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LIVING MESSAGES OVER THE AIR
By John Thomas, Welsh Evangelist

Messages Delivered
Over WMAQ Chicago

Northwest Gospel Tabernacle
3548-50 West North Ave.,
Chicago, Ill.

God's Bible School and Revivalist
Cincinnati, Ohio

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ABOUT THE PRINTED BOOK PUBLICATION DATE

Internal evidence shows that this book may have been published in either the late 1920s or early 1930s: the date on the picture of the Radio Station WMAQ site appears to be 1928. Also, markings by a previous owner in the book, show that it was in his or her possession as early as 1945. Thus, the book was published no later than the middle of the 1940s, but judging from the date on the above-mentioned picture I suspect that its publication was in the late 1920s or early 1930s. -- DVM

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PICTURE OF RADIO STATION WMAQ SITE

A picture of The Daily News Building, Chicago, Illinois, location of Radio Station WMAQ where these messages were broadcast, is included with this publication as hdm0944.jpg.

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By Holiness Data Ministry

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DEDICATED

To Emily -- my wife,
companion, counselor,
lover and true helpmeet.

"Many daughters have
done virtuously, but thou
excellest them all."

-- Prov. 31:29

* * * * *

FOREWORD

"His words were weighed and selected as if they were to be sent by cable at a dollar apiece." This remark was made about the sermons of a famous preacher before the days of radio. They have an application when we value the Living Messages of this volume. All who have heard the impressive cadence of John Thomas' voice over the radio delivering the sermons here recorded were impressed with the fact that his words had wings, and that on their wings they carried resistless truth. It takes faith to deliver an unctuous message to an audience, unseen, of unknown magnitude, with the arched sky for our pavilion. Many assaying to do so have failed to hold the attention of the public. These eloquent sermons of heart-searching truth have received response from coast to coast, and from nearly every section of North America. Many, as they should, have enclosed checks to aid in bearing the heavy expenses of broadcasting. It has been this writer's privilege to review a representative selection of the letters of those who have received blessing and uplift.

In reading the Messages the nation-wide audience will enjoy them the more by associating the voice of the speaker, the spiritual songs, and the sane and wholesome atmosphere of worship which always accompanied them on the air. The Master says that every scribe who is instructed in the kingdom of Heaven bringeth forth out of his treasure things new and old. How aptly is this fulfilled in Living Messages. There are rare poems and other passages which numbers of people have desired to possess; rich treasures of sentiment, rhythm and truth that this prophet and world traveler has been accumulating through the years.

The preacher of these sermons is unique in his presentation of the Gospel and always safe to follow. In the latter qualification he is singularly endowed with the ability to keep step with those who believe the whole Bible, preach a full Gospel and walk in the Spirit, while keeping a cool head and not having the smell of fanaticism on his garments. His presentation is direct. He has no long preambles, no theological dust or clerical ceremony. When he opens his mouth it is to preach. How unusual the thought that Jesus, standing at the door, is "excluded in favor of other guests." Who but John Thomas would have cornered an atheist and made him admit that he believed the Bible, by quoting the passage, for him to affirm or deny, "It is appointed unto man

once to die." Witness the freshness of his homiletics in the outline of one of these sermons: "The Dual, The Duel, The Deliverance."

If thousands of souls have been helped by these Messages proclaimed verbally, it is not too much to hope that other thousands will be blessed in reading the printed volume.

John Paul,
President of Taylor University

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01 -- THE COMMITTED LIFE

"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." -- Psa. 37:5.

The committed life of which I am speaking is a life entrusted to another's care -- a commitment of one's life to Almighty God. To those who make this committal and maintain their trust there is added a promise which is unlimited in its scope, "He shall bring it to pass." This commitment is a definite transaction. It is irrevocable and it is understood that it must not be called back: it is made for all time.

The committed life saves from worry. After all, it is worry that kills, not hard work. The root meaning of worry is "to wear away by friction." This is the lot of thousands of people. The Bible forbids worry: "Fret not thyself in any wise." "To every thing there is a season, and a time to every purpose under the heaven, a time to be born, and a time to die." We notice that in the long list of things given by the Wise Man for each of which there is a time, there is no time to worry. Our Savior reminds us that our heavenly Father feedeth the fowls of the air, and that we are much better than they; therefore, why should we worry?

The committed life saves from envy. "Neither be thou envious against the workers of iniquity." It is such a comfort to be satisfied with one's portion. Envy is a rottenness of the bones; it is a mark of carnality. Covetousness is a sin, and it often leads to jealousy and even to resentment.

The committed life is one of trust. "Trust in the Lord." If you trust, you do not worry; if you worry, you do not trust. God loves to be trusted. He is worthy to be trusted. The Psalmist cried, "I will trust in the Lord at all times." "Blessed are all they that trust in the Lord." Trust is faith in action. The proof of our trust is that we do good. It is possible to be religious to a degree and not be doing good. We are to follow our Lord, "who went about doing good" and living an unselfish life. Our motto should be, Not Self, but Others. Then notice there is added this promise, "And verily thou shalt be fed." "Oh that my people had hearkened unto me . . . I should soon have subdued their enemies." "He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee."

The committed life is one of joyfulness. It is more than trust; it becomes a delight. "Delight thyself also in the Lord." You see that delight is deeper than trust; you may trust a person but you cannot always say that you delight in his company. There is an experience in grace where your soul delights in God, your joy is full, your cup runs over, your hunger is satisfied, your thirst is quenched.

There is a tremendous difference between a friend and a lover. When you reach the place of true love you then can say, "My beloved is mine, and I am his." Here is the language of a soul that delights in God:

"I am Thine own, O Christ,
Henceforth entirely Thine;
And life from this glad hour,
New life, is mine.

"No earthly joy can lure
My quiet soul from Thee;
This deep delight so pure
Is heaven to me.

"I cannot tell the art
By which such bliss is given;
I know Thou hast my heart,
And I have heaven."

Those who delight in the Lord have this wonderful promise, "He shall give thee the desires of thine heart." Is there a longing in your heart that is not satisfied? Is there a prayer that has not been answered? Is there an experience of grace which you have not yet realized? This is the secret, "Delight thyself also in the Lord, and he shall give thee the desires of thine heart."

What are we to commit?

First. "Commit thy way unto the Lord." Commit thy past with all its failures, mistakes, and sin; trust the cleansing blood of Jesus to wash them all away. Commit the unknown future to God; let Him map out your life for you. He is intensely interested in every detail of our lives. Then, commit the present to Him with all its problems; perhaps you cannot solve them, but He can. The marginal reference is very suggestive, "Roll thy way upon the Lord." The trials of life may be heavy and you cannot lift them, but you can roll them upon Him.

Second. "Commit thy works unto the Lord, and thy thoughts shall be established." -- Prov. 16:3; or, "thy purpose shall be established" (R. V.), It is often a great temptation to worry about our works -- the church work, religious work in general, or the everyday task. We think how we might have done it some other way, or how we might have said something else. It is a great comfort to learn the art of committal. There is a consecration of one's life to God which is entire, but the small daily duties must also be committed to Him. Then our thoughts shall be established.

Third, commit your burdens. "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." -- Psa. 55:22. How about that heavy burden which is almost crushing you? The financial burden? That sorrow that has come into your life? That long-standing sickness or that bereavement -- that empty chair -- your dear one gone? "Roll it upon him, and he shall sustain thee." "Casting all your care upon him; for he careth for you."

Fourth, commit yourself to God. Commit your body and soul and spirit, all there is of you, "a living sacrifice." Believe that He takes you now.

"My body, soul and spirit,
Jesus, I give to Thee;
A consecrated offering,
Thine evermore to be.

"O Jesus, mighty Savior,
I trust in Thy great name;
I look for Thy salvation,
Thy promise now I claim.

"O let the fire descending,
Just now upon my soul,
Consume my humble offering,
And cleanse and make me whole.

"I'm Thine, O blessed Jesus,
Washed by Thy cleansing blood;
Now seal me by Thy Spirit,
A sacrifice to God."

Finally, the committed life is one of heart rest. There can be no rest without full committal to Him. It is ours to do the committing, it is the Lord Himself who gives us the rest of heart. Notice the order: 1. "Trust in the Lord." 2. "Delight thyself also in the Lord." 3. "Commit thy way unto the Lord." 4. "Rest in the Lord."

This world is full of trouble and heartaches. Jesus alone offers an antidote for the worries and anxieties of life. He offers quietness, peace and rest. The wonder of it all is that the rest is obtainable now, and the conditions are so simple. Listen to His gentle voice saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This is the rest of sins forgiven. Then He offers a deeper rest, "Take my yoke upon you." This is a complete surrender to His will and service. "Learn of me, and ye shall find rest unto your souls." This is heart rest. "For my yoke is easy, and my burden is light."

In the following verses I give you the confession and prayer of a dear woman who wanted rest of heart. The poem is entitled

GOD KNOWS

No matter what I say or do,
My work is never done;
I cannot find the time to pray,
Or get away alone.
My house, my friends; Lord pity me!

I've time for them, but none for Thee!

The children worry me to death,
The breakfast things are there;
The stockings all unmended yet,
And I have had no prayer!
What shall I do with all these cares?
My heart is full of doubts and fears!

When John comes home, I'm all done up;
We used to kneel and pray,
But since the children came, you know,
That's all been done away!
So much to do, the children fret;
And I, alas! too soon forget.

There's something wrong with me,
I know, I never meant it so;
When things go wrong, ah, woe is me!
The sharp word, or the blow!
God needs to calm my troubled sea,
But He must first rule over me!

The washing of a kitchen floor,
Is known to God above;
He knows it when the children cry,
His very name is Love!
When clothes won't dry, and folks don't care,
God stands behind me, even there!

My God, take Thou my bond in Thine!
I am no use at all;
Unless Thou rulest me and mine,
The house is sure to fall!
Whate'er I do, where'er I be,
Rule over everything for me!

(Given to John Thomas and written by a friend who does not wish to have his name made public.)

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02 -- THE MESSAGE OF REDEMPTION

Never has there been another message like this one. The message of Redemption has been told since the morning of the Resurrection. When Mary Magdalene stood without the sepulcher

weeping, she told the angels why she was weeping, "They have taken away my Lord, and I know not where they have laid him." She turned and saw Jesus standing, and knew not that it was He. "Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni (Master). Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and tell them."

Mary Magdalene was the first messenger of the Resurrection. Since that first Easter morning, the message of Redemption has been told by millions all over the world.

We bring to you, first, the Message of Redemption as recorded in Revelation 1:4-6.

The message of Redemption comes from the Holy Trinity -- Father, Son, and Holy Ghost: 1. From God, the Father. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." 2. The message of Redemption comes from the seven Spirits of God -- the Holy Spirit in His sevenfold activities in connection with our Redemption. We cannot now speak particularly of His sevenfold office. 3. The message of Redemption comes from Jesus Christ, the faithful witness -- He witnessed a good confession before Pontius Pilate and on Golgotha's rugged hill. He gave His life a ransom, the first-begotten of the dead. He arose from the tomb a mighty conqueror, and His resurrection is a proof of our resurrection. "If Christ is not risen, then our religion is vain," but, blessed be His name, "He arose." We have a great Welsh hymn that expresses the glorious resurrection:

"There'll be a myriad wonders,
When dawns the morning gray,
When tribulation's children
Awake to endless day,
All clothed in snowy garments
With new-born radiance shed,
Resembling their Redeemer
When He came for the dead."

What is the message of Redemption? 1. Grace and peace. It is not law and death, but grace and peace. "The law was given by Moses, but grace and truth came by Jesus Christ." Salvation is by grace alone; peace can come only through the Blood of His cross.

Many years ago there was a war between England and France. One of the French vessels had been away in a foreign land. The French captain, seeing the British vessel coming up the Channel, surrendered and offered his sword to the English captain. Smiling, the captain said, "Don't you know that the war is over and peace has been proclaimed at headquarters?" Ah, my friend! The war is over; peace has been made at headquarters.

This is the message of Redemption.

(1) Grace is salvation without works, without payment, without a pilgrimage.

"In my band no price I bring,
Simply to Thy cross I cling."

"No preparation can I make,
My best resolves I only break;
Oh, save me for Thine own name 's sake,
But take me as I am."

(2) The moment you trust Him, that moment you will have peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." We have peace with God when we are converted. We have the peace of God when we are sanctified. This, then, is the message of Redemption -- grace and peace.

Second, the Motive of Redemption. "Unto him that loved us, and washed us from our sins in his own blood." Love is the motive of redemption. "For God so loved the world, that he gave his only begotten Son."

"God loved the world of sinners lost
And ruined by the Fall;
Salvation full at highest cost,
He offered free to all.

"Oh, love, 'twas wondrous love,
The love of God to me,
It brought my Savior from above,
To die on Calvary.

1. Love always gives, without stint, without class distinction. 2. God's love is impartial; He loves the rich and poor; He loves the learned and illiterate; He loves the outcast, the fallen; He loves the prodigal boy and the wayward girl. 3. Love has feet. Christ goes after the lost sheep, seeking the lost one until He finds it, He is seeking some lost sinner now, If He finds you, "There will be joy in the presence of the angels of God." 4. Love sympathizes. Love is full of compassion. No one can fully understand us as Jesus can. His heart is full of compassion. "He knoweth our frame." The Lord is merciful and gracious, slow to anger, and plenteous in mercy. 5. Love sacrifices. We see God's love on the cross. He loved me and gave Himself for me. This is the motive of Redemption; this is the inner reason for performing such an act.

"O Love Divine, how sweet Thou art!
When shall I find my willing heart
All taken up by Thee:
I thirst, I faint, I die to prove
The greatness of redeeming love,
The love of Christ to me.

"God only knows the love of God.

Oh, that it now were shed abroad
In this poor stony heart!
For love I sigh, for love I pine,
This only portion, Lord, he mine,
Be mine this better part."

Third, the Method of Redemption. "Unto him that loved us and washed us from our sins in his own blood."

God is a God of order in nature and in grace. He has provided a method, an established plan, whereby a guilty sinner can come back to Him. Sin has broken fellowship with a holy God. Blood atonement was necessary because "without the shedding of blood there is no remission." John the Baptist on the banks of the Jordan pointed out a young Man who came to his baptism and said, "Behold the Lamb of God that taketh away the sin of the world." That Man was Jesus of Nazareth. That Man offered Himself without spot to God on the cross of Calvary. "Forasmuch as ye know that we were not redeemed with corruptible things . . . but with the precious blood of Christ, as of a Lamb without blemish and without spot." Through this Man we may have complete forgiveness of sins. All the black, guilty past may be blotted out. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

"God has blotted them out,
I'm happy and glad and free;
God has blotted them out,
We'll turn to Isaiah and see,
Chapter forty-four, twenty-two and three,
He's blotted them out, so now I can shout,
For that means me."

We praise God for the forgiveness of sins, but what about the sin of my nature? I find that I was born with a moral tendency to do that which is wrong. I find within me evil thoughts, evil desires, evil tempers, pride, selfishness, covetousness, and such like. There is no gainsaying that these are the things which defile. These are things which we have to struggle against.

Is there a remedy? Yes. The remedy is greater than the disease. "Unto him that loved us, and washed us from our sins in his own blood." There is the washing of Regeneration by the Word. There is the cleansing from all unrighteousness. 1 John 1:9, "The blood of Jesus Christ his Son cleanseth us from all sin."

"A heart by Blood made clean,
In every wish and thought,
A heart that by God's power has been
Into subjection brought.
To walk, to weep, to sing
Within the light of Heaven,
This is the blessing, Savior King,
That Thou to me hast given."

Fourth, the Meaning of Redemption. "And hath made us kings and priests unto God and his Father." We can never know the full meaning of Redemption until we get home to Glory, until we shall see His face, until we shall hear it all from His own loving lips, He will explain to us the problem of sin, and the full meaning of Redemption.

But we may here and now know something of His perfect love shed abroad in our hearts. We can have peace without that restlessness and worry. We can have the fullness of joy. We can have fellowship with Him. We can be witnesses of His mighty power to save and to keep from sin.

We may know in a very real sense what it means to become a kingdom of priests, i. e., to be saved from selfishness and to live a life of intercession for others. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

Fifth, the Song of Redemption. There is a time coming when we shall sing Redemption's story without a pain, without a sorrow, without a tear, without a heartache. "Unto him that loved us and washed us from our sins in his own blood."

The new song will be wonderful. "Thou art worthy. . . Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." What a prospect! What a glorious time it will be!

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03 -- LOVE'S GIFT -- (Matt. 26:6-13)

This story of love's gift has its setting in a home at Bethany a few days before the Passover feast. Jesus and His disciples were always welcome in this home.

It is a great benediction to have the grace of hospitality. Whenever you entertain any of the Lord's servants, you entertain Jesus. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. If you give a cup of cold water to a disciple, you will not lose your reward.

It was Christ's last visit to Bethany, just two days before the Passover. His heart was sorrowful. He had told His disciples all about His betrayal and His coming sufferings, but they did not understand, They were looking rather for a temporal kingdom, and not a spiritual one. But there was one who knew -- and she was a woman.

Love's Insight. When Mary heard that her Lord was to be betrayed into the hands of wicked men, and to be crucified, she understood, she sympathized, she entered into His sufferings, and Jesus knew the thought of her heart. How often our hearts crave for a little bit of love, a little sympathy; but so many people keep their flowers till their friends are dead.

We knew an old saint who used to sing in the night. This would make her daughter very angry, and often she would say, "Why don't you stop it? No one can go to sleep here." Three weeks passed by and the mother died. On the casket we saw a large wreath of flowers from the daughter.

Why not give your loved ones a bouquet while they are living? Give them a little surprise once in a while. Send them a box of chocolates. Give grandma a Paisley shawl, or pack a box of good things and send it to some one who is shut in -- some sick one. But don't blow a trumpet when you do it.

Love's Preparation. Mary had for some time saved up her money and, according to the custom in the Orient, she wanted to provide the sweet incense for Christ's burial. "If my blessed Lord is going to die, He shall not be buried as a pauper. I'm sure some one will provide the linen and some one the tomb; I will provide the perfume." How thoughtful of her! Love always prepares beforehand, it doesn't leave everything to the last minute. Make some preparation for your dear ones.

Love's Sacrifice. She took that alabaster box of precious ointment and broke it. She thought, "I'll not keep it till He lies in the tomb; I will give it to Him today." Love always gives. Love always sacrifices. The value of the alabaster box in hard cash was fifty dollars, but the value in love's sacrifice was beyond rubies, and pearls, and the gold of Ophir. You get salvation by faith alone, but you get glory by sacrifice. How much do you love your Lord today? Have you ever given Him a love gift? Perhaps you have lived for self, with no thought of the One who loves you. He sacrificed Himself for you.

"I gave my life for thee,
My precious blood I shed,
That thou mightest ransomed be,
And quickened from the dead;
I gave, I gave my life for thee,
What hast thou given for Me?"

Love's Criticism. The disciples were filled with indignation. "To what purpose is this waste?" asked Judas. "This could have been sold for much and given to the poor. This he said, not that he cared for the poor." Whenever a sacrifice is made, there will be somebody who will find fault.

A young woman leaves home, leaves father and mother, says good-bye to the world and its pleasures, and goes to the foreign field. Some one says, "Why this waste? She is so brilliant and ought to lead our set socially, but she is going to the heathen with the Gospel. Why this waste?" Is it waste? No, nothing is wasted if done for Jesus.

Love's Reward. Jesus rebuked those religious critics: "Why trouble the woman? Don't scold her. She hath done a good work on Me. The poor you have with you always. This opportunity will not come again. I needed comfort at this time, and she alone gave it to Me. This sacrifice has proved her love for Me. I am going to give her a memorial for this, not a memorial engraved in stone which will crumble away, not a stained glass window, not a memorial that

money can buy." Listen, here is Love's Reward, "Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." This reward exceeds anything you have ever seen or heard. The Bible is now printed in eight hundred and ten languages and dialects; millions and millions of copies have been printed. The story of what this woman did that day in Bethany is in every one of them. The story of that gift of love is being told all over the world.

"I give Thee, dear Jesus, my all,
Nor hold back from Thee any part,
Obedient to Thy welcome call,
I yield Thee the whole of my heart.
Oh speak, oh speak, while before Thee I pray;
And, O Lord, just what seemest Thee good,
Reveal, and my heart shall obey."

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04 -- THE GREATEST THING IN THE WORLD

If you were to ask the financier what is the greatest thing in the world, he would probably tell you it is the power of money; the power to control stocks, shares, bonds, and real estate. If you should ask the editor of one of our great daily newspapers or magazines, he might say it is the power of the press. The scientist might tell you that the wonders of science, electricity, wireless, and radio, are among the greatest things in the world.

Prof. Henry Drummond wrote a book entitled, "The Greatest Thing in the World," declaring that "love is the greatest of all." The apostle Paul tells us that "love never faileth." The Bible reveals the character of love under three phases: human love, Divine love, and Divine love perfected.

First, let us consider the character of human love. God has placed in the hearts of men and women ties of human affection, the love of home, the love of country, the charm of poetry, art, and music, the love of the beautiful. We have some noble examples of love portrayed in the Bible. We see the love of friends, as in the case of Jonathan and David, "Whatsoever thy soul desireth, I will even do it for thee;" in fact, Jonathan was willing to die for his friend. We should value a true friend above rubies. "A friend loveth at all times." "There is a friend that sticketh closer than a brother."

We have a remarkable illustration of a father's love in the story of David and his son Absalom. We see the father waiting for tidings of the battle which was raging in the woods of Ephraim. Absalom had stolen the hearts of the people and was now making war against his father. When the news reached the king that his son Absalom was dead, the father wept and cried aloud saying, "O my son Absalom! my son, my son Absalom! would God I had died for thee!"

We have known and witnessed something of a mother's love. Mother's love is akin to the love of God -- so gentle, so forgiving. Once there was a murderer awaiting his execution. His

mother took rooms opposite to the jail where the condemned young man was confined. She visited him daily, and after his execution she desired that after her death she should be buried in the same grave.

Then what shall I say about the love of a lover? Have you ever been in love? We read of Jacob, that he served seven years for Rachel, and they seemed with him but a few days for the love that he had. If human love, perverted by the fall, is so precious, what must the love of God be like?

"The love of Jesus, what it is,
None but His loved ones know."

Human love may break down at some point. "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die, But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

"Could we with ink the ocean fill,
And were the skies of parchment made,
And every stalk on earth a quill,
And every man a scribe by trade,

To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky."

He did not write "God so loved the world" on the sky -- that would have been too far away. He came down Himself to Bethlehem, to Nazareth and to Calvary, and proved His love to humanity.

I have had the joy of telling the story of God's love in heathen lands, in crowded cities, in rural districts, in many countries, in homes, in the sick chamber, in our hospitals and jails. This story has lost none of its power. It is the greatest story that has ever been told.

An old Chinese woman was so overjoyed with the news of God's love and the knowledge of her sins having been forgiven that she tramped to the villages saying, "It happened nearly two thousand years ago, but the good news has only trickled out now."

This Divine love is imparted when we are born again. "Jesus said, If a man love me, he will keep my commandments."

Divine love perfected. There is love and there is perfect love. "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world." "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."

Perfect love will make us like Jesus in character, so that we will love our enemies, be patient, kind, long-suffering, and find no pleasure in injustice. Love does not envy, is not self-assertive, boastful, self-conceited, rude, or selfish. It harbors no malice or suspicion. Perfect love is not provoked -- perfect love never fails. Everything else will fail and pass away, but here is one thing which will last for ever and ever. I submit to you that perfect love is the greatest thing in the world.

"O love that casts out fear,
O love that casts out sin,
Tarry no more without,
But come and dwell within, "

This heavenly love is not for a favored few, but is for all. Open your heart, turn from every sin, and obey the light of God in your soul.

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05 -- SIN AND ITS REMEDY

What a beautiful world this would be if there were no sin! It would be a paradise indeed! Can you for a moment picture what a city like Chicago would be like -- a city without hatred and murder, a city without malice and greed, a city without robbery, larceny, or theft, a city without adultery and divorce, a city whose foundation is righteousness and whose rulers and administrators are clean, true and holy? You know that is not the case today. On the contrary, sin is on the increase.

Thoughtful people are asking, "Is there not a remedy?" What is the use of tinkering with the effect? Why not deal with the cause? Physicians always deal with the cause of disease, When the cause is removed, the effects will cease.

Sin is abnormal to man. When man was made by God, he had no sin; he was holy and pure and very good. Sin is unnatural to man, and when a man is delivered from sin, and filled with the Holy Ghost -- made holy in heart and righteous in life -- he is simply made natural.

"By one man sin entered into the world, and death by sin." -- Rom. 5:12. Jesus said, "An enemy hath done this," and He added that the enemy that sowed the tares was the devil. Therefore SIN is the work of the devil. 1 John 3:8, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." If sin is the work of the devil, and Christ came to destroy the devil's works, then He came to destroy sin.

The nature of sin is dual. There are sins and sin, iniquity and iniquities, willful transgression and guile.

Sins are of three different kinds:

Sins of commission, or transgressions of a known law, such as lying and stealing.

Sins of omission, or the neglecting of a known law. "To him that knoweth to do good and doeth it not, to him it is sin. We must remember that light determines responsibility.

Sins of suspicion. "Whatsoever is not of faith is sin." If there is a doubt, the correct thing to do is to give God and your soul the benefit of the doubt. Walk in the light. "If any man will do his will, he shall know of the doctrine."

Sin! Where is it? Is sin located in the body? No. There is no sin in matter, in flesh, bone, or tissue. The body is the victim of sin. Sin is in the disposition. "Frowardness was in his heart." "Out of the heart of man proceed thoughts that are evil." "The sin that dwelleth in me."

Sin has its mental consequences. Sin is a brand on the memory, a burden on the conscience, a fetter on the will, a pollution on the mind, and it darkens the understanding.

Sin has its moral consequences. Sin brings remorse, fear, and dark forebodings regarding the future. "The wages of sin is death." Sin is the cause of domestic unhappiness. What misery there is in many a home! There are broken hearts everywhere. Sin is the cause of all individual misery. It is not poverty, it is not trial that makes men unhappy; the thing that makes people unhappy is sin.

Can we get rid of sin? Is there a remedy? We say reverently, There ought to be a remedy. And, thank God, there is! Sin is the tragedy without a parallel in history; but God has provided a Salvation that saves from sin. The remedy is greater than the disease. The plaster is bigger than the wound. "Where sin abounded, grace did much more abound." The devil need not have a lifelong lease on the saint of God. Jesus Christ came to put away sin. (Heb. 9:26.) On the cross of Calvary the sin question was settled. "Without shedding of blood there is no remission. The blood has been shed. Provision has been made by which our sins may be forgiven. Moreover, there is power in the efficacy of the blood of Christ to cleanse the heart from all unrighteousness. The cleansing is as complete as the pardon. The Scriptures declare that "he is able to save to the uttermost all that come unto God by him." Beware lest you limit the Holy One of Israel by your unbelief. He is not only able to save us to the uttermost, but He is willing.

What is the remedy for sin? If you are unconverted, turn from sin, all that you know to be sin. Repent. Tell God that you are a sinner, confess your sins to Him. (1 John 1:9.) If you are a backslider, return with a confession on your lips. Ask Him to give you back the peace and the joy that you had once. God's promise is made to you, "I will heal their backsliding, I will love them freely: for mine anger is turned away from him." If you are a child of God, come to the throne of grace with boldness. Ask the Lord to purify your heart, to cleanse you from all sin. (1 Thess. 5:24.) Commit yourself to Jesus Christ, trust Him to do this work in you. Leave in His loving hands the manner and measure of the manifestation and the results. Covenant to obey Him, come what may. Claim by faith. Receive by faith. Witness by faith, and God will witness with your soul with a voice that you will never forget.

"I am coming, Jesus, coming,
At Thy feet I humbly bow;

I have tasted Thy salvation,
But I want the fulness now.

"Take away the bent to sinning,
Every bitter root within;
Heal the tide at its beginning,
That has caused me oft to sin.

"Cleanse and fill me. Cleanse and fill me,
Fill me with Thy Spirit now;
Cleanse and fill me, blessed Jesus,
Fill me with Thy Spirit now."

I remember when a clergyman of the established Church of England was sanctified wholly. After a tremendous struggle, he claimed and received the baptism of the Holy Ghost and fire. He witnessed to the blessing with great liberty and power, and mighty results followed his testimony. After three years the Lord took him home to Heaven. The Bishop of London officiated at the funeral and said, "I could not understand our dear brother's doctrine, but I did admire his holy life."

And, after all, that is the thing that counts.

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06 -- THE SECOND BIRTH

Its Necessity

The importance of the New Birth is seen at once if we remember that Jesus Christ did not say, "Ye must be born again," to a murderer or to an adulterer, BUT to a religious leader, a member of the Sanhedrin, a master in Israel, a man of high intelligence, an instructor of others. And what Jesus said to that man He is saying to all men, "Ye must be born again!" It would have been far better not to have been born at all than to miss the second birth, for, "Except a man be born again, he cannot see the kingdom of God." One may have knowledge and learning, be highly cultured, and yet be a stranger to the things of God.

The New Birth is more than church membership, more than baptism, more than reformation, more than accepting certain creeds and dogmas, more than partaking of the sacraments; it is a new life. "The kingdom of heaven is righteousness, and peace, and joy in the Holy Ghost."

There is only one way by which we can enter the Kingdom, and that is by this New Birth of which Jesus spake to Nicodemus. We must be born into the Kingdom. There is a tremendous difference between a child's being born into a family and its being adopted into it.

A little girl ran sobbing to her mother, saying, "Mamma, am I really your little girl?" The mother assured her that she was truly a member of the family, and inquired, "Why do you ask such

a question?" The little girl replied, "My sisters have been telling me that I am not truly your little girl, but that I was 'dopted, that daddy found me on the doorstep, and you took me in and 'dopted me!" The mother continued to comfort the little child, and finally the little one said, "Mamma, was I really born to you?"

It is a sad fact that thousands have been taken into the church without having been Scripturally born again; they are only "dopted" into the church family and, as a result, do not understand spiritual things, having no real heart experience.

Mr. Whitefield was once asked, "Why do you preach so often on the subject, 'Ye must be born again'? " His answer was, "I preach on that subject often because our Lord has said that ye **MUST** be born again."

An eccentric old Methodist local preacher had many sermons, but repeatedly used the same text, "Ye must be born again." The people got tired of listening to the same topic over and over again, and complained to the superintendent minister that they did not like the old man's preaching. The result was that the superintendent threatened to take his name off the Quarterly plan. But the old man pleaded to be allowed to preach again; so he was given one more opportunity. The hour of service arrived, and the people who had complained were anxious to hear what the text would be. To their amazement he thundered out, "ARE ye born again?"

The New Birth is the impartation of a new life; it is a translation from darkness to light, it is a passing from death unto life, it is receiving a new heart, it is beginning life anew. The analogy that Jesus used is still true -- "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." It is impossible to understand spiritual things by mental philosophy or reasoning; nevertheless, sinners in all lands who come to God, confessing their sins and receiving Jesus Christ as their personal Savior, have the knowledge of sins forgiven, have peace with God. They feel their burdens lifted, and go on their way with an assurance in their hearts, a shining face, and a testimony on their lips that they have been born again.

An Irishman was converted, and when asked to give his testimony, he hesitated for a moment, and then blurted out, "God has given me a new inside!"

On one occasion the writer was crossing the Pacific Ocean, and some Orientals asked if he would be willing to teach them the English language; so we began to do so, using as our textbook the First Epistle of John. A young Siamese was in the class, and when we came to 1 John 5:12, "He that hath the Son hath life," he stopped, smiled, and said, "That was the verse that God gave me when I was born again."

The Manner of the New Birth

There is a false doctrine being preached today, that if a child is well trained and has a good education, there is no need for the New Birth; that if the environment is what it should be, the New Birth is not a necessity. This is a fatal error, contrary to Scripture and experience. God's method of regeneration is clearly seen in 1 Pet. 1:23, "Being born again, not of corruptible seed, but of incorruptible, by (through) the word of God, which liveth and abideth for ever." The Word

is the seed of the Kingdom (Matt. 13:19), and just as every seed has life in itself, so the Word of God sown by the Spirit in the soul has life. But often after the seed is sown, Satan comes and snatches it away, lest the sinner should be converted.

An old Korean woman went to visit a relative in the city, and was invited to go to the church. She had never seen a Christian meeting before. When she returned to her home in the country, her friends came to ask her what she had seen in the great city. She recounted her experiences, but said, "The most remarkable of all was Jesus' meeting." When asked what they did, and what was said, she answered, "I don't know what they said, but they sang over and over again, 'Yasu aye pe patke umnay'" -- "Nothing but the blood of Jesus." The seed had entered her heart, and a few weeks later a colporteur of the Bible Society came to her little village and began to sell portions of the Scripture. A little lad, hearing him calling, "Gospel of Mark, Jesus books. Come buy, come buy," ran home to the old lady to tell her the good news. She said to the boy, "Go, fetch the man here; I want to see him, and hear more about the song, 'Yasu aye pe patke umnay.'" The Korean colporteur came to the house, and soon had the joy of leading a seeker to Jesus. She earned her living by making native wine. When the preacher noticed this he said, "You cannot be a Jesus woman and sell that wine." She did not wait for a temperance lecture, but the same day poured all the wine into the gutter. Now there is a little church in that village.

It is not enough to pray with the penitent, but we must give the Word of God, as a basis for saving faith. Such scriptures as the following have been tested and proved to be very effective:

The Experience of the New Birth

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." This is the Scriptural foundation of the New Birth -- a new creation, a new life, a new heart, new aspirations, new ambitions, a new outlook; in fact, everything is new.

Old habits, old things, old hobbies are passed away, and the soul now finds that a remarkable thing has happened -- that he now loves that which before was distasteful to him, and that he hates the things which he once loved. The real proof of the experience is that he now loves God, and wants to keep His commandments. Jesus said, "If a man love me, he will keep my words." Another proof of the New Birth is that one is able to overcome temptation. We are not exempt from temptation, but he that is born of God overcometh the world. The New Birth makes us victorious over sin. "He that is born of God doth not commit sin." He could sin, if he so desired, but his desires have been changed; he is now saved from his old evil habits.

Moreover, salvation is something far more than being saved from wrong-doing; the New Birth gives one power to do that which is right. "He that is born of God doeth righteousness." He now companies with the children of God. He reads the Bible. His reading matter has been changed. His library is converted, the old books and periodicals have lost their charm. The songs of Zion have taken the place of worldly music. There is peace with God and a gladness of heart which was unknown before. The experience of the New Birth is just a foretaste of that heavenly life which is unending. What a calamity it would be to miss it! To miss the New Birth is to miss Heaven, to miss seeing your loved ones again, to miss seeing the King. How, then, can one be born

again? The way is simple. Turn from every known sin, call upon God with all your heart, confess your sins, receive Jesus Christ as your personal Savior; promise that you will obey Him, serve Him, confess Him, and live for Him. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

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07 -- TIMES OF REFRESHING

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." -- Acts 3:19.

Times of refreshing are needed. All spiritually-minded people are convinced that a revival is needed in the land, that a revival is needed in the church. A prominent member of a large church in Chicago said to me this week, "If there has been a single conversion in our church this last six years, I don't know about it."

The lawlessness in the state, in the city, and in the home, calls for a revival of religion. Think of the holdups, and kidnappings! It is hardly safe to go out after dark any more. There is corruption in high quarters. High-salaried men can be bribed. Judgment is perverted, and even some murderers are not punished. The Sabbath day is desecrated. Sin is rampant. Homes are wrecked. Suicides are on the increase. The crimes of the young are appalling. Our prisons are crowded with young men. Think of the broken-hearted people everywhere. Is this picture too black? We must not be like the ostrich that hides its head in the sand when danger is near. What is the remedy? "Righteousness exalteth a nation, but sin is a reproach to any people."

Times of refreshing are promised. God has promised to visit His people with a revival. "I will pour water upon him that is thirsty and floods upon the dry ground." This has been His plan, His method. The revivals under Wesley, Whitefield, Asbury, Finney, and Moody can be duplicated. "We must blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people. Let the priests, the ministers of the Lord, weep." Let prayer meetings be arranged. God will hear the cry of His people as of old. The blessings of Pentecost can be repeated today. You can have a revival in your church, in your community, if you comply with the conditions.

Times of refreshing will come by the way of repentance. "Repent ye therefore, and be converted, that your sins may be blotted out." We know that repentance is not a popular subject. John the Baptist preached repentance. Jesus Christ preached repentance. D. L. Moody and C. H. Spurgeon preached repentance.

Repentance is something more than a change of mind. It is a change of heart which includes:

1. An acknowledgment of sin. People are not willing to be told that they are sinners.
2. An abandonment of sin. You must break off your sins by righteousness.

3. A confession of sin. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

4. Then it includes restitution to man. I remember Evan Roberts' call to the penitent during the Welsh Revival:

Are you right with God?

Are you right about the past?

Are you right with your fellow man?

The result of true repentance will be the forgiveness of sin. Your sins will be blotted out, and God will change the heart the moment you take Jesus Christ as your personal Savior. Times of refreshing will come:

1. Like showers on the dry ground. When everything is barren, dry, and scorched, your soul may be dry, but when the Holy Ghost comes there will be a mighty change.

2. Times of refreshing will come as water to a thirsty soul. Jesus has promised that "whosoever drinketh of this water shall never thirst. It shall be in him a well of water springing up into everlasting life."

3. Times of refreshing will come as the dew upon the grass. The dew is a source of freshness, nature's provision for renewing the face of the earth, When the Holy Ghost comes to you, your soul will be no longer dry; your thirst will be quenched; there will be a fragrance, a freshness, a joy, a peace unknown before. Besides, there will be fruitfulness in your life.

Times of refreshing must come from the presence of the Lord. You can't work up a revival. All revivals must come from the presence of the Lord. God's power is the same. God's willingness is the same.

It may be that some of you listening tonight need a revival in your own soul. You may need a time of refreshing from the presence of the Lord. Why not call upon God now? Ask Him to give you the Holy Ghost. (Acts 5:32.) Perhaps you have never known the life of God in your soul. Oh, how you need Christ in your life! If you want Him, you must walk in His way. Are you willing to repent? Are you willing to take back that unkind word? Are you willing to tear up that letter that you have in your pocket? Are you willing to break off that unlawful friendship even if it means an aching heart and bleeding feet, and take the path of self-denial and repentance? Don't be satisfied with a shallow affair. (1 John 1:9, John 6:37.)

Some lower the standard and make it easy, just sign a card or shake hands. Jesus never made the way easy. He speaks about a cross, about self-denial. It is not a picnic. It is not a social. It is not an endeavor, but a repentance. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

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08 -- THE DUAL, THE DUEL, THE DELIVERANCE

The Dual. Galatians 4:22; 23, "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise, which things are an allegory."

The Duel. "He that was born after the flesh persecuted him that was born after the Spirit, even so it is now. This battle occurred not only in Abraham's home, but a corresponding battle takes place in the Christian's heart today. The apostle says, "Even so it is now."

The Deliverance. "Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman." It was not fitting that the warfare should continue in the home. There was no peace for the family. This clearly illustrates that a complete deliverance from sin is expedient in order that the warfare should come to an end. Then Christ can reign without a rival in the city of Man's Soul.

First, let us consider "The Dual." Before Isaac was born, Ishmael was boss. He did exactly as he wished. Before we are born again we, too, are controlled by the carnal mind. "Wherein in time past ye walked according to the course of this world . . . fulfilling the desires of the flesh and of the mind." We do as we please.

But when Isaac was born, persecution began. Ishmael mocked Isaac. Ishmael was born first and answered in analogy to the flesh. "That which is born of the flesh is flesh."

Isaac was born second, and answers to the child of promise. "That which is born of the Spirit is spirit." There were two natures in the home now, unlike in their disposition, unlike in their origin, unlike in their desires. These two natures lived in the same tent, and day by day the situation became more unbearable.

A friend of ours had been preaching to the Indians. After the sermon, a bright young Indian came to our friend and said, "My experience, sir, is like this: It seems as if there were two Indians inside of me, one good and one bad." Now when God sanctifies the soul, we get rid of the bad Indian.

The fact of this dual experience is seen in Rom. 7:17, "It is no more I that do it, but SIN that dwelleth in me." I never thought of doing that evil thing, but something made me do it. I never intended to lose my temper and get angry, but some power within made me do it. This dual experience is seen in Col. 3:9,10, "Seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." The old man is corrupt, unclean, deceitful.

The source of this dual experience is seen in Gen. 1:27. "God created man in his own image," after His own likeness; but sin entered and man fell. (Gen. 5:3.) Adam begat a son after his

own likeness; therefore every child of Adam's race is born with this carnal disposition. (Gen. 8:11.) God declares that the imagination of man's heart is evil from his youth.

There was a time when sin was not in the world. Sin is an intruder. But the whole race is tainted; the spring has been poisoned at the fountainhead. This moral poison has permeated man's nature, affecting the mind, the will, and the affections.

Scientists tell us that there are two currents in the Strait of Gibraltar, one tide comes sweeping in from the great Atlantic Ocean, and the other undercurrent deep down in the sea flows out into the ocean. There is something like that in the soul -- an undercurrent of evil flowing out from the heart. Listen to the testimony of a young man who committed murder: "I don't know why I shot him. It wasn't the real me; it was my other self -- the thing I count on death to rid me of." Of course, that is a mistake -- death is an enemy and not a Savior.

The Duel. We have a description of this duel experience in Gal. 5:17, R. V., "For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye may not do the things that ye would."

Of all wars, civil war is the worst. Here we see Ishmael and Isaac, not in a disagreement, but fighting -- fighting for supremacy. What a grief this must have been to Abraham and Sarah!

A man was converted at Syracuse, New York. Here is part of his testimony: "My, I was a tough 'un, but Jesus converted me. Now I am twins. The good boy has the bad boy down, and by the grace of God I'm going to keep him down." This poor fellow had a terrible battle on hand -- the flesh lusting against the Spirit and the Spirit against the flesh. I wonder how many of you dear listeners are having a battle just as bad. Some one remarked:

"I seem to lead a double life,
My soul with sin in bitter strife,
Each day with keen encounters rife,
With each at times -- the victory."

Two boys were wrestling, and there were quite a number of onlookers. At last the little fellow got the big boy down and began to shout, "Help, oh, help!" One said, "Why are you calling for help? Haven't you got him down?" "Yes," said the little boy, "but I feel him arising."

Many who are battling with sin are tempted to give up in despair. My evil inclinations, my evil desires, my appetites, seem to overcome me. What shall I do? Remember that these propensities are simply the evidence of man's depraved nature.

The liability to sin belongs to free moral agents. No man is compelled to sin, but all men may sin.

The temptation to sin is common to all men. It is no sin to be tempted. Jesus Christ was tempted and He got the victory; we triumph in His victory. He is able to succor us when we are tempted.

The Deliverance. What saith the Scripture? "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free." God did not say, Build a house or a tent near by for Ishmael; no, but, "Cast him out".

The deliverance is not by self-effort or resolution. Neither is it by reformation, education, or culture.

Deliverance cannot be obtained by growth. You cannot grow sin out of you.

Deliverance cannot be brought about by subjection. The doctrine of "suppression of sin" has three defects:

1. It is unscriptural. Nowhere in the Bible are we instructed to repress the carnal mind.
2. It is unlike God to suppress sin. The command is, "Like as he who hath called you is holy, so be ye holy in all manner of living."
3. It is insufficient for man, and repugnant to man's highest desires. The very idea of keeping in the heart of a child of God the very essence of the works of the devil!

Somebody says, "Does not the Bible say that we must keep sin under?" No. The Bible does not state that at all. It does say that we are to "keep under the body", that is our bodily appetites. We are to master our natural desires. If I am invited to a banquet, I refuse to become a glutton; I keep under my body. There is no hint of sin in the text.

The remedy for sin is "Cast out the bondwoman and her son." "Every tree that my heavenly Father hath not planted shall be rooted up." It was the devil that planted sin in this fair universe. He succeeded in spoiling the handiwork of God. And "for this purpose was the Son of God manifested, that he might destroy the works of the devil."

It must have been a great day for Isaac when Ishmael had gone. He could walk around the home in peace. The disturbing element was gone at last. There is a deep settled peace in the soul when the old man is crucified.

The deliverance is clearly seen in Gal. 5:24, "And they that are Christ's have crucified the flesh with the affections and lusts". Whatever is meant by the flesh in verse 17 is crucified in verse 24.

The deliverance is far-reaching. It is a thorough-going, complete and entire cleansing. "If the Son therefore shall make you free, ye shall be free indeed" -- really free, not an imputed freedom, but free indeed. When I was beaten and arrested and put in jail by the Japanese soldiers, it was a real bondage. Then when I was liberated it was no imputed liberation. I was free indeed, free to go home and see my wife and children.

This Divine deliverance comes by virtue of the precious Blood. Well might we sing:

"O precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus."

"Take away the bent to sinning,
Every bitter root within;
Heal the tide at its beginning,
That has caused me oft to sin."

O my dear friend, are you willing to part company with sin? Do you want to throw off that fearful load which is crippling you -- that sin which has blighted your prospects, and seared your conscience? "Jesus came to destroy the works of the devil." "He was appointed to preach deliverance to the captives." "Behold the Lamb of God, which taketh away the sin of the world."

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09 -- PARDON -- PURITY -- POWER

The first word in our subject is Pardon. In the 32nd Psalm we read, "Blessed is he whose transgression is forgiven, whose sin is covered." The knowledge of sins forgiven is undoubtedly one of the greatest blessings that can come to any man. No one would be so foolish as to say, "I have never sinned"; because God has declared the contrary. "All we like sheep have gone astray, we have turned every one to his own way." Again, "All have sinned, and come short of the glory of God." Heathen philosophers have declared that sin is a reality.

God speaks to man in nature. "The heavens declare the glory of God; and the firmament showeth his handiwork." But men do not perceive it. God speaks to man through conscience, yet very few listen to the voice of conscience. God speaks to man by direct revelation, in visions, in dreams as He did to Joseph, as recorded in the 2nd chapter of Matthew's Gospel.

Today God speaks to man through His Word. He has power to reveal Himself, and this revelation is given to us in the person of His Son, who is the brightness of His glory and the express image of His person. Jesus said, "No man cometh to the Father but by me." "I am the way, the truth, and the life."

The only meeting place between God and the sinner is at the Cross. The law demanded righteousness, grace provides it. The law said, "The soul that sinneth, it shall die." Jesus Christ took the sinner's place. God the Father laid upon Him the iniquity of us all. He is the true Paschal Lamb. Every offering of a pigeon, a turtle dove, or a lamb, offered under the old economy, only pointed to "the Lamb of God, which taketh away the sin of the world."

Since Jesus gave Himself as a substitute for the sinner, according to the Scripture, 1 Pet. 2:24, "Who his own self bare our sins in his own body on the tree," we are now invited to come and confess, and "if we confess our sins, he is faithful and just to forgive us our sins."

The remedy for your sins is not education and culture, but the blood atonement of Jesus Christ. This is not a reformation or an evolution; it is not trying to patch yourself up. It is a regeneration, a new birth, a new heart, a new life, the result of a supernatural act; and the individual concerned knows when it happens. A sailor was giving his testimony, "I don't know how I was converted, but I've got the place down in my log-book. I got it while reading Spurgeon's sermon, latitude 34, longitude 53."

But I am told that you can be saved and not know it. Well, the Bible does not teach that. A man cannot have his dinner without knowing it; and a man cannot go through the experience of the New Birth without knowing it. There is no substitute for the New Birth.

The second word is Purity. To be pardoned is one thing, to be made pure in heart is another. "Blessed are the pure in heart: for they shall see God." Pardon alone does not meet the need of my soul. Psalms 32:2, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." The Bible makes a distinction between transgressions, that is, sins committed, and guile: a distinction between iniquities and iniquity. If I lift my hand to strike, there is something behind my hand, behind my will. There is a sinful disposition. It is useless to deny the fact that we have in us germs of selfishness, passion, evil desires, anger, resentment, and pride.

You will readily see that we need something more than forgiveness -- we need heart cleansing. "The Psalmist prayed. 'Wash me, and I shall be whiter than snow.'" Then 1 John 1:9 says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "The blood of Jesus Christ his Son cleanseth us from all sin." God will forgive the wrong you do, but He cannot forgive your depraved heart. He must cleanse that.

There is a great difference between a consecrated state and a pure heart. There was a man who prayed in the prayer meeting, "Sweep away the cobwebs from our hearts, that obscure our vision of Thee." Another Christian, having heard him pray this same prayer twice, thought it was time for him to pray, "Lord, cleanse our hearts and kill the spider."

It is one thing to have power over our sin, it is another thing to be cleansed from it. Please remember that the cleansing is as complete as the pardon.

"The cleansing stream I see, I see,
I plunge, and oh, it cleanseth me;
Oh, praise the Lord, it cleanseth me,
It cleanseth me, yes, cleanseth me."

The Blood cleanseth. When? Now.

Jesus Christ purifies the fountain, and then the stream is pure. He makes the tree good, and then the fruit is good. He makes the heart right, and then the life is right.

No man knows abiding peace until his heart is cleansed. Jesus wants to reign in you without a rival. He means to take complete possession. And when you have Him you will have all that He has. He comes to fill us with His life.

Lastly, "Ye shall receive Power, after that the Holy Ghost is come upon you." This is not human power, it is Divine power; it is fullness working in emptiness. There are many powerless Christians in our churches.

What the Holy Ghost did for and in those early disciples He can do for you. They were behind closed doors for fear of the Jews; but when the Holy Ghost came, they left their restricted fellowship and held a street meeting in Jerusalem at nine o'clock in the morning. They were now fearless.

God will give you power to witness for Him in the home, in the church, and in your business. This power will enable you to live a life of continuous victory. You will have power to keep yourself pure in the hour of temptation, power to keep you in the hour of trial, sickness, and sorrow.

God will not give the Holy Ghost to exalt you, but to glorify Christ through you. This is the secret of a holy life. It is not a life of struggling, not a life of deadness and backslidings, but a life of peace and joy in the Holy Ghost.

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10 -- THE WAY OF HOLINESS

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it: but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:8-10.

The prophet Isaiah gives us a glorious picture of what grace can do for a sinner. We must never attempt to bring God's standard down to the level of human infirmity. It is the purpose and design of God to lift man to His own level. We have an illustration of this in the deliverance of Mary Magdalene out of whom Jesus cast seven demons, making her a saint, and later giving to her the privilege of being the first messenger of the resurrection.

There are two phases of Christian experience portrayed in this prophecy. There are two ways the highway of regeneration; and within the highway, the narrow way of entire sanctification. There are two kinds of Christians: the one, full of despondency, murmuring, declensions, relapses, and even backslidings; the other, walking in continuous victory, peace, rest, love, and close fellowship with Christ.

There are several characteristics of this life of victory seen in this prophetic picture. It shall be called The Way of Holiness. This way was not fully revealed to the world until Christ came. Righteousness was set forth by the law, but it needed the incarnation of the Son of God to reveal this holy way to man. In the life and conduct of Christ that standard was embodied and revealed; and by His death and resurrection spiritual power was secured for us by the baptism of the Holy Ghost and fire.

It is the Way of Purity. "The unclean shall not pass over it." Those who travel on the narrow way must not only have their sins forgiven but they must be cleansed from all unrighteousness. It is not enough that they should know the blessedness of pardon; they must also know the power of the cleansing Blood to make them pure in heart. The cleansing is from all filthiness of the flesh and spirit, perfecting Holiness in the fear of God.

"O for a heart that is whiter than snow!
Kept, ever kept 'neath the life-giving flow;
Cleansed from all passion, self-seeking and pride,
Washed in the Fountain of Calvary's tide."

It is the Way of Simplicity. "But it shall be for those the wayfaring men, though fools, shall not err therein." God in His wisdom has hidden many things from the wise and prudent, and He has revealed them unto babes, thus showing us that this holy way is not simply for the learned, the clever and the brilliant; but it is for all Christians, great or small educated or illiterate: a wayfaring man, though he may be ignorant, can walk thereon, for we read in the margin, "He shall walk with them." It is not salvation from mistakes that is promised, but a salvation from sin. It is not a perfect head, but a pure heart.

It is the Way of Safety. "No lion shall be there, nor any ravenous beast shall go up thereon." If we are bona fide pilgrims -- not pilgrims in name only -- we are assured of safety. "No lion shall be there." Some are far too heavily laden, they carry too much baggage for a pilgrim; it is far better to send some of it on in advance. "Lay up for yourselves treasures in heaven." We know that Satan is powerful; he may come to the hedge which fences in the holy way from the world, but the promise is true, "No lion shall be there." This does not mean that we shall not be tempted, but it does mean continuous victory over the roaring lion and over every ravenous beast. The pilgrim sings:

"Before the battle lines are spread,
Jesus saves me now,
Before the boasting foe is dead,
Jesus saves me now."

It is the Way of Fellowship. "But the redeemed shall walk there." What a privilege to walk with God in a sinful world! This is possible only because sin has been cleansed away by the precious blood of Christ. The order of grace is clearly seen in the New Testament: Pardon, cleansing, fellowship. We must ever remember that salvation is something other than a state; it is, rather, a walk. Yes, a walk pleasing to God. "If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth. But if we walk in the light, as he is in the light, we

have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."
-- 1 John 1:6, 7.

It is the Way of Gladness. "They shall obtain joy and gladness, and sorrow and sighing shall flee away." There is no real happiness outside the way of Holiness. How often we have seen the shining faces of the saints in our camp meetings, and heard the glowing testimonies and the shouts of victory; indeed, wherever the Spirit of the Lord is there is liberty, power, victory, and gladness. But, on the other hand, we have noticed in some meetings that, in the absence of this holy joy, there has been a bondage and a hardness that could be felt. God wants His people to be joyful.

It is a Way that Leads Home to Heaven. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads."

"With steady pace the pilgrim moves
Towards that blissful shore,
And sings with cheerful heart and voice,
'Tis better on before."

When the Israelites went up to Jerusalem, they used to sing their song of degrees along the way. And so it is with the saints as they near their heavenly Home; they sing the songs of Zion. Will you ever forget the songs that your loved ones sang before they crossed the River? It is always a joy to visit our earthly home, but what will it be to come to the last mile of the way of our pilgrim journey and our eternal Home, Sweet Home!

Some may say, "Is it possible, in a wicked world like this to walk in that holy way?" We answer, "Yes, and "No." It is impossible for unrepentant sinners; they cannot see it. "There is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it. But God understandeth the way thereof and he knoweth the place thereof." If the sinner turns from his evil way and receives Christ as his Lord and Savior, he will then enter upon the highway of regeneration; his sins will be blotted out like a thick cloud; his life will be changed, and his desires will be new. It will then be a simple matter for the Holy Spirit to enlighten his understanding that he may know what is the hope of his calling, and the riches of the glory of Christ's inheritance in the saints. Enoch found this holy way and walked with God for three hundred years. Abraham, Joseph, Samuel, and myriads of Old Testament saints walked in this holy way. In the New Testament we read of Zacharias and Elisabeth, "They were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless."

Then it must be possible under the full blaze of the Holy Ghost dispensation of grace to walk with God in this holy way, knowing the glorious truth that "the blood of Jesus Christ his Son cleanseth us from all sin."

May I give you the words of one who walked in this holy way -- the late General William Booth of the Salvation Army?

Oh, boundless salvation, deep ocean of love,

Oh, fullness of mercy, Christ brought from above;
The whole world redeeming, so rich and so free,
Now flowing for all men, come roll over me.

When you have this experience, you will be walking in the holy way that leads to a holy Heaven.

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11 -- THE BAPTISM OF THE HOLY SPIRIT

"And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me: for John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence." -- Acts 1:4, 5.

There is such an experience as the baptism with the Holy Ghost. Prophets and seers had foretold the day when men and women would be possessed and controlled by Divinity. Isaiah speaks about it: "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." -- Isa. 44:3. Jeremiah writes about it: "This shall be the covenant that I will make . . . I will put my law in their inward parts, and write it in their hearts." -- Jer. 31:33. Ezekiel follows: "I will put my Spirit within you, and cause you (enable you) to walk in my statutes, and ye shall keep my judgments." -- Ezek. 36:27. Joel prophesied: "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy... and also upon the servants and upon the handmaids in those days will I pour out my Spirit." -- Joel 2:28, 29. Jesus Christ promised such an experience: "He that believeth on me, as the Scripture hath said, out of his inmost soul shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive.)" -- John 7:38, 39. The Scriptures mentioned above, and many others, prove conclusively that there is a blessing promised to believers, something more than the forgiveness of sins. Many mourn their lack of spiritual power; rivers of living water do not flow from them. Overwhelming as the need is, God's great remedy is at hand to meet it.

There are some events recorded in the New Testament which will never be repeated, such as the birth of Jesus at Bethlehem, the humiliation of Jesus, the agony in the garden of Gethsemane, the cruel mockings and scourgings in Pilate's judgment hall, the Man of Sorrows carrying His cross, the crucifixion on Golgotha's hill, and the burial in Joseph's tomb.

However, there are other experiences being realized in the hearts and lives of thousands of men and women today. Broken hearts are being healed; the poor have the Gospel preached to them; the sick are being healed in answer to prayer; sinners are being converted in the same old-fashioned way; backsliders are being reclaimed; and believers are receiving the baptism with the Holy Ghost and fire. The very blessing that the one hundred and twenty received on the day of Pentecost may be received today if the same conditions are met. It is not necessary that a pilgrimage to Jerusalem be made, or that the company number one hundred and twenty. Neither is it necessary that we tarry ten days. Christ is as willing to baptize with the Holy Ghost tonight as He

was on the day of Pentecost. The Holy Ghost is not a diminishing force. He came on the day of Pentecost to abide in the human heart, and He still comes, wherever and whenever He is invited.

There were certain characteristics about this band of praying people which we would do well to consider:

First, they had an ideal prayer meeting. How earnestly they prayed! They were all of one accord in one place, not a single dissenter among them. They were in harmony with the will of God and in agreement with one another. They sought the glory of God. They were in a receptive mood. Can we have such prayer meetings in these days? We answer unhesitatingly, Yes!

Second, they received an ideal blessing. They were children of God. They were not of the world; their names were written in Heaven. They were branches of the true vine. They expected mighty things from God; they had a great promise. Crowds go to meetings in these days without that great hunger and thirst after righteousness, with no promise, no desire, and very little faith. These people believed -- "And suddenly." God loves to work suddenly. The blessing may be gradual in its approach, but it is instantaneous in its reception.

What was the blessing that they received? It was not the mighty rushing wind or the cloven tongues as of fire; not the gift of tongues. But "they were all filled with the Holy Ghost, and they all spake as they were moved by the Holy Ghost." Their hearts were purified; they were delivered from the fear of man. They left their restricted fellowship in the upper room and began to witness in the grace of the Spirit. We must not insist that we receive one particular gift. The Spirit will divide the gifts severally "as he will."

Third, they had an ideal meeting. Devout men had gathered from many nations to worship in Jerusalem. This informal meeting began at nine o'clock in the morning. It was soon noised abroad. The multitude gathered and were confounded because every man heard them speak in his own language. Note also that the languages were understandable.

There will always be a commotion when the Holy Ghost comes to a church; unlikely people will begin to testify, timid folks will pray aloud, and "Amens" and "Hallelujahs" will be heard in Zion. A church without the Holy Ghost is simply organized weakness. This is apparent in many places today.

"Come, O come, great Spirit, come,
Let the mighty work be done;
We are trusting for the Fire."

Fourth, they had an idea? sermon. The apostle Peter preached from the prophecy of Joel: "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh. . . . And on my servants and on my handmaidens I will pour out, in those days, of my Spirit; and they shall prophesy." -- Acts 2:16-18. He preached Christ incarnate (verse 22); he preached Christ crucified (verse 23); he preached Christ risen (verse 24); and he preached Christ glorified (verse 33). Peter finished the Scriptural sermon with a personal testimony: "Whereof we all are witnesses." If the preacher fails to weave in his

testimony, the message will lack power. We are told that it is not good etiquette for a minister to give his testimony in the pulpit, but when the Holy Ghost comes, the minister cannot refrain from witnessing. God will always bless personal testimony.

Fifth, they had an ideal after-meeting. All Spirit-filled preachers believe in after-meetings. The great Moody and Sankey revivals were characterized by their after-meetings. Conviction had seized the people and they were pricked in their hearts. This is one of the manifestations of the incoming of the Holy Ghost. They cried, "Men and brethren, what shall we do?" They repented and were baptized in the name of Jesus Christ, and received the remission of their sins, and the promise, "Ye shall receive the gift of the Holy Ghost." This was indeed a Pentecostal revival. About three thousand were gloriously converted.

A city full of churches,
Great preachers, lettered men,
Grand music, choirs and organs;
If these all fail, what then?
Good workers, eager, earnest,
Who labor hour by hour;
But where, oh, where, my brother,
Is God's Almighty power!

Refinement, education:
They want the very best;
Their plans and schemes are perfect,
They give themselves no rest.
They get the best of talent,
They try their uttermost;
But what they need, my brother,
Is God the Holy Ghost!

You may spend time and money,
And preach from wisdom's lore,
But education only
Will keep God's people poor.
God wants not worldly wisdom,
He seeks no smiles to win;
But what is needed, brother,
Is that we deal with sin!

It is the Holy Spirit
That quickeneth the soul;
God will not take man-worship,
Nor bow to man's control.
No human innovation,
No skill, or worldly art,
Can give a true repentance,

Or break the sinner's heart!

We may have human wisdom,
Grand singing, great success,
There may be fine equipment,
But these things do not bless!
God wants a pure, clean vessel,
Anointed lips and true,
A man filled with the Spirit
To speak His message through.

Great God, revive us truly,
And help us every day,
That men may all acknowledge
We live just as we pray!
The Lord's hand is not shortened,
He still delights to bless,
If we depart from evil,
And all our sins confess.

Lord, come upon Thy people,
And give us eyes to see;
Oh, send us a revival!
Begin it, Lord, in me!
God send the true conviction
We so much need today,
A Holy Ghost revival
That does not fade away.

-- Samuel Stevenson

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12 -- GOD'S METHOD OF SANCTIFICATION

Sanctification is a Bible word. Sanctification is a Bible experience. And it is an experience which we must have in order that we may be effective in the Kingdom.

We must be sanctified to live a life of continuous victory. Sanctification saves us from backsliding and enables barren Christians to become fruitful. Sanctification unifies, while, on the other hand, sin separates. Sanctification takes the friction and worry from our lives, and empowers us to live a holy life in the midst of a crooked and perverse generation. Jesus Christ prayed that His disciples might be sanctified. John 17:17, "Sanctify them through thy truth, thy word is truth."

It does look as if no one should object to an experience which is Biblical and so essential and vital to our Christian lives.

First, let us note that it is God's holy will. 1 Thess. 4:3, "For this is the will of God, even your sanctification." If it is His will, then we ought to pray, "O God, may Thy will be done in me." When Amanda Smith, the colored evangelist, saw that it was God's will to sanctify her, she said, "I'll have this blessing even if I have to break the will." She was desperate, and of course the Lord sanctified her. The results which followed proved that she was not mistaken.

May I read to you part of our heavenly Father's will? Luke 1:73-75: "The oath which he swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." "Being delivered from our enemies." The greatest enemy that we have to contend with is sin. Mark the Divine order: in holiness (i. e., heart-rightness) and righteousness (i. e., life-rightness) all the days of our life. That includes today.

Second, it is God's call. 1 Thess. 4:7, "For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God."

God's call to the sinner is to repentance. "God commandeth all men everywhere to repent." If you are unconverted you are called to repentance.

God's call to the backslider is, "Return and take with you words," that is, a confession on your lips. Tell God the truth about yourself. If you are sincere in your confession, God will heal your backsliding. He loves you freely, for His anger is turned away.

Now you can readily see that God's call to the believer is to sanctification. You despise His call at your own peril. The children of Israel sinned in that they despised the pleasant land. If you reject the call, you despise God, and not man.

Next, let us consider the nature of our sanctification. It is a separation from all unholy alliances. "Abstain from all appearance of evil," that is, every form of evil; avoid doubtful things. The border land is always the devil's battle ground. There must be a constant and entire dedication of yourself to God, without reserve, for all time.

"All for Jesus, all for Jesus,
All my being's ransomed powers;
All my thoughts and words and doings,
All my days and all my hours.
All for Jesus, all for Jesus,
All my days and all my hours."

Then sanctification is cleansing from all unrighteousness. Remember that there is power in the precious blood, not only to forgive our sins, but to cleanse us from all sin. "From all your filthiness will I cleanse you."

It is also a possession. The Holy Ghost comes into the temple of the soul to purify, to bless, to comfort, to use, and to control every faculty of our being. "I will dwell in them." "I will put my Spirit within you, and cause you to keep my judgments and do them.."

Then remember that the Author of your sanctification is the very God of peace Himself, who promises to sanctify you wholly. It is not by education; neither is deliverance promised by growth. You cannot grow sin out of yourself. Some declare that death will sanctify. Death is never spoken of as a Savior, but as an enemy.

Please note the extent of our sanctification. "Your whole spirit, and soul, and body." That is why it is called entire sanctification. There are a number of our Welsh friends listening in tonight. May I give you the Welsh? "Y gwir Ddiw y tangnefedd ach sanctiddio yn gwbul oll;" that is, entirely and altogether. A German friend of mine gave us one version: "Durch und durch;" that is, "through and through."

He will not only sanctify you wholly, but He will preserve you blameless. How long? "Unto the coming of the Lord Jesus Christ." It is our business to trust; it is God's business to keep us. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Then in Isa. 27:3, "I the Lord do keep it . . . I will keep it night and day." What a wonderful life! "Kept by the power of God." Kept from what? Kept from sin, worry, anxiety, fretting, and fussing. Kept from doubting His precious Word. Kept for the Master's use.

The great encouragement for your faith is in 1 Thess. 5:24, "Faithful is he that calleth you, who also will do it." The question that you must settle is, when? The answer may be, now. Faith is operative only in the present tense. Why not end the life of struggling? Ask God to sanctify you wholly. Commit your case to "him who is able to save you to the uttermost." Do not look at your circumstances, look to the promise, "Faithful is he that calleth you, who also will do it."

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13 -- THE ABIDING COMFORTER -- (John 14:16,17)

A friend of mine used to say that there are three classes of people trying to serve God. Some serve Him badly, and some sadly, and some gladly. Those who serve Him badly have frequent relapses and backslidings. Those who serve Him sadly are those who are strangers to the gracious experience of the baptism of the Holy Ghost and fire. They need the joy of the Lord, which is the strength of God's people. God's thought for His people is clearly stated by Jesus Christ, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

We need a clear view and knowledge of the possibilities of the Christian life. It cannot be the will of God that His children should be continually sinning and repenting. The Christian life need not be one of miserable falls and failures and relapses. If you are dissatisfied with your experience, you need a clearer apprehension of the person and work of the Holy Spirit. In the Old Testament dispensation the Holy Ghost came upon individuals in order that they should do a

specific work. He came upon Bezaleel to do the magnificent work in the Tabernacle. He came upon Samson. He clothed Himself with Gideon.

The prophets foretold a day when the Holy Ghost would dwell in man, "I will put my Spirit within you." "I will pour out my Spirit upon you, and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy."

The Holy Ghost is given primarily to glorify Jesus; not to make much of us, but to make much of Him. We heard of a young preacher who bought himself a Prince Albert coat and a white tie, thinking that his sermons would carry more weight. What he needed was not a new coat, but a new experience on the inside.

Let us consider briefly: His name, His work, the manner of His incoming, and the method of His outworking.

His Name. Remember, He is not an influence; He is the third Person in the blessed Trinity, the Comforter. How we need His comfort in this world of sorrow, sickness, pain, loneliness and trouble! The Holy Ghost has a message of comfort for every troubled heart.

He is the Advocate, the One who pleads our case, and the Helper. We are full of weakness; He becomes our Helper. If we work without Him, we shall fail; but if we permit Him to work through us, we shall never fail.

He is the Spirit of Truth -- One who is opposed to all error. He will reveal to us the poison in the pot, and save us from false teaching.

He is the Paraclete, God at hand, equal to every emergency. He will abide in us forever.

He is called "The Holy Ghost." In an old translation of the English Bible, He is called the Holy Guest. How blessed to think that this Holy Guest will come and dwell in the citadel of man's soul!

His Work. He is a great worker. "No man can work like Him." He comes as the Teacher. We are ignorant, but He is the Spirit of wisdom. "Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

"Spirit of God, my teacher be,
Showing the things of Christ to me.

He will be the Reminder of Truth. You may have a poor memory, but He will bring to your remembrance the very word of Scripture at the right time.

He comes to convict of sin, and especially the sin of unbelief -- "Because they believe not on me" (Jesus Christ). He convicts of righteousness. He will show you the least thing which is unrighteous. He convicts of judgment, because Satan is conquered.

The Holy Ghost comes as our Guide to lead us into the truth. He will be the Spirit of revelation and illumination. He will inspire our prayers. He will quicken our bodies. He will be the Spirit of power and might, enabling us to accomplish something worthwhile for the Kingdom. The man who is trying to do Christian work without the Holy Ghost is poor indeed. If he is a preacher, his sermon is powerless. If he is a teacher, his teaching is unctious.

The Manner of His Incoming. He comes first as the Light to reveal the secrets of the heart. He will give you light on your pathway. Be sure to obey the light. If He shows you anything that is displeasing to Him, away with it, fling it away, cut the shore line.

Search, as with a lighted candle,
Every hidden corner, Lord;
Separate me from the evil,
Through Thine ever living Word.

He comes as the Fire to purify, to purge. (Matt. 3:11.)

"Refining fire, go through my heart,
Illuminate my soul,
Scatter Thy life through every part
And sanctify the whole."

"He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." -- Mal. 3:3. But that is a promise for the Jews; here is one for the poor Gentiles: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Acts 15:8, 9.

How can a man be extensively used if there is pride, envy, ill will, impatience, selfishness, and unbelief in his heart? The vessel must be made meet for the Master's use -- cleansed, sanctified, and prepared. God is more concerned about the fitness of the vessel than He is about the success of the work.

His Outworking. "Ye shall receive power after that the Holy Ghost is come upon you." When your heart is cleansed, the Holy Ghost comes in. He is now to be the power. There is a striking advertisement to be seen at Niagara Falls -- "Power To Let." God Almighty has infinite power, and He is waiting to let that power flow through His people.

What are some of the marks of His mighty outworking?

There will be liberty in service. "Where the Spirit of the Lord is there is liberty" -- liberty to pray in the Holy Ghost, liberty to witness in the grace of the Spirit.

The fear of man is gone. The disciples left their restricted fellowship in the little upper room and started street meetings at nine o'clock in the morning.

Equality. "They had all things common." The Holy Ghost is a great equalizer.

Liberality. "Neither was there any among them that lacked." The Holy Ghost will make people liberal in their giving. There are no stingy Christians in the land of Canaan. What a privilege to use the Lord's money to carry the Gospel of Full Salvation to the uttermost parts of the earth!

One of the outstanding outworkings of the Holy Ghost is seen in our foreign missionary enterprises. "The men who have turned the world upside down have come hither."

Jesus prayed, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

"Holy Spirit, all Divine,
Dwell within this soul of mine;
Cast down every idol throne,
Reign supreme, and reign alone."

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14 -- HOLY LIVING

"The Lord shall establish thee a holy people unto himself." -- Deut. 28:9.

"Like as he which hath called you is holy, so be ye holy in all manner of living." -- 1 Pet. 1:15.

"Follow peace with all men, and holiness, without which no man shall see the Lord." -- Heb. 12:14.

These are three important facts which we should consider seriously:

First, that God is a holy Being.

Second, that Heaven is a holy place.

Third, that we should be a holy people.

The great question is: Can God make man holy in this life? All sections of the Christian Church are agreed that we must be holy in order to dwell with a holy God in a holy Heaven. Some declare that we are made holy after death, others tell us that this gracious work is to be completed in the article of death.

We must find out what the Bible says. The Word of God clearly teaches that Holiness is a necessity, that it is obtainable, and is not beyond the reach of ordinary Christians. It is not the

badge of some select company. The sinner is called to repentance; the child of God is called to live a holy life. (1 Pet. 1:15.)

Holiness is as universal in its demands as sin is universal in its condemnation.

Holiness has a clear connection with the vision of God. "Blessed are the pure in heart: for they shall see God." Matt. 5:8.

Holiness is one of God's attributes, and it is unthinkable that anyone who is truly "born again" should speak disparagingly of one of His blessed attributes.

Holiness is the standard of His Kingdom. The whole limit thereof shall be most holy.

Holiness is the wedding garment, the qualification to meet the Bridegroom. Religion is more than a doctrine; it is an experience and a life.

The great question is: Can we be delivered, not only from evil acts, but from unholy desires? Is there a power that can make me clean? I am so unworthy, so poor, weak, and frail, so liable to err, both in judgment and practice.

Will my Savior only pass by,
Only show how faulty I have been?
Will He not attend to my cry?
Can I not this moment be clean?

There are thousands of God's dear children battling with unholy desires, had temper, bitterness within, and stirrings of pride. They are like the colored woman who came to her pastor and said, "I know that I'm converted; but will you please pray that God will take sin out of my system?"

Praise God, there is balm in Gilead; there is a great physician there. There is power in the blood of Jesus to make us clean. Our wills can be subdued, our consciences made clean, the soul and body may be sanctified. "Faithful is he that calleth you, who also will do it."

There are four important characteristics of Scriptural Holiness:

It is a separation that is drastic. There must be a separation from all unholy alliances, from every doubtful thing. "Touch not the unclean thing." The separation is twofold, from sin and to God. "The Lord hath set apart him that is godly for himself." "The Lord shall establish thee a holy people unto himself."

It is a consecration that is entire. There must be a definite committal of yourself to God, the past, the present, and the future. Let there be no reserves here. It must be wholesale and retail. It must be all you know and all you do not know. It must be for all time.

"And pressing through the past,

Of failure, fault, and fear,
Before Thy Throne my all I cast,
And dare to leave it there."

The consecration is personal. No one else can consecrate for you. It must be a present time committal of yourself to God.

"Here I give my all to Thee.
Friends and time and earthly store;
Soul and body Thine to be,
Wholly Thine for evermore."

Believe that He takes you.

It is a cleansing that makes clean. "From all your filthiness will I cleanse you." Jesus Christ died to redeem us from all iniquity and to purify unto Himself a people for His own possession. Beware lest you limit His power or His willingness. "He is able to save to the uttermost," and He is willing, because "this is the will of God, even your sanctification."

It is a possession that is positive. It is more than a clean heart. There is the incoming of the Holy Ghost. "I will dwell in them and walk about in them." A clean house is not enough, we need the house furnished and possessed. This is the purpose of God, "I will dwell in them." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." A God-possessed man. Think of the mighty results: There will be a new discernment of the sweet will of God. There will be no clashing motives. There will be new power and boldness in testimony. The moral character will be established, and the fruit of the Spirit will be seen in the life. There will be victory instead of defeat, fruitfulness instead of barrenness, and the end, Heaven at last. "Follow peace with all men, and holiness, without which no man shall see the Lord."

How can you obtain this experience? Confess your need to God. Seek Him with all your heart. Obey the light. The Holy Ghost will always give you light, and light determines our responsibility.

Commit yourself to Him. Ask the Lord for a definite promise, and go forth in the power of the Spirit to witness.

* * * * *

15 -- THE TRUE CHRISTIAN

"And the disciples were called Christians first at Antioch." -- Acts 11:26.

We cannot afford to make a mistake about this very important subject of what constitutes a true Christian. No outward work, such as baptism, church membership, the Holy Communion, or any ritual, can make us Christians. All these, apart from an inward work of grace, will not avail.

"God looketh on the heart." "Thou desirest truth in the inward parts." Jesus said to the Pharisees, "Cleanse first that which is within." "As a man thinketh in his heart, so is he."

1. The first essential in being a true Christian is Repentance. We know that this is not a popular subject these days. John the Baptist insisted on repentance. Jesus preached repentance. He says, "Except ye repent, ye shall all likewise perish."

The first principle of repentance is a deep conviction of sin, wrought by the Holy Ghost. The Psalmist cried, "I turned my feet unto thy testimonies." The prodigal said, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee." True repentance means: in principle, a deep conviction of sin; in heart, a godly sorrow which is more than regret or remorse; in practice, a confession of sin and an earnest seeking after God. This may involve restitution to man, forgiveness to those who have injured us, and reconciliation with those who are estranged from us. The man who harbors any ill will towards his neighbor must repent, else his religion is vain. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

2. Another essential toward becoming a true Christian is Faith. The early fathers called it "Saving Faith." Faith in Christ is not a mere assent to the truth, but a committal, a trust of the heart in the merit of Christ's death and resurrection. It is an enlightened faith; that is, it is exercised by an enlightened mind. Life and light always go together. Faith must be a present act in order to be saving; "Behold, now is the day of salvation." If ever Jesus was able to save, or ever will be, He must be able to save now. "Today, if ye will hear his voice, harden not your hearts."

Salvation by works differs from salvation by faith. No one can fix the amount of work necessary, or the length of time needed to accomplish the task. But faith knows the time, it is now. Many people imagine that they can do something to make Jesus Christ more available than He is at this moment. That is a mistake.

"Jesus ready stands to save you,
Full of pity, love and power."

The terms of salvation are so easy and so simple -- receive, believe, confess. (Read Rom. 10:10, 11.) Receive Christ as your Lord and Savior. Believe that He receives you. Confess Him. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." There must be no reserve in our minds. The heart must refuse everything that would present itself as a substitute for Christ. Salvation is exclusive. You must trust in Christ alone. Do not trust in connection with anything else. God said to the Israelites the night that the paschal lamb was slain, "When I see the blood, I will pass over you." He did not say, "When I see your good works."

"Nothing in my hands I bring,
Simply to Thy Cross I cling."

3. The third essential in becoming a true Christian is Justification. Many do not understand its force: it is simply this: as soon as you exercise faith in Christ, God justifies you freely. In Acts 13:38, 39, justification is explained: "Be it known unto you, therefore, men and brethren, that through this man (Christ) is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Justification, therefore, is God's act of pardoning all the sins of a penitent believer, for the sake of the Atonement of Christ. It shows, first, God's mercy; and second, the righteousness of His government. Man cannot atone for his own sins; no, not for even one sin. But we now can sing

"My God is reconciled;
His pardoning voice I hear;
He owns me as His child,
I can no longer fear.
With confidence I now draw nigh,
And, Father, Abba, Father, cry.

4. Another essential to a true Christian is the New Birth. This is so closely connected with our justification that we are really looking at two sides of the same work of grace. Justification is rather a negative work, whereas the New Birth is positive. It is the impartation of a new life from God. The New Birth is more than being religious or trying to be good. It is more than church membership. The New Birth is a Divine work done in you. "A new heart also will I give you, and a new Spirit will I put within you." How good of God to let us know when this great work is accomplished! "The Spirit himself heareth witness with our spirit, that we are the children of God."

The New Birth is an inward change of disposition; it affects the principles, the motives, the conduct -- in short, the very springs of action. The understanding that was dark now becomes enlightened. The affections are changed: instead of loving the things of the world, we love God and God's people. The will is changed: all decisions are now made in the light of the Word of God. The New Birth is wonderful. It is the beginning of a new life in God.

"Everything is changed since my sins were forgiven,
Everything is changed since I know the Lord;
Now my feet are walking the pathway to Heaven,
All the guilty past now is under the Blood."

5. The last essential to a true Christian is Heart Purity. "Blessed are the pure in heart: for they shall see God." A Christian's sanctity has a clear connection with his vision of God: "Follow peace with all men, and holiness, without which no man shall see the Lord." The New Birth gives us the title to Heaven; heart purity gives us the fitness. To lower the standard of Christian character is the worst kind of unfaithfulness, if it is done purposely. If it is done in ignorance, it is a dangerous mistake. Any degree of impurity is utterly inconsistent with fellowship with God. Many people covet the power of the Spirit but are unwilling to have the temple of their being cleansed. Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Heart purity is not some luxury which is beyond the reach of ordinary Christians. It is a necessity for entrance into Heaven, a necessity in order to see God. But the promise is made to all, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" We are all agreed that God is a holy Being, that Heaven is a holy place, that those who will enter Heaven must be holy. God has commanded us to be holy, and with the command He has graciously promised enabling grace. God is filling Heaven with saints made pure in heart down in this present evil world.

"From every stain made clean,
From every sin set free;
O blessed Lord, this is the gift
That Thou hast promised me.
And pressing through the past
Of failure, fault, and fear,
Before Thy cross, my all I cast,
And dare to leave it there.

"From Thee I would not hide
My sin, because of fear
What man may think; I hate my pride,
And as I am, appear.
Just as I am, O Lord,
Not what I'm thought to be;
Just as I am, a struggling soul,
For life and liberty.

"Upon the altar here,
I lay my treasure down;
I only want to have Thee near,
King of my heart to crown;
The fire doth surely burn,
My every selfish claim;
And while from them to Thee I turn,
I trust in Thy great name.

"A heart by Blood made clean,
In every wish and thought;
A heart that by God's power has been
Into subjection brought.
To walk, to weep, to sing,
Within the light of Heaven;
This is the blessing, Savior King,
That Thou to me hast given."

When C. H. Spurgeon was a young man, he went one Sunday morning into a Primitive Methodist chapel, anxious to find out the way to be saved. A tall layman was in the pulpit. He

announced the words: "Look unto me, and be ye saved, all ye ends of the earth." There was one thing the preacher said which took hold of young Spurgeon, "You have nothing to do but to look." "I had been waiting to do fifty things," said Spurgeon, "but when I heard that I would never get out of my trouble until I would begin to look to Christ, I saw at once the way of repentance and salvation. The idea of looking to Christ took possession of me; it charmed me, my soul began to leap for joy. I got the very thing which for years I had been anxiously struggling to receive."

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16 -- THE SINGLE PURPOSE

"This one thing I do" -- not the hundred and one things that are attempted by many people. It is the specialist that succeeds and not the Jack-of-all-trades. We are calling for specialists in the kingdom of Heaven.

The wise man said, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." All other things are secondary. Jesus Christ said, "Seek first the kingdom of God, and his righteousness; and all these things shall be added unto you." William Carey, the first missionary to India, was asked what his business was. He replied, "My business is to serve God, and I cobble shoes to pay expenses." The apostle Paul gives us his personal testimony: "What things were gain to me, those I counted loss for Christ. I have suffered the loss of all things and do count them but dung that I may win Christ."

The Christian life is illustrated under a great many figures in the Bible. First, we have the mariner on the voyage of life. He encounters many a storm, and the waves dash over his frail barque. Sometimes he fears that he will never weather the storm, but the Pilot comes on board, and there is always a change when the Pilot comes. We remember that when we were returning from Japan on a Japanese steamer, our ship stopped long enough to permit the American pilot to get on board; later on we saw the golden gate of San Francisco. What a thrill to enter the harbor! Jesus is our heavenly Pilot.

"He is my Pilot on life's stormy sea,
This wondrous Man of Galilee;
I'm safe in His keeping,
Though storms are round me sweeping,
This Pilot of Galilee."

It won't be long before we shall see the Golden Gate, and our vessel will enter the heavenly harbor of the New Jerusalem. My, what a welcome we will have! Mothers and fathers are waiting for us. Children and loved ones are there. "And so an entrance shall be given to us into the everlasting Kingdom of our Lord and Savior Jesus Christ."

Then the Christian life is illustrated in the Bible as a warfare. The warrior is clad in full armor: his loins are girt about with truth, and the breastplate of righteousness covers his heart. With the shield of faith, the helmet of salvation, and the sword of the Spirit, he is ready to take the

offensive as well as the defensive against the enemy. There is no armor for the back. God's soldiers must never run away.

"Must I be carried to the skies,
On flowery beds of ease,
While others fought to win the prize,
And sailed thro' bloody seas?"

This is not an imaginary battle. The world, the flesh, and the devil are arrayed against us, but the Captain of our Salvation has never lost a battle; through Him we are more than conquerors. Here the Chinese translation is simply great -- "Victorious, yes; and then some ammunition left for the next battle."

The Christian life is illustrated as a pilgrimage. Pilgrim leaves the City of Destruction with his staff in his hand, having heard the Evangelist's message to "flee from the wrath to come." Together with Pliable, he falls into the slough of Despond. Mr. Pliable returns home, but Pilgrim goes on through the wicket gate and reaches the Cross. The burden that weighed so heavily falls into the grave of Jesus. At the house of the Interpreter he is entertained by three elect ladies, Faith, Hope, and Charity. He passes along the way where there are lions, but they are chained. He takes a by-path, and falls asleep on enchanted ground. Giant Despair finds him and locks him up in Doubting Castle. He is clubbed almost to death, but fortunately he finds the key of prayer and gets out of the castle. On the Delectable Mountains he has a vision of the City of God. Together with Faithful, he walks through Vanity Fair without a stain on his raiment. We see Pilgrim going down to the river of death and hear sweet singing from the Celestial City:

"Oh, Salvation grand,
Spreading through every land;
And precious souls are stepping
Into the Kingdom.

"Oh, Salvation grand,
Jesus will hold my hand
And lead me safely
Into the Kingdom."

The Christian life is illustrated in the Bible as a race. The racer is one who runs a race, not one who beats the air. The apostle Paul uses commonplace illustrations to convey great spiritual truths. The great Olympic races were well-known at Corinth and Philippi. The Christian life is a race, but the race is not to the swift or to the strong; it is to the faithful. The race is set before us, but there are certain conditions which we would do well to consider. There were four conditions to be met for the races at Philippi, and similar conditions are to be met if we run the Christian race. First, the racer must be FREE BORN -- a citizen. An alien was not permitted to run. And no one can run the Christian race unless he is born again. He must be a citizen of the heavenly country. Second, the racer must be free from blame. He must be above reproach. The Christian must be justified and free from condemnation. (Rom. 8:1.) Third, he must be a willing candidate. Jesus Christ will never compel you to be a Christian. He appeals to the will. "Wilt thou be made

whole?" "If any will come after me," etc. Fourth, the candidate must be accepted. The Christian must know that he is accepted by the Beloved. "I know whom I have believed."

Now then, having met these conditions, he must go in for training, he must be stripped for the race. Garments suitable for the drawing-room will not do for the race course. The Christian racer must keep under his body -- bring it under subjection. He must lay aside every weight and every hindrance and the sin which does so easily beset, and run with patience the race that is set before him, looking unto Jesus the Author and Finisher of his faith. How about these weights which cling so closely to us? These **MUST** go as well as our sill. There are some things that are not downright sins, but they are hindrances, and if permitted after we have light, they become sin. "Whatsoever is not of faith is sin."

There are three conditions for the race itself:

First, we must start at the accredited starting place. You cannot start at any old place. There are no handicaps in the Christian race -- all must start at the Cross.

"At the cross, at the cross,
Where I first saw the light,
And the burden of my heart rolled away."

Second, you must keep the course. Obey rules; turn not to the right or to the left. There are by-path meadows. There are counter-attractions along the way. "But this one thing I do, forgetting those things that are behind, I press toward the mark for the prize of the upward calling of God in Christ Jesus."

Third, you must run all the way. The Galatians did run well, but were hindered. We have known some who made a good showing at the start but, sad to say, they are not now in the race.

Let us for a few minutes consider the race as illustrated in the life of the apostle Paul. Remember, the grace he received we may also receive. The power that was at his disposal is at our disposal. The crown he won, we may win. He looked back to the time when he was not running the race. How graphic the description! He was a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. He was a blasphemer and a persecutor, but he obtained mercy. He looked at the present. "What things were gain to me I counted loss for Christ." His social standing was gone, religious training gone; old values had now become valueless.

His conversion was a miracle. He met the Christ on the Damascus road. It was not a conversion from heathen views to Christianity. He was an orthodox churchman before. It was not an evolution from ignorance to knowledge. Paul was a learned man. He looked forward. Yonder was the crown; he had made a fine start. Listen to his testimony: "This one thing I do."

Let us consider: the start, the running, the crowning. The Start. Paul's start took place on the Damascus road while he was carrying letters of authority to arrest all the Nazarenes, men and women. He was exceedingly mad. But suddenly there shone a light brighter than the midday sun,

and a voice said, "Saul, Saul, why persecutest thou me?" He answered, "Who art thou, Lord?" "I am Jesus." "Lord, what wilt thou have me to do?" That was a sudden conversion.

The Running. He ran three days blindfolded, but in a house on the street called Straight he received the Holy Ghost through the ministry of Ananias. He was converted on the Damascus road; he received the Holy Ghost in Damascus. That is clear to all unprejudiced minds. Here is one man who did not get it all at one time.

Let us meet this racer on the track. In ten years where do we find him? Left for dead at Iconium. The brethren have a healing meeting, and he walks thirty miles to Derbe to keep his next appointment. Suppose we meet Paul and ask, "How are you progressing?" The answer comes, "This one thing I do." In twenty years where do we find him? In the Philippian jail, with his feet fast in the stocks. Paul and Silas had been faithful in preaching, and they were arrested and beaten. Instead of complaining, they began to sing praises to God. Then God sent an earthquake. The jailer and his family were converted, and the church at Philippi was started. If again we should meet him and ask, "Paul, what is your text now?" we feel sure he would reply, "This one thing I do." After thirty years we find Paul before King Agrippa. Permission is given to the prisoner to make his defense. He goes over the story of his conversion on the Damascus road. His appeal is so powerful that King Agrippa says, "Almost thou persuadest me to be a Christian." Suppose we could have asked him at that time, "Paul, what is your text now?" He would have said, "This one thing I do."

The Crowning. Now we see the tired racer in the Roman jail. The soldiers come in and inform him that he must go. Paul had been writing a letter to Timothy: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand." Then eight soldiers march out with Paul to the Roman square. There is the executioner's block, the tired body of the man of God, the gleam of the executioner's axe. The soul goes up to the Father. The testimony that the racer left behind has become immortal: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing." The single purpose in life is to please God.

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17 -- THE SECRET VICTORY

Let us open our Bibles to the Epistle of Joy, chapter 4, verse 12, "I am instructed" or, as it is in the Revised Version, "I have learned the secret." The Epistle of Joy was written in prison by the apostle Paul, and sent by one Epaphroditus to the church at Philippi. We read: "I know how to be abased, and I know how to abound: everywhere, and in all things have I learnt the secret how to live humbly, and how to live in prosperity for all sorts and conditions of life. I can do all things through Christ which strengtheneth me;" literally, "I am able for anything."

There are secrets in every department of life, secrets of trade and secrets of science; there are also secrets in the Kingdom of God. Many things in the spiritual realm are concealed from

ordinary onlookers. There are hidden truths which are revealed only by the Spirit of truth. There are mysteries hidden in the Bible which can be known only by revelation.

"The secret of the Lord is with them that fear him." These secrets are hidden from the wise and prudent, and are revealed unto babes. May we draw your attention to some of these secrets? We pray "that the eyes of your understanding may be enlightened." "The entrance of thy word giveth light."

The Secret of Rejoicing. "Rejoice in the Lord always, and again I say, Rejoice." It is always a benediction to meet a joyful Christian. We meet so many people who are sad and despondent, weighed down with the cares and troubles of this world. They have not yet learned the secret that "the joy of the Lord is your strength." George Muller called it "being happy in God." The apostle did not say, "Rejoice in your circumstances," but, "Rejoice in the Lord." A joyful Christian is a walking advertisement of the grace of God. "Let your moderation be known unto all men." The Syriac Version reads thus: "Let your sweetness. be known unto all men." This saves us from complaining and murmuring. Paul might have complained about the damp, cold prison, but not a word do we hear. He had learned the secret of rejoicing in the Lord.

The Secret of Trust. "Be careful for nothing." Do not be anxious, do not worry. Anxious care is the reverse side of covetousness; one is the love of earthly things, while in the other you are afraid of losing them. The trials of life are many. Sorrows and grief come to all, none are exempt. Jesus Himself was a "man of sorrows, and acquainted with grief." There are thousands who are driven to despair because their circumstances are unfavorable, and they have not learned the secret of trust. This would be a good time to begin. Trust your case to One who knows, to One who loves you. He will remove the nervous agitation, your wrestling will cease.

Frances Ridley Havergal could sing:

Hidden in the hollow
Of His blessed hand;
Never foe can follow,
Never traitor stand.
Not a surge of worry,
Not a shade of care,
Not a blast of hurry
Touch the Spirit there.

Every joy or trial
Falleth from above;
Traced upon our dial
By the Sun of love.

We may trust Him fully,
All for us to do;
They who trust Him wholly
Find Him wholly true.

Stayed upon Jehovah,
Hearts are fully blest;
Finding, as He promised,
Perfect peace and rest.

The Secret of Prayer. "But in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." All Christians pray, some less, and some more; but how few have learned the secret of prevailing prayer! We bring the big trials to Him, but why not bring Him our joys also? The secret of true prayer is to recognize the presence of God. "The Lord is at hand." He hears your cry. It is an encouragement to our faith when we remember to praise Him for past answers to our prayers. It is one thing to have learned the secret of supplication; it is quite another thing to pray the prayer of intercession for others; then besides that type of prayer we have that of worship and adoration. You will readily see that there are steps in the prayer life. "Lord, teach me to pray."

The Secret of Heart Rest. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." There is a difference between peace with God and the peace of God. We have peace with God when we are justified, but the peace of God is something deeper; it is a freedom from war within. There is a calmness, a quietness, a rest of heart which cannot be explained in terms of theology. It passeth understanding. It guards the heart from the assaults of the enemy, and goes beyond the heart. It keeps our minds through Christ Jesus. The promise still holds true, even in these busy days of work, work, work, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." To maintain this rest of soul, we are admonished to be occupied with things that are true, honest, just, pure, lovely, and of good report.

There is a peace for saints of God,
A rest sublimely calm;
'Tis purchased by the "precious blood,"
And found before the throne of God,
Beyond the reach of harm.

Though war and tumult rage around,
Though thrones and kingdoms fall;
God is our refuge and our strength,
His kingdom will appear at length,
For "He is Lord of all."

We soar within the veil and learn
The secrets of His love:
There gazing on the Savior's face,
We trust His wisdom, power, and grace,
And rest in peace above.

-- T. Robinson

The Secret of Contentment. "Not that I speak in respect of want, for I have learned (the secret) in whatsoever state I am, therewith to be content." In other words, Paul had learned the secret of living humbly, or of living in prosperity, as the occasion might present itself. A man may live in a mansion and yet be discontented. Another may live in a mud hut and be satisfied with his portion. "Godliness with contentment is great gain." Commissioner Brengle, when he joined the Salvation Army, was given the menial job of polishing the cadets' shoes. Satan said, "Here you are, a graduate of Boston University, shining shoes." He was tempted for a moment. Then he remembered that Jesus washed the disciples' feet. "Oh," said Brengle, "if Jesus washed their feet, I'll gladly polish their shoes." Since that time he has been privileged to eat with kings and presidents, and to carry the Gospel to many nations. It is indeed a blessing to be saved from murmuring and repining and to know that the springs of our contentment are in God.

The Secret of Victory. "I can do all things through Christ which strengtheneth me." What a testimony coming from a man in jail! It could be rightly translated, "I am able for anything" -- able for privation, able to meet temptation, and able to go to battle and win the victory. He gives us the secret of victory -- through Christ. It is not that we are sufficient of ourselves, but our sufficiency is in Christ who strengtheneth us. Some people expect defeat; they know very little of continuous victory over the world, the flesh and the devil. There are others who have learned the secret that we triumph in His victory. "He that is joined to the Lord is of one Spirit." Since Christ conquered the enemy, we may in all these things be more than conquerors.

The Secret of Supplies. "But my God shall supply all your need, according to his riches in glory by Christ Jesus." The banker's name is My God; the check is written out clearly, "He shall supply all your need" -- not necessarily all you want. Is there a need pressing heavily upon you? Whether it be a spiritual, a physical, or a financial need, He will supply it. The assets of the Bank are large enough. You need have no fear of a run on this Bank. It is a well established concern, and for thousands of years it has stood the test of every crisis. Besides, millions have proved, and can testify to, its stability. All checks are paid promptly upon presentation, "according to his riches in glory by Christ Jesus." Think of His riches in nature! Think of His riches in grace! But here it is "according to his riches in glory!"

"I have a never failing Bank,
Well filled with golden store;
No other bank contains so much
That can enrich the poor.

"A leper had a little note,
Lord, if Thou wilt, Thou can;
The Banker cashed the little note
And saved the wretched man.

"Sometimes my Banker smiling says,
Why don't you oftener come?
And when you draw a little note,
Why not a larger sum?

"Some fear they write so poor a hand,
Their notes will be rejected;
But always humble souls obtain
Much more than they expected.

"Richer and richer still I am,
The poorer I become;
And so forever it will be,
Till I arrive at Home."

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18 -- TRUE SUCCESS IN LIFE

In the first chapter of Joshua, verses 7, 8, and 9, we have God's secret of success in life. In verse 7 we see prosperity promised; in verse 8, good success; and in verse 9, Divine presence.

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest" (verse 7). Here we note that true prosperity hinges upon obedience.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (verse 8). Notice that true success is dependent upon daily meditation on God's Word.

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (verse 9). Here we have the promised presence of Almighty God.

In every good man's life there are great emergencies which he has to face for the glory of his God, for the welfare of his own soul, and for the benefit of his fellow men.

Some men are considered successful ~o, in the highest sense, would have to be pronounced. failures. The all-common idea of many is that success consists in making a fortune. One may get wealth at the expense of health; another, by dishonest practices; but they do not get true happiness by these means. If a man should gain the whole world and lose his own soul, it could not be said that he had succeeded.

Some men are considered failures who, in the highest sense, should be pronounced successful. Some would view even the life of Christ as a failure; for was it not spent in poverty, and did it not close with an ignominious death? But Christ was successful; He redeemed a lost world; He saw the travail of His soul and was satisfied.

Milton wrote "Paradise Lost" in blindness and poverty; and all that a bookseller gave him for his great classic was fifteen pounds. Yet you cannot say that he had failed.

David Livingstone opened up a trail in darkest Africa. He was a victim of fever, and died in a wretched grass hut but his heart was buried in Africa and his body in Westminster Abbey, yet scarcely would anyone who was familiar with his life and its influences say that he had failed.

"Speak, History, who are life's victors? Unroll thy long annals and say; are they those whom the world calls victors, who won the success of the day? -- the martyrs, or Nero? -- the Spartans who fell at Thermopylae's tryst? or the Persians or Xerxes? -- his judges or Socrates? -- Pilate or Christ?"

There are at least four essentials to true success in life.

The first is Work. There is no success without working for it. We have a Welsh proverb, "Dim heb Llafur"; that is, "Nothing without labor." "The hand of the diligent maketh rich." There are forty-four proverbs in the Bible condemning the sluggard. The cleverest men have been men of great industry and perseverance. Circumstances rarely conquer a strong man; he conquers them. From the same material one man builds a palace, another builds a hovel. George Stephenson, the inventor of the locomotive engine, was a common miner. James Watt, the inventor of the steam engine, was a sickly child, not strong enough to go to school. The curse of society is that too many have nothing to do. The idle life is one of misery; God's blessing is upon the industrious. It is still true that

Satan finds some mischief still
For idle hands to do.

The second essential to true success is Distinct Aim. The world is full of purposeless people. The choice of a trade or profession is highly important. A round man in a square hole is a sad spectacle. The taste of the boy often foreshadows the occupation of the man. "This one thing I do" is a Bible motto. Some one says, "I have many strings to my bow." Yes, but it is better to have a bow and string that will hit the target. A rolling stone gathers no moss. "Be thou strong and very courageous." No one ever won a victory without a battle. With God on your side, victory is assured.

The third essential to true success is Character. The elements of true character are these: honesty, truthfulness, faithfulness, and temperance. A small leak will sometimes sink a ship. One flaw in the moral character will sooner or later bring disaster. There are thousands of hopeless wrecks; they failed, some through drink, others through the love of pleasure, and still others went wrong because of bad associates. Men fail from want of moral character. To be unsteady, dishonest, unfaithful, and untruthful, is fatal. Want of principle and want of holy determination will render a person useless before God and man.

The fourth essential to true success is Salvation. Our work may be good, our purpose may be just, yet if we are to make a true success of life, we must be truly born again. "The race is not always to the swift, nor the battle to the strong." When all is apparently against us, God is still for

us. If we trust in Him, we shall not be cast down. Faith in God will bring the victory every time. A man may succeed in making money; he may become rich and clever, and yet at the close of life be without salvation, with no hope, no peace, no Christ, and a future that is all dark. Cardinal Wolsey, who had been a favorite with the king, fell from power, and made this confession: "If I had served my God as truly as I served my king, He would not have forsaken me now in my gray hairs." The world is a poor comforter at the last.

True success in life will come only as we obey the light of Scripture, "Turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." True success comes by reading the Word of God with meditation. "For the Lord thy God is with thee," and His presence always insures success. No man is truly successful until his essential joy and happiness is beyond the reach of all outward fluctuation and change.

"My treasure is placed in a country unseen,
My heart's best affections are there."

Courage, brother, do not stumble
Though thy path be dark as night;
There's a star to guide the humble,
Trust in God, and do the right.

Let the road be rough and dreary,
And its end far out of sight;
Foot it bravely, strong or weary,
Trust in God, and do the right.

Perish policy and cunning,
Perish all that fears the light;
Whether losing, whether winning,
Trust in God, and do the right.

Trust no party, sect, or faction,
Trust no leaders in the fight;
But in every word and action,
Trust in God, and do the right.

Trust no lovely forms of passion,
Fiends may look like angels bright;
Trust no custom, school or fashion,
Trust in God, and do the right.

Simple rule, and safest guiding,
Inward peace, and inward might;
Star upon our path abiding,
Trust in God, and do the right.

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee,
Trust in God, and do the right.

-- Norman McLeod

This is the secret of true success in life.

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19 -- THE CRY OF THE HUMAN HEART

The cry of the human heart is everywhere. It is among the rich and the poor, the learned and the illiterate, the old and the young, at home and among the heathen across the sea.

What is the cry of the human heart? It is a cry for rest, for peace, for satisfaction and happiness.

The world offers rest, but cannot give it. "Man's labor is vexation; sorrows and travail; yea, his heart taketh no rest."

There is no rest in sin. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

There is no rest in riches. "He that loveth silver shall not be satisfied with silver. Man heapeth up riches and knoweth not who shall gather them."

There is no rest in pleasure. "I said in mine heart I will prove thee with mirth . . . this also is vanity." "She that liveth in pleasure is dead while she liveth." "The eye is not satisfied with seeing, nor the ear filled with hearing."

There is no rest in fame, honor, and selfish ambition. One may climb the ladder of fame, and receive great honors from the people, and yet be denied heart rest.

The religions of the world cannot give rest. Thousands will journey hundreds of miles and worship some noted shrine and visit many temples, recite prayers, and make sacrifices that are astounding, and yet not obtain rest.

We once saw six hundred pilgrims at Shimonoseki, Japan, following their leader and traveling hundreds of miles with no rest, no peace, and no joy.

Where can rest be found? This is the cry of the human heart. No wonder the Psalmist cried, "Oh that I had wings like a dove! for then would I fly away, and be at rest." That is not necessary now. There is One who can give rest to the troubled soul. Someone says, "How do you know?" My answer is, He gave me rest.

In Matt. 11:28-30, Jesus says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." This is the Royal invitation.

Think of the simplicity of the Gospel. Jesus alone can give rest to the sinful soul. He can heal the broken-hearted.

In Dore's picture gallery at Bond Street, London, there is to be seen a remarkable picture entitled "The Vale of Tears." It shows life-sized figures of all classes and races of people -- kings, presidents, rich, poor, lame, blind, sick, and outcast. At the end of the Vale is a picture of Christ, with this Scripture, "Come unto me." There are just four steps: 1. Come. 2. Take 3. Learn. 4. Find.

First, Come. Jesus did not say, Go and work, but Come. It is not necessary to wait until you have a perfect character, but come as you are.

"No preparation can I make;
My best resolves I only break;
Oh, save me, for Thine own name's sake,
And take me as I am."

His promise is true. "Him that cometh to me I will in no wise cast out."

"Ye need not one be left behind,
For God hath bidden all mankind."

Second, Take. It is impossible to take until you come. Therefore come now. "Take my yoke." This is an exchange of yokes. The yoke of sin is hard; the yoke of Jesus is easy. "But as many as receive Him, to them gave he the right to become the children of God."

Third, "Learn of me." Learn from me. Christ is the master teacher. He will give you lessons on sin and salvation, lessons from His Word, lessons on obedience and faith. Why not enroll in Christ's school? Never do anything that would grieve Him, learn to walk in the light that He gives. Then you will have fellowship with Him, and His blood will cleanse you from all sin.

Fourth, Rest. You cannot have rest without a committal of yourself to Him. When you deposit your money in the bank you come away with the receipt, and you do not worry as to whether the bank will take care of it or not. You must come and give yourself to Jesus definitely. Believe that He receives you, trust in His Word.

Notice that there are two rests promised.

The first rest is promised to those who are weary and heavy laden with a sense of guilt and a dread of the future. It is the rest of sins forgiven, the past blotted out.

Then there is the second rest: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." In the Epistle to the Hebrews, chapter 4, verse 9, we read: "There remaineth therefore a rest to the people of God." This is not the rest of Heaven, because we read in the third verse, "For we which have believed do enter into rest." This rest is obtainable now. It is not the rest of sins forgiven, but the rest that remaineth to the people of God.

Let us consider some of its characteristics.

1. It is a rest from slavish fear, the fear of death the dread of the future, the fear of man, that thing which hinders you from witnessing for Christ.

2. It is a rest from doubt. All your questions are now settled, all uncertainty gone. You now find that it is easy to believe the Word of God.

3. It is a rest from worry. It is not hard work that kills, but worry, fretting, murmuring. What a blessing to be saved from worry! "In nothing be anxious." Why should you worry? Your heavenly Father cares for you.

Sailors tell us that it is possible to cross the Atlantic in a storm center, in the eye of the storm. There's a gale ahead of you and behind you, but your vessel is in a storm center. There is a deep spiritual truth here. The sanctified soul can go from earth to Heaven in perfect peace. Jesus said, "My yoke is easy, and my burden is light."

4. Then it is a rest from sin, not only from the guilt of sin, but from its power and pollution.

"I struggled and wrestled to win it,
The blessing that setteth me free;
And when I had ceased from my struggling,
His peace Jesus gave unto me."

5. And last of all, it is a present-tense rest. Just as Canaan was the land of rest to the Israelites of old, so there is a rest of soul awaiting every child of God; rest of heart, rest of mind, rest regarding the past, because it is under the precious Blood; rest regarding the future, because our way is committed to Him.

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20 -- THE PLAINTIVE CRY OF THE WAITING CHRIST

The scene pictured is Jesus Christ outside the door of the church. Doubtless you have seen a copy of Holman Hunt's great picture of a church with its doors closed, and Jesus standing outside, with a crown of thorns on His sacred brow, His face marred more than the sons of men, and with a lantern in His hand representing the light of the world. He is knocking for admission.

Christ came to the church of the Laodiceans as the faithful and true Witness. They had been unfaithful and had failed to witness; He came to reveal their true condition and hypocrisy. They said, "I am rich, and increased with goods, and have need of nothing." But He said that they were wretched, miserable, poor, blind, and naked. The sadness of it all was that they did not know their true condition. They were living in a Fool's Paradise.

The Late King Edward VII. had an entertainer named Dan Leno, a man who had played the fool and made thousands laugh at his jokes, but the poor fellow lost his reason and was an inmate of an asylum. His friends would visit him and he would write out checks for them for large amounts, although the fact was that he had no money in the bank. He lived in a Fool's Paradise.

Opportunity is given to this lukewarm church to repent. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed ... and anoint thine eyes with eyesalve, that thou mayest see." It is easy to see that faith is the currency of Heaven; the white raiment refers to heart purity, and the eyesalve is a clarified vision to see the things of the Kingdom. Faith -- Purity -- Vision. The wonder of Christ's love is seen here, although He is deliberately excluded in favor of other lovers. He does not relinquish His claim. What is true of a church is also true of an individual. May we listen to the plaintive cry of the waiting Christ -- I COUNSEL -- I LOVE. -- I REBUKE. -- I CHASTEN.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

See the Christ standing outside the door of the heart. He does not force an entrance. Man is a free moral agent. The will is the Fort Royal of the soul. God respects the human will.

1. Jesus is standing outside the door. His rightful place is on the inside.
2. But He is deliberately excluded; the door is shut. Sin has closed the door.
3. He is not only deliberately excluded but He is excluded in favor of other guests. Something else has turned Him out. Is it some pleasure? Is it some sinful companion? Is it some sinful habit?

The wonder of His love is seen in this: that although He is deliberately excluded in favor of other lovers, yet He does not relinquish His claim. He still counsels, He still loves. The soul is the object of His concern because of its infinite value.

By what means does He make His presence known?

1. HE STANDS. It is not an angel or a man that is standing at the door, but the Christ Himself. How long have you kept Him standing there -- five, ten, or even twenty years?

2. HE KNOCKS FOR ADMISSION. When that loss came across your pathway, it was Jesus knocking. When that great sorrow came to your life, it was Jesus knocking. He knocks

through the preaching of the Gospel. He knocks through the upbraiding of conscience. He knocks through the death of a loved one. It takes a very loud knock to wake up some people.

3. HE CALLS. "If any man hear my voice." He calls through His Word. He calls to man by His Spirit. He convicts of sin.

"Behold Me standing at the door,
And hear Me pleading evermore;
With gentle voice, O heart of sin,
May I come in, may I come?"

What are some of the blessings to be enjoyed by those who open the door?

Notice the expression, "I will come in." His presence is salvation. "He that hath the Son hath life." He brings with Him the pardon, the forgiveness of all the past. The result of the pardon will be peace.

Another blessing is fellowship. "I will sup with him, and be with me." If we open the door to the Christ tonight, the fellowship will begin. How wonderful to have communion with God, to have answers to prayer here on earth! You can talk to Him about your trials, your troubles, your temptations, your sorrows, and your joys. Jesus will be your Guest in a very real sense. Then, there is coming a day when YOU who opened the door of your heart to Him will be invited to sup with Him at the Marriage Supper of the Lamb. That will be a great home-coming. What a welcome! What pleasure! What a reunion with loved ones gone before! An old Korean man said to me when we parted, "Don't forget you pointed me to Jesus, and you will be the first man I shall look for at the Marriage Supper of the Lamb."

The promise is that we shall sup with Him. The center of Heaven's attractions will be Jesus.

"The Bride eyes not her garment,
But her dear Bridegroom's face;
I will not gaze at glory,
But on my King of Grace:
Not at the crown He giveth,
But on His pierced hand;
The Lamb is all the glory
Of Immanuel's land."

What are YOU going to do with the plaintive cry of the waiting Christ?

He is standing at your heart's door and knocking for admission. Remember, the latch is on the inside. You can welcome Him in NOW. He is calling you. "If any man hear my voice." Do not treat His call as a joke. It may be the last time that you will ever HEAR HIS VOICE. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded . . . Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." God

forbid that this should be the case! Will you not kneel down where you are and invite Jesus in as your Savior, as your Sanctifier, as King of your life?

"Once I heard a sound at my heart's dark door,
And was roused from the slumber of sin;
It was Jesus who knocked, He had knocked before,
Now I said, Blessed Master, come in.

"Then He spread a feast of redeeming love,
And He made me His own happy guest;
In my joy I thought that the saints above
Could be hardly more favored or blest."

"Behold, I stand at the door and knock: if any man hear my voice" -- here is the inclusiveness of the Gospel. This is the "whosoever will" Gospel. (John 6:37.)

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21 -- THE SECOND COMING

"Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." -- Heb. 9:28.

The fact of Christ's coming again is mentioned three hundred and eighteen times in the New Testament alone; and besides this, there are in the Old Testament hundreds of unfulfilled prophecies regarding the Messiah. Many are afraid to speak of this blessed doctrine of Christ's second coming, possibly because of the reproach which it will bring; and perhaps many preachers have had no light regarding this truth.

It is not the coming of Jesus to the heart, although it is true that He does come into the heart of every repentant sinner who will receive Him.

Neither is it His coming by the baptism of the Holy Ghost that we wish to speak about, even though it is true that the Holy Ghost will reveal Christ in us in a very blessed sense, when we receive the gift of the Spirit.

It is not His coming at death, though we know that often our departed loved ones have visions of Heaven, and many of them see the Lord coming for them as they enter the Glory.

It is not the end of the world, either, that we 'will consider in the message; but Christ's personal coming for His saints.

The greatest event in history is that He came the first time, as a little Babe in Bethlehem. Angels sang at His birth, "Glory to God in the highest, and on earth peace, good will toward men." The next great event will be His second coming, "They shall see the Son of man coming in a cloud with power and great glory."

His first coming was literal, and so also will be His second coming. His first coming was in humiliation, shame, and poverty; but His second coming will be in great glory.

At His first coming He came to put away sin; He was the Paschal Lamb; He made atonement for sin and was manifested "to destroy the works of the devil." At His second advent He will come as the Heavenly Bridegroom to get His prepared loved ones.

Prophecies regarding His first coming were literally fulfilled, and this is a sufficient proof that all prophecies regarding His second coming will also be literally fulfilled. Scripture cannot be broken.

Consider for a few minutes the fulfilled Scriptures regarding the Messiah: He was to be of the seed of the woman -- "Virgin born." No other person has ever come into the world like this. He was to be a descendant of Abraham, of the tribe of Judah, of the house of David.

In Gen. 49:10 we read, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Isaiah and Malachi prophesied that John the Baptist would prepare the way for His coming. Under His ministry the eyes of the blind were to be opened, the ears of the deaf were to be unstopped, the sick were to be healed, and the poor were to have the Gospel preached unto them. According to prophecy, would the people receive Him? No, "He was despised and rejected of men; a man of sorrows, and acquainted with grief." Zechariah prophesied that He would be betrayed and sold for thirty pieces of silver. Daniel said that He would be cut off. Regarding His death: not a bone was to be broken; He was to be lifted up. We know that the Jewish mode of capital punishment was stoning, and no other mode of death but crucifixion can answer this prophetic description. He was to be numbered with the transgressors. And so it came to pass that Christ was crucified with a thief on either side. The Psalms speak of His burial, "Thou wilt not suffer thine Holy One to see corruption." Christ's ascension and the outpouring of the Holy Ghost are described minutely in the sixty-eighth Psalm. If you will study fulfilled prophecy regarding Christ's first coming, it will be an incentive to study prophecies regarding His second coming.

1. The manner of His second coming;

He is coming as a thief in the night -- when He is not expected. A thief will never send a letter informing you of the time of his arrival.

He is coming suddenly -- like the lightning. There will be no time for preparation then.

He is coming as a divider. "Then shall two men be in one bed; the one shall be taken, and the other left. . . . Two men shall be in the field; the one shall be taken, and the other left." Husbands and wives will be parted that day. Friend will be parted from friend.

He is coming "in such an hour as ye think not." He may come at midnight or at the cock-crowing, in the morning, or in the daytime.

He is coming as the Bridegroom to take away' His Bride. He is coming for those who are ready. "They that were ready went in with him to the marriage: and the door was shut." We must distinguish between His first coming for the saints and the holy dead, and His coming with His saints to reign upon the earth.

2. Some of the signs of His coming:

The unrest everywhere -- the labor unrest, the political unrest, the social unrest -- is one of the signs.

The Jewish signs should be of interest to all students of prophecy. The Zionist Movement is going to be a tremendous factor at this time of the return of the Jews to the Holy Land. The moral signs. At the time of the end, the wicked shall do wickedly and none of the wicked shall understand. Crime is now on the increase. The murders and holdups are on the increase. It is useless to say that those who commit these crimes are subnormal mentally. It is not a case of relativity in brains, but wickedness of the heart. In one of our jails there are six hundred men under twenty-six years of age, many of them well educated.

Then there are the ecclesiastical signs; the falling away among the Christians, the denial of the supernatural, the denial of the Virgin Birth, the denial of the necessity of the New Birth, the dearth of the old-fashioned revival fires in our churches.

Time would fail me to speak of the great commercial and the spiritual signs. The great missionary movements remind us of Matt. 24:14, which says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Then we remember the spread of Scriptural Holiness. "Many shall be purified, and made white, and tried." God is gathering out a holy people, a company of saints from every nation, kindred, and tongue, for the return of him whose right it is to reign.

3. The preparation for His coming. No one is ready unless he is Scripturally born again. "Except a man be born again, he cannot see the kingdom." What is the Kingdom? "The kingdom of God is righteousness, and peace, and joy, in the Holy Ghost." There can be no substitute for this great work of grace in the soul. "Therefore if any man be in Christ, he is a new creature; old things are passed away: behold, all things are become new."

No one is ready unless he has on the wedding garment. We are told of a man who accepted the invitation to the marriage but had not on the wedding garment. When interrogated by the king he was speechless. Then said the king, "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." All sections of the church are agreed that no sin can enter Heaven, but many good people differ as to the time when our hearts are purified. The Bible declares, "Now is the accepted time; now is the day of salvation" -- not tomorrow, not at death, not after death, but now. All confessed sins may be blotted out now; our hearts can be purified now; we can have a conscience void of offense before God and man; we may have the testimony that Enoch had before his translation, "that he pleased God."

May I give you the words of Christ Himself regarding His coming? "Watch," "Pray," "Be ready," "Take ye heed, watch and pray: for ye know not when the time is." Watch ye therefore, for ye know not when the master of the house cometh . . . Lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch!"

"Therefore, be ye also ready: for in such an hour as ye think not the Son of man cometh."

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22 -- EXPLOITS FOR GOD

"The people that do know their God shall be strong, and do exploits." -- Dan. 11:32.

How we admire men who, with unselfish devotion, accomplish something great for their country! Colonel Lindbergh's name will go down in history because of his brilliant achievement in crossing the Atlantic; Commander Byrd and his brave companions are now doing exploits for the world.

We need men and women who will accomplish something in the spiritual realm, and we are not unmindful of those heroic men and women who are laboring unselfishly for humanity at home and abroad. They have taken up the Cross of Christ, and with unflinching devotion they live the life of self-denial and consecration. Verily, they will receive their reward!

We bring a message of hope and cheer to you who are not so highly favored as to do something great or clever or brilliant. Yours is the humdrum life, your name has never been heralded in the papers; but, remember, God is not unmindful of your labor of love -- your devotion to the church, your faithfulness in prayer, and your sacrifices for Him.

We would draw your attention to just three important facts:

Supernatural Revelation. "The people that do know their God." Many will tell us that He is not knowable. The agnostic will say, "Oh, yes, there is a Supreme Being, but we can never know Him." Jesus Christ says, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." -- John 17:3. We have the testimony of hundreds of thousands of men and women in every walk of life who declare that they know God.

"The world by wisdom knew not God." If He is a stranger to you, He can be known by revelation. Why not put His Word to the test? He can never go back on His Word. If you are in trouble, listen to His promise, "Call upon me in the day of trouble, and I will deliver thee." If you are in distress on account of your sins, He says, "Him that cometh to me I will in no wise cast out." Are you weary and heavy laden? He will give you rest. Are you bound by the fetters of sin? He can set you free. "Whom the Son sets free is free indeed." You can know God through His Word. You can know Him by His Spirit. You can know Him by His providential dealings with you. You can know Him because He will answer your prayers. You can know Him because He will fellowship with you. You can know Him as your Savior, as your Sanctifier, and if you are sick in body, you can know Him as your Healer.

Supernatural?. Strength. "The people that do know their God shall be strong." This is the strength of the Lord. It is not human strength; indeed, the apostle Paul says, "When I am weak, then am I strong." We are commanded, "Be strong in the Lord, and in the power of his might." "His strength is made perfect in weakness." The source of this strength is found in Isa. 40:31, "They that wait upon the Lord shall renew their strength," i. e., "exchange their strength." We bring our weakness and take His strength, we bring our poverty and take His wealth. For brass He will give gold; for iron He will give brass. whatever you bring to Him, He will give you something better.

The secret of our strength is the joy of the Lord. Remember, "He giveth power to the faint; and to them that have no might he increaseth strength." No one need go to war at his own charges. We can have the mighty baptism of the Holy Ghost and fire. This is the promised power. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." This was literally fulfilled on the day of Pentecost, and Pentecost is repeatable.

Supernatural Work. "The people that do know their God shall be strong, and do exploits." Note the list of warriors in the eleventh chapter of Hebrews. They did exploits for God. How about yourself? There is work for you to do. Don't stand idle all the day and complain "that no man hath hired us." There is the adventure of faith; it will look like a risk, but there are no risks with God. "It shall come to pass, when the Spirit of the Lord shall come upon thee, that thou shalt do as occasion serveth thee." Surely, somewhere, there is work for you to do in God's harvest field. Pray your way out. Wait upon God. Listen to His call. The need is not the call. The need is general but the call must be specific. Say, "Lord, here am I; send me."

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23 -- CONTRASTING PICTURES

The Bible is God's picture book. If you desire to see your photograph, read prayerfully the Word of God. God's pictures are true to life. When Oliver Cromwell sat before the artist to have his picture painted, he insisted that he should be painted as he really was, with the wart on his face. When we read the Bible we find out what manner of men we are. The Holy Ghost can reveal to us our true characters.

In this brief study we will examine the first Psalm. There are two pictures described in these few verses.

The first picture is that of the Heavenly-minded man. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

The "blessed" implies not only the blessings of earth, but the blessings of Heaven. The Welsh word, "Gwyn ei Byd", means everything is white and lovely in the pathway of the man who is blessed of God.

The heavenly-minded man is known by his character. "He walketh not in the counsel of the ungodly." We should ever go to God, or godly people, for counsel in time of perplexity. Has He not promised to guide us continuously, to guide us by His Word, to guide us by His Spirit? There are three clear lines of guidance: the Scriptures, the impression on our hearts, and the providential circumstances. These three should always agree. If we are in doubt we should wait upon the Lord, "And if ye be otherwise minded, God will reveal even this unto you."

A Christian merchant was obliged to remove his business premises from a busy thoroughfare to a narrow street, during the widening of the road. After alterations were completed he was offered a fine building on the new road. He prayed about the matter, and God gave him the message, "Occupy till I come." But instead of obeying the voice of the Lord, he foolishly went to an unsaved real estate dealer about the matter, who urged him not to take the place, saying it was on the wrong side of the road. So the man hesitated, during which time the real estate man secured the building and sold the good-will of it for \$5,000.

"Nor standeth in the way of sinners." The blessed man escapes the company of the irreligious. The heavenly-minded man will not be wasting his time with sinners. Birds of a feather will flock together. We read that after the disciples had been released from prison "they went to their own company." There can be no fellowship between believers and unbelievers. We are in this world, but not of it.

"Nor sitteth in the seat of the scornful." The heavenly-minded man will not be at home with a scorner, nor with those who make light of holy things. There are some men who have sinned to such a degree as to laugh at the church, make a mock of religion, and ridicule everything that is good, noble, and pure.

The heavenly-minded man is known by his hobby. Every man has a hobby. This man finds "his delight in the law of the Lord, and in his law doth he meditate day and night." He is found reading the Bible with meditation, and this is a great secret of success. God gave to Joshua this secret, and anyone adopting it will be successful: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." -- Josh. 1:8. Then in James 1:25, "Whoso looketh into the perfect law of liberty and continueth therein, (i. e., meditates therein) that man shall be blessed in his doing."

Here is a Divine challenge to every one of us. Success is assured, if we meditate on the Word of God. "Moreover by them is thy servant warned, and in keeping of them there is great reward." It is not enough to read the Bible occasionally, but one must read it with meditation. If you read the 119th Psalm with meditation you will grow in grace.

The heavenly-minded man is known by his life. "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season." There is a tremendous difference between a tree and a bramble bush. God's people are likened to a tree, planted by the river of Grace. It has its source in the Holy Ghost, it is planted by the rivers of water. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." It is a tree that "bringeth forth

his fruit in his season." This is an unmistakable mark of the Christian -- he bears fruit. What kind of fruit? The fruit of the Spirit in the daily life, and the fruit of souls-leading some one to the Savior, and leading believers to the One who alone can baptize them with the Holy Ghost and fire.

The heavenly-minded man is known by his testimony. "His leaf also shall not wither." Not only does he bear fruit in his season, but his testimony to full salvation is ever-green, it is up-to-date, it is the same all the year around. He has some fresh answers to prayer, new visions of truth, the joy of the Lord is his strength, and the glow of perfect love is seen on his face. He witnesses not in a boastful manner, but in the grace of the Spirit.

The heavenly-minded man is known by his wealth. "Whatsoever he doeth shall prosper." A man's wealth consists not in the abundance of his possessions, but in the fewness of his wants. But God's blessing will be upon his basket and his store. If he is consistent in paying the Lord's tithe, he will not lack one good (necessary) thing.

The condition for prosperity is seen in the life of King Uzziah. "As long as he sought the Lord, God made him prosper." "Whatsoever he doeth shall prosper." Some foolish people expect God to feed them while they are lazy and refuse to work. This reminds us of the colored man who thought that preaching the Gospel was a soft job. Said he, "De ground am so hard, de sun am so hot, dis darky am called to preach."

The heavenly-minded man is ready for Heaven. "The Lord knoweth the way of the righteous; " that is, he has the approval of God, the smile of God. There is nothing so blessed as to know that you are in His will, with all your past sins blotted out, with your heart purified from sin, with His love shed abroad in your heart, and with His song on your lips.

The second picture is that of the earthly-minded man.

The earthly-minded man is also known by his character; he is ungodly, lives without a thought of God. He may be clever, brilliant, and moral, but he lives only for the world, for its pleasures and fame. His heart is self-centered. But after a time the ungodly man becomes a transgressor and begins to break God's commandments without fear of punishment. He is no longer particular about keeping the Sabbath, he neglects the house of God, and companies with the irreligious crowd. Every step takes him farther away from his mother's God.

The downward steps to perdition are easily taken. The ungodly man at last becomes a scorner. His heart is hardened, he mocks at religion, trifles with mercy, and makes light of the grace of God.

The earthly-minded man is also known by his hobby. This man spends his time and money seeking pleasure. There is pleasure in sin, but there is also remorse. "The way of the wicked is as darkness: they know not at what they stumble." He is well-known in the world of sport, but he is not known in the Sunday School. He reads the Sunday newspaper, but not the Bible; he attends the club and the lodge, but never a prayer meeting. In fact, he has no interest in spiritual things, because his heart is depraved. He is a man of the world.

The earthly-minded man is known by his life. He is unstable. "The ungodly ... are like the chaff which the wind driveth away." "The wicked are like the troubled sea,.. whose waters cast up mire and dirt." He is unstable, unreliable, undependable and without an anchor for his poor soul. He is like a vessel drifting away from port, he has not peace and rest. When sorrow comes, he has no Comforter. In the hour of trial he is in despair. In the hour of sickness there is no balm. In the hour of temptation he has no Savior to save. No wonder that thousands commit suicide!

The earthly-minded man is not ready to die. "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." No one is ready to die without the gracious experience of being born again. Jesus said, "Except a man be born again ~ born from above -- he cannot see the kingdom of God."

Heaven is a prepared place for a prepared people. The cry of a sinner should be

No preparation can I make,
My best resolves I only break;
Oh, save me, for Thine own name's sake,
But take me as I am.

The ungodly man is very uncomfortable in the presence of holy people. If a prayer meeting is distasteful to the sinner now, what would Heaven be like?

When judgment day is drawing nigh,
When God the works of men will try,
What shall I do?
What shall I do when the first trumpet sounds?
What shall I do when it sounds so loud?
When it sounds so loud as to wake up the dead,
What shall I do?

What will the ungodly man do in the day of judgment? There is no light in the valley of death, no glorious hope beyond the tomb. The future appears dark as midnight. His unforgiven sins will rise as a mountain, his conscience will lash him with terror, fear will seize the soul, despair will grip him. Many will pray then, but prayer will be too late. The Judge will pronounce the sentence. "The way of the ungodly shall perish."

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24 -- THE PERIL OF DELAY

"It is time to seek the Lord." The implication is that there may come a time when you will seek the Lord but it will be too late.

In the days of Hosea, 740 years before the Christian Era, Israel had sinned greatly-sinned against light and love. They had turned their backs upon Jehovah; their hearts were drawn away to seek other gods. God sent them a prophet. He did not prophesy smooth things, for he was no

silver-tongued, time-serving prophet. He made no attempt to whitewash sin, but poured forth burning truths in order to bring the people to repentance. Listen to some of his utterances: "Ye have plowed wickedness and reaped iniquity;" "Ye have lied, and have eaten the fruit of your lies;" "Ye have sown to the wind, and ye shall reap the whirlwind." Because of their sin, national, family, and personal disaster had come upon them. We must ever remember that the results of sin are the same today. If you commit sin, you find it coming back to you like a boomerang in some form of evil. If you tell a lie, you will surely reap the fruit of it. If you deceive, deception will overtake you. If you deal dishonestly, the same will be done to you. Jacob deceived his father Isaac, and his sons deceived him. David committed sin, and he reaped it tenfold in his own family. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8.

Do not forget that we reap far more than we sow. The prophet reminded the Israelites that natural laws are identical in their workings with the spiritual laws.

"Break up your fallow ground." Hard hearts must be broken; conviction must be pungent; misunderstandings must be cleared up, and old quarrels must be forgotten. We must get right with our neighbors; we must be willing to apologize, if necessary; and restitution must be made.

"Sow to yourselves in righteousness." That means, speak the truth in love and deal squarely in business, because God loveth righteousness and hateth iniquity. Pay your debts; owe no man anything. Read the Bible and obey its precepts and commands. Attend regularly and punctually the meetings at the house of God. Take a basket of good seed and broadcast it wherever you go.

"Reap in mercy." God is waiting to be gracious. "Blessed are the merciful: for they shall obtain mercy." Wherever the fallow ground is broken up and the good seed of the Kingdom is sown, there will be mercy. "The Lord is merciful and gracious, slow to anger and plenteous in mercy."

1. It is time to seek the Lord because of the Holy Being against whom you have sinned. Sin is an offense to Almighty God; when you sin, you offend your best Friend. Listen to the prayer of one who had deeply sinned: "Against thee, thee only, have I sinned, and done this evil in thy sight." The prodigal's prayer should appeal to every sinner, "I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."

2. It is time to seek the Lord because of the hardening tendency of sin. Sin not only deceives, but it also hardens the heart. Sin will sear the conscience. A man does not become profane all at once; his first oath startles him. A man does not become a drunkard all at once; he takes the first glass, and then another, and finally the habit becomes so strong that he is a slave to drink. The same is true of every other sin. "The way of the wicked is as darkness, they know not at what they stumble."

3. It is time to seek the Lord because of your influence on others. "No man liveth to himself." The father will influence the son; the mother will influence the daughter. You are exerting a tremendous influence for good or evil every day. A wicked man, when dying, said, "Oh, that my

influence could be gathered up and buried with me!" The body may be dressed in a thousand-dollar shroud, and put in a casket worth many thousands of dollars; but you cannot bury your influence, some one will follow in your footsteps. The upright life of a father or mother in a household, the steady conduct of a soldier in his company, the stainless character of a workman among his comrades, is bound to tell in the long run.

4. It is time to seek the Lord because of the final results of sin. The longer a man pursues any course of evil, the more difficult is it to recover himself. Frequent repetitions of wrongdoing will cause sin to strike its roots deep into the soul, enslaving him, dethroning conscience, and ultimately defying God. Sin is like a current -- the farther it goes, the swifter it runs. The longer a habit lasts, the stronger it is. Sin has a mortal descent, increasing its gravity as it goes downward to the world of woe, and always widening the distance between the soul and its God. It is plain that this progression in the wrong direction must be suspended by repentance, or end in eternal death. Regeneration (the New Birth) is therefore as reasonable as it is Scriptural.

5. It is time to seek the Lord because today is the day of salvation. Tomorrow may be too late. An intelligent friend, being concerned about his personal salvation, was directed by his pastor to "cast himself upon Christ." What the minister meant was simply that he should make a hearty commitment of his salvation to Christ, by faith put the whole matter in the Savior's hands. As soon as this was done, he was converted.

"Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone,
Thou must save and Thou alone;
In my hand no price I bring,
Simply to Thy cross I cling."

It is sheer folly to leave your soul's salvation until you come down to the river of death. That would be poor time to seek the Lord; besides, you may be cut off suddenly. A physician sat beside the bed of a young man who was ill. After making a careful examination, the doctor informed him that he had but a short time to live. The young man was astonished. Scarcely could he believe it possible; but facts are stubborn things and must be faced as they are. He looked up into the physician's face with a look of despair and said, "I have missed it at last. I have missed it -- at last." "What is it you have missed?" asked the doctor, tenderly. "Doctor, I have missed the salvation of my soul" "Oh, say not that is not so. Don't you remember the thief on the cross?" "Yes, I remember the thief on the cross. And I remember that he never said to the Holy Ghost, 'Go thy way.' But I did. And now He is saying to me, 'Go thy way.'" He lay gasping a while, and then, looking up with vacant, staring eyes, he said: "I was awakened and was anxious about my soul a little time ago. But I did not want to be saved then. Something seemed to say to me, 'Don't put off, make sure of salvation.' I said to myself, 'I will postpone it.' I knew I ought not to put it off. I knew I was a great sinner and needed a Savior. I resolved, however, to dismiss the subject for the present. Yet I could not get my own consent to do it until T had promised to take it up again at a time not remote and more favorable. I bargained away, resisted, and insulted the Holy Spirit. I never thought of coming to this. I meant to have made my salvation sure, and now I have missed it at last."

"You remember," said the doctor, "there were some who came at the eleventh hour."

"My eleventh hour," he rejoined, "was when I had that call of the Spirit. I have had none since -- shall not have; I am given over to be lost. Oh! I have missed it! I have sold myself for nothing -- a feather, a straw -- undone forever!" This was said with such indescribable despondency that nothing was said in reply. After lying a few moments, he raised his head and looked all around the room as if for some desired object; then he buried his face in the pillow, and again exclaimed in agony and horror, "Oh, I have missed it at last! "and died.

"Think ye not it is now or never,
Lingering souls are lost forever."

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25 -- THE DIVINE METHOD OF REVIVAL

We need a revival all over this great country -- a Divine visitation of grace. Our churches need revivals of pure religion. We long to see revival fires kindled in our communities, so that, instead of the shows being crowded, we will see, our churches crowded, and our altars filled with penitents. Some one will ask, "Can we expect a revival in this pleasure-seeking age?" Our answer is, "Yes, if the conditions are met." The great revivals of the past can be repeated. God Almighty is still intensely interested in the salvation of the race. He is still in the soul-saving business. His heart yearns over the people, though they be lukewarm, and religious depression is seen on every hand.

Our lesson is taken from the Old Testament, Ezek. 37:1-11, the "vision of dry bones." Ezekiel's vision referred primarily to the Israelites who were then in captivity. They had a proverb among them, "Our bones are dried and our hope is lost." The hand of the Lord carried the prophet in the Spirit and set him down in the midst of the valley which was full of bones. We know that this vision will be fulfilled in the history of Israel and Judah, but we have a striking illustration of grace which must be evident to all thoughtful and unprejudiced minds.

First, the congregation of the dead.

"Can these bones live?" The prophet saw things as they appeared in God's eyes. He did not see the glitter and the tinsel, but a valley full of dead men's bones, dry and bleached; their number -- very many; their condition -- very dry.

It takes anointed eyes to see the congregation of the dead -- full of despair, misery, and death. The scribes and Pharisees were particular about the outside of the platter, but inwardly they were "whited sepulchres." The Laodicean church thought that it was rich and increased with goods, but as a matter of fact it was poor, blind, wretched, miserable and lukewarm. The Sardis church had the name of being alive, but it was dead.

The question which Jehovah put to the prophet long ago He is putting to us again today: "Can these bones live?" Can the moth which has burnt its silvery wings fly again. Can the life which has been stained by sin be pure again? Can we have a revival in our church? Unbelief answers, "No:" "Can these bones live?" The prophet's answer contained a measure of faith. He did not say, "No," point-blank, but, "Lord God, thou knowest." "Hear the word of the Lord, and ye shall live."

Second, God's method of revival.

There must be a man of God. God is very particular whom He uses. He must be a saved man, a man of faith and courage. In Exod. 18:21, we have four characteristics of the kind of man whom God uses: He must fear God, he must be an able man, a man of truth, and a man who hates covetousness. God is looking for a man of this type, one who loves Him supremely; a man who has some gifts as well as grace; a man who is saved from the love of money. Often the Lord has to pass by the wise, the mighty, and the noble, and use the foolish, the weak, the base, the despised, and those who seem to be of no account, "that no flesh should glory in his presence."

Another essential for a real revival is the Word of God. "O ye dry bones, hear the word of the Lord." Human philosophy will never bring about a revival. The great truths of Repentance, the New Birth, Holiness of heart and life, the Day of Judgment, and Hell for the impenitent, must be preached. The Word of God has lost none of its ancient power. It will produce pungent conviction; it will arouse the careless: it will make the hypocrite to tremble; it will awaken the backslider; it "will accomplish that whereunto God has sent it."

Then, the Spirit of God is most necessary for a Heaven-sent revival. "Come, O breath, and breathe upon the slain, that they may live." You may have a great deal of ritual in your services, and they may be artistic and proper, and yet not have the Spirit of God in them. You may have the noise and the shaking. You may have preaching and music, yet not have the Spirit of God. We would not say a word disparagingly against our churches, but we must admit that often the meetings are so dry and lifeless, and the people look so unhappy and depressed, that when the men of the world come into the church they are not attracted to the things of the Kingdom. What is needed is the old-time fire of the Holy Ghost. "The breath came into them and they lived." Wherever there is life, there is emotion and commotion. A revival means "to live again." What a wonderful thing to see a real life church Have you ever seen on the preacher filled with the Holy Ghost, the congregation voicing their praises with "Amen" and "Hallelujahs", the singing full of life and vim, and the testimonies reminding us of the early Pentecostal Church when they witnessed to the grace of the Spirit?

Another essential for a revival is importunate prayer. It is the "I will not be denied" kind of prayer. All true revivals have been preceded by days of fasting and prayer. A revival is no cheap thing; it is a costly affair. God says, "I will yet for this be inquired of by the house of Israel to do it for them." The Koreans prayed one hundred days for a revival, and it came. The Welsh revival was born in agonies of prevailing prayer. God is waiting to be gracious. He is waiting for His people to get ready. The fallow ground must be broken up; we must gather out the stones, and prepare the way for mighty outpourings of God's Spirit.

Then, there must be unity among the people of God, because disunion will greatly hinder the working of the Holy Ghost. We read that the disciples on the day of Pentecost "were all of one accord." Think of it, not one dissenter among them! We have often found that criticism, prejudice, quarreling, strife, and jealousy will stop a revival. Our Lord prayed that the disciples might be sanctified, and entire sanctification will bring unity. When the Church is united in heart it is easy for the Holy Ghost to manifest His power in the meetings, and there will be results.

We must not overlook the adventure O! faith. It was "by faith" that the walls of Jericho fell down after they were compassed about seven days. It required faith in God to walk around those Jericho walls for seven days. It will require much faith in God before some of you will see a revival in your community. Remember, Joshua's God still lives today! Nothing shall be impossible to the man who believes God. Gideon and his three hundred men did not go to battle with the Midianites in their own strength; they went forth at the command of God. It was not the sword of Gideon, but the "sword of the Lord and Gideon," that conquered. The Holy Ghost is not a diminishing force. Get the saints together; find out God's will; attempt great things for God; expect great things from God.

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, It shall be done."

Lastly, a revival means sacrifice. Nothing is obtained in the kingdom of God 'without sacrifice. There must be a sacrifice of time; legitimate things, the pressure of business, etc., all must take a second place. We have known good earnest people to pray for a revival, plan for it, and believe for it; and then, just as the revival began, they were off and away. Then, on the other hand, we have known stores to be closed, political meetings to be called off, and other engagements canceled because a revival of pure religion had come to town. There is the sacrifice of money as well as time. To put your money in a Holy Ghost revival will be the best investment you can make. I have seen business men engaging an evangelist, and making' arrangements for a revival in their community.

Third, a transformed church. "And the breath came into them, and they lived, and stood upon their feet, an exceeding great army." The question comes, "Do you want to see a revival? Do you long to see one that will move the countryside, that will save your young people, that will bless the old people, that will save the children? Do you honestly want a revival that will reach the careless and the indifferent? And, mark this carefully, do you need a revival in your own heart? Is your soul longing for the fire of the Holy Ghost? If so, Luke 11:13 can be fulfilled in your life now.

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26 -- THE SUPREME THING IN LIFE -- OR -- THE LAW OF SUPREMACY

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." -- Matt. 6:33.

These words are part of the Sermon on the Mount spoken by our Lord Jesus Christ. This is more than a beautiful saying; it is a law. What do we mean by law? "The established order of things."

The man who seeks first the Kingdom will find not only what he seeks, but will find more than he sought. There will be an addition, for the man who finds the kingdom will also find "these other things." This is a challenge to all men. The only way to prove its veracity is to put the truth into practice.

The statement of our text is true; it has been verified in thousands of lives. No one has ever been able to successfully contradict it. It is true because Christ declared it.

Jesus Christ is more than a teacher. He reveals the constitution of the Kingdom, and portrays the character of its citizens.

What is meant by the Kingdom of God? "Seek ye first the kingdom of God." There can be no Kingdom without a King. The laws of the Kingdom penetrate beneath the outward action, and lay emphasis on motive. "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost." "The kingdom of God is within you." It is a state of heart. The Christian life can be nothing less than the reproduction of the Christ.

Many seek the treasures of earth. Money itself is neither good nor bad. It is simply force; it withers or nourishes. The love of money is the root of all evil. In their haste to be rich men too often lose their very manhood and character. The acquisition and distribution of money are almost certain indications of what we are morally.

The Kingdom of God cannot be purchased with money. Love, friendship, nobleness of soul, and genius cannot be purchased. If a man gains money at the expense of honesty, he pays too great a price; he is like a savage who barter jewels for a string of beads.

Home is better than money. A costly house and luxurious furnishings are no substitutes for love and affection in the home.

Culture and refinement are more than money. A man may grow up in ignorance and shut out the world of art, music, and literature, and his soul will become shriveled and poor. He pays too great a price for the money he has scraped together.

Humanity is better than money. The rich man may build his walls so thick that the cry of Lazarus and the suffering world never penetrates his stingy, close-fisted soul. He pays too great a price. Of such a man it is said in the Scriptures, "In hell he lifted up his eyes." Surely, he made a bad bargain.

The Kingdom of God cannot be bought with money. Simon Magus thought that the gift of God could be purchased with money. But Peter said, "Thy money perish with thee, for thine heart is not right in the sight of God."

Others seek honor and fame which can last for only a few years at best. A man may be held in very high esteem by the world, and yet be a very miserable creature at heart. We cannot always judge a man by his reputation, for what he really is may be something very different.

"These uniforms," said the Duke of Wellington, "are great illusions. Strip them off, and many a man would be as poor as a beggar." What a man has he leaves behind him; what a man is he carries with him.

It is said that when Alexander the Great was dying he commanded that his hands should be left outside his shroud that all men might see that, though conqueror of the world, he could take neither honor nor treasure with him.

Millions seek satisfaction in the pleasures the world offers. They sacrifice time to obtain some passing pleasures. They sacrifice money in order to gain pleasure. The days and months and years pass away without a thought of man's accountability to God. There is no altar of prayer, no waiting before God, no Bible reading, no victory over sin, no peace in the soul, no experience of joy, no hope beyond the tomb. It is one continuous cry, business, pleasures, and money.

To any discouraged one we bring this message of cheer, this cure for the ills of life -- "Seek ye first the kingdom of God, and his righteousness."

"But," you say, "I am hopelessly in debt.." This promise is for you, "Seek first the kingdom." "But I have often tried to be good." Stop trying. Tell God that you will serve Him.

Then there are others who are sick and weary in body. There is healing in the text for you -- "All these things will be added unto you."

Listen to a promise which has been a blessing to thousands. "For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." -- Psa. 84:11.

May I now give you some of the results that will follow your seeking first the Kingdom of God?

1. It will settle your financial cares. You will begin to lay up for yourselves treasures in Heaven where thieves do not break through and steal.

2. It will settle your pleasures. All your pleasures will be clean and pure. "If therefore thine eye be single, thy whole body shall be full of light."

3. It will settle your service for God in the church, in the home, in your daily walk, because you cannot serve God and mammon.

4. You will be saved from worry and anxious care. The God who feeds the fowls of the air and clothes the lilies will surely provide you with food and clothing; and what more do you need?

5. Then, last of all, your future life will be settled. You will have a glorious hope for Heaven at last. "This is indeed the supreme thing in life." "Seek ye first the kingdom of God."

SEEK YE FIRST

Seek ye first, not earthly pleasure,
Fading joy and failing treasure;
But the love that knows no measure
Seek ye first, seek ye first.

Seek ye first, not earth's aspirings,
Ceaseless longings, vain desirings;
But your precious soul's requirings
Seek ye first, seek ye first.

Seek ye first God's peace and blessing;
Ye have all if this possessing;
Come, your need and sin confessing,
Seek Him first, seek Him first.

Seek Him first; then when forgiven,
Pardoned, made an heir of Heaven,
Let your life to Him be given;
Seek this first.

Seek this first -- be pure and holy;
Like the Master, meek and lowly;
Yielded to His service wholly;
Seek this first.

Seek the coming of His kingdom;
Seek the souls around, to win them,
Seek to Jesus Christ to bring them;
Seek this first.

Seek this first, His promise trying;
It is sure -- all need supplying
Heavenly things (on Him relying)
Seek ye first.

* * * * *

"The word which came to Jeremiah from the Lord, saying, "Arise, and go down to the potter's house, and there I will cause thee to hear my words.

"Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

"And the vessel that he made of clay was marred in the hand of the potter: so HE MADE IT AGAIN another vessel, as seemed good to the potter to make it." -- Jer. 18:1-4.

This Scripture refers primarily to the house of Israel; but what God can do with a nation He can do also with an individual. The Lord God took Jeremiah down to the potter's house and gave him an object lesson of sin and salvation.

The vessel was marred. The vessel represents our personality. We read in Isa. 64:8, "But now, O Lord, thou art our Father; we are the day, and thou our potter; and we all are the work of thy hand." There is only one thing that mars the vessel, and that is sin. Man was created in the likeness of God, but sin has marred the vessel.

1. Sin darkens the understanding.
2. Sin perverts the will.
3. Sin sears the conscience.
4. Sin changes the affections.
5. Sin hurls reason from its lofty throne.

Sin will leave its mark upon a nation. "Righteousness exalteth a nation, but sin is a reproach to any people." Sin will leave its mark upon the home. Parents will set an example for their children either for evil or for good. We reap whatsoever we sow. There are broken hearts, skeletons in the cupboard, sorrow, and untold suffering in many a home. Sin has brought many an old man's gray hairs to the grave with sorrow, and the cry is heard from many a broken heart, "Where is my wandering boy?" or, "Where is my wandering girl, tonight?" Sin will cast an apple of discord in the home; then follow trouble, suffering, agony, separation, divorce, suicide, and hell. Is that picture too black? No! It is true to life. Sin will leave its mark on the body. Thousands of our boys and girls, youths and maidens, are being corrupted today. The poisonous malaria of lust sweeps over our land. The marks of sin are in the bloodless face, the dull eyes, the soft, flabby flesh, the slovenly gait, and the impaired memory. The Apostle Paul, writing to a young man named Timothy, gave him warning. "Keep thyself pure." "Flee also youthful lusts; but follow righteousness, faith, by peace, with them that call on the Lord out of a pure heart." Sin will leave its marks on the conscience. The conscience is like an alarm clock, it sounds an alarm. Conscience is the voice of the soul; it raises a witness for or against a certain action.

In the quiet of the night, conscience will marshal your sin, and recount it aloud in the chamber of your soul.

Conscience will not allow the murderer to rest. Herod was afraid that John the Baptist whom he had murdered had risen from the dead.

Conscience will bring back again the crime committed in secret, and "There is no peace, saith my God, to the wicked." How musical was the chink of the thirty pieces of silver to Judas Iscariot when he sold his Lord, but how dull was the sound of the money when he threw it down a few hours later and went out and hanged himself!

Sin will leave its mark on the soul. God set a mark on Cain, and sin leaves its mark on every sinner. What shall I give for the sin of my soul? What shall I do? Whither shall I go? "The vessel was marred." Now I bring you good news "He made it again." The first picture is the dark picture of sin. The second picture is the glorious news of salvation. "He made it again." The Almighty God does not propose to improve poor fallen human nature, but to make it anew. It is to be a new creation. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

He did not throw away the clay as good for nothing. He made it another vessel as it seemed good to the potter to make it. Some one may say that that man is no good; he has failed so many times. You are wasting your time over him. It is the devil that talks like that. God is able to make you a new creature, to take away the old stony heart and give you a heart of love. We have seen Him do it.

Are you in despair over your sin? This message is for you. "He made it again." Do you doubt His ability? "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." How about His willingness? He willeth not the death of one sinner. "Him that cometh to me I will in no wise cast out." God has a purpose even yet for your life. He wants to make you a "vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work."

There is an important change in Moffat's translation of the Epistle to Philemon. Paul gave his friend Philemon many reasons why he should take back his runaway slave, Onesimus. He went away as a slave; he is coming back something more than a slave, a brother beloved. God can make something more out of your life.

You have been a failure; He can make you a success.

You have been poverty stricken in the Kingdom; He will make you rich in grace.

You have always asked for blessing for yourself; He will make you a blessing to others.

Your life has been one of disappointments; from today your disappointments will become His appointments.

You have never yet won a soul for Jesus; He will make you fruitful in the vineyard of the Lord.

You have battled with sin; Jesus Christ will deliver you from it. "The blood of Jesus Christ his Son cleanseth us from all sin." Jesus Christ is stronger than the devil. Satan has power, but Christ has sovereign power.

Years ago Paul Morphy was the champion chess player of the world. A friend of his one day invited him to come and look at a valuable painting he had just purchased. It was called "The Chess Player," and represented Satan playing chess with a young man, the stake being the man's soul.

The game had reached the stage where it was the young man's move; but he was check-mated. There was no move he could make that would not mean defeat for him; and the strong feature of the picture was the look of awful despair that was on the man's face as he realized his soul was lost.

Morphy studied the picture for a time (he knew more about chess than the artist who painted the picture), and then called for a chessboard and men. Placing them in exactly the same position as they were in the painting, he said, "I'll take the young man's place and make the move," and he made the move that would have set the young man free.

When I heard this story, I thought it was just like my life. In the game of life I was worsted. It was my move, but death was in every direction. I was in despair, when I saw One come on the scene who knew all about my life, and I recognized the only One who could help. I turned the game over to Him; He made the move that set me free.

What is God's great remedy for sin? To those who do not know Him there is forgiveness for all the past. "Who is a God like unto thee, that pardoneth iniquity . . . because he delighteth in mercy."

To those who know Him, the Blood cleanseth. "Abstain from all appearance of evil." Trust God to sanctify you through and through.

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28 -- GRACE ABUNDANT -- (Titus 2:11, 12)

Wherever the grace of God comes, it brings salvation in its train. When we were out in Korea as missionaries, we had the joy of opening stations in districts where there were no churches. What a thrill to present "the grace of God that bringeth salvation," for the first time!

Grace is a sweet word. It is mentioned over one hundred and forty times in the New Testament. We read of the throne of grace, the riches of His grace, the Gospel of the grace of God. "There is something greater than sin -- that is grace." "Where sin abounded, grace did much more abound."

D. L. Moody once studied the subject of grace, and went out into the streets of Chicago one rainy night and asked a man if he knew anything about grace. The man was startled, and answered,

"Grace who?" Mr. Moody answered, "The grace of God that bringeth salvation, hath appeared to all men."

To know what grace means we should read 2 Cor. 8; 9, "For ye know the grace of the Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

The law demanded rightness, grace provides it.

The law declared, "The soul that sinneth, it shall die." Grace took the sinner's place. The stroke that should have fallen on me fell upon Jesus. We read in Isaiah 53:6, "The Lord hath laid upon him the iniquity of us all." We are not saved by faith, we are saved by grace, "through faith; and that not of yourselves: it is the gift of God."

Grace provided an atonement for us, without distinction of class or color. It was planned in the heart of God. This is the greatest scheme of the universe.

"He saw us ruined by the fall,
He loved us notwithstanding all."

Grace gives. It is not my tears of repentance that save; it is not my works, however great; it is not my money or prominence, but grace alone.

"Grace first contrived a way
To save rebellious man;
And all the steps that grace display,
Which drew the wondrous plan."

Grace seeks the outcast, the fallen, the weak, the helpless, the poor and the rich. Grace is seen in the Good Shepherd's leaving the ninety and nine in the fold, and seeking the lost sheep until He finds it.

Grace is seen in the good Samaritan who had compassion on the man who had fallen among thieves who stripped him and wounded him, and left him half dead. This is what sin has done for many a fellow. But grace comes along and has compassion on him, binds up his wounds, pours in oil and wine and pays all expenses.

Grace is seen in the father's love as we see him running to meet the prodigal, falling on his neck, and kissing him. The son prayed, "I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." But the father said to the servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found."

This is exactly what God is waiting to do for every sinner. Grace saves from the guilt and condemnation of sin. All sin brings guilt, and guilt brings a penalty. Grace saves from a guilty conscience. Do you remember this old hymn?

"Come, ye sinners, poor and wretched,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love, and power.

"Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him."

Grace saves from the power of sin, not merely from its guilt. Sin binds a man with cords. "Whosoever committeth sin is the servant of sin;" that is, sin is his master. The power of some sinful habit may be great, but grace is greater. "If the Son therefore shall make you free, ye shall be free indeed;" that is, really free -- not an imaginary freedom, but real. I spent a night in a Korean jail, and I knew when I was liberated. Praise God!

Grace puts us to school and teaches us two important lessons which we are slow to learn: First, to say no, when we are tempted -- "denying ungodliness and worldly lust." Second, that we are to live soberly, righteously, and godly, not in the by and by, but in this present world.

Grace not only saves from the guilt and power of sin, but grace sanctifies. "Who gave himself for us, that he might redeem us from all iniquity." It is an uttermost salvation; don't you let the devil rob you of this word all. It is from "all iniquity."

The method is clearly stated: It is a sanctification that purifies. "And purify unto himself a people for his own possession." He purifies in order to possess.

Grace makes us ready for the Lord's second Coming. Tit. 2:13, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

Grace will give us the robe of purity, which alone will make us ready for the marriage of the Lamb. "To her was granted that she should be arrayed in fine linen, bright and pure. For the fine linen is the righteous acts of the saints."

What a prospect to which the saints of God look forward -- to see the land of far distances, to meet our loved ones who are waiting for us, and to see the King in His beauty! The things of earth will appear very small that day. The glitter of this world will be mere tinsel. Its treasures and pleasures and honor with all its pomp and show will be all forgotten.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no

more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." -- Rev. 21:34

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29 -- FIVE BELIEFS -- (Hebrews 9:26, 27, 28.)

What everybody believes

What very many believe

What many believe

What few believe

What very few believe

A man was asked what his particular beliefs were. "Oh," he said, "I believe what the church believes." "What does your church believe?" "Oh, the church believes what I believe." "Well, kindly tell me what you both believe." "Oh, we both believe the same thing."

What everybody believes -- "It is appointed unto man once to die."

We were conducting a revival in Huddersfield. I called on an agnostic and invited him to come over to the revival now in progress at the Methodist Church. He said, "No, I don't believe in religion or God or the Bible."

I answered, "If you will allow me to come in, sir, I can prove to you that you believe the Bible."

He invited me in, and I read, "It is appointed unto man once to die." "Here is one Scripture; sir, which you believe," I said.

He answered, "Oh, yes, everybody believes that." This is an appointment which we cannot postpone or cancel.

"Life at best is very brief,
Like the falling of a leaf."

Life is compared in the Bible:

1. To a tale that is told and soon forgotten.
2. To a weaver's shuttle. It passes so swiftly.
3. To a small Hebrew measure -- a handbreadth -- it is a short measure in view of Eternity.

4. To a shepherd's tent. Yonder is the oriental shepherd and his flock. Tomorrow the tent is taken down and he is gone. Nothing is left but the holes where the tent pegs had been.

In a little while there will be nothing left of man but a slab in yonder cemetery bearing his name, the date of his birth, and the date of his death.

There are only two kinds of deaths -- the death of the righteous and the death of the wicked. But there is a great difference between the passing of the righteous and the passing of the wicked. When a righteous man passes, "the end of that man is peace." We read of a backslidden prophet named Balaam, who was hired to curse the people of God. When he looked at the goodly tents of Jacob he cried, "Let me die the death of the righteous, and let my last end be like his." If we are going to die the death of the righteous; 'ye must live a righteous life.

When Christmas Evans, the noted Welsh preacher, was dying, he saw the chariots of God coming for his soul, and cried, "Drive on, Coachman." When D. L. Moody was dying, he said, "Earth receding, Heaven opening." An old friend of ours in Kentucky, when dying, was asked, "What shall we sing?" The dying saint said, "Please sing

I saw a happy pilgrim
In shining garments clad,
Traveling up the roadway,
And, oh, he was so glad.
Then palms of victory, crowns of glory,
Palms of victory we shall bear."

How different when the ungodly man comes to the river of death! It is a leap in the dark. A young man was asked when dying, "How is it with you?" He replied, "Oh, somebody is pushing me into the darkness."

"And am I born to die,
To lay this body down?
And must my trembling spirit fly
Into a world unknown?"

What very many believe -- "But after this the judgment." We do not die like a dog. There is a great judgment day awaiting us. Man must give an account to God for the deeds done in the body, whether they be good or evil.

1. The laws of nature cannot be broken without man's suffering retribution.
2. The laws of science and chemistry cannot be broken with impunity.
3. The history of nations teaches us that wrong-doing is punished.

4. The history of man has proved the inevitable law that "whatsoever a man soweth, that shall he also reap." "God hath appointed a day in the which he will judge the world in righteousness." That will be a day of disclosures. Sins that have been covered up will be uncovered; sins committed in the dark will be revealed in the open.

Who will be the Judge? Jesus Christ, the God-man. He is acquainted with human nature and will make no mistake. Judgment will be according to truth, and a true account will have to be rendered. Men often falsify their account books, but "nothing will be covered that shall not be made known" in that day. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

What many believe -- "Christ was once offered to bear the sins of many."

Many believe this, not merely with a mental assent, but with a heart committal. To believe in the historic Christ is of no avail; we must believe in Him and receive Him as our own personal Savior. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "Christ was once offered to bear the sins of many." Therefore He was offered to bear my sins.

Provision has been made to remove human guilt. No one else could have done it. No angel could atone for the sins of my life. No saint can ever bear my sins away. "He himself bare our sins in his own body on the tree." -- 1 Pet. 2:24. To the Old Testament believer, the whole plan for the obtaining of forgiveness of sins was set forth by the Passover lamb. Jehovah required that the lamb should die for the man. Every point in the ceremony of the offering the Passover lamb was full of meaning:

1. The innocent suffered for the sins of the guilty.
2. The blood was carefully caught in a basin.
3. The blood was sprinkled on the doorposts and lintel.
4. The wine representing the blood was drunk by those who celebrated the feast.

God said, "When I see the blood, I will pass over you." The whole was a pictorial representation of what Christ was to do for sinners.

"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

"But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood than they.

"My faith would lay her hand
On that dear head of Thine;
While like a penitent I stand,
And there confess my sin."

What few believe -- "But now once in the end of the age hath he appeared to put away sin by the sacrifice of himself." On the banks of the river Jordan, John the Baptist, recognizing Him to be God's Lamb, pointed Him out to the people and said, "Behold the Lamb of God, which taketh away the of the world."

We must distinguish between the forgiveness of sins and the cleansing of the heart from all unrighteousness. Christ not only was offered to bear our sins, but He appeared to put away sin by the sacrifice of Himself. Sin is the only thing that keeps us from being channels of blessing to others. Sin alone keeps us from power. We can get rid of guilt only by forgiveness, and we can get rid of the pollution of sin only by the cleansing Blood. "The blood of Jesus Christ his Son cleanseth us from all sin." "He appeared to put away sin."

1. To put it away out of God's presence.
2. To put it away from us.

This truth is seldom fully understood by believers. How tenaciously we stick to our own formulas and creeds, and thus limit the Holy One of Israel. Did He not come to put away sin? We shall know it experimentally as we yield ourselves to the Holy Spirit whose work it is to reveal the power of the Blood, and open up the way into the Holiest of all.

"For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Even so, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." By the sacrifice of Himself He put away sin' and now He offers Himself to take the place of sin. Oh, what a salvation this, that Christ liveth in me!

"Satan may tempt, but he never shall reign,
That Christ will never allow.
Doubts have been buried, and this is my strain,
Jesus saves me."

Lastly, what very few believe -- "Unto them that look for him shall he appear the second time without sin unto salvation;" literally, without the sin offering unto final salvation.

1. Death -- Everybody believes that if Jesus tarries all must die.
2. Judgment -- We must all appear at the judgment.
3. The Cross -- Christ was once offered to bear the sins of many.

4. Holiness -- He appeared to put away sin by the sacrifice of Himself.

5. The Lord's second coming -- Very few believe the blessed truth of His coming. It is not strange that Christ should come back. He was here before for thirty-three years. The Scripture declares that He is coming the second time. When He came the first time it was in humiliation and shame, but when He comes the second time it will be in power and great glory. When He came the first time He was the Paschal Lamb. He came to put away sin by the sacrifice of Himself. When He comes the second time He will come as the Bridegroom of the soul, He will come to catch His waiting Bride away. There were a few who waited for His first coming, Simeon and Anna, Zacharias and Elisabeth, and others. When He comes again there will be a number who are waiting and watching. "Unto them that look for him shall he appear the second time." The great question that comes to us is: Are we ready?

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30 -- LAUNCH OUT INTO THE DEEP -- (Luke 5:4)

Here we have an intensely interesting story. Some fishermen had been toiling all night on the Lake of Gennesaret, and had taken nothing. They were tired, weary, and disappointed. Then Jesus came upon the scene. There is always a change when the Master is near. The cries had come to hear the Word of God at that early hour. The crowds will still come if the Word of God is preached with the power of the Holy Ghost sent down from Heaven. Human philosophy and dogmas will not satisfy, but the Word of God will. The Word of God is not bound, and when the preacher "rightly divides the word of truth," it will accomplish today exactly what it did in days of yore.

Jesus wanted a pulpit, and, asking Simon for his boat, prayed him to thrust out a little from the land. What an honor to lend Jesus your boat, your home, your land, your auto I John Wannamaker bought a piece of land in Philadelphia, from the Pennsylvania Railroad Company, and before building his store upon it he invited Moody and Sankey to conduct a revival campaign on the spot. That land was sanctified. I know a man who, when he began business on his own account, put a text on the store window and opened the store with prayer while the crowd waited outside. Besides, he asked the Lord to give him five hundred dollars. That night when the money was counted it was exactly five hundred and one dollars. One man gave Jesus his colt. A boy gave Jesus his lunch. Joseph of Arimathea gave Jesus his new tomb. Mary gave Jesus her alabaster box of precious ointment. Simon lent Jesus his fishing boat. My friend, what have you given Him?

From that fishing boat Jesus preached and taught the people. That was a revival by the lake. Paul preached on Mars' Hill, Wesley preached on his father's tombstone. There are plenty of places in which to preach. I learned to preach at the street corner. We are not short of preaching places, hilt we are short of preachers full of the Holy Ghost.

After the service was over Jesus said to Simon, "Launch out into the deep." This is God's message to you.

First lesson: To leave the shallows you must cut the shore line. Some lives are so shallow that they do not count much for God or the church. Their prayer life is shallow, and their knowledge of the Bible is shallow. They never win a soul for Jesus. A Christian? Oh yes, but a tied Christian -- tied up to the world, some worldly friend, or some sinful habit. My friend, cut the shore line.

Second lesson: Confession of failure and faith for the future. "Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net." Some have toiled for weeks, months, and even years, and have taken nothing.

"Must I go and empty handed,
Must I meet my Savior so?
Not one soul with which to greet Him,
Must I empty handed go?"

It is a good thing to come to the Master with a confession of failure. Simon confessed his failure, yet he had faith for the future. "Nevertheless, at thy word I will let down the net." Never let the failure of the past hinder you.

"Sinful and black though the past may have been,
Many a crushing defeat I have seen;
Yet on Thy promise, O Lord, now I lean,
Cleansing for me, cleansing for me."

Third lesson: His presence always insures success. The shore line was cut. They were now out in the deep with Jesus on board. You do not have to paddle your own canoe. Life is not a game of chance; He can map out your life. He has promised to guide us continually. Under His direction the net seemed to drag heavily and they began to pull it in. My, what a haul of fish! If your life has been a failure, Jesus can make it a success.

Fourth lesson: Share your blessings. They beckoned to their partners who were in the other boat to come and help them. We must not be selfish. If the Lord fills your boat, call your partners -- "Ship, ahoy! Come over and help us." Share your blessings with your neighbors.

Fifth lesson: Revelation and commission. Here was a revelation of need. Simon Peter fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, O Lord." He was astonished at the miracle. We, too, need a revelation of our sinful hearts -- a revelation of our pride, selfishness, bigotry, and worldliness. Sin has, somehow, gotten right down to the deepest depths of the heart! There it is, a poison in the depths of the soul -- a poison so deep and so fatal that only the blood of Jesus can wash it away.

What a confession! "I am a sinful! man, O Lord." Have you, my dear friend, ever seen the corruption of your heart? The secret hankering after the world, its pleasures, its fashions, its fame, its good will? Think of the secret chafing of many a Christian against the demands of Jesus Christ for personal Holiness, for personal sacrifice, for the readiness to walk alone with Him the whole way of the Cross!

Does your heart go after the things of the world? Are these deep things of God passed by as if they were not of much account? Make a confession of your need; not an apology, not a complaint, not an excuse, but a confession; make a clean breast of it. "I am a sinful man, O Lord."

Then came the commission. Jesus said unto Simon, "Fear not; from henceforth thou shalt catch men." Dismiss your fear, Simon, you see the miracle, the two boats filled with fish. The same power will make you a fisher of men. "From henceforth thou shalt catch men." The original reads, "Catch them alive:" not merely to win men just before they die -- deathbed conversions are not very satisfactory anyhow -- but to win young men and young women for God, and they in turn will win others. This is the greatest work in the universe. We hear a great deal today in the financial world about "big business". There is nothing to be compared with this business of turning men to God. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

If you amass a fortune, you will have to leave it behind. If you win a great name for yourself, your fame and honor will soon be forgotten. But to lead a soul to the Savior will be a work that will mean glory for ever and ever.

"And when they had brought their ships to land, they forsook all, and followed him." It costs something to follow Jesus. It means self-denial, and taking up the cross. The cost of discipleship is the same today as it was the day when Simon Peter left all to follow Jesus. "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake shall find it."

Launch out into the deep; leave the shallows; cut the shore line.

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31 -- THE UNEQUAL YOKE -- (2 Cor. 6:11 to 7:1)

Let us consider together the above Scripture lesson and take from it six important truths which are as clear as daylight to every obedient soul. Of course, nothing is dear to the disobedient. "But light is sown for the righteous," and if anyone is prepared to do God's will, God will give him a square deal.

The unequal yoke. "Be ye not unequally yoked together with unbelievers." We saw a man in Japan yoked up with two large dogs, pulling a load of tea. I remarked to a friend, "There is the unequal yoke." Often in the rice fields in Korea, an ox and an ass can be seen yoked together, plowing. And an unequal yoke is seen when believers are yoked up with unbelievers. "What fellowship hath light with darkness?" "What concord hath Christ with Satan?" "What agreement hath the temple of God with idols?" The apostle Paul's argument is beyond dispute.

There is the unequal yoke of business partnership. The believer wants to honor God in his business. The unbeliever is not so particular; his motto is BUSINESS IS BUSINESS, and you

cannot mix up religion and business. That is not true. If a man cannot honor God in his business, he ought to quit. God will give him a better business.

There is the unequal yoke of friendship. "A true friend is worth rubies." No Christian young man should keep company with an unconverted girl. No Christian young lady should keep company with an unsaved man. How often we have seen the unequal yoke of friendship end in disaster, sorrow, remorse, and a broken heart!

There is the unequal yoke of marriage. How we need Divine guidance in choosing a life's partner. Marriage with the world is forbidden in Scripture. God was displeased with the men of Israel when they married the daughters of Moab. Is He less displeased today when a believer marries an unbeliever? The unhappy homes, the broken hearts, the separation of husbands and wives, and the divorce, all speak to us of the unequal yoke. "Be ye not unequally yoked together with unbelievers."

Separation demanded. "Wherefore come out from among them, and be ye separate, saith the Lord." The separation must be drastic. It is Christ or the world. "No man can serve two masters." If God had built a sanctuary in Egypt, Pharaoh would have brought his idols into it. You must put away the old sinful life. Break with the black past. Destroy the accursed thing -- "come out" from all unholy alliances. By the help of Almighty God, remove everything that is evil. "Avoid the appearance of evil." Some people tempt the devil. They go so near the fire that they are scorched. They play with the viper and are bitten. The separation is twofold: from sin, and to God. If God is worth serving, let us serve Him with our whole heart. He claims our undivided service.

The New Birth experience. "And I will receive you." If you come out, He will take you in, not with an accusing record, but He will receive you with favor. How gracious of Him! (John 6:37.) He will blot out the past. He will forgive your sins. He will breathe His own Divine life into your soul and you will be "born again". Your experience will be something like that of a dear woman from Ohio who went to Oklahoma to visit her brother. They were traveling on the train when an old Indian squaw came in. The lady said, "Are you a sure-enough Indian woman?" She answered, "Yes, but if you want to see the Indians, you must go down to the Hop" (the dance). The lady said, "Have you come from the Hop?" "Oh, no, I am born again." The arrow of conviction reached the lady, and one day while I was preaching, she shouted, "Oh, I've got it! I've got it! Just what the old Indian woman said she had. I'm born again! I'm born again!" God will be more than a master to you then. Listen to what He says: "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Cleansing promised. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit." It is not enough to be born again; we need the cleansing Blood. The Psalmist prayed, "Create in me a clean heart, O Lord." Jesus speaks about the blessedness of heart purity, "Blessed are the pure in heart: for they shall see God." The cleansing is just as complete as the pardon. The pardon deals with sins committed, the cleansing deals with the corruption of our nature.

Even as the separation is twofold, so also is the cleansing twofold. "From all filthiness of the flesh;" that is, from all unclean habits, and from all filthiness of the spirit. The cleansing

promised is from all filthiness. This is a thoroughgoing, radical cleansing of the heart. This takes in all the intents and thoughts of the heart. There are thousands of Christians who are trying very hard to live pure lives with an unholy disposition. The inner fountain of life must first be clean, then the life will be clean. Jesus said to the Pharisees, "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." -- Matt. 23:25, 26. Well might Phoebe Palmer sing:

"The cleansing stream I see, I see;
I plunge, and lo, it cleanseth me!

"I rise to walk in Heaven's own light
Above the world and sin,
With heart made pure and garments white,
And Christ enthroned within."

"I will dwell in them and walk in them." It is not merely a negative grace of a clean heart, but a positive experience of the baptism of the Holy Ghost and fire; not merely a cleansing, but a possession. How wonderful! Instead of the old life of pride and self-will, it is now "Christ in you the hope of glory." "I will dwell in them;" not among them, but in them. "Ye are the sanctuary of God." The cleansing of the sanctuary is one thing; the glory of God filling the sanctuary is another.

The Holy Ghost will take the soul, the understanding, the will, the desires and affections, and control them for His glory. He will possess the body and sanctify it. He will look through your eyes, speak through your lips, work His precious will through you, so that out of you shall flow rivers of living water.

Lastly comes the life of Holiness. "Perfecting holiness in the fear of God." If there be an unequal yoke, then there must be a yoke that is equal. This is the yoke of Christ. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." His yoke is easy. There is no longer any friction. His will becomes our delight. We have His rest instead of struggling. His joy becomes our strength. We can now live the life of victory. "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

What a privilege! Christ Himself is the treasure in earthen vessels. Will this draw attention to us? No. "The excellency of the power is of God and not of us." Ours is, then, the power to live a clean life, power to witness to His saving grace, power to overcome temptations, power to pray the prayer of faith, and power to love the unlovable. This is perfecting Holiness in the fear of God. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

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The conversion of Matthew, or Levi, the tax-collector, was not a gradual affair. It was not an evolution, but an instantaneous and deliberate conviction that he must leave all and follow Jesus. Matthew's occupation was considered low and mean. To gather taxes for the Romans was a job much below par. We can picture the Jews coming up to the table with their tax money and counting out their coins, saying under their breath, "Take that, you dog."

But as Jesus passed by the money tables, He saw not a dog sitting there, but a man. He saw in that man wondrous possibilities. God can make something great out of unlikely material. God can make saints out of sinners. He can take the devil's cast-offs and make them beautiful and lovely. God can take a double-dealing rascal and transform him into an honest, honorable, and respectable man. The marvel of the Gospel is this: God can take a man who has no character at all, and in quick time take the reproach and stigma of sin away, and give him a new heart and a new character. We often sing in our revivals:

"He breaks the power of canceled sin,
He sets the prisoner free;
His Blood can make the foulest clean,
His Blood avails for me."

It was a wonderful day when Jesus passed by and called to the tax-collector, "Follow me." "And he arose, and followed him" without hesitation, faltering, or scruples. Matthew 'made the great decision; he settled the question that day. He doubtlessly handed everything over to his assistants, saying: "Here, take these books and money. I have decided to go with Jesus of Nazareth."

The trouble with many people today is that they fail to obey the Master's call. If this man had refused to obey the call, the chances are that Jesus would never have passed that way again. I was just a lad in the town of Cardiff, Wales, when God' called me but, sad to say, I allowed other things to occupy my life, and neglected His call. It was six long years before He called again. But that time I obeyed. Have I ever regretted the step? No, not once!

Matthew the tax-collector made Jesus a great feast in his house and invited all his friends. It is always safe to give your testimony to all your friends when you get converted. It is unsafe not to do so. Religion is not a secret affair. We must make a public declaration, we must confess Christ openly.

We fancy some of Matthew's friends might have said, "What does this mean? What is it all about? Please explain yourself." Matthew would then give his testimony: "As I sat at the collecting tables, Jesus of Nazareth passed by. I had never before seen a face like that one. Then He called me. Never before had I heard such a voice; and, friends, there and then I decided to leave all and follow Him. This feast today is in His honor. Please allow me to introduce Him to you."

When my brother David was converted in the city of London, he invited about twenty of his business associates to supper, hired carriages, and took them all to Exeter Hall to a great Holiness meeting. From that time everybody knew that David Thomas was converted.

As Jesus passed by He saw a man with a needy heart. The human heart is the same all over the world. Whether the man is yellow, black, or white; whether he be rich or poor, the heart is the same.

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore."

Sometimes God will use the gentle hand of a mother to touch the heart strings. A dying soldier, although he could not see his mother, knew her gentle touch as she wiped his forehead and tucked in the blanket and he whispered, "Mother, I'm glad you have come. O Mother, pray for me!"

Sometimes God will use a song to reach the heart. An English boy ran away from home and joined the Navy. But in a Bethel in Nagasaki, Japan, they sang:

"We shall meet on the banks of the river,
Happy, happy there for evermore;
We shall join with the angels,
And sing the choral song,
And meet the loved ones gone before."

That song reached his heart. He decided that he would go home, after an absence of five years. The ship stopped at Malta. The sailor lad went to the Bethel there. The preacher said, "Let us sing

'We shall meet on the banks of the river,
Happy, happy there for evermore;
We shall join with the angels,
And sing the choral song,
With our loved ones gone before.'"

That song did it.

1. As Jesus passed by He saw a man with a soul to save. Man is more than a body. Man is a soul and has a body. Man is a triple being -- spirit, soul, and body. That soul is destined to live on and on somewhere. Jesus asked the great question, "What shall a man give in exchange for his soul?" The devil will offer you the pleasures of sin. And very many are bartering their precious immortal souls for a mess of pottage, some worldly honor, or some fleeting pleasure.

2. As Jesus passed by He saw a man with a life to be lived. We have only one life. You can live a life of selfishness and greed, or you can live a life of usefulness and blessing to others. Here is an old man seventy years of age. He knows that very soon he must pass out. He calls upon God for mercy. God is gracious and merciful. The man is converted -- like a brand pulled out of the fire -- but his life is wasted. Here is a lad in the Sunday School. He gives his heart to God and grows up to be a man of high moral integrity. He lives for others, walks in the paths of

righteousness, and dies when he is seventy. This man's life is saved as well as his soul. "Who redeemeth thy life from destruction."

3. As Jesus passed by He saw a man in relation to death. This is sure, if Jesus tarries. Death is on our track. "It is appointed unto man once to die." You cannot alter this appointment. The pale horse of death will come for your soul, and remember, there are only two kinds of death -- the death of the righteous and the death of the wicked.

When Balaam, the backslidden prophet, saw the goodly tents of Jacob, he exclaimed, "Let me die the death of the righteous, and let my last end be like his." If we desire to die the death of the righteous, we must live a righteous life. There is a tremendous difference between the death of a saint and the death of a sinner. One has a glorious hope for the life beyond; the other goes without a ray of hope. One has light in the valley; for the other it is a leap in the dark.

4. As Jesus passed by He saw a man in relation to the Judgment. After death comes the Judgment. There must be a day of Judgment, because the Bible speaks about it in unmistakable terms. Jesus Christ tells us that there will be a resurrection of the just and the unjust. The apostle Paul says, "God hath appointed a day, in the which he will judge the world in righteousness." A record of the deeds done in the body must be given on that Day. It will be a true account. In this world men may be able to get away with their sins without earthly retribution, but not so at the Judgment. It will be a final account. Have you ever thought of that great Day? Is it not time that you were making some preparation to meet God? There will be no time then to confess your sins. There will be no time then to have wrongs righted, no time then to make the crooked things straight.

5. As Jesus passed by He saw a man in relation to eternity. The thought of eternity ought to make us wise. We must remember that Heaven is a holy place, a sacred place, a place of purity. It is the home of many mansions, where God dwells, and where the saints live. Nothing polluted will ever enter there, nor anything, that defileth; nothing that is vicious will enter, nor can sin ever get into Heaven.

"Where will you spend eternity?
This question comes to you and me.
Tell me, what shall your answer be?
Where will you spend eternity?"

Many will tell you that it is old-fashioned in these enlightened days to believe in hell. Jesus Christ believed in hell. He spoke about everlasting punishment, and in the Gospel of Luke gives us a description of a man who went there. Was He trifling or mistaken? These truths are eternal verities. Jesus Christ is passing by as of old when He called Matthew the tax-collector. Have you ever heard His call? Do you remember a time when His voice was heard in your conscience?

"I hear my dying Savior say,
Follow Me, follow Me, follow Me.
His voice is calling all the day
Follow Me, follow Me, follow Me.

"For me He trod the bitter way,
For me He gave His life away;
And drank the gall my debt to pay,
Follow me, follow Me, follow Me."

In the pretty seaside town of Brighton, England, the Salvation Army Band marched through the streets playing one of their familiar Gospel songs. There sat in her room in the hotel an actress. Her heart was aching and oh, how she longed for peace and joy! The things of the world did not satisfy. She followed the Army to the hall and heard the songs of Zion. She listened to the testimonies of those who had been redeemed from sin. When the sermon was over, and one by one seekers started to go to the penitent form, she looked on a scene which was strange to her. Just then she had a real vision of Jesus. There He was with His face full of compassion. He beckoned to her and said, "Follow me." She arose right away and went to the penitent form, and there left all to follow Him. She became a faithful officer in the Salvation Army. Just a few years ago we were waiting for a train in a depot in Virginia when a young lady dressed in a Salvation Army uniform asked us for a gift for the self-denial fund. I gave it to her, and also told the story of how the actress was converted years ago in Brighton. Imagine my amazement when she answered, "Sir, she was my mother."

Matthew left all to follow Jesus, and God made him an apostle. He wrote the Gospel of the Kingdom which has been translated into eight hundred and ten languages and dialects. Literally millions of copies have been printed, and an innumerable company of souls have been converted through Matthew's instrumentality since that day when Jesus passed by and said, "Follow me."

Suppose he had said, "No, not today." Would that not have been a tragedy? But, thank God! Matthew said, "Yes."

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33 -- THE SEVEN WORDS OF THE CROSS -- (Broadcast during Easter Week)

This is Holy Week, a time set apart to commemorate the Passion of the Christ, beginning with the Supper instituted by Him as a memorial of His death. Following the Passover Feast is the great betrayal by Judas, who sold his Lord for thirty pieces of silver, the miserable price of a slave. If an enemy had done the deed, it would not have been so sad, but it was a friend, a companion, a disciple, an apostle. Yet men are selling the Christ today, even as Judas did of old. Some are selling Him for the honor of this world; others are selling Him for some passing pleasure of sin; and others, for the treasures of earth.

Then came the scene in the garden of Gethsemane. His disciples failed to watch with Him. He went alone a little farther and prayed that the cup might pass from Him, "Nevertheless, not my will, but thine, be done." Angels came and strengthened Him. The prayer was answered, and He took the cup of suffering and drank it to the dregs. Have you ever thought what a night that must have been to the spotless, innocent Son of God?

"None of the ransomed ever knew

How deep were the waters crossed,
Or how dark was the night
That the Lord passed through,
E'er He found the sheep that was lost."

The denial by Peter was enough to break His heart, following right after the betrayal by Judas and the agony in the garden. Then Peter began to curse and swear, saying, "I know not the man." Jesus looked upon Him, and that look brought repentance; Peter went out and wept bitterly.

Look at the mock trial before Pilate and Herod, and then again before Pilate who confessed, "I find no fault in him." But the people cried, "Crucify him! Crucify him!" In order to please the people He was brought forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, "Behold the man." But after another examination Pilate became convinced that the prisoner was more than a man. He brought Jesus forth and sat down in the judgment seat and said to the Jews, "Behold your king."

We follow the Christ along the "via Dolorosa," the Sorrowful Way, bearing the cross. He climbed the hill called Golgotha, "where they crucified him and two others with him, on either side one, and Jesus in the midst."

At this Easter season I wish to remind you of the seven words spoken on the cross.

1. The Word of love.

"Father, forgive them, for they know not what they do."

"God is love." Here we see the extent of His love. It is easy to forgive our friends when they sin against us, but Christ is asking forgiveness for His enemies. His love is

"Higher than the highest heaven,
Deeper than the deepest sea."

There is plenteous forgiveness for all who will receive the Christ as their personal Savior. The prayer He prayed on the cross avails today for every child of Adam's race.

2. The Word of Mercy.

"Today thou shalt be with me in paradise."

Matthew tells us that both of the thieves railed on Jesus at the start, but one repented; never before had he seen anyone suffer with such grace. When he heard the prayer, "Father, forgive them," he thought, "I wonder if there is forgiveness for me." When he heard the mocking crowd shouting, "He saved others," he wondered if there was salvation for himself; and in agony of body and agony of soul he cried, "Lord, remember me when thou comest into thy kingdom." Jesus said, "Today thou shalt be with me in paradise."

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

3. The Word of Compassion.

"Behold thy son!" (spoken to His mother) ... "Behold thy mother!" (spoken to the apostle John).

From that hour John took Mary unto his own home.

How blessed to remember the great compassion of Christ! He is with us in our sorrow as well as our joy. "In all their afflictions he was afflicted." He is "touched with the feelings of our infirmities." Are you passing through some dark trial? He is with you. Have you lost a loved one? Jesus knows all about it. Love always makes preparation. There is a home for you, just as there was a home for Mary.

4. The Word of Agony.

"I thirst."

Think of the One who created all the rivers being thirsty and parched! "They gave him vinegar to drink." The physical pangs that Jesus went through must have been terrible, but there is a Soul thirst which is far greater. He is calling during this Easter Week, "I thirst." What will you give Him? Vinegar? He wants your love, your heart, your devotion. Think of being able to satisfy the thirst of the Son of God!

5. The Word for Humanity.

"My God, my God, why hast thou forsaken me?"

This was the climax. He not only suffered the agony of the body, He not only suffered pain of the mind, but He came to make atonement for sin. He was the Paschal Lamb. "Behold the Lamb of God, which taketh away the sin of the world." "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

There was a moment when God the Father turned His face away from Christ. What a cry! "My God, my God, why hast thou forsaken me?" "The veil of the temple was rent in twain from the top to the bottom; and the earth did quake and the rocks rent." How wonderful to know that my sins were carried to the tree! Therefore I need not carry them. He was forsaken, but God will never forsake us.

"Forever here my rest shall be,
Close to Thy bleeding side;
This all my hope and all my plea,

For me the Savior died."

6. The Word of Perfection.

"It is finished."

The redemption of a lost and ruined race was completed.

"Lifted up was He to die,
It is finished, was His cry;
Now in Heaven exalted high,
Hallelujah, what a Savior!"

Nothing more can be added, nothing more is required. "God is just, and the justifier of him which believeth in Jesus."

"Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone.
Thou must save, and Thou alone.
In my hand no price I bring,
Simply to thy Cross I cling."

The grace of God is sufficient for all mankind, but it is efficacious to save only those who by faith accept Christ as their personal Savior. Although the work was completed back there on Calvary, yet a work of grace must be wrought in us individually before we can live with Him in a holy Heaven.

7. The Word of Sonship.

"Father, into thy hands I commend my spirit."

Thus ends the greatest tragedy that this world has ever seen. They killed the Prince of Life. His body was laid in the Tomb of Joseph of Arimathea, which was sealed by the authorities, and watched by the Roman guard. But notice, Jesus commended His spirit to the Father, and after three days and three nights the spirit came back, and He arose a victor over death, sin, hell, and the grave. We do not worship a dead Christ. Listen to His Word: "I am he that liveth, and was dead; and, behold, I am alive for evermore."

He comes to us during this Holy Week as our Savior from sin. He saves both from the guilt of sin and from the terrible power of sin. He comes to us as our Sanctifier. The efficacy of His Atonement avails for all the redeemed; He offers not only forgiveness for sins committed, but cleansing from all unrighteousness.

He comes to us as the living One, to quicken our mortal bodies. His very life becomes our life. The Lord for the body and the body for the Lord. One of these days He is coming back again

for those who are ready. What a glorious hope! What a bright prospect! What is He doing now? He is preparing a place for us, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

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34 -- THE PRODIGAL SON -- (Luke 15:11-32)

Here we have a wonderful picture of God's love manifested towards the lost. The charge brought against Christ was, "This man receiveth sinners, and eateth with them." It is true -- He did not come to call the righteous but sinners to repentance.

The story opens in a home with a father, mother, and the family -- a type of our heavenly home. It will be a sad day for America if ever we do away with the home.

"Be it ever so humble
no place like home."

Perhaps, if we will trace the downward steps of this young man to the far country, and watch him as he goes back to the old homestead, and then see the kind of welcome he received, it may help us to understand something of God's heart of love and compassion toward humanity.

1. Dissatisfaction. There were two sons in the home. The younger of them said to his father; "Father, give me the portion of goods that falleth to me." He was tired of the restraint of the home; he had heard of a place where he could be his own master. He was dissatisfied with his portion and wanted to get out from under his father's control. In the past his father had provided for him and protected him; but he was now going to act for himself, think for himself and, in short, have his fling. This is ever the beginning of sin -- keeping independent of God, wanting one's own way in preference to God's way. "All we like sheep have gone astray, we have turned every one to his own way." Said the young man, "Give me the portion of goods that belongs to me." The request was an evidence of estrangement of heart.

2. Departure. His dissatisfaction soon led to his departure from the old home. "And not many days after, the younger son gathered all together, and took his journey into a far country." It was a sad day for the father who had been tender, compassionate, and thoughtful toward the boy all these years. Many a selfish and thoughtless son has broken his father's heart.

The younger man took all his wealth with him. The only thing really worth having he left behind; he turned his back upon his father's love.

Now we see him taking his journey into a far country. Away he went into the cold, cruel, sinful world. The road to the far country was paved with self-will and sinful pleasures, and there he wasted his substance with riotous living. Sin is a wasting thing. He wasted his time, his body, his soul, his strength, and life.

3. Distress. "And when he had spent all, there arose a mighty famine in that land; and he began to be in want." The far-country life soon begins to tell its own tale; it is a life of bitterness, of disappointments, heartaches and bondage. The process of impoverishment begins when the heart is set upon material things.

"When he had spent all." If you are working on Divine resources you will never spend all. But God is easily forgotten in the far country; there we find no Bibles, no prayer meetings. When all his money was gone, there arose a mighty famine in that land. He had grasped at a shining bubble but it broke to shivers. He had sown to the wind and was now reaping the whirlwind. His sun had gone down while it was yet day. "And he began to be in want." His clothes were shabby and his appearance disreputable. You would hardly have recognized the merry young man who left home with such bright prospects, in this woebegone, forlorn individual now seeking bread. "Whatsoever a man soweth, that shall he also reap." Famine may prove to be a blessing in disguise when the sense of want can be met by infinite grace.

4. Degradation. The course of sin is ever downward. Life now became monotonous to the prodigal. Times were bad; all the gay friends had gone, and he was without money or work, drifting, drifting downwards. "And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine." He did not anticipate when he left his father's home that it would come to this. The disgrace, the stigma of it all -- a young Jew feeding swine! Look at him climbing up the carob tree and shaking the branches; but when he reached the ground, the hogs had already eaten all the pods.

"And no man gave unto him." Here we have a picture of a loveless life; and this, too, is ever the fruit of sin. How true to life! There are tens of thousands of young men in our land just like this, living without God, without hope, and without love. It is simply appalling to read the sad stories of suicides in our newspapers. There was still another step from which this prodigal boy was saved, that was the step of death. He did not die in the far country, and you need not either. There is a way back home!

Let us trace his return homeward:

1 Conviction. "And when he came to himself," he began to think. He now realized his desperate condition. When a sinner is truly convicted of his sins he finds out, first, that "the wages of sin is death;" second, that it is folly to live without God; and third, that in his present condition he is a failure.

The first step to God is a sense of need. The prodigal contrasted his present situation with the past. He thought of home, he thought of his father, and of the love back there. "The absence of love is hell. "How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!" "There is plenty at home, and here I have nothing."

2. Decision. He determined to return homeward. "I will arise and go to my father." His passing sense of need had awakened within him true repentance. It takes grit and courage to say, "I will." There are many who know what they ought to do, but lack the courage of their conviction.

3. Confession. "And will say unto him, Father, I have sinned against heaven and before thee;" sinned against light, love, and truth! There is not a word of condoning, no excuses, no covering up, but a frank acknowledgment of unworthiness. When he left home he claimed his rights, but now he returns as a penitent; all he receives must come by mercy's door -- by grace alone. Listen to his prayer, "I am no more worthy to be called thy son: make me as one of thy hired servants." "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Let me be a slave, but I must get back under the old roof and to any task -- no matter how menial! I am a sinner!

4. Action. "And he arose and came to his father." A great many folks make resolutions, but their resolutions come to naught. There must be action. This lad acted upon his resolve and broke away from his sinful course. There must be a parting with all sin and all sinful associations. He left the far country and started for home; and he came as he was. It is a trick of the devil to suggest that you must wait till you feel more worthy. Turn about face and start for home now.

"I've wandered far away from God,
Now I'm coming home;
The paths of sin too long I've trod,
Now I'm coming home."

5. Reception. Notice the father's attitude towards the prodigal. Even this gives us but a faint picture of the freeness of forgiveness dependent only on the condition of repentance. "When he was yet a great way off, his father saw him." He must have been watching for the son to return. "And had compassion." This is more than pity; it means "suffering with." "He ran, and fell on his neck, and kissed him." Think of his eagerness! "He ran." Think of his love! "He fell on his neck, and kissed him." This is exactly the way that God receives the backslider. The boy began to say his prayers, "Father, I have sinned against heaven, and in thy sight." That was enough. The reception began with a change of raiment; the filthy rags were removed. Said the father to his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand." This was a token of union. "And sandals on his feet." All the servants went barefooted. The change of apparel was followed by a feast of good things. "Bring forth the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found."

THE SAVIOR IS WAITING FOR YOU

For years you have wandered away from the fold,
The pathway of sin you have trod;
The way has been dark and weary the road,
Come home, O come home to your God!

Chorus:

The Savior is waiting for you,
The Savior is waiting for you;
There is pardon and love, there is peace from above;
The Savior is waiting, is waiting for you.

The Father has followed you all down life's way,
His love is unchanging, we're told;
A welcome awaits the sinner today:
Come home, O come home to the fold!

My burden is heavy, I'm tired of my sin,
I'll rise and go back to the Lord;
I know He will take the poor wand'rer in
Coming home, coming home to my God.

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35 -- SCRIPTURAL HEALING

The questions are often asked, Is it Scriptural to expect God to heal our bodies in these enlightened days? Have we any warrant to come to Almighty God with our ailments and sicknesses, especially when we remember the progress of medical science and the ability of our modern doctors to prescribe medicine for all kinds of sicknesses? We are told that when Christ was on earth "he healed all manner of sicknesses: the blind received their sight, the deaf had their ears opened, the lame walked, and the poor had the gospel preached to them." Indeed, if we cut out all the miracles of healing in the four Gospels, the narratives will be shortened by about half. When Christ healed the sick, it was a supernatural work, a Divine power imparted into human bodies, renewing their frames by the life and power of God. It was nothing short of a miracle performed by Divine Omnipotence. The Bible declares that Jesus Christ is the same "yesterday, and today, and for ever." He is the unchanging One. His power is the same today as when He made the blind to see.

We must also remember that His willingness is as great as His power; Once a poor leper came to Jesus with this prayer, "Lord, if thou wilt, thou canst make me clean." He knew that Christ had the power but he was not sure about His willingness. The Lord soon showed the poor fellow that He was not only able but willing to heal. Christ answered, "I will, be thou clean," and immediately the leper was healed.

It is imperative that we study the great subject of Scriptural Healing without prejudice, without any preconceived notion. We must come to God with one desire, and that to know His will.

We are all agreed that this world is full of people with frail bodies and with all kinds of aches and pains. It does look as if the great God of the universe should have made provision for the healing of our bodies as well as the healing of our souls.

God revealed His character under many names in the Old Testament, such as "Jehovah-jireh," the Lord will provide. Countless thousands have proved that God has provided for them in time of direst need. Then another name, "Jehovah-nissi," the Lord is my banner or

victory. Then again, "Jehovah-rapha," I am the Lord that healeth thee. No one can accept Him as "Jehovah-jireh" and reject Him as "Jehovah-rapha" without suffering incalculable loss.

Notwithstanding the many cults and false teachings on healing in these days, we must not consider all of this as spurious; we must distinguish between the wheat and the chaff, between the true and the false.

To say that all sickness is of the devil is carrying the case too far. There is a sickness which is the direct result of sin, as in the instance of the impotent man at the pool of Bethesda. Jesus commanded him to go and sin no more lest a worse thing come unto him.

Undoubtedly many people suffer in their bodies as the direct result of their own sins, therefore all sin must be avoided because of its physical results.

Then there is a sickness which comes from the oppression of the enemy, as in the case of the woman whom Satan had bound for eighteen years. There are thousands of people today oppressed by Satan, suffering untold torture, pain and sorrow. It is well to remember that all oppression and depression come from Satan. With God there is a lifting up. With God there is liberty, peace, joy, love and blessing. 'T here is a great difference between the oppression of the enemy and demon possession. The first can be healed, whilst the demon must be cast out through the name of Jesus.

There are others who are providentially sick, as in the case of the man who was born blind. The disciples asked, "Master, who did sin, this man, or his parents, that he was born blind?" Jesus answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." It is a well-known fact that many who have been afflicted have turned to God.

Then there are others whose sicknesses are brought about by natural causes, and sometimes by negligence. We remember a lady missionary who went out to study the language under a blazing sun without proper head protection. She was ill for months as the result. We need to pray, "Keep back thy servant also from presumptuous sins."

The truth of Scriptural healing is not a fad or an idealism. It is firmly established by the Word of God. If we belittle the Word of God we do so at our peril. May we be saved from limiting the Holy One of Israel. Here are four important statements for our consideration: First, the covenant which has never been revoked. (Exod. 15:26.) The covenant was made between God and His people at Marah immediately after their deliverance from Egyptian bondage. Think of this company of six hundred thousand men over twenty years of age, with their wives and children, about two million people in all. The Lord entered into a solemn agreement with them that if they would keep their part of the contract He would be their Physician. "Jehovah-rapha," I am the Lord that healeth thee."

The fourfold covenant was as follows: Diligently hearken to the voice of the Lord thy God. Do that which is right in His sight. Give ear to His commandments. Keep all His statutes. This same covenant is binding on all those who would know the Lord as their Healer. If, however, we

refuse to listen to the voice of the Spirit, and insist on having our own way, walking regardless of His will and purpose, we cannot expect to be in perfect and continuous health of either soul or body.

Second, the provision of our healing. (Isaiah 53:4, 5.) "Surely he hath borne our griefs, (R. V., sicknesses) and carried our sorrows." Sickness is a pain of the body, and sorrow is a pain of the mind. Jesus Christ carried both. "He was wounded for our transgressions (in order that we might be forgiven), he was bruised for our iniquities (in order that we might be cleansed): the chastisement of our peace was upon him (that we might have peace with God and the peace of God); and with his stripes we are healed."

Turn to Matt. 8:16, "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses." We may not be able to say with mathematical exactness just how far the Atonement covers our sicknesses, but we do know that Christ hath redeemed us from the curse of the law. (Gal. 3:13.) It is well to remember that sickness is reckoned as a curse and never a blessing. (See Deut. 28.) Therefore we may come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. Well might we sing

"He healeth me, as when of yore
Their sins and sicknesses He bore;
Nor has He lost His power and skill,
Our blessed Christ is living still!"

Third, Christ's power to heal. After the resurrection Jesus met His disciples by appointment in Galilee and said unto them, "All power is given unto me in heaven and in earth." Satan has power, but Jesus Christ has sovereign power. Bless His name!

In the Old Testament, God's power was shown by His mighty acts in delivering the children of Israel out of bondage. "Thou art the God that doest wonders. Thou hast with thine arm redeemed thy people." But in the New Testament, God's power was shown when He raised Christ from the dead. When the disciple went into the sepulchre he saw and believed. What did he see? He saw not only the napkin which had been around the Savior's head, but the lines that had been wound about His body. It was customary to have the linen wound around the body with spices and ointment of about one hundred pounds' weight. When the disciple saw the empty shell, he believed. The outstanding miracle is the glorious resurrection. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." This is the power, remember -- all power. There are no hard cases with Him.

Fourth, method of healing. We are not left in ignorance regarding His method. God is a God of order; we must find out His will from His Word. Ask God for a definite promise for your healing. Faith must have a foundation, and that foundation is the Word of God. Then call for the elders of the church and let them pray, anointing with oil in the name of the Lord. Then comes the test of faith. Never go by your feelings. "The just shall live by faith," not by feelings. What you feel

may not be an established fact, but what God says is true, and your believing His Word brings the healing. Abraham believed God who "quickeneth the dead, and calleth those things which be not as though they were." God can bring into being that which does not exist. In the natural world seeing is believing, but in the spiritual world we believe to see. The Son of God sets you free, not up to what you feel, but up to God's Word. "As many as touched him were made -- were made, think of it! -- perfectly whole!" Believe Him. Touch Christ now for your healing. Go in peace, obey Him, and let Him live in you. Begin to praise Him. Be willing for any reproach that may come, and you will prove that He forgiveth all our iniquities, that He healeth all our diseases.

* * * * *

36 -- THE THREE CROSSINGS

1. Crossing the Red Sea -- from Egypt to the wilderness. "Thus the Lord saved Israel that day." -- Exod. 14:30.

2. Crossing the River Jordan -- from the wilderness into Canaan. "For the Lord your God dried up the waters of Jordan . . . as the Lord your God did the Red Sea." -- Josh. 4:23.

3. Crossing the Bar -- when we leave this world. "From Jordan even to the Great Sea at the sunset." -- Josh. 23:4. (See Margin.)

The Scriptures applied to the outward life of the children of Israel also apply to the inward life of the children of God, whether they be Jews or Gentiles, bond or free, male or female. We read, in 1 Cor. 10:11, that what happened long ago to the Israelites has its spiritual counterpart in the experience of God's people: "Now all these things happened unto them by way of example (by way of figure) and they were written for our admonition."

As vividly depicted in the Book of Exodus, the children of Israel dwelt in Egypt, and God blessed and multiplied them until Pharaoh forced them into slavery. Beneath the lash of the taskmaster they built the mighty cities of Pithom and Ramases. Their labors became harder and heavier, and their life was embittered with toil and suffering; but God heard their cry and remembered His covenant with Abraham, Isaac, and Jacob. And God sent Moses to be their deliverer, saying, "I have seen the affliction of my people which is in Egypt, and I have heard their groanings, and am come down to deliver them." -- Acts 7:34.

The way of salvation is wonderfully pictured in this story of the deliverance of the children of Israel from bondage. They were in bondage in Egypt. This is a true picture of a soul in bondage to sin. Pharaoh is a type of Satan. Egypt represents this present evil world. It was prophesied, "Out of Egypt have I called my Son." In order that prophecy should be fulfilled, Jesus Christ had to go down to Egypt; and every truly born-again soul is saved from a spiritual Egypt.

Let us look at the first crossing, which is a clear picture of regeneration. "Thus the Lord saved Israel that day." Exod. 14:30. It was a mighty deliverance. They were helpless. We, too, are helpless in slavery to sin and sinful habits. They did not merit redemption, but they needed it. The

Lord delivered them, not because they were worthy, but because He loved them. (Deut. 7:8.) It is so with us; we do not merit redemption, but oh, we need it! And God has provided it. (John 3:16.)

The crossing was a supernatural work. It was redemption by blood. It was redemption by the presence of God in the pillar of fire by night and the cloud by day. It was redemption by faith. "By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned." This is a true picture of our redemption.

Christ our Passover is sacrificed for us. He is the Lamb of God, and His death delivers us from judgment. We are delivered by the power of God. "Being born again, not of corruptible seed, but by the word of God and of the Holy Ghost." This deliverance is by grace alone, through faith in Christ.

The sprinkling of the blood was the first step in their deliverance. God said, "When I see the blood, I will pass over you." He did not say, When I see your good works, or your earnestness, or your tears of repentance; but, when I see the blood. And, dear friends, this, too, is our only plea.

"For my cleansing this I see
Nothing but the blood of Jesus;
For my pardon this my plea,
Nothing but the blood of Jesus."

The second step in their deliverance is seen when they crossed the Red Sea and left behind them forever their house of bondage. They were shut up in a narrow pass between two high mountains, the Red Sea was in front of them, and their enemies behind them. No wonder that they cried in utter helplessness. It was then that the deliverance came.

Man always wants to do something to deliver himself, A but God puts him in a place where he cannot do anything. Moses said, "Fear ye not, stand still and see the salvation of the Lord, which he will shew to you today. For the Egyptians whom ye have seen today ye shall see them again no more forever. The Lord shall fight for you."

"Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." -- Exod. 14:21. Thus the Lord opened up a way where there was no way, and saved Israel that day. No wonder that Miriam led the singing as they sang the song of redemption!

This is God's picture of what occurs in the soul when a man is born again:

1. He is delivered from bondage to sin.
2. He is redeemed by the precious blood of Christ.
3. He is born of the Spirit.
4. And he begins to sing the song of redemption. Have you made the first crossing?

"I fled from Egypt's bondage,
I heard that help was near;
I trusted in my Captain,
And He dispelled my fears.
I passed between the billows
Walled up on every hand;
I cried aloud to Jesus
To show the promised land."

Notice the second crossing. "For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord did to the Red sea." -- Josh. 4:23.

The children of Israel wandered in this terrible wilderness for forty years, because of their unbelief. It was never the will of God for them to remain in the wilderness. It was God's thought that they should go in and possess their inheritance at Kadesh-barnea, but they limited the Holy One of Israel; nevertheless, Jehovah did not forsake them:

"He gave them his Spirit to instruct them. He fed them with manna from heaven, and gave them water for their thirst, so that they lacked nothing; their clothes waxed not old, and their feet swelled not."

The land of Canaan is often taken as being intended for a type of Heaven. This cannot be, because in Heaven there are no wicked nations to conquer nor kings to subdue. The land of Canaan represents an experience of rest, reality, and victory -- rest from the wilderness wandering, and a real experience of sanctification followed by continuous victory. "There shall not any man be able to stand before thee all the days of thy life." Therefore we look upon the land of promise as an experience of heart rest now.

The River Jordan means death, but not the separation of soul and body. It is, rather, a separation from sin -- a death to sin.

The children of Israel encamped in the plains of Moab on this side of the Jordan, in the wilderness. Ah, how true this is today! Many of God's dear children encamp so near to the world! The border land is always the devil's battle ground. Now we notice the steps at the second crossing as we did at the first. At the first crossing the Israelites were fleeing away from their enemies; at the second, they were drawn by the glorious prospect of the fruitful inheritance awaiting them. The language of their consecration is seen in Josh. 1:16; "All that thou commandest us we will do, and whithersoever thou sendest us, we will go." The will is surrendered.

It was difficult to cross the Jordan because it overflowed all its banks during the time of harvest. The crossing was possible only by the Almighty power of Jehovah. We cannot sanctify ourselves. "The very God of peace himself sanctify you wholly." It was definite. They knew when they were over the River Jordan; and it was by faith.

And as they that bare the ark were come unto Jordan, and the feet of the priests were dipped in the brim of the water, the miracle occurred: "The waters which came down from above stood and rose up upon a heap ... the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan . . . until all the people were passed clean over Jordan." -- Josh. 4:16, 17.

They crossed the Jordan at Gilgal, which means that the reproach of Egypt is now rolled away. The manna ceased, and they lived on the old corn of the land. Well might Charles Wesley sing

A land of corn, and wine, and oil,
Favored with God's peculiar smile,
With every blessing blest.
There dwells the Lord, our Righteousness,
And keeps His own in perfect peace,
And everlasting rest.

Now, O my Joshua, bring me in!
Cast out Thy foes, the inbred sin,
The carnal mind remove:
The purchase of Thy death divide,
And, oh, with all the sanctified
Give me a lot of love.

A well-known Bible teacher was expounding the seventh chapter of Romans. There was a colored sister present who suddenly burst out with, "Why, honey, it 'pears like you don't understand dem chapters. You talk as if you had to live in de seventh chapter of Romans." The teacher said, "Yes, don't you think so?" The colored woman said, "Why, honey, I'se afraid you don't know much. Why, I'se been a-livin' in the eighth of Romans for years and years." Beloved friends, have you crossed the Jordan? Have you made the second crossing yet?

"Then after weary marches
And many a longing sigh,
I found the river crossing,
And saw the land was nigh.
The Lord looked down in mercy,
By faith I touched His hand;
I followed close beside Him,
And found the promised land."

Now we come to the third crossing -- "Crossing the Bar." (Josh. 23:4.) This refers to the river of death, or the great sea at the sunset. "From Jordan even to the great sea at the sunset." If Jesus tarries, sooner or later we must all cross the great sea at the sunset.

John Inskip gave a wonderful testimony when he came to the sunset. Friends who had gathered around his bed wished to know if he saw Heaven. If he did, he was to be sure to wave his hand. He seemed to have fallen into a state of coma, but after a while he roused himself somewhat,

and, although unable to speak, he pointed to a fan. They handed it to him and with the light of Heaven on his face he shook the palm fan vigorously and crossed the bar. He was waving palms of victory when making the crossing.

Dr. Adam Clarke came to the sunset and gave his testimony: "I have seen the buds of spring. I have enjoyed the flowers of summer. I have plucked the fruit of autumn. Now it is winter, and I'm not forgotten by God or man."

The greatest funeral that the city of Bristol ever witnessed was on the day when George Muller, the apostle of faith, was buried. All the stores were closed voluntarily. Tens of thousands came out to do honor to the man who believed God.

"They say there's a river, a dark deep stream,
That flows on the border of earth;
When our life's work is over we must launch from its shore,
And they call it the river of death.
But I call it the river of life;
And its murmur is sweet in my ear,
For 'twill bear me away to a land fair as day,
Where the Savior's 'Well done' I shall hear.

"They say there's an Angel with dark tipped wings
Who comes when we draw our final breath,
To pilot us over that stream deep and wide,
And they call him the Angel of death.
But I call him the Angel of life.
And his voice in my ear will be sweet,
For he'll carry me where, in a land wondrous fair,
All my loved ones with Jesus I'll meet.

"For 'tis life, and not death, to God's own child
When burdens so heavy we lay down,
For the Savior who died, on the cross crucified,
With life everlasting doth crown.
Oh, life everlasting for me,
'Tis the gift of the Father above;
For death has been slain, he cannot touch again
Those enfolded in heavenly love."

(From "Special Sacred Songs No. 3." Published by Lillenas Publishing Co., Indianapolis, Indiana.)

A VISION -- DREAM
By William J. Meredith

I dreamed a sweet and happy dream

About life's troubled and swollen stream
That emptied into the river broad,
Which flows very close to the throne of God.

I dreamed of the land of the fairer sky
Where the old grow young, and never die,
Of the land of peace, and of sweet repose --
And the just are saved from all their woes.

I dreamed that the weary left their cares
At the outer gate, where they ceased their prayers;
Heard the Master say: "Lay your burdens down
Where you drop your cross to receive your crown."

I dreamed that I met the friends of my youth
Who had walked in the light of the precious truth;
I beheld their crowns, and their scepters fair,
And talked with the Blood-washed gathered there.

I dreamed that I saw the small and great,
As they streamed in through the open gate,
And I saw and greeted my own again,
As the anthem swelled to the grand Amen!

I dreamed that Mother stretched forth her hands
In greeting her son in the heavenly lands,
And my own dear boy came running fast,
And said: "O daddy! You've come at last!"

I dreamed that we sat by the river fair,
And breathed the healing, heavenly air,
And ate of the fruit of life's fair tree
With the thrill and the peace of eternity.

I dreamed that my loved ones took my hands
To lead me, and show me the heavenly lands;
They told me the secrets of suffering time,
And poured in my wounds the oil and wine..

I dreamed that the crown on the Savior's brow,
Bedecked with stars -- some way, somehow
Was in part my own, and my name was there
Writ out in gold in His snowy hair.

I dreamed that the Savior came to me
As we stood beholding the glassy sea

And the city of light, with its sparkling dome,
And He said: "My child, this is Home, Sweet Home!"

* * * * *

THE END