

# Brief Autobiographical

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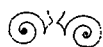


OF THE LIFE AND LABORS OF

REV. L. W. WALES, D. D.

Pastor of Mt. Ararat, Mt. Gilead, and Big  
Bethel Baptist Churches, Chairman of Ex-  
ecutive Board of the Virginia Baptist  
State Convention : : : : :

Editor and Proprietor of the Peninsula Church-  
man, Corresponding Secretary of the  
Tidewater Peninsula Association



Brief Historic Outline of Mt. Ararat Baptist  
Church, Williamsburg, Virginia,  
Sermons, Addresses, &c.



"Go ye into all the world and preach the gospel to every creature"  
He that believeth and is baptized shall be saved. He that be-  
lieveth not, shall be damned; and Lo, I am with you always,  
even unto the end of the world."—Mark 16.15; Mat 28.20.

WILLIAMSBURG, VA.  
JULY 1, 1910

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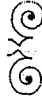


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REV. L. W. WALES, D. D.  
CELEBRATES HIS 25TH PASTORAL  
ANNIVERSARY.

A BRIEF SKETCH BY REV. J. M. DAWSON, D. D., PASTOR OF THE FIRST BAPTIST  
CHURCH, WILLIAMSBURG, VIRGINIA.

The subject of this sketch, Rev. L. W. Wales, D. D., came to Williamsburg, Va., in the year of 1888, having been called to the pastorate of Mt. Ararat Baptist church. In connection with his pastoral work he taught in the city public schools as principal a number of years.

He received a post-graduate diploma from the Virginia Union University the year 1909, in demonstration of his great intellectual ability. His portrait was among the group of students of that institute, that was on exhibition at the Jamestown Exposition, 1907, representing its distinguished graduates. Dr. Wales is indeed a scholar, and preacher. He is an earnest and zealous worker in developing and advancing Baptist principles in this city and community. He is ever jealous of the denomination's interests, and has never been found wanting in sacrificing time, money and talent whenever the Baptist interest was involved. During his twenty odd years of labor here we have been closely associated in church work and he has exhibited a true Christian character.

I take pleasure in commending him for his work and worth.

JOHN M. DAWSON, Pastor First Baptist Church, Williamsburg, Va.

INTRODUCTION.

In sending forth this little book containing a brief biographical sketch of my life and labors, and a brief historic outline of Mt. Ararat Baptist church, which is about to celebrate my twenty-fifth pastoral anniversary, I make no effort at display, nor do I boast in keeping with the request of a number of my friends, including brother ministers of the gospel, I am telling very briefly the story of my life and struggles as an humble minister of the gospel, who feels now, and has ever felt since the day of my conversion until now the need of Divine grace and guidance; that I may live for His glory, and the good I may be able to do for my fellow-man, earnestly desiring to be classed among those who have made the world better by their having lived in it. And if by telling although briefly the story of my life, I can encourage a fellow mortal in the proper solution of the problem of the life that now is, and that is to come, and to awaken spiritual enthusiasm for the cause of God and humanity, I shall feel happy and amply paid for my feeble attempt at this publication.

Again I feel that I owe it to my Heavenly Father, earthly parents, benefactors, and a host of Christian friends including Mt. Ararat Baptist church, Williamsburg, Va., my maiden pastorate; New Zion, Mt. Gilead, Rising Sun, Union Baptist, Jerusalem and Big Bethel Baptist churches, over which the Lord made me pastor and spiritual overseer. All of whom contributed to make me what I am today and what I hope to be when the mystic veil shall have been removed and millennial glory cover the whole universe, as the waters cover the face of the mighty deep.

In writing about myself I hope not to be accused of egotism beyond what is necessary in an autobiographical sketch.

May you, dear friend and reader, accept this little volume and its contents in the spirit in which it was written, and being prompted by the right motive join me in my humble petition to the Almighty, that it may be sanctified and blessed to His honor and glory and that some word or suggestion herein may prove beneficial to those who may read and ponder its pages. Should my aim be successful even in a limited degree, the humble author will feel that his ministry of truth has been blessed.

With the prayer that it may be thus, I subscribe myself yours in  
fellowship and service,  
L. W. WALES.

## BRIEF AUTOBIOGRAPHICAL SKETCH

OF THE LIFE OF

L. W. WALES.

### CHAPTER I.

EARLY HISTORY.

Parentage.—My father, Manoah Wales, was born of slave parents, near Charlottesville, Albemarle county, Virginia, he being the youngest of four children; three sons and one daughter, Lewis, William, Ellen and Manoah Wales. My father was owned by the Cravens, of Charlottesville, and by marriage of the daughter of the Cravens to Robert Lewis, of the same county, he became the servant of Robert Lewis and so remained until the Emancipation.

My father, although deprived of the privilege of obtaining an education, was regarded as being far above the average negro during the sixties. He was a carpenter by trade and during the seventies he was ordained to the work of the gospel ministry. After passing a very creditable examination, he was called to the First Baptist Church, of Standardville, Green county, Virginia, and several other pastoral charges covering a period of more than thirty years. He organized the Piedmont Ministerial and Deacon's Union and was its moderator for a number of years and regarded by the Baptist brotherhood as the father of the Baptists of that section of Virginia. He died January 15th, 1897, at the age 73.

My mother, Sallie Wales, was a slave owned by W. C. Rives, of "Castle Hill," Albemarle county, Virginia, and was the mother of thirteen children, eleven of whom lived to be grown men and women. She died September, 1907.

My father and mother both were large in physique and physically, morally and intellectually strong. By their industry and frugality they, although slaves and served until the close of the civil war, accumulated considerable property and were styled not rich but good liver. They were devoted Christians and believed in God as the only source of real blessing in the life that now is and that to come.

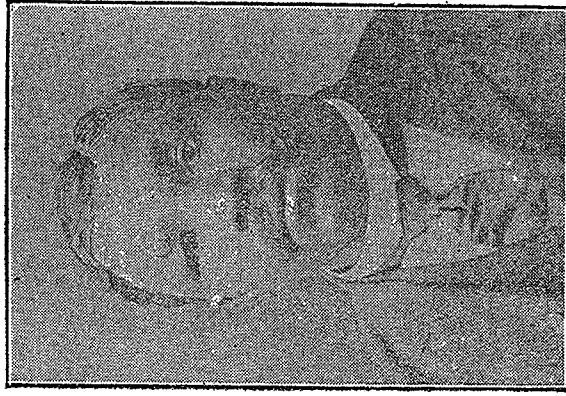
L. W. Wales, the first born of Manoah and Sallie Wales and the subject of this autobiographical sketch, was born February 25, 1860, at Castle Hill, Albemarle county, Virginia, near Monticello, the home of President Thomas Jefferson, and was reared at Gordonsville, Orange county, Virginia, near Montpelier, the home of President

James Madison. I was born a slave but was not old enough to serve. In 1860, my mother, who was owned by the Hon. W. C. Rives, whose portrait hangs on the walls of the library of William and Mary College, and who for a number of years was Senator of the United States and United States Minister to France, was sold, and myself, then a baby of only a few months, and two of her sisters, to a slave trader, Richard Mahurndon, to go south. This sale of mother and I took place while my father was away serving his Master near Charlottesville. The distance he would have to walk to reach home prevented him from getting home except once or twice a week. Not having heard anything of the sale of my mother, and I (the only child), he came home astonished at the turn of affairs. Reaching home, he found mother prostrated and grief-stricken and for some considerable time unable to tell father what had happened. Between her sobs, she told the story of their separation and that she was allowed three days to get ready for Lumpkin's jail, Richmond, Va., and thence to the south. Father, after hearing of the calamity which had come upon him, left the house and spent the rest of that night in the forest on his knees, asking Divine help and guidance in this sad and dark hour. He said in answer to prayer he had been directed to go and see Mrs. Judith Page Walker Rives, who owned my mother, and who a little more than a year before had given her in marriage to my father. He told her of the sad separation she was bringing about by selling from him the wife she had given him but a short time since, with her first born.

Mrs. Judith Page Rives, a noble Christian woman of the very best blood of Virginia, heard his story with patience and emotion, and said, "Go, Manoah, in peace. I will annul the sale, and I will never separate you. May God bless you." This accounts for my being in Virginia instead of being somewhere else in the south where a part of my mother's family are today.

My father, like many others of color, was forced in the Confederate army, and aided in throwing up the breast-works around Richmond. He returned home, and after the surrender of Gen. Lee, moved from Castle Hill to Gordonsville, Orange county, Virginia, where I attended school, fostered by the northern people, and then for a number of years the public schools of my town from which, in 1881, I went to the Richmond Institute, Richmond, Va., now "Virginia Union University." In 1885, May 25, I had the honor of graduating from said schools, receiving two diplomas, one from the Academic Department and the other from the Theological. In 1885, a few months before I graduated, I was called to the pastorate of Mt. Ararat Baptist church, Williamsburg, Va., where I have been ever since.

There were some things incidental to my coming to Williamsburg to preach, perhaps worth mentioning, because of their helpfulness to me from a spiritual point of view, while a student in the Richmond Theological Seminary (now the Virginia Union University). The time being near at hand for me to graduate, I was attended with a sensation of joy mingled with sadness, because of the stern reality by which I was confronted. As a student, my stay in school had been attended with considerable financial embarrassment, being compelled to earn money during vacation to meet my expenses during the term of eight months, and to be ready to meet the obligations of a graduate, so as to leave the institution with credit to those who had labored with me in the classrooms, from day to day and year to year, to prepare me for life's work, and to myself, with very little if any assurance as to how I should be ready for that long-sought and looked-for event; and where my lot should be cast as a minister of the gospel, or what I should do, because my pride revolted from the idea of retrogression.



These things had the effect of making my way appear very dark, and drove me to seek relief and guidance at a throne of grace; this I did until assurance came to the humble worm of the

dust and creature of a moment for none of us are more in the sight of the Almighty. One day during my mental struggle, the watchman who had charge of the doors of the institute, called at my room and said that the president, Dr. C. H. Corey, wanted me at the office. I at once responded to the call. The president handed me a letter he had received from the Mt. Ararat Baptist church, Williamsburg, Va., asking that he would send a young man of the ministerial class, that the church might hear him with a view of calling him as pastor if the church liked him. This letter was exceedingly strong in that its detail qualification of the man wanted would have been quite a difficult task for an angel of celestial light to measure up to. The president requested me to take the letter in question to my room, and to read it carefully, and think it over and then let him know if I would go to Williamsburg and preach.

In keeping with the request of the president, I read the letter with care and scrutiny and the next evening I carried it to the president's office, and decided to go, although I had no idea of pleasing the people to the point that they decided to extend a call, which the church did to my astonishment—(1) Because I did not feel that I, in my effort, had made sufficient impression to have them call me as pastor. (2)—I was only a licensed minister and thereby only partially qualified to do their work, according to the Baptist church polity. My limited qualification in my judgment at that time, keen sense of the magnitude of the undertaking and small salary offered, stood somewhat in my way in coming to the point of acceptance. Not then until it occurred to my mind, that I had asked Divine help in securing a field of labor, this came very vividly before me, and then I decided perhaps—(Vox populi, vox Dei) The voice of the people is the voice of God.

After some little time I decided to accept the call as pastor of the Mt. Ararat Baptist church and agreed to come to Williamsburg for the purpose of entering upon my pastoral duties July 1, 1885. Having just graduated, I had not had time to be examined for ordination to the work of the gospel ministry, so it was necessary for me to have time to look after my ordination. This I did through the permission of my church, the Pleasant Grove Baptist church, Gordonsville, Va. I was examined and ordained in the Mt. Zion Baptist church, Charlottesville, Va., Rev. J. H. Hurndon, pastor, who preached the ordination sermon, by vote of the council. On the 2nd Sunday in July, 1885, I preached my introductory sermon, using as a text, I. Cor., 2nd chapter, 2nd verse: "For I determined not to know any thing among you, save Jesus Christ, and Him crucified."

The church at this time was quite small, only 68 members on roll, and at least 30 per cent. of these were away, most of them in

the north. I conducted one or more revival meetings each year, and many came to the church by letter and conversion until the numerical increase was all that could really be expected.

The church numbered now over 220 members. A short time after coming to Williamsburg I had the honor of meeting the old president of William and Mary College, Benj. S. Ewell, who proved a good friend to me. He expressed his willingness to aid me when and wherever possible. This he did in many ways. The old gentleman carried me through the college building and at times when convenient to himself gave me access to the college library which was of great benefit to me at that time. I shall ever remember the kindness of the honored and beloved president of William and Mary College, whom I met for the first time in 1885. This venerable educator, although a Confederate veteran of the civil war, was among the best friends the colored people had. To me as a struggling young man at that time, he was a tower of strength, in that he became intensely interested in my welfare as an humble leader among my people, and always had a word of encouragement. Indeed I found many friends among the white people of the city, who did much to aid me in the progress, if any, I have made, nor can I forget the tests of real manhood brought to bear upon me as a new-comer, which at times seemed impossible to endure, but through a well-directed train of Divine Providence, I have managed to live and play my part as an humble citizen of one of the most historic commonwealths of the western world.

During my first labors as pastor, I recall the fact, that after being here one month I received my first money as pastor, the sum of \$18.00. This, my first earnings as a pastor, was received with a great deal of pride, and I decided that out of this I must present a token of filial love to my dear mother and father, especially my mother, to whom I was, and am now, under an un-paid debt of gratitude. Living at the time just in front and a little to the south of William and Mary College gate, I was not far from the store of Mrs. John Bacon. I went into her store and told her the novelty of my intention, and she complimented me in what she regarded as a noble and very worthy idea in me to be willing to give my mother a part of my first earnings I had received for preaching the gospel. So she selected a dress pattern, the best she had in her store, and the necessary trimmings, etc., and I sent it to my mother with a letter explaining what I had done. I need not tell you of the priceless value she laid on that suit, because she appreciated only as a mother could the promptings of my heart in making the presentation under such circumstance.

On May 5, 1887, I married Sarah E. Ashby, the daughter of Mr. John and Mrs. Jane Ashby, both of Williamsburg, Va. Two

children, a boy and a girl, were born unto us, L. Wellington and Lillian Ruth Wales. Our girl died April 27, 1902, at the age of one year and nine months. Her demise, although she was quite young, was a great shock to us, yet it had the effect of increasing our interest in heaven, the home of the saved and blest, forming another link in the chain that binds us to His throne.

A short time prior to my marriage I bought my present home on Francis street, and by rigid economy I succeeded in buying a considerable amount of real estate, holding and owning some in almost every section of the city of Williamsburg and some in Newport News, for which I am exceedingly thankful to the hand of kind Providence that attends my efforts along those lines. Being at all times an ardent believer in the principles of industry, frugality and the possibility of success as the legitimate fruitage of honest labor, whether it be the most menial or the most exalted, I have labored hard in and out of my puijit, on the farm, at the carpenter's bench, and turning my hands to almost every phase of honest labor that would earn an honest dollar.

In 1886, I was elected principal of the Williamsburg Public School No. 2, and remained at its head five consecutive years, during which time I obtained the consent of the State Superintendent of Public Instruction, Hon. John L. Buchanan, and the Public School Board of the City of Williamsburg to grade the above school, which was so regarded and reported while I remained at its head. All of the public school branches were taught, and a number of the advanced branches, such as the following: Physical Geography, Physiology and Hygiene, Algebra and Latin. I had the honor of turning out several good and successful public school teachers.

I next accepted a place as teacher in James City county, fifteen or twenty minutes' walk from the city of Williamsburg, which place I held a number of years. This school was also well attended by scholars of all public school ages and grades, many remaining until they were debarred by public school age limit. The same was true of all the schools over which I had the honor to preside as teacher. The next place I taught was Bruton school district, York county, Virginia. Here I had an excellent school with a number of pupils quite advanced in the grades beyond the primary. Here ended my work as public school teacher, my ministerial duties claiming all of my time and attention at that time. It was not long after I had decided to discontinue teaching in the public schools before I again felt that owing to the condition of the public schools for colored in and around Williamsburg, especially, I would introduce the idea of having a high school for the colored youth in Williamsburg and the counties adjacent thereto. This plan I sub-

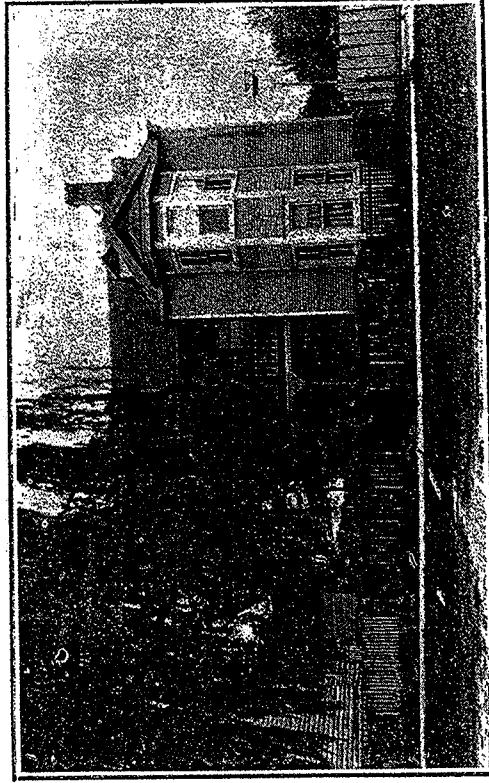
mitted to the Ministerial and Deacon's Union, which had been organized several years past, and of which I was president at the time. The union very promptly grasp the idea and agreed to endorse the high school enterprise, and after a short time the land was bought and partially paid for, but owing to some misunderstanding between the trustees and Mr. Samuel Harris, from whom we bought the land, the land in question was taken from us and sold. Thus we lost out in the high school enterprise for that time.

Again speaking of my ministerial labors during the 25 years of pastoral work in this section of the Old Dominion, I feel it but just to say, that in connection with my pastoral work at Mt. Ararat Baptist church, Williamsburg, Va., I had the honor of serving as pastor the following churches: New Zion Baptist church, James City county, Va., a little over 6 years; Mt. Gilead Baptist church, Magruder, Va., about 12 years, and I am still serving as pastor; Rising Sun Baptist church, Lackey, York county, Va., about 10 years; Union Baptist church, Shoulders Hill, Nansemond county, Va., about 6 years; Jerusalem Baptist church, James City county, Va., about 4 years, and I am still serving as pastor; and Big Bethel Baptist church, McKenney, Dinwiddie county, Va., another of my present charges.

During the quarter of a century I have labored here in the state of Virginia I have been the humble instrument in Divine hands of leading about two thousand persons to the saving knowledge of Jesus Christ, and with my own hands have baptized over one thousand. I therefore rejoice to be accounted worthy to be thus used in the spreading of the gospel in His glorious name.

In 1897, I published "The Peninsula Church Leaflet," a monthly publication in the interest of my church work and a high school which I was endeavoring to build for the colored youth of Williamsburg and the adjacent counties. This paper had a fair circulation and was published for several years. I then, after being more convinced of the need of a paper than ever before, again entered upon newspaper work, and this time I published the Peninsula Churchman, which paper I am yet its humble editor and proprietor, although at present we have suspended publication.

In 1900, I was elected treasurer of the Virginia Baptist State Convention, which place I held for six years. I was treasurer when the said convention convened with the Gilfield Baptist church, Petersburg, Va., Rev. G. B. Howard, D. D., pastor, and raised at that session over \$10,242.00. I was elected trustee of Virginia Theological Seminary and College, Lynchburg, Va.; corresponding secretary of the Tidewater Peninsula Association, and chairman of the executive board of the Virginia Baptist State Convention, and many other places of honor and trust.



RESIDENCE OF REV. L. W. WALES, D. D.

In 1901, I received from the Guadalupe College, of Texas, the degree of Doctor of Divinity; this I received unlooked for and unsought. I established in the city of Williamsburg the first order of Knights of Gideon, and was thereafter appointed deputy commander, and supreme lecturer of the state of Virginia. In 1909, I was appointed notary public for the city of Williamsburg and James City county, Va., by Governor Claude A. Swanson.

Having been for about twenty-five years almost a slave to my work as an humble minister of the gospel of Jesus Christ, and having been enabled to see myself ordinarily successful at least, in all my undertakings, both spiritual and temporal, I am forgetting the sorrows, troubles and anxieties of the way, and pressing towards the goal of righteous achievement. Mt. Ararat Baptist church will commence the celebration of my 25th pastoral anniversary on the 3rd Lord's day, July 17, 1910.

Twenty-five years I have been blessed to live in the city of Williamsburg, and have gone to and fro through the communities of all counties adjacent, and, indeed, the state of Virginia, in active discharge of my duties as my ability allowed me to have knowledge of them.

During these 25 years of toil and struggle in an effort at the solution of life's problem, I have not had a bed of roses upon which to recline, but have had both bitter and sweet, friend and foe. I feel proud however to have been able to win the respect of the people of my community both the white and colored. I can say with an honest heart that if I have not merited the respect and confidence of the people of the community in which I have lived, labored and preached for a quarter of a century, I do not feel in any sense responsible, for I have done the best I could.

Now let me say in conclusion that a retrospective glance, at my life labors, struggles, sorrows and victories, furnishes me with grateful and blessed recollections of the devious way through which I have been led which often incite me to prayer, consecration, and thankfulness to the Almighty, whose wondrous love, mercy, and forbearance, have and will ever awaken the admiration of men and angels.

A retrospective glance at the manner and way I have been kept and led awakens in my heart a flood of gratitude. O Heavenly Father, let my heart burn with greater affection, and let not my feet grow languid towards thee my best friend; let me see more of thy excellency, and to be more enraptured with thy goodness; let my tribulations with which I meet, trials I am under, and troubles I endure, all tend to make me insensible to the world, and more alive to thee, when these fetters of time and sense shall be broken, I will reach you, delectable hills, and tread those heavenly plains of



celestial light and glory. There will I adore thee without ceasing, and love without fainting. But, ah me, my work not yet done, I must still stay behind to tread the rugged road and meet the dreadful storm, peculiar to this life until His sweet still voice I hear saying it is enough done, "Arise and depart, for this is not thy rest." May the Lord out of the multitude of His mercies smile upon and approve the effort to His glory, and the good and betterment of humanity, is the earnest prayer of your humble servant.



## CHAPTER II.

BRIEF HISTORIC OUTLINE OF MT. ARARAT BAPTIST CHURCH,  
WILLIAMSBURG, VIRGINIA.

BY THE PASTOR.

Mt. Ararat Baptist church, Williamsburg, Va., after several attempts, was organized October 21, 1882, the first attempt being as far back as 1874. The band of brethren who composed the church in its incipency were men and women of firmness and solidity of character who had for a number of years seen the need of another colored Baptist church in Williamsburg, set themselves to bring about the consummation of the idea.

This was no easy task on account of the opposition naturally arising from the common enemy of all Godly enterprises. This opposition was many sided, becoming more and more formidable, thereby preventing the establishment of the church for more than eight years.

On the date above mentioned an Ecclesiastical Council was called, composed of ministers and deacons representing a number of Baptist churches of the adjacent counties. The council met in the building used afterwards for a church building, at 1:30 p. m. of the 21st day of October, 1882. On motion, Rev. Wm. F. Cook, of Mt. Gilead Baptist church, was made moderator of the council whose duty was to take under consideration the propriety of organizing this band of believers into a regular Baptist church. The time for such seemed to have come, the strong current of opposition seemed to have changed, because these unwarranted attacks on the church extension idea had aroused the white Baptist brotherhood and they came to the relief of the band of believers in Jesus Christ, who, wished to be organized into a regular Baptist church. The council was organized as follows: Rev. Wm. F. Cook, moderator; Rev. C. H. Garlick, secretary. The devotional exercises were conducted as follows: Hymn No. 1168, "Blest be the tie that binds," was sung by the council, Rev. C. H. Garlick read scripture lesson; prayer was offered by licentiate, McWallace. The devotionals being over, the committee on credentials proceeded to enroll the delegates as follows: Rev. Walter Williams, of Angel Visit Baptist church; Rev. Wm. F. Cook, of Mt. Gilead Baptist church; Licentiate McWallace, of Shiloh Baptist church; Deacon J. T. Parker, of Mt. Gilead Baptist church; Brother, Wm. Jarvis, of Mt. Gilead Baptist church; Deacon Amos Jones, Shiloh Baptist church; Deacon Richard Roberson, of the Morning Star Baptist church.

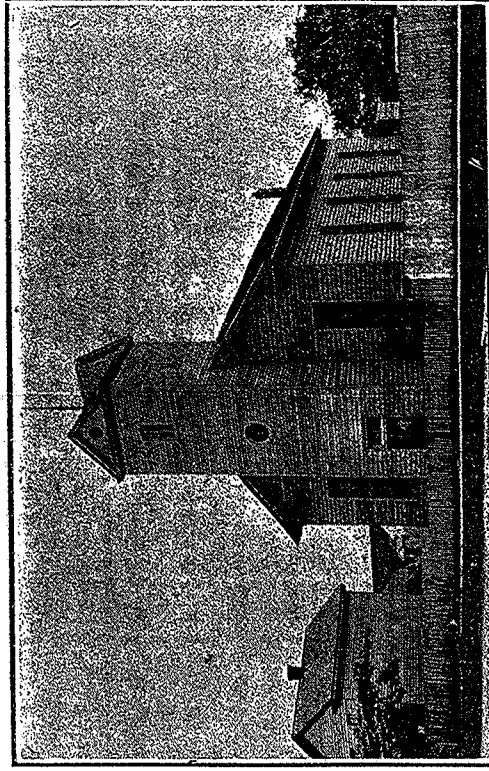
After some lengthy deliberation a resolution was presented to organize a church. Rev. Walter Williams suggested the name of Mt. Ararat Baptist church which was accepted by the council and members of the proposed church. The right hand of fellowship was extended by Rev. Walter Williams, one of the pioneers of the Baptist cause among the colored people in Tidewater Virginia, and pastor of the Morning Star and Angel Visit Baptist churches. Very prominent among those who assisted materially in bringing about this organization was Deacon Richard Roberson, of the Morning Star Baptist church. His ambition along this line was reinforced by Rev. C. H. Garlick.

The church at this stage of the meeting proceeded to elect officers for the new organization: Rev. C. H. Garlick, pastor; Bro. R. E. Braxton, church clerk; Brothers John Hillman; Peter Ash, R. E. Braxton, John Cheesman, Lorenza Dove and Jacob Weeden were elected deacons of the Mt. Ararat Baptist church.

Trustees—R. E. Braxton, John Hillman, W. W. Braxton, John Ashby and C. H. Garlick were elected trustees.

The membership of the church at this time being about 68, Rev. C. H. Garlick was ordained and served the church about two years. Owing to some internal dissensions, which soon followed his election to the pastorate of the church, he found it necessary for him to resign, which he did, preaching his farewell sermon. He took leave of them and went to New Jersey.

April 10, 1885, the church extended a call to Rev. L. W. Wales, of Richmond Theological Seminary and College, which after due consideration he accepted and entered upon his duties as pastor in July, 1885. Under the pastoral leadership of Rev. L. W. Wales the church prospered exceedingly well under the then existing circumstances. Yearly revival meetings brought many into the fold of saving grace. We found the church with a \$350.00 debt over her, which was soon raised and paid. The church building in which we worshiped was built originally for a dwelling, but was remodelled and used from 1883 to 1888 as a church building. By this time the church and congregation had outgrown the old building. As pastor I called the church together and discussed the propriety of building a larger and better building, which was agreed to, and a building committee was appointed; the following were the persons composing said building committee: Pastor, Rev. L. W. Wales, chairman; Mr. Samuel Harris, secretary and treasurer; D. H. Bourbon, R. E. Braxton. Mr. Samuel Harris and D. H. Bourbon, for reasons we need not state here, withdrew from the committee and the church appointed in their place Deacons. Simon Shields and John Cheesman.



MT. ARARAT BAPTIST CHURCH, WILLIAMSBURG, VA.

After having decided to build a larger church building we found that the lot upon which we were to build was not large enough and the church was advised by the pastor to arrange with a gentleman owning land adjacent on the south, which was done, and another lot was purchased 40x72, making the whole lot 72x96, more or less. This lot with building thereon is situated on the south side of Francis street, a little less than mid-way between William and Mary College and the site of the Female Academy.

June 24, 1888, Mt. Ararat Baptist church met pursuant to her appointment to witness the ceremony of the laying of the cornerstone of the present church building. The officers and members of the church, augmented by a large crowd, gathered around the consecrated spot to witness a scene of peculiar interest to all who love the cause of God and humanity, that was to lay the cornerstone of a church edifice, erected and dedicated to the glory of God, the creator and ruler of the heaven and earth, whose infinite power, grace and glory fill all immensity with never ending praise. The church, in the performance of this most sacred duty, was accompanied by the Morning Light Lodge of the United Order of Odd Fellows, who in keeping with the ancient rites and ceremonies of the fraternity, did then and there lay the cornerstone of Mt. Ararat Baptist church in the name of the Triune God. While this was being done there went up from the church a silent but earnest prayer to Almighty God, that the church might be to the world what the lighthouse is to the storm-tossed mariner on the mighty and unmeasurable deep, and even more than that we would that she might be a voice, an immortal voice, that should travel the world around, calling successfully to the lost sheep of the house of His Israel.

The building in question was built under contract let by the writer in keeping with the request of the church, the contractor being Washington Vaughan, who built the entire exterior of the building, while the interior, except the gallery, was built and finished by W. H. Sweeney, a white contractor. The plan in its entirety was drawn by the writer who was careful about the acoustics, as a result of which we have one among the best auditoriums in the

After several years the church decided to erect a tower for a purpose to improve the general appearance of the building. This tower was also built by contract, the contractor being J. W. Vaughan, who attended with considerable disadvantage at the College creek, where we baptized for a number of years. The matter was here discussed by the church who decided to make better arrangements. This was done by the pastor himself who built a baptistry in the

church, which we are using to better advantage, the ordinance being conducted with more befitting solemnity and grace. In the autumn of 1907 the church installed the gas system of lighting the building, which has added considerably to the comfort and convenience of those who attend the services here.

In speaking of the early history of the church it might not be out of place for me to speak of the first money raised for the present church building. After having persuaded the church to build another house of worship, I started out to raise the money. I thought of giving an excursion, which I did, making a trip to Richmond I went to the main office of the C. & O. R. Y. Co. and succeeded in getting a train of six or eight coaches, the date of the excursion was entered on the company's books and the required money advanced. I then went to work and advertised the excursion, the object as above stated being to raise money for the building of the church. After almost a month of hard work in getting up the interest and formulation of plans, at the last moment the entire committee withdrew, some on the very eve of the day for the excursion to run. All of the church committee deserted me except Deacons R. E. Braxton and John Cheesman. This of course left me without time to make new arrangements. The train was to start from Newport News, Virginia, and run to Richmond and return. Having been deserted in the manner above stated, I had to put up the entire sum of money, over \$275.00, before the train could run. Feeling determined to run the excursion at whatever loss to myself, I left my home on the afternoon preceding the day of the running of the train and went to Newport News, the point of starting. Next morning on time we left Newport News, for Williamsburg, and thence to Richmond. On reaching Williamsburg I succeeded in loading the train with anxious excursionists until I could carry no more. In this kind Providence figured, because, on returning home and counting the money, and figuring on my expenses, I found to my utter surprise and delight that I had cleared \$182.00 which I gave to the Mt. Ararat Baptist church with which to commence the building of the new house of worship. The main building is 36x56x20, having a recess of 6x20 and a vestibule 6x12, making the full size of the building about 38 feet wide, 70 feet long, and ceiling 20 feet high.

The officers and members of this church with the aid of citizens, white and colored, had about completed the building, and struggling to relieve themselves of the debt incurred while building, were confronted by a new ordeal. The parties from whom we purchased the lots upon which we had built, failed or had some financial reverses, the nature of which we will not stop here to discuss; anyhow this matter brought trouble to us. The church property including the present building, which was then new, and

lots, both of them were advertised to be sold and the date of sale arranged. This sad news struck terror to the hearts of this hard-worked band of believers who were just beginning to realize the fruits of their arduous toil. Many of the members of said church could but weep at the turn of matters. I, your humble scribe, in the midst of this calamity which had befallen the church, felt the blow more keenly than any one else because it was I who had led them to make this the effort of their lives in the building of a house the size of this one with such a small membership, and then to see it sold from over our heads was more than I felt I could bear. I, at this crucial moment, after inciting the church to make the matter a subject of earnest prayer, that God would deliver us from the misfortune with which we were threatened, and guide me in the way of success. Our prayers were heard and beautifully answered, for we were strengthened by God's blessed word. "The king's heart is in his hands."

I went to see Judge R. L. Henley (who will never be forgotten by our church) and laid our case before him, who then and there assured me that he would fight the sale of the church to the last ditch, using his words to me at that time. He advised me to write up a petition and get it signed by the trustees of the church, which I did and carried it to him, who made a motion before the distinguished Judge Gunter, asking that the Mt. Ararat Baptist Church, Williamsburg, Va., who had purchased lots from the parties concerned and paid every dollar for them and had a deed of the same, be stricken from the schedule of sale. This was a complete victory for the humble servant, through the mercy of God and the kindness of these sainted judges of the courts of our land. Fortunate for us we had an ex-circuit judge to represent us before an active circuit judge. Both of these gentlemen were Christians and of the very best blood of old Virginia. Judge R. L. Henley would not accept any fee from the church for his services. Thus you see the church was snatched from the auction block, to be used to the glory of Him who called us from nature's darkness to His marvelous light.

The Mt. Ararat Baptist church is now 27 years and a few months old. Her growth temporarily, numerically and spiritually has been very encouraging under the circumstances, especially when we consider the size of the town and her environments.

In speaking of the spiritual work of the church, we would say, many hundreds have been brought to the saving knowledge of Jesus Christ through the direct and indirect effort and influence of this church. The greater number of the active church workers in all the colored churches of this city were convinced of the error of their way, and found Christ within the walls of Mt. Ararat Baptist church and many of that number received the ordinance of bap-

tism at the hands of the pastor of said church. So it can be seen that there has gone out from her to labor in other fields of usefulness, quite a number of useful men and women.

Since the day she was launched upon the waters of sense and time many storms she has had to weather and breakers to withstand in an effort to keep in the deep channel of living faith, realizing that if the Master of ocean, earth and sky is on board, she cannot go aground. With joyful remembrance of the victories of the past 27 years, the church moves on panoplied in the strength of Him who called the church to do battle. We will go forth making conquest after conquest, until unrighteousness, in all its hideous hues, shall hide its deformed face from the resplendent glare of celestial glory, which shall possess the true church of God deemed and washed in the atoning blood of the Immaculate Lamb of God. In whose name and strength we have triumphed and will be triumphant again, even though the walls of yon sacred temple should crumble and its lofty tower should fall, and its decorations be all covered by the dust of the valley yet full of gratifying anticipations and hopes, let us look forward to the final coming of the Son of Righteousness to make up his jewels.

Then shall we awake to behold the splendor of that glorious citadel on the blue summit of the mount of God and the placid river of life, whose healing waters from which if one should drink he would never thirst again, and upon whose bank grows the tree of eternal life.

Then as now we shall hear His sweet voice saying—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." There shall the king and peasant, rich and poor, meet together, and the honest son of toil reap and rest commensurate with his life work. There shall the gladness of that land refresh the heart of the weary traveller, when the distant and sea-tired voyager suddenly descrites the blue mountain of hope and the lofty crest of immortal glory.

Now may the benedictions of the Triune God rest upon the contents of this little volume in order that they may redound to His glory, and the good of the printer, reader and writer, is the earnest prayer of the humble servant,

L. W. WALES.



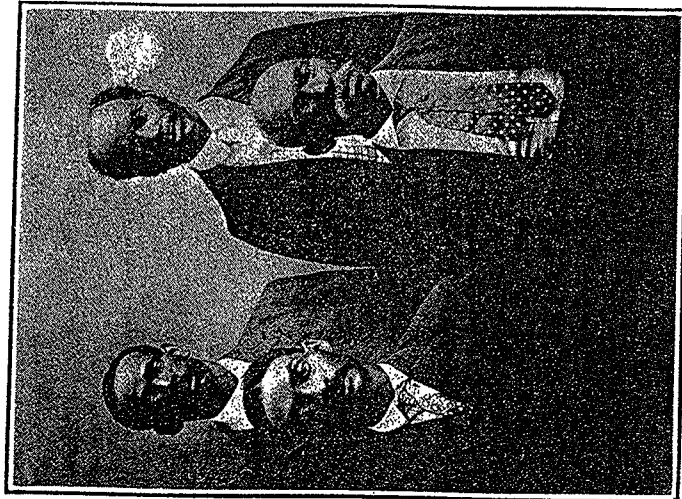
FORMER OFFICERS OF MT. ARARAT BAPTIST CHURCH,  
WILLIAMSBURG, VIRGINIA.

Pastor—Rev. L. W. Wales.  
Clerks—R. E. Braxton and W. H. Hillman.  
Treasurers—(1st) W. W. Braxton, (2nd) Major Custis, (3rd) Lewis Carr, (4th) Simon Shields.  
Deacons—R. E. Braxton, John Cheesman, Lorenza Dove, Sr., Jacob Weeden, Peter Ash, Wm. Moore, Simon Shields.

—o—

PRESENT OFFICERS OF MT. ARARAT BAPTIST CHURCH.

Pastor—Rev. L. W. Wales, D. D.  
Clerk—J. W. Weaver.  
Treasurer—Geo. Scott.  
Deacons—Jacob Weeden, J. R. Jackson, Geo. Scott, Wm. Moore.  
Brethren on trial for the office of the Deacony—Mathew Cheesman, Wilson Branch, J. E. Holmes, Wm. H. Byrd.  
Standing committee of the church—Chairman, Adam Green; John McCraw, Wm. H. Russell.  
Present Trustees—Rev. L. W. Wales, Jacob Weeden, J. R. Jackson.



WM. MORE  
GEO. SCOTT  
JAMES R. JACKSON  
JACOB WEEDEN

SERMON PREACHED BY REV. L. W. WALES, D. D.,  
BEFORE THE VIRGINIA BAPTIST STATE  
CONVENTION, NORFOLK, VA.

Text—I Thes., verse 23.

Mr. President, Officers and Members of the Virginia Baptist State Convention, Christian Friends:

About twelve months ago your humble servant was appointed to preach upon a subject that has been the "slogan" of many a theological, philosophical and ethical battle, especially on account of its being one of the leading doctrines of the christian faith and practices, and admitted by all to be vital, and strictly a means of eternal salvation.

Realizing as we do the importance of the subject and the circumstances under which this arduous but glorious duty must be performed, we approach it with caution and with a keen sense of human inability to do the justice it should have at abler hands.

In view of the facts as above stated we would ask your prayer for Divine help and guidance in our feeble efforts to perform this the most sacred of duties. We will now call your attention to the following words, as a basis of our remarks: "And the very God of peace sanctify you wholly."

Theme—Sanctification.

The text is a part of the first epistle written by the Apostle Paul to the church of Thessalonica from Corinth, although it was the opinion of some that it was written from Athens.

There can hardly be any doubt that the epistle to the Thessalonians was written by the Apostle Paul. The genuineness of this epistle seems to have been universally acknowledged. Its genuineness has been called in question only by theologians of the most extreme school.

This epistle was written about the close of the year 52 A. D. or the beginning of the year 53 A. D. Having been driven from Thessalonica he repaired to Berea, but the vile persecution of the Jews compelled him to go further. The hand of the Lord seems to have led Paul on and upwards until he found himself in the very midst of Grecian philosophy and science, the veritable seat and cradle of ancient learning. The spirit of the Apostle was moved when he saw the city of great learning wholly given to the worship of idols, the feeble mechanisms of man. Idols pure and simple, having eyes but could not see, ears but could not hear, feet but could not walk, being no better than those that made them.

Here the Apostle to the Gentiles distinguished himself and immortalized his name, seizing the opportunity he strikes to the death the doctrine of Epicurus and the Stoic in their absurd and Atheistic tendency. We are struck with (the more) admiration when we scrutinize the characteristics of his address, for without a doubt the Sainted Apostle spoke out of the fullness of his heart.

With an ardent and enthusiastic eloquence he gave vent to his feelings which had been excited by all that he had seen in Athens, yet his whole course was regulated by his own peculiar prudence.

Paul found himself in a position easy to be ensnared by a free use of words, thus he might have brought down upon him the wrath and indignation of the city and would have endangered his life as did Socrates many years ago standing in the same place.

Rock-bound Areopagus, though occupied years since by Socrates, Plato and Demosthenes, with scores of other philosophical dignitaries, swayed with the burning eloquence of the Apostle to the Gentiles, whose heart and tongue seem touched by God's finger of inspiration, and ablaze with the fire of His tender love to mankind and angels. No doubt a vague recollection of the dread thoughts associated by poetry and tradition with the hill of Mars, may have solemnized the minds of some who crowded upon the stone steps with the Apostle and clustered around the summit of the hill, to hear the wonderful stranger, who does not take the time to discuss the question of the hour, but holds up Christ, whose glorious presence made a wonderful contrast between Himself and the 30,000 idols to which the city was given. Let us hear him in his opening remarks: "Ye men of Athens, all things which I see bear witness to your carefulness in religion. For as I pass through your city, and behold the objects of your worship, I find this inscription, 'To the unknown God.' Whom ye worship though ye know him not, Him I declare unto you."

The Apostle unfurls the gospel banner to the admiration of all concerned, with this inscription: "Redemption through the blood of Jesus, regeneration, justification and sanctification."

Satan, with all his skill, had made a wonderful mistake in forcing Paul to Athens when the interest of his kingdom is called in question. Paul here did more than he knew.

What may have been the immediate results of St. Paul's sojourn at Athens, its real fruits are those which remain to us still. That speech on the Areopagus was an imperishable monument of the first victory of Christianity over Paganism.

It is the matchless speaker of Mars Hill, the author of the words of the text, who sowed the seed of the gospel, although in heathen soil is still prolific in its growth, slowly but surely invading the deep and dark recesses of heathendom, and the conquest continues

until the kingdoms of this world become the kingdom of our Lord and his Christ.

We have mentioned the labors of the Apostle Paul in and around Athens and Corinth that we might see the state of his mind when he wrote the Epistle to the Thessalonians and that we might emphasize the words of the text through this medium as well as through that of the Holy Spirit.

The Great Apostle to the Gentiles, pressed by the spirit of the Lord, leaves Athens and goes to Corinth, and there commenced his work which he carried on with vigor and determination, until he was joined by Timothy and Silas who brought good news and encouragement to the heart of the Apostle, who up to this time was somewhat uneasy about the believers he had been forced to leave on account of persecution. His heart was made to rejoice when Timothy informed him of the continued faith of the Thessalonians. The troubles encountered while establishing the church at Thessalonica had endeared them, the one to the other. Paul like others was often consoled by the following: "They who sow in tears shall reap in joy." "He that goeth forth, and reapeth, bearing precious seed shall doubtless come again, with rejoicing, bringing his sheaves with him."—Psalms 126—6th.

Paul in his writings to the Thessalonians, lays bare his heart; he speaks of his gentleness among them, even as a nursing mother cherisheth her children, and of his readiness to impart unto them, not the gospel of God only but his own soul by reason of the affection which he bore to them.

The epistle which it most closely resembles is that to the Philippians. The Macedonian churches were peculiarly attached to the Apostle and he to them. He writes to them in the fullness of his affection and exhorts them not so much with authority of a spiritual teacher as with the love and tenderness of parental affection, even as a father doth his children.

Of the immediate results of this speech of Paul at Athens, we have no further knowledge, than that Dionysius, a member of the Court of Areopagus and a woman named Damaris, with some others, were induced to join themselves to the Apostle and become converts to Christianity.

How long St. Paul staid in Athens and with what success is not known. He does not appear to have been driven therefrom by tumult or persecution, but led on by the spirit of Him who had called him to the work, having heard that the church was still progressive.

Here the zeal of the Apostle seems to break over its bounds, while he with burning eloquence gives a description of the coming of Christ, in view of which he warns the Thessalonians against every form of evil and closing his wonderful epistle with a plea for a per-

fect sanctification, "and the very God of peace sanctify you wholly." The importance of sanctification is seen in Paul's prayer for them. To do this is God's design, for he came to save this people from their sins and to redeem them from all of their iniquity and present them perfect to the Father.

I. This sanctification must extend to body, soul and spirit. The body must be sanctified for it is to become an instrument of righteousness, a temple of the Holy Ghost, receiving its redemption in the resurrection. Rom. VIII, 23rd—"We ourselves groan waiting for the redemption of the body." The soul is to be also sanctified. It is the principle of animal life. It is the self, the individual life of man is to be fully sanctified. Fully set apart to the work and service of God.

I. The nature of sanctification. Notice the word sanctify signifies to separate from that which is common and to set apart to that which is holy. Hence we read of the sanctification of places, things and persons. We are called upon to sanctify the name of God. Deut. V, 12th—"Keep the Sabbath and sanctify it."

Now spiritual sanctification has two divisions.

1. The mortifying and overcoming of the evils of our nature. This is clearly set forth by the Apostle, Gal. I, 20—"Before God I lie not." Rom. VIII, 12-13—"We are debtors not to the flesh to live after the flesh. For if ye live after the flesh ye shall die. But if through the spirit ye mortify the deeds of the body ye shall live."

And it is exhibited in all its force in the experience of the renewed man, who is struggling against sin in its many forms and colors; this view is contradicted by a class of people claiming sanctification and holiness in this life in all its completeness, which is of itself one of the best evidences of an entire absence of this special grace the blessed work of the Holy Spirit in keeping with the promise made on the part of Jesus Christ. See Rom. VII, 14-25—"For we know that the law is spiritual, but I am carnal, sold under sin. For that which I do I allow not for what I would, that I do not, but what I hate that do I. (21st verse) I find then a law, that, when I would do good evil is present with me. For I delight in the law of God after the inward man." Furthermore the Apostle finds himself brought before the bar of his own conscience, in full view of the righteousness of Jesus Christ resplendent with glory, shining in holy and wonderful contrast, between the creature and the Creator he cries out, "O, wretched man that I am! who shall deliver me from the body of this death?"

Therefore we see that sanctification is the actual resistance on the one hand of evil—the inward conflict against sin, instead of proclaiming righteousness. The cry of the saint is, "I hate the



sin that made thee mourn and drove me from thy breast."

2. Sanctification is the actual consecration of the believer to that which is holy. This is brought about by the act of implanting of the holy life of God in the soul in regeneration, this being done, sanctification carries it on and on to the perfect day, dedicating the soul to love and service of God, including at the same time holiness of heart, and the exercise of the soul in the duties of christianity, and practical godliness. Absurd theory. The maximum in sanctification being twelve. What then? Where then? There must be retrogression which precludes the possibility of any thing but progressive sanctification. This we claim, and none other.

Let us notice.

II. The mode and manner of sanctification.

1. The blood of Jesus is the meritorious cause of all our privileges and blessings. Redemption, peace and holiness are all attributed to the blood of Jesus Christ. For by the shedding of his blood all the means of grace have been obtained. Says the holy Bible, "Without the shedding of blood there is no remission for sin."

2. Hence sanctification is attributed to the work of the holy spirit. II. Thes., 2 ch. 13th verse—"But we are bound to give thanks always to God for you brethren beloved of the Lord because God from the beginning chose you to salvation through sanctification of the spirit, and belief of the truth."

The holy spirit is the great effective agent, which dwells in believers, and carries on the work of sanctification. And as water cleanses the body, and as wind purifies the air, and as fire refines the metal, so the holy spirit sanctifies the heart, carrying on the work of sanctification from one stage of progress to another. For the path of the just is as a bright and shining light that shines brighter and brighter to the perfect day, illuminating the soul bringing home to the heart joy and consolation, such as cannot be understood or enjoyed by the superficial believer. This wonderful agency of grace has cheered the pilgrim upon his terrestrial journey through all the vicissitudes and the meanderings of this eventful and inconstant life, in the valley or upon the mountain top the spirit of God leadeth on and upwards to heaven and to God.

3. The word of God a means of sanctification.

(a) How does the spirit sanctify?

By the instrumentality of the truth, "Sanctify them by thy truth,"

The spirit of God uses the word of God with which to sanctify the soul. The Apostle Paul said while in full contemplation of the power of the gospel: "I am not ashamed of the gospel of Christ

because it is the power of God unto salvation to every one that believeth." It is the means in Divine hands to sanctify all who will to be saved upon the terms of this gospel, for it is a power to save. "Let the word of God dwell in you richly," is the language of the sacred scriptures.

4. Faith and prayer are agencies of sanctification.

Now the truth only sanctifies as we exercise faith in receiving it, as a necessary means of salvation. And by prayer we obtain the influence of the Holy Ghost, so that we see the harmony of the passage, "Work out your own salvation with fear and trembling," "For it is God that worketh in you to will and to do of his own pleasure."—Phil., 2-13.

III. The character of sanctification.

1. It is progressive. The doctrine of instantaneous sanctification is not even hinted at in the sacred word of God. There is no such thing as instantaneous manhood, a child must first be born and then grow up to be a man. His coming to real manhood must be the work of years, reinforced by all the agencies needed in bringing about physical, moral and intellectual growth and development.

No such thing as instantaneous harvest; for there must be seed time and then cometh harvest. Spring, summer, autumn and winter, with their variegated tints of nature, demonstrating the sublime wisdom of God and his love of the beautiful.

The work of sanctification with all of its kindred elements begins in regeneration, and is carried on and on by the inward promptings of the holy spirit, it may be slowly but surely gaining the victory over sin, flesh, satan the common enemy of the soul, until complete victory through the agencies of grace shall have been won, and a triumphant shout shall go up in the language of the Sainted Paul—"I have fought a good fight, I have finished my course, I have kept the faith."

Before this language can be used on the part of the believer, the war of extermination must be successfully waged against sin in every form, temptations to the commission of outward sins must be resisted, and our inward enemy the sin of the heart must be dragged down and out and slain before the Lord, and give Him the right-away of heart. The very prayer that God might sanctify them wholly, implies that it was an attainment yet to be reached.

2. Sanctification implies growth in Christian graces. These graces enter into the formation of christian character and are susceptible to increase strength day by day. They are faith, hope and charity or love. The greatest of these is charity. Faith, hope and charity, all of these are capable of growth. See Thess., 1-3,—"We are bound to thank God always because your faith groweth exceedingly."

3. Sanctification is visible. Not that the essence of grace can be seen, but its effects are visible. We can not see a tree grow but we can see where it has grown. This sanctifying influence will be seen as the likeness of Christ is made manifest, for day by day the true child of God becomes more and more like Him.

IV. The importance of sanctification.

1. The question is sometimes asked what is the difference between regeneration and sanctification? The answer is that there is no difference in the author, who is the Holy Spirit, nor the means used which is the gospel, nor the fruit produced, which is conformity to God's word. The difference is that the completion of the work must differ from its commencement. Regeneration is the commencement of sanctification. Sanctification is the carrying out of regeneration to its end. Regeneration is an act of God's spirit. Sanctification is the work of God's spirit. In other words regeneration is the tender blade. Sanctification is its growth until ripe fully. Although sanctification is not perfected in this life, it is finished at the death of all the saints.

2. Another question is often asked: What is the difference between sanctification and justification?

1. They do not differ in their importance. Both are essential to salvation. Without either we must perish. Indeed God has inseparably joined them together. Nor do they differ in their source, which is of free grace and infinite love of God. In justification sin is pardoned, in sanctification it is slain. Notice the importance of sanctification is seen in the fact that it is the object of Divine love.

2. Without it we are strangers to the Saviour's grace, who in the fullness of time met and defeated the combined powers of death and hell on the summit of Calvary, in mortal combat the engagement lasted three dreadful hours, although mortally wounded he the Son of God drove Satan and his hosts in confusion, and utter ruin, down the steep of an awful hell falling headlong in fiery chains to dwell while the years of eternity roll on. Without sanctification and its elements no man shall see the Lord being there—by unfit for heaven, the region of the sanctified. In the language of the Apostle, "Without holiness no man shall see the Lord."

Sanctification embraces real consecration of heart and life to God, and his glorious cause. Oh! for a consecrated ministry among us, dear brethren of the convention. Men of earnest prayer and devotion to God and our duty, would bring about holiness of heart, which is the real fruit of sanctification.

Real love in the heart for God and man is the very best evidence of man's sanctification, or the work of sanctification going on in the heart. The presence of this sanctifying influence going on in the heart ought to assert itself. The convert ought to be stronger

at five years old in the gospel than one or two.

In conclusion, dear brethren of the Virginia Baptist State Convention, and fellow travelers to the judgment seat of Christ, as well as all true believers in a progressive sanctification, let me urge you to the vigorous use of the means by which sanctification with all of its attendant graces is promoted. Cultivate a close acquaintance with the word of God. Read, meditate and pray. Let the word of God dwell in you richly. Says David, "Thy word have I hid in my heart, that I might not sin against thee." "Thy word is a lamp to my feet and light to my pathway." Let us earnestly seek the influence of the Holy Spirit, in order that we might be led by it in all the walks of life.

Divine grace not human power must give us the victory over the world. Sometimes our inbred corruptions seem to defy all our vigilance and power. Our foes within us are lively, strong and subtle. Then there are principalities and powers, spiritual wickedness in high places, these are the terror and torment of the saints in all ages. He has said to the saints, "My grace is sufficient for thee."

By the sanctifying grace of God holy men of by gone days have subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. We are brought face to face to an awful fact, we are to live, think and act for eternity.

We have tried to impress the important fact upon the mind of the earnest student of the Bible, and followers of the meek and lowly Jesus, that sanctification is progressive, and embraces the very means by which we shall be saved. In view of this solemn thought let us strive to emulate the virtue of Him who is mighty to save. Realizing as we should that we are hastening on to the judgment seat of Christ, in whose victorious triumphs we may share. For the storm-beaten child of grace weeps for joy as he scales the mount in full view of the city of celestial glory led on by the King of our salvation, who now follows up the victory won on calvary.

## A LECTURE BY REV. L. W. WALES, D. D., BEFORE THE MINISTERIAL INSTITUTE.

Brethren of the Institute:

Please allow me to say that I feel myself highly honored in being invited to deliver a lecture upon the subject assigned, and it is with a keen sense of the magnitude of the undertaking that I now address myself to the arduous but most pleasant duty.

The subject from which I shall speak comes under Biblical Theology.

### DIVISION SECOND.

I. Man. II. As a sinner. III. What is sin? IV. Superficial and erroneous views of sin. V. A moral state or disposition as well as acts of transgressions. VI. Bondage to sin.

#### I "MAN."

There is no subject in the English language, or any language, that has a broader realm, and is the source of so much thought, study, and investigation and that awakens in the human mind so much real admiration, as with the most profound astonishment we gaze upon his wonderful mechanism.

The derivation of the word man, is probably from the Hebrew word "dam," meaning likeness, because man was made in the likeness of God.

Some Theologians regard the word man synonymous with the name Adam.

Man, a being consisting of a rational Soul, and organical body.

1. He is the head of the animal creation.
2. Man's formation. He was made last of all the creatures, being the Chief and Master-piece of the whole creation.
3. He is a compendium of the creation and is sometimes called a microcosm (little world.)

The constituent and essential parts of man created by God, are two, body and soul.

(1st.) Out of the dust of the ground.

(2nd.) The breath of God.

4th.

Man, the head of the animal kingdom, in whose complex structure the organic or vegetable, the animal or sensitive, and intellectual or spiritual worlds are wonderfully united, and his condition on earth modified by the laws of each.

1st. Man was made to look upward to the heavens, to contemplate them and the glory of God displayed in them, to look up to God, to worship Him, to adore Him.

2nd. Made to enter heaven with God.

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## II. (MAN.) "AS A SINNER."

1. I need not take much of your time in proving man to be a sinner, because by this time every man knows himself to be a sinner saved or unsaved by grace.

The noon-day glare of the gospel sun, high in the moral and intellectual sky, never shone so brightly as now. There seems to be no uncertainty in the sound of the gospel trumpet-blast, moving on from Calvary's cross to the remotest abode of the sons of men, telling them that all have sinned and come short of the glory of God. Whether Jew, Gentile, Greek or Barbarian, all are sinners.

2. If not sinners, why not demand justice instead of begging for mercy?

3. In proof of the statement that all men are sinners, let us note the following: I. Kings 8:46. "There is no man that sinneth not." Psalm 143:2. "Enter not into judgment with thy servant, for in thy sight shall no man living be justified."

Ecc. 7:20. "There is not a just man upon the earth that doeth good, and sinneth not."

### NEW TESTAMENT.

I. Gen. Epist. of John 1:8-10. "If we say we have not sinned we make Him a liar, and His word is not in us."

Mankind everywhere is guilty of either or both, the sin of omission or commission.

If men are not sinners, then Christ the Immaculate Lamb of God died in vain.

How could the Holy Spirit convict of sin the innocent?

For further proof of man's sinful nature and proneness to sin, we need only to call your attention to the following lines of God's Moral Code, out of which the nations of the earth shall be judged:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Where is the living man that has kept this law for a single hour? If he is in the congregation today let him raise his hand.

4th. As a sinner what is man's attitude?

We thank God today that he has put in our hearts a disposition to hate sin.

The beautiful language of the poet expresses the sentiment of every good man's heart: "I hate the sin that made thee mourn, and drove thee from my breast."

"NOTE THE LANGUAGE OF THE CHRISTIAN"

"I abhor myself and repent in dust and ashes." The immortalized Paul speaks from the depth of an honest heart: "Oh wretched man that I am, who shall deliver me from the body of this

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death?' These are a few specimens of the deep humiliation, self-loathing, bitterness of soul, and painful apprehension which the righteous of every age feel for their own sins.

Every good man feels himself the chief of sinners. Jeremiah the Prophet felt very keenly the sins of the people against God, and in the following language he tells of the bitterness of his soul: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people."

Jesus wept over the very city which was about to shed his blood. The following are his tearful words: "Jerusalem, Jerusalem, thou which killeth the Prophets, and stoneth them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not."

### III. WHAT IS SIN?

We might offer with propriety the following definition:

- 1st. A transgression of the law of God.
  - 2nd. A violation or want of conformity to the Divine law.
  - 3rd. Any thought, word, desire, action, or omission of actions contrary to the law of God are defective when compared with it.
- The origin of sin is a subject that baffles all investigations, and our inquiries are much better directed when we seek through Christ a release from its penalty and power.

