is required of us. God has said "Walk ye in this way." It is ours to implicitly obey as obedient children, nor ask the reason why.

II. "Let us hold fast the confession of our hope." 1. Because he is faithful who promised. The world may despise and leave you, society may cast you out, friends may forsake and relatives prove untrue, but Christ will never leave you nor forsake you. Blessed hope! Glorious faith! You once confessed this hope for the very first time. You have come again and again to the house of God. What for? To confess again and again this sublime hope in him. 2. His promise is secure. You have an "anchor to your souls sure and steadfast," not planted in the shifting sands of this troublous life, but "reaching within the vail" the blessed soul receiving hope of immortal life and eternal joys at God's right hand. 3. Therefore having made this good confession, and placed our hope in him, by continuance in well doing, seeking for glory, honor and immortality, we shall receive the crown of eternal life.

III. The climax of Paul's exhortation, "Let us consider one another to provoke unto love and good works." I. Why? Because love and good works complete the circle of a Christian's duty, brings him near to God and realizes the hope he has confessed. Love! Because it suffers long and is kind; envies not, vaunts not itself, is not

puffed up; does not behave unseemly, seeks not her own, is not easily angered, thinks no evil, rejoices not in evil but rejoices in truth, bears all things, hopes for all things, covers a multitude of sins and never fails. The fruit of such love is good works. The every day toil will be sweeter because sweetened by God's grace. The man with such love in his heart, will recognize his debt to God. The hands of that Christian will reach out to aid and bless; the feet of such an one will be turned to the house of prayer; his voice will be heard in the streets, his comfort by day and his song in the night, will be in what he can do for his Savior. His good works will not stop with praise, neither will he have fulfilled the royal law when his place is no longer vacant at the house of God. His religion now reaches to the widow and the orphan, his board is shared with the stranger and his purse is open to the wants of Zion. He considers his brethren, considers their wants and feelings and by his example provokes, *i e*, incites others to love and good works. 2. How may we incite to love and good works? (1) Do not forsake the assembly—(a) Because we are brethren. (b) Because the theme is ever new, ever grand. (c) Because exhortation is necessary. A proper interchange of thoughts and desires will fit us the better, for discharging all the duties of a Christian. (d) Because in union there is strength. If the family will grow in love and good works they must often meet together, often sing and pray together in the assembly. And, lastly, because there is a day approaching! "Day of judgement—day of wonders." More and more as that day comes on, must we excite one another to love and make each member replete in good works. Nearer and nearer must we draw to God; stronger and stronger must grow our hope, purer and purer must be our hearts made radiant by love, and purified by love, and purified by the "fulness of faith;" dearer yet and dearer must every duty become, until educated and guided by that new and living way, we shall be saved all together in the heaven of heavens, and permitted to love and work forever in the presence of the king.