

Sermon delivered before the thirty-fifth session of the Southern  
Baptist Convention, Fort Worth, Texas, May 9, 1890, <sup>by</sup> Dr. J. W.  
Carter of Richmond.

Dr. Carter announced as his text Gal. 2:20--"Christ liveth in me."  
He spoke for an hour and delivered one of the finest sermons ever  
preached before the Convention. The following report is taken from  
Fort Worth Gazette.

The conversion of Saul of Tarsus was one of the greatest events  
of early Christianity. He was of Hebrew birth and blood, an intense  
Jew, a most exclusive and extreme Pharisee. The name of Jesus was an  
offense to him. He determined to drive the gospel from the earth.  
He threw himself into the bloody mob of persecution. Christ met him  
near Damascus; the light from above that dazzled him was a faint type  
of white light that showed him to be a bloody bigot and blasphemer.  
He was converted and preached the gospel till his death as a martyr.  
His conversion is the strongest fact in favor of Christianity's truth.  
Infidelity has often marched up to this fact, fired a few guns and  
retreated. Paul never forgot his conversion. He spoke of it on all  
occasions. When he reached heaven, if there was an angel who had not  
heard it, Paul doubtless hunted him up and told it.

"Paul in the text, says he was crucified and lived again, 'Christ liveth  
in me.' The subject I get is the indwelling Christ. Our text is brief--  
four short words. They state a precious truth. Consider this truth:  
The living Christ dwells in believers. In our natural state, we are all  
condemned, exposed to a fearful penalty. Woeful terms are used in

Scripture to describe the Christless sinner's condition. Without hope and without God in the world, they are separated from Christ, giver of eternal life. Sin so blurs the heart, blinds the mind, distorts all the power of the soul, that Christ's aid is needed to clear these away. We must sing with angels around the throne or weep in despairing hell before we can know what sin is, so terrible is it. Christ is made us into wisdom, righteousness and redemption. He became our ransom. He is our holiness and all suffering. He is our strength. He is our judge. He is our hope. He is our salvation--life and death. He is able to keep that which we have committed unto Him against that day.

"We are complete in Him. Not only is he the Saviour of believers, but they are complete in Him. It is a mystery. What is it? Paul tells us it is Christ in you, the hope of glory. When He shall appear then we shall appear in glory. A light not in us cannot be our light; a branch grafted into a tree, is secured into the tree--the tree gives it life and the branch gets its life. And so it is that we are in Christ. He lives in us. But let us not forget that Christ is our example. We are to follow him. If Napoleon, Cromwell and Hannibal could inspire followers, surely we can catch the spirit Christ imparts and follow Him through trials to glory. But He is more than an example. He is the life within the Christian. We live through and in union with him. Christ of Nazareth and Jerusalem dwells in His followers today. Next glance to some conclusions resulting from the facts.

"First, it suggests the greatness of regeneration; the coming of Christ into a human soul is the event of a lifetime. Christ could not be hid when on earth. Even when He hung on the cross the sun darkened and the earth shook in anguish. So today, when Christ enters a man's

heart a great change ensues--there is a new birth. The man feels the pulsation of a new life. There are new loves and hates, new duties and destinies. Here is a mighty work which God performs, man enjoys and angels admire.

"The sands of earth annoy." Men fill holes, wiser men make it into mortar, the skilled glassmaker converts the sand into glass, goblet, mirrors, telescoped, microscopes, spectroscopes. We behold with wonder the transformation of sand into glass. This, marvelous as it is, is nothing to the change Christ makes in changing a sinner into an heir of glory. Some say conversion is only a sensation. I grant in times of excitement people may think they are converted when they are not. Of course people may well be excited at conversion, for it is a thrilling transformation, but the work goes on. On April 17, 1775, the shot at Lexington was fired that rang round the world. The wildest excitement raged throughout the colonies. But the excitement cooled, reaction came, some fled from camp, some deserted, yet many fought on through blood and anguish. They ended better soldiers than when they began. So Christians prove the reality of their conversion by patient continuance in well-doing. Israel Putnam was so excited he left his plow in the furrow. But he fought on for eight years and proved his devotion. We know fathers and mothers in Israel who were excited at their conversion. They have been fighting the good for eight times eight years.

"But another fact suggested is the spiritual unity of believers. Christ is not divided. He is ever against sin. He is in all believers of all tribes and tongues. Because He is in them they are in sym-

pathy with each other. John speaks of himself as the disciples whom Jesus loved; he wrote of this love in his old age. He wanted all to see the Saviour as he saw him and love him as he did. John says, "If we walk in the light we have fellowship one with another." Unity is the result of union with Christ. Unity is not uniformity. One is inward, the other is outward. Things very unlike in appearance may have great unity. How unlike the different parts of a tree and its products are--yet a unity prevails. The human body is unlike in its parts and composition; yet unity prevails throughout. All are needed; that undefinable thing we call life makes unity. So believers may differ in creed and work and worship; yet, if they are true believers, Christ makes the unity. We can deny doctrinal unity, but must admit spiritual unity. I have no apology to man or angel for being a Baptist, but I can fellowship those of other creeds. They all thank God alike and ask to love Him more. They sing the praises of Him who died to save them. There is great unity in hymnology. Men differing in doctrine agree in singing God's praises. The Wesleys and Toplady fight on doctrinal points, but their songs have greatest unity. Topland's 'Rock of Ages' agrees with Wesley's 'Jesus, Lover of My Soul.' Cowper and Carey's concert in India agree in their praiseful songs. There is unity in hymnology things divided by languages and oceans. But there is another fact suggested. The duty of publishing the gospel to the nations of the earth.

"Christianity is missionary. Christ won the love of the disciples to have them love the world and work to win it for Him. He became poor that we might become rich. No human speech can tell his self-

sacrifice. When He was ready to enter into His glory he charged his disciples to go teach all nations. When he comes into us he puts this spirit into us. In this life we are at best but poor copies of the Great Original. An hundred years ago William Cary, a poor shoemaker, went as a missionary to India. The Edinburg Review sneered at the shoemaker. When Adoniram Judson went as a missionary from America many mocked at his mistakes. But Christ, who knew more than all the wise of earth, was in Judson and led him on.

"And today men criticise foreign missions as extravagant. That is what Judas said--those men are borrowing from Judas Iscariot. Cain formed a large religious colony who ask 'am I my brother's keeper?'

Judas did not form a new sect, he simply reformed Cainism. Opposition to missions is Cainism reformed by Judas Iscariot. You will have to drive Christ out of the hearts of His people before you stop foreign mission work.

"Robinson tells of a tribe in Northern India, robbers who had held their homes for over 600 years, never dislodged by enemies. The British commander determined to take them. The Sixty-fourth Bengal regiment, which had been disgraced by deserters and had their colors taken from them, volunteered to take the place. Their commander said: '(Soldiers, on that mountain top are your colors! and they charging took them. Christ pointing to China, Mexico, Africa, Brazil, says; 'Go! your captain will lead you to glory.'

"But finally the indwelling Christ is the guarantee of endless glory. He lives in us that we may live with him. No power can divide Christ from his people. Nothing can separate us. Death disrobes everything else, but only brings the believer's soul close to Christ. This is a sweet thought. We gladly meet and greet in joy; but, parting, may never meet

again. Ah, when we meet up there we shall never part again. Brothers, some of you have left sons and daughters in far distant graves, but up yonder we shall meet never to be broken. Think of the Judson family-- one wife in India, another sleeps in St. Helena, the third found her grave in her native land; Judson rests under the blue waves of the Indian ocean, but in the glorious morning they shall all gather to part no more. God grant that we and others may gather with them there."

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