

STUDY OF REVELATION.

SERMON BY REV. A. C. DIXON OF BROOKLYN, N. Y.

What is Revealed About Our Risen Lord is Plain Enough—Its Mysterious Vision—A Plain Question to the Inquiring Soul.

Text: "The revelation of Jesus Christ." (Revelation, 1. 1).

This text is evidently the subject of the Book of Revelation. There is much in the book that is mysterious, but what it reveals about Christ is plain enough, and even its mysterious visions give us new views of our risen Lord.

In the introduction to the book we have four trinites. 1. A trinity of agents. It is a "revelation which God gave." Such is the whole Bible, "thus saith the Lord" rings through every book. God spake by the prophets and apostles, and he inspired them to write us a revelation which we could never have received without such inspiration. It is also a revelation which was brought by an angel. "He sent and signified it by his angel." The angel was simply God's errand boy. He took the message from God and faithfully delivered it. In a very true sense we may all be angels. God has a message for a lost world, and He commissions us as His messengers. Let us deliver the whole message without abridging it. It was a revelation delivered "unto His servant John." John was the disciple of love, and it is always the pleasure of love to serve. We are not, therefore, surprised that he should sign himself as God's servant. He was of course an heir of glory, a citizen of heaven, but he exulted more in service than in high position.

This revelation of Jesus Christ which God gave, which was brought by the angel, and which was delivered to John, is worthy of our study. If I were to ask you which book in your Bible is thumbed less than another, you would doubtless have to reply, the Book of Revelation. There is even in some preachers prejudice against attempting to understand the book. Over against this I place the trinity of blessings which is here promised: "Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written therein." A blessing to the reader, the hearer, and the keeper of this revelation of Christ. Any part of the Bible read prayerfully will bless us, but there is no special promise of blessing like this one offered to the student of the Book of Revelation. To refuse to study it is to impoverish one's self. Let us enter it reverently and earnestly, while we pray the Spirit of God to guide us into its truth, and we will receive such a blessing as is not given to us through the study of any other book in God's Word.

3. A trinity of contents. "His servant John who bare record of the Word of God, and the testimony of Jesus Christ, and of all things that he saw." In his gospel John writes of "the Word made flesh" and dwelling among us, and here he bears record of the same Word. Christ is the Word, in that He is the medium of communication between God and man. As we use words in expressing thoughts one to another, so it is through Christ that we express our thoughts and needs to God, while He expresses His will and thought to us. And as the Word of God Jesus has a testimony, so that John speaks of the testimony of Jesus Christ; and then he adds "all things that he saw." Those of us who accept Jesus as the Word, and believe in His testimony, will have a personal experience to relate. We will see things that are hidden from others. The acceptance of Christ gives to the soul eyes with which we see the invisible, ears with which we hear the inaudible. John saw on Patmos some marvelous visions, and every man who believes in the Lord Jesus Christ will have a marvelous vision. He will not see wonderful sights or hear strange sounds, but he will have a view of God and of glory such as he never had before.

4. A trinity of sources. This revelation of Jesus Christ came from the Father, the Spirit, and the Son. "Grace be unto you, and peace, from him which is, and which was, and which is to come." This is a portrait of the everlasting Father from whom comes to us peace through his grace, and "from the seven Spirits which are before his throne." The word seven, as you know, means perfection, and the seven Spirits simply mean the Holy Spirit in all the perfections of his character and office. "And from Jesus Christ." The book is not only a revelation of Christ, but from Christ. The three persons of the trinity are working together in giving us a full revelation of our Saviour and Lord. And in the fifth and sixth verses we have the portrait of this living Christ.

I. As a Faithful Witness. He is a faithful witness as to man. He tells us that we are lost, that we are in relation to the Father like a son who has left the homestead, gone to a far country, and spent his substance in riotous living; like the piece of money lost in the dark and dust; like the sheep who has wandered from the fold on to the bleak mountains. He is not only a faithful witness as to man's present condition, but also as to his future destiny. He knows what will come hereafter, and he tells us the plain truth about it. He declares that there is a place prepared for the devil and his angels, that between

this place and heaven there is a great gulf fixed which no man can pass. He speaks of "the worm that dieth not, and the fire that is not quenched." These shall go away into everlasting punishment but the righteous into life eternal." When Jesus Christ says a thing I believe it, though all the philosophers of earth should contradict it. His word is to me final; there is no need of additional testimony. When Christ says that there is a hell of future retribution, that is the end of all argument. He is the faithful witness. I may wish that there might be no hell; I may hate the very thought of hell; punishment may be revolting to me, but the fact remains that Jesus declares there is a hell into which unbelievers will go, and I believe it on his testimony.

This Jesus is a faithful witness as to the way of heaven. He said to Nicodemus, rich, learned, and religious as he was, "Ye must be born again, except ye be born from above ye cannot see the kingdom of God." Without the new birth there is no heaven here and hereafter. And he bears just as faithful witness as to what will give us this birth from above. "As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up that whosoever believeth in His should not perish but have eternal life." Faith in the uplifted Christ gives the new birth. And "he that believeth not is condemned already."

II. As the risen Lord, "the first-begotten of the dead." The resurrection of Christ is here compared to a birth. On the morning of the third day the glorious body of our Lord came forth from mother earth, and this resurrection is the first fruit of a general harvest. Some of you have recently been to the cemetery. You put flowers on the new made grave, and returned the next day to find them withered, but let not the flowers of hope wither in your soul. The dead shall come forth. As certainly as Jesus rose your loved ones will rise. I take the resurrection of our Lord as the first sheaf of the harvest and wave it above every cemetery of earth in symbolism of the fact that the general harvest is coming. We weep, but not as those without hope. Our Lord who conquered death will make us victorious over the great enemy. They shall come up at last bearing with him palms of victory. This is the land of the dying; that shall be the land of the living only.

III. As Rulers of rulers. "The prince of the kings of the earth." It is something to be an earthly potentate. We Americans pretend to despise titles and high positions as we see them in European countries, and yet I noticed when in London that some very democratic Americans stood for three or four hours on the street suffering great inconvenience, that they might get a glimpse of the Prince of Wales and the Shah of Persia. The fact that a man is a king is no proof that he is good or great. His throne may be a badge of dishonor. Some ancestor of his may have committed murder in order to gain it. But after we have said all that our American democracy prompts us to say concerning kings and queens, it remains that they hold in their hands great power. But Jesus Christ is to be "the prince of the kings of the earth." He will be Sovereign over its sovereigns; His crown will be above all crowns; His throne above all thrones; His sceptre shall hold sway over all sceptres of earth. "The kings of the earth may set themselves, and the rulers take counsel together, against the Lord, but He will break their bands asunder and cast away their cords from His." He that sitteth in the heavens shall laugh; the Lord shall have them in derision.

The fact that my Lord is more powerful than all the kings of the earth gives me great comfort. He has at his call resources of wealth greater than the treasures of earth's rulers can furnish. He has power compared with which their military organizations are weakness. When, therefore, he bids me undertake a thing I can go in the strength of his command, believing that all I need will be supplied "according to his riches in glory by Christ Jesus."

An English subaltern in India was ordered to take a cannon and place it on a very high hill. The position was so inaccessible that the subaltern came to the Colonel and said, "Sir, it is impossible." "Impossible," replied the Colonel, "why, I have the order to do it in my pocket." The fact that he had the order from the general was to him proof that it could be done. The subaltern inspired with new confidence soon carried the cannon to its required position. Our King has said, "Go ye into the world and preach the gospel to every creature." The fact that we have the order is proof that we can do it. And when our King in His Providence leads to undertake difficult enterprises for him, we may be assured that He means to carry them forward to a successful issue. Every command of His is an enabling.

IV. As Lover. "Unto Him that loved us." I may think of this King of kings exalted on His throne, above all earthly powers, and I fall before Him and worship, but does He know me and knowing does He think of me? Can I ever receive a word from Him? Will He pass by kings that are His subjects unto the peasants of the field? Am I not too insignificant ever to attract His attention? Is He not taken up only with ruling kings and governments and worlds? But the blessed assurance is that He loves us, and proved it by giving Himself unto Cavalry. I honor Queen Victoria as the ruler of Great Britain, but I honor her still more when I

find her passing by her cabinet that she may minister to a poor peasant woman in distress. While the Queen was in Scotland she visited a sick peasant in her cottage on the hillside, sat by her bedside, took her hand, spoke words of motherly comfort. We are not surprised that, when the Queen left, the sick woman should have said to her husband, "Push aside the chair on which the Queen sat, and let no one else ever sit upon it; it shall be the sacred place of our home." Such an act of loving ministry was worthy of a monument.

I admire Gladstone as a political leader, as a thinker, and a Christian, but I admire him most when I see him leaving Parliament, that he may go to the humble home of a street sweeper to read to him the Scriptures and pray at his bedside. Truly great men have in their lives something greater than high positions and the power which it brings. They know how to love and sympathize, and our King of kings does not give His time only to the rulers whom He rules, but He has a hand for the weakest, a word of cheer for the most insignificant, a promise for the most obscure. He loves us, and shows His love by becoming one of us. He might have come to earth and been born in a palace of one of these kings. Instead of that He chooses an ox stall in Bethlehem. He might have moved among the few, the very rich and noble. Instead of that he became a carpenter's son and lived among the common people. And he bears a personal relation to me. He is not the friend simply of the crowd, He knows the individual and enters into sympathy with him. I may open my heart to Him because He knows me as no one else can. What I would with propriety keep from my most intimate earthly friend I tell him and receive from Him advice and help.

V. As Liberator. "Washed us from our sins in His own blood." The word translated "washed" was only one letter in the original that makes it differ from the word which might be translated "freed." The meaning is about the same. If we are washed from our sins we are freed from their pollution, their guilt, and power. The cleansing element is His blood. Our King of kings does not purify His people by mere power, or knowledge, or culture. In some mysterious but real way the blood that is shed on Calvary washes us and makes us whiter than snow. There is a little white flower that blooms among the coal mines, and it is a remarkable fact that coal dust does not soil it. There is on it an enamel which sheds all the impurities that fall upon it. The Blood of Jesus Christ applied to the soul is such an enamel; trusting in His blood we may live amid the coal dust of earth without being blackened. He has washed us and can keep us clean. Let no one deceive you into thinking that you may be washed from sin through your own good deeds or resolutions simply to do better. And do not fear any sin, however strong and terrible it has proved in the past, after you have by faith been washed in His blood. Every sin great and little can be cleansed away, and, when temptation comes, can be conquered in the power of the crucified and risen Lord.

And the blood which saves us from the great sin, under the power of the Holy Spirit will protect us from what appears to be little sins, sometimes more dangerous because they appear to be little. The farmers out West waged war upon wolves and coyotes until those wild ravaging beasts were nearly all destroyed, and then they found to their dismay that the little prairie dogs, which had been destroyed by the wolves and coyotes, were as great enemies to their fields of wheat as the larger animals had been to their flocks and fowls. These little dogs began to form villages in the middle of wheat fields while the grain was ripening, and it was difficult to exterminate them without destroying the crop. Thus it is we may get rid of a great sin only to make room for the growth of many sins, which together make for our destruction. But the Blood of Christ is death to the prairie dog of sin, as well as to the wolf and coyote. Under the blood we are saved from the sins that have been, and the sins that will be, for our King of kings who lives stands ready to defend all who trust in His death for salvation.

VI. As Exalter. "Hath made us kings and priests unto God and His Father." Jesus is not only exalted above all kings, but he delights to exalt His people by making them a kingdom of priests. Napoleon boasted that he could make three kings a day, but the time came when on the island of St. Helena he could not make himself king. Our King, however, gives to every one of his children a throne of honor and power. Notice that it is a kingdom of priests. The priest was separated from the people; he was consecrated to a special service and he became kings enthroned with the power of God in proportion as we are separated from the world. The tendency of the times is toward syndication. God's thought for us is separation. The Christian and Church that is willing to be a priest in service and separation God will make a king in power. The need of the day is a separated Church. The line of distinction between the world and the Church is well nigh effaced. To belong to a Church is, sad to say, not always a mark of separation from sin and worldliness.

Governor Rollins, of New Hampshire, is something of a mountain climber, and there is no difficult peak in his state which he has not ascended.

Mercantile Appraiser's List.

The vendors of foreign and domestic merchandise, brokers, etc., in Centre county, Pa., will take notice that they are appraised by the undersigned appraiser of mercantile and other license tax for the year 1900, as follows, to-wit:

Table listing mercantile appraisers and their locations, including Aaronsburg, Bellefonte, Hubsburg, and others. Columns include name, address, and location.

PINE GROVE MILLS. HESS J. G., cigars. HEBERLING J. B., furniture. KREBS & BRO. D. G., gen. mchandise. WEAVER D. H., gen. mchandise. PORT MATILDA. Beckwith W. B., produce dealer. BARNETT Wm., produce dealer. CHENEY & THOMPSON, groceries. CRAIN & SONS, W. G., gen. mchandise. GATES Geo. W., produce dealer. HOOPER W. T., agri. impl. & hardware. KATSON W., produce dealer. PRINGLE B. H., gen. merchandise. REESE A. W., gen. merchandise. ROOSE JOHN, groceries. WILLIAMS A. V., grain dealer. WOODRING G. C., cigars. HEBERSBURG. Brungart Henry, furniture. BIR W. J., butcher & meat dealer. CARLIN W. J., gen. merchandise. HARTER J. W., gen. merchandise. LONG C. E., butcher & meat dealer. MILLER N. G., gen. merchandise. NEARHOOD A. L., cigars. WAITE G. B., grocer. ROMOLA. Robb Wm., gen. mchandise. ROLAND. Parker J. M., gen. merchandise. ROCK SPRINGS. McWilliams W. E., agri. im. & c. MILLER C. D., gen. mchandise. RUVILLE. Footman Edward, gen. mchandise. SANDY RIDGE. Gowland Mrs. James, groceries. SANDY RIDGE. Sandy Ridge Store Co., gen. mchandise. SPILLER Daniel, grocer. STEWART H. S., gen. mchandise. SNOW SHOE. Brown J. D., jeweler. BEEZER E. C., butcher & meat dealer. BIDDINGER T. B., gen. mchandise. CONFER Mrs. A., groceries & tobac. GUNSAULS John, clothing & shoes. KELLY John A., cigars. KELLY, Nugent & Keefe, groceries. KELLY & Co. J. A., gen. mchandise. LUCAS Alfred, groceries. MASON N., dry goods dealer. REDDING Lawrence, cigars. REESE & SONS, Jno., meat dealers. SEIDER W. A., druggist. THOMPSON Watson, gen. mchandise. UZZIE John G., cigars. YARNELL J. I., stationery. SHINGLETOWN. McMahon Mrs. M. A., gen. mchandise. STORMSTOWN. Burckett I. G., gen. mchandise. GATES D. J., tobacco & confectionery. GRIFLIN J. H., gen. mchandise. McAffee Emery, produce dealer. SPRING MILLS. Allison Bros., grain. CORNAN O. T., produce dealer. KRAPER Chas. A., boots & shoes. LONG G. H., gen. mchandise. LONG G. H., gen. mchandise. RUIE D. H., cigars. RUIE EDWIN, cigars & tobacco. ROUSMAN H. F., gen. mchandise. ROBISAN H. C., groceries & hardware. SMITH & Bro. John, furniture. SNAVELY John, tinware. SNYDER L. G., groceries. STATE COLLEGE. Bailey T. S., plows & repairs. CONDO S. C., gen. mchandise. FOSTER Philip D., cigars. HAYES W. L., gen. mchandise. FINEBERG Harry, clothing & shoes. GRIEB S. S., cigars. HOLMES I. G., groceries. HARRISON T. B., confectionery. KRUMHINE J. N. & S., gen. mchandise. MECK L. O., hardware. MECK H. D., druggist. MARKLE A. F., butcher & meat dealer. SNYDER M. D., gen. mchandise. STUART John W., grain and coal. THOMAS A., harness. SMITH W. W., photographers goods. ASMAN U. G., groceries. POTTER S. M., gen. mchandise. ROCKEY W. F., produce dealer. HOY John A., gen. mchandise. BETZ Mary E., gen. mchandise. LEATHERS J., clothing. MILLER W. H., dry goods. YEARELL N. H., gen. mchandise. HARRISH John M., groceries. EMERICK J. S., gen. mchandise. WOODWARD Orford Lewis D., gen. mchandise. MOTZ J. C. F., gen. mchandise. DORNAN S. P., gen. mchandise. BROWN W. E., gen. mchandise. FETZER Oscar L., groceries. HEATON Henry, groceries. DORNAN S. P., gen. mchandise. NORRIS & Co., B. A., gen. mchandise. WHOLESALE DEALERS. Atlantic Refining Co., oils, etc. Bellefonte. Atlantic Refining Co., oils, etc. Coburn. Barber & Co., J. F., hardware. Coburn. Coburn Grain & Creamery Co., grain. Coburn. CORNAN O. T., produce dealer. Spring Mills. DENLINGER Bros. Oil Co., oils, etc. Philadelphia. DIEHL Joseph D., produce dealer. Howard. GILL'S Son-John D., meat jobbers. Philadelphia. HOFFMAN Bros., tobacco & cigars. Philadelphia. HOY Geo F., grain and hay. Hubsburg. JESSUP Bros. Co., dry goods. Bellefonte. LEVY & Co., groceries. Spring Mills. PLATT Barber & Co., gen. mchandise. Philadelphia. POTTER & Hoy, hardware. Bellefonte. REESE & Son, J., clothing, etc. Philadelphia. ROSS & Son, J., iron. Philadelphia. SWIFT & Co., meats, etc. Philadelphia. WEBER J. H., grain dealer. Spring Mills. RESTAURANTS. Anderson John Sr., Bellefonte. \$ 5 75. 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