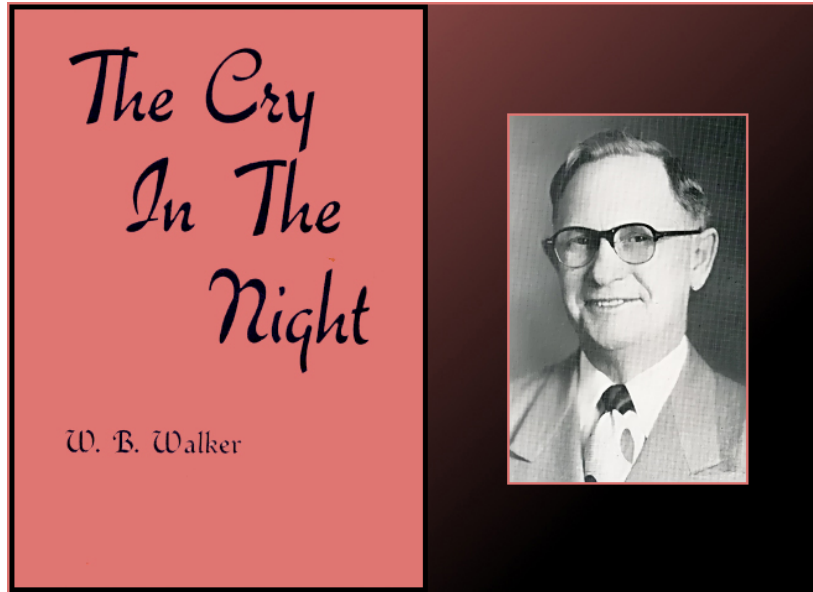


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THE CRY IN THE NIGHT
By W. B. Walker



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Other Books By The Author:
The Value of The Soul
Gleams of Immortality
The More Excellent Way
The Glorious Persuasion
How To Pray

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PREFACE

The messages in this little booklet have been tried on the anvil of experience. They have been delivered over radio stations, in camp meetings, in holiness conventions, and in churches. It is my sincere hope that the reading public will receive them as kindly as the previous ones. I am sending them forth in this written form on the wings of prayer, trusting that souls will be converted, sanctified, and saints shall be encouraged, and challenged to fight the good fight of faith.

W. B. Walker

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01 -- THE SANCTIFICATION OF THE DISCIPLES

"Sanctify them through thy truth: Thy word is truth." John 17:17.

From the fourteenth to the eighteenth of John's Gospel we have decidedly the most spiritual portion of the entire Gospels. These four chapters contain Christ's farewell sermon, followed by His tender valedictory intercessory prayer. In this sermon He talks to His disciples about the Father, and in His prayer He talks to the Father about the disciples. Directly and indirectly He prays for four things -- the glorification of Himself-the glory He had with the Father before the world was -- the sanctification of the disciples -- and the evangelization of the bleeding and sobbing millions of earth. Let me call your attention to three things:

I. The Disciples Were Converted Before Pentecost.

The heart-cry of Jesus was for the sanctification of His beloved followers. He did not pray for the Father to take them out of the world, but that He should keep them from the world. There were one hundred and twenty disciples who had left all to follow Christ. There are four religious groups in the world. First, there are those who believe the disciples were not converted till the day of Pentecost. The second group believe that the disciples were converted before Pentecost, but backslid like the Apostle Peter. Hence, they were merely reclaimed on that blessed day. The third group believe the disciples were converted before Pentecost, and were not

backslidden, but on that memorable day they were sanctified wholly by the fiery Baptism with the Holy Ghost. This is the position of the holiness people everywhere. The fourth group believe just like the Holiness people, but that it is not for up today. The thundering Peter stood up on that glorious day and spoke through Divine inspiration that it could be received even down to the end of time. "For the promise is unto you, your children, to them that are afar off, and even as many as the Lord our God shall call."

According to the Scripture, these disciples had left all to follow Christ. Peter said, "Lo, we have left all, and have followed Thee." The greatest thing ever recorded of Caleb, the co-partner of Joshua, was this short sentence: "Caleb hath followed me fully." Jesus said, "My sheep hear my voice and follow me." To follow Christ, means to forsake the world, renounce all that is wrong, and to take up the cross of the Master. Yes, the disciples had forsaken all and become loyal followers of the blessed Christ.

Their names were written in heaven. What an honor to have our name written on the rolls of heaven! Jesus sent out His disciples to preach the everlasting Gospel of salvation from all sin. He gave them power over evil spirits, wicked men, and malignant demons. They had just returned from a preaching mission in which this power was exerted on demons -- the disciples were rejoicing over this victory. But Jesus said, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." What an experience for a poor sinner! He can come to Jesus weary and tired of sin, cast his burdens on the Lord, receive forgiveness of sins, and his name will be written in the Lamb's Book of Life. The disciples were cautioned against rejoicing over this power, but were encouraged to rejoice because they were children of the King.

The disciples had received Christ, and were born again. John says, "As many as received him, to them he gave power to become the sons of God, even them that believed on His name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." They accepted the teaching of the Lord -- they embraced the truth as it was in Jesus. The regenerating grace of God had made them sons of God. This experience was more than the physical birth, and it did not come by the will of man. This was a supernatural birth which changed their nature, and put them in Christ. Jesus said, "Abide in me, and I in you."

They were also the light of the world. Jesus said, "Ye are the light of the world. A city that is set on a hill cannot be hid... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." They had no light of themselves -- their light was a reflected light. We are told that the moon has no light of itself, but is the reflection of the sun. Hence these disciples had no light, except the reflection of Christ. They were once in spiritual darkness, but had been translated into the kingdom of God's Son. They were to let their light shine among men, that lost souls could find the way of life and

happiness. Without Christ there would be no light of righteousness in this poor dark world.

Jesus said the disciples were not of the world. In His valedictory prayer, the Master says, They are not of the world, even as I am not of the world." They had truly believed in Christ. Listen to His tender words in prayer! "They have believed that thou didst send me." "And his disciples believed on him." These disciples were ordained to preach the glorious Gospel of salvation to the ends of the earth. "But go thou and preach the kingdom of God." Surely these men and women were loyal disciples of our Lord! They were united among themselves. "And when the day of Pentecost was fully come, they were all of one accord in one place."

Thus, the disciples left all to follow Christ; their names were written in heaven; they had received the Christ; they were the light of the world; they had forsaken the world; they were called to preach and teach the truth; and they believed on Him. These Scriptural evidences prove that the one hundred and twenty disciples of our Lord were devoted Christians, yet the Master was praying for them to be fully sanctified.

II. The Disciples Were Not Fully Sanctified Before Pentecost.

Now let us turn the searchlight of Divine Truth, and see what can be found against them. Were they in possession of all the grace that the Lord had provided for them? We should not forget that every converted man has a back door to his heart, a tender-box in his soul, and a proud side to his nature. The disciples had ecclesiastical and worldly ambition. James and John the sons of Zebedee, came unto the Master saying, "Master, we would that you should do for us whatsoever we shall desire... Grant unto us that we shall sit down, one on thy right hand, and the other on thy left hand, in thy glory."... Jesus said, "Ye know not what ye ask -- can ye drink of the cup that I drank of? and be baptized with the baptism that I am baptized with? Ye shall... but sit on my right hand and on my left hand is not mine to give." This seemed to be a family ambition. The Master informed them that they should suffer, and pass through baptisms of sorrow, but it was not within His power to give them chief places in His kingdom. Our Lord had convinced His disciples that He would set up a kingdom, and His followers had ambitions to occupy the highest seats around its leader -- Jesus. This spirit was so contrary to the spirit of the Christ.

These followers of Christ had sectarian prejudice among them. John and the rest of the disciples saw a man casting out demons that did not follow Jesus.

"And John answering him, said, Master, we saw one casting out devils -- in thy name, and he followed us not: and we forbid him, because he followeth us not." Paul says, "Every man's work shall be made manifest: for the fire shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." John was ready to denounce those who did a like work as the disciples

because they did not follow along with them. He manifested a spirit of prejudice and revenge in condemning others who were doing a great work for the Lord. He was very clanish, and believed the disciples to be the only ones who were commissioned to do the work of God. John was ready to cast down fire upon them. Jesus said, "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them."

The disciples were too much inclined to look at the temporal, instead of the spiritual side of things. They were greatly interested in the Master to set up a temporal kingdom. Their minds were too much taken up with the material things of this life. It seemed they were more interested in the things that shall perish than the things that will endure the flight of time. Their minds were too much on houses, lands, and earthly possessions. To them the temporal seemed to be of greater importance than the things that are eternal. They were slow to grasp the teachings of Jesus about true possessions. The Master had graphically taught that it was not the things that one possesseth that enriches, but it is the heavenly things that truly enrich the soul. Houses, lands, bank accounts, and earthly riches do not enrich the soul, but the things that are spiritual only have lasting value.

These humble followers of our Lord seemed to have lingering elements of doubt. Jesus said, "O, ye of little faith. Wherefore didst thou doubt!" They were unable to grasp the meaning of true faith. Jesus said, "All things are possible to him that believeth. According to your faith, so be it unto you." Yet, they staggered along the road of uncertainty and unbelief. They were so slow to believe in the resurrection -- they were ready to turn back to their nets. They failed to see that it is through faith that men become strong, valiant in fight, turning to flight the armies of the aliens, and to receive blessed deliverance.

These disciples were not sanctified before Pentecost because Christ prayed for them to be sanctified wholly only eighteen hours before His crucifixion. The Master was tremendously concerned about their purity, because without purity no man can enter heaven, and because they could not successfully evangelize the world without the mighty fullness of the Holy Ghost. The experience of sanctification means the destruction of carnality and the abiding presence of the Spirit. With carnality in their hearts they were not fully equipped for the mission of saving men. They were not in possession of the experience because we hear the Master praying for them to receive it. He never prayed for foolish things. If they were already sanctified wholly, why would the Master pray for them to receive an experience they were already in possession of? Hence, the disciples were not in possession of holiness of heart -- for Christ prayed for them to receive it -- and He never prayed an irrational prayer.

Furthermore, they were not sanctified because they did not have Christian unity, which entire sanctification invariably produces. He prays, "That they all may be one; as thou Father, art in me, and I in Thee -- that they all may be one in us -- that the world may believe that thou hast sent me." The burden of the Master's

prayer was for the disciples to be one as the Father and Son are one -- one in plan, purpose, agreement and sympathy. What a blessed unity! "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." There is a sanctifier -- God -- and there are those who are sanctified -- "they who are sanctified." And there is a blissful unity between the sanctifier and the sanctified. What a unity it brings to the people of God!

III. The Disciples Were Sanctified At Pentecost.

According to the Scriptures the disciples were sincere and devout Christians before Pentecost. While they were true Christians, the Lord prays for their faith to be strengthened, their soul to be purified, and to be blessedly united in Him. The Lord pours out the burden of His heart to the Father for them. He does not pray for the Father to take them out of the world, but He prays earnestly for them to be sanctified in this life.

Was the prayer of Jesus answered? "I will pray the Father, and He shall give you another Comforter."

Luke says, "And when the day of Pentecost had fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and they were all filled with the Holy Ghost." The entire group of one hundred and twenty believers were all "filled with the Holy Ghost!"

When the Spirit came into the heart of those ancient believers, it came to accomplish a definite work for them. The coming of the Spirit purified their hearts. Peter says, "And God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us; purifying their hearts by faith." He is testifying that the Jews received pure hearts at Pentecost, and that the Lord puts no difference between Jews or Gentiles. Thus, the Gentiles received a pure heart as did the Jews. Sin is two-fold, and needs two works of grace to cure it. When the sinner comes to Jesus, he comes for pardon, or forgiveness. But when the Christian comes to be sanctified, he does not come for forgiveness, but for cleansing, or the purifying of his nature or disposition. Actual sins require forgiveness, but the sin of our nature requires cleansing. This means the destruction of the carnal nature. Paul says, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." The word "destroyed" in this verse means to make idle, to render inoperative -- to bring to naught. Hence, the disciples were sanctified at Pentecost, which was a direct answer to the heart-cry of Jesus for His own.

The Spirit came into those early disciples to teach and to guide them. Jesus said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Howbeit when he, the Spirit of truth is come, he will guide you into all truth." The Spirit is a wise teacher, that knows the truth. He

does not lead Christians into error -- but into truth. The Christian who will follow the clear leadings of the Spirit, will find his feet walking in the paths of truth. We need a Guide who knows the bypaths, and the dangerous curves along the road of life. Thank God, the Spirit knows the way we should take -- and His way is a safe and secure way! What a Teacher and a Guide is the Spirit of God! What a blessed privilege to follow Him across the deserts of this life!

The Holy Ghost came to those ancient Christians to be an abiding Guest. Jesus said, "If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." When I was sanctified wholly, I slept very little the first night. I was fearful that the blessed Spirit would depart while I slept. Later I discovered the truth of this passage -- "That he may abide with you forever." I was made to realize for the first time that the Spirit of God had come into my heart to abide forever. Of course this is conditioned on my faith and trust in Him. The Spirit does not stand in readiness to leave the believer's heart. If He should depart, it is because the believer does not live up to his consecration. Thank God, He will abide when we are sick and afflicted! He will not leave when we are severely misunderstood, nor when we are forsaken by unbelieving loved ones and friends. We may be tested, and the strange hand of Providence may smite us, but He will abide. What a wonderful Guest! Marvelous Companion!

John informs us that the Spirit will be our Comforter. "And he sh, all give you another Comforter." The word "Comforter" literally means a "Helper Alongside". What a helper He is! He will help us when we are lonely, and there seems to be no one to speak a comforting word. When temptations assail us, He will help us with adequate grace. When we are face to face with blighting discouragements, He will not fail us. When the body is afflicted, He will be with us in our affliction. When our loved ones are taken from us, and the road seems rough and the going is tough, He will sustain us. Then, when we come to the end of the journey, and we are nearing the river, He will not forsake us.

Yonder is a little boy who is making a trip across one of the Western states. The weather was hot, and the dust almost filled the coach. The little boy was cheerful in spite of the heat and the dust. A lady asked him the reason for his cheerfulness. He replied, "My father is going to meet me at the end of the journey." Yes, the thought of our Heavenly Father going to meet us at the end of this earthly journey is enough to cheer us on. He will meet us at the close of the clay, and receive us into His glorious presence forever.

Friend, the disciples were sincere Christians, and Jesus prayed for them to be sanctified wholly. And this prayer was wonderfully answered on the day of Pentecost. This prayer of our glorious Lord in the long ago is for us today. Do you enjoy the blessed experience of entire sanctification? If you do not enjoy this experience, let me urge you to consecrate your all to Him this day, and through faith let Him cleanse your soul. Let the prayer of Jesus be answered in you. Calvary is

pleading, the call of Jesus is clear, and the Spirit is tenderly imploring you to be sanctified wholly today.

* * * * *

02 -- THE MAN WHO CONTINUED

"And Daniel continued even unto the first year of King Cyrus." (Daniel 1:21).

Prophets had warned Israel of coming captivity. The people had become careless and indifferent concerning the things of God. False prophets had prophesied smooth things. The people in general were not alarmed about the spiritual condition of Israel. They paid but little attention to the predictions of the Prophets. But, in the third year of the reign of Jehoiakim, king of Judah, the mighty Nebuchadnezzar took Jerusalem. The sacred vessels of the temple were carried away. A number of the choicest young men were carried away into Babylonian captivity. Daniel was among the number. Nebuchadnezzar, Belshazzar, Darius, Cyrus came and went, but "Daniel continued." He was greater than Bismarck, Gladstone, or Webster. Though cabinets rose and fell, though rulers lived and died, though the empire was conquered and reconquered and the very government was changed, yet, "Daniel continued." There are six characteristics in Daniel's character that are worthy of our consideration.

I. Daniel Was A Man Without Blemish

Of him the sacred narrative says, "In whom was no blemish." Of whom is this statement written? A slave, a Jewish captive. He climbed to the premiership, carrying the ball and chain with him. "Kites rise against the wind, not with it." "Adversity is the prosperity of the great." Some of the most beautiful toys of today are made by a man with neither legs nor arms. Often hindrances are helps. Being nothing but a tallow-dip catcher helped Franklin to become a lightning catcher. Waving a rod over the sheep helped David to wave a scepter over a throne. Douglass the slave, became the Orator of America. Professor Drummond says, "Before an artist can do anything the instrument must be attuned." Daniel's captivity attuned him for mighty melodies.

The words "without blemish" refer to Daniel's body and soul. He did not have a misspent life behind him. He had no marks on his body that were caused by the ravages of sin. He looked after both soul and body. He recognized that his body was the temple of God. There was no canker eating at his soul; no vulture gnawing at his conscience. Shut up alone at night in his room, he had the best of company -- himself. A young man was seen rushing from his room at night as though fiends were after him. One accosted him, "Where are you going?" and received for an answer, "Anywhere, it is worse than perdition in that room." Such a person is to be pitied, rather than criticized or censured. Blessed is he who finds himself good company. James defines religion as "unspottedness." Of whom it can be written,

"without blemish," and "without misery." We should be careful to live a life without blemish and without spot. Keep the soul clean and pure by the grace of God. Ever keep the body pure. Do not dissipate the body. Many a life has been cut short because of having burned up the body. Above all else, the soul must be clean and uncontaminated with the world, the flesh and the devil. Jesus said of a certain man, "Behold an Israelite indeed, in whom is no guile!"

II. Daniel Was A Man With A Purpose

The Bible says of him, "But Daniel purposed in his heart." They fail, and they alone, who have no purpose. Lord Nelson said, "I will be a hero." And he became a hero. Starting into life, Sir Joshua Reynolds resolved to become a master artist, and he became one. William Paley, while in college, purposed to become great in letters. Shaking off sleep and arising at four in the morning, he became a master in literature. Dr. Pearson, when a young man, went to Chicago, and on his way there said, "I am going to become rich and help small colleges and poor students." Up to his death he had given to small colleges and poor students fifty-four million dollars, and through his influence brought eighteen million dollars to the same colleges. He literally helped hundreds of poor students through college. When Thomas Edison was a mere boy he said, "What is, might be better." Sitting under an electric light, let me ask, did he make things better?

The man with a purpose is the man with a plan. Purpose means determination. The man with a plan fixes his eye on a target. He aims, he determines. He is not driven about with every wind that blows. Paul says, "Be ye steadfast, unmovable." Some one has said, "everything is possible to the man with a purpose." The person that purposes to live for God regardless of what comes, will likely go through. You might ask some people where they were going and they in reply will say, "I do not know, but I know I am going somewhere." Such a person is without a purpose. The Christian that is without a determination will never go through.

You may ask the genuine Christian where he is going, and he will readily answer thus: "I mean to go through. When the struggles of life are over, and my Heavenly Father calls for me, I shall wing my flight to yon city bright and fair." Some may hope that they are Christians, but you cannot live altogether on hope. It will take more than hope alone to land you in Heaven. Set your affections on the city of God. Set your hope on things eternal. Labor and plan to materialize this hope.

III. Daniel Refused To Defile Himself

Of him it is said, "He would not defile himself." He had honest scruples. He refused to eat the portion of the king's meat, and to drink of the wine. Nebuchadnezzar commanded Ashpenez, the master of the eunuchs, to bring certain of the children of Israel of the king's seed back to Jerusalem. And the king appointed them a daily portion of the king's meat, and of the wine which he drank.

They were to eat of the king's provision for three years. There were four of these choice young men who were brought from Judah that ranged from twelve to fifteen years of age. Daniel was one of those four young men, and he flatly refused to defile himself by eating the king's meat, and the drinking of his wine. Others might have accepted this honor from the king, but Daniel flatly refused. The narrative says of this refusal, "At the end of ten days their countenances appearing fairer and fatter in flesh than all the children which did eat the portion of the king's meat." (Dan. 1:15).

There are three chief reasons why Daniel refused to eat from the royal table. First, he refused because the Babylonians ate unclean beasts, which were forbidden of the Jews. He had been taught from infancy that it was sinful to eat certain flesh. He had not departed from his teachings. Early training has much to do with molding character. Make an early impression for good, and you will have a correct expression later in life. In the next place, he refused because they ate beasts which had been strangled, or not properly bled. The Council at Jerusalem sent out letters to all the Gentile Christians regarding this matter. "That ye abstain from meats offered to idols, and from blood, and from things strangled" (Acts 15:29). In the last place, he refused because the animals eaten were first offered as victims to heathen gods. Daniel chose to eat vegetables from the gardens, rather than eat meat from the king's table and defile himself.

The Queen of Sweden, being asked why she had such rigid rules for the daily life of her daughter, said, "Because she is training for the throne." He who would become kingly among men cannot defile himself. In an interview with Depew, on his ninety-second birthday he said, "The most ruinous thing to young men is modern high society, with its late hours, and genteel carousing."

Self-indulgence is easy. Lacking self-restraint and being carried away by self-indulgence, is what sent Alexander the Great down with a crash. Dissipation always leads to destruction. How easy to defile the soul and body. Great crowds on the way down, met Daniel on his way up. One drop of red paint will taint a whole pail of white. But one drop of white will not restore the lost purity. A man took a white piece of cloth to a dyer to have it dyed black. Later he took it back to be dyed white again. The dyer said: "It can't be done," A piece of white cloth is like a man's character, it can be dyed black, but it is a most difficult thing to be washed white again. Character depends upon a heart condition. The preacher said, "Keep thy heart with all diligence; for out of it are the issues of life."

IV. Daniel Had An Excellent Spirit In Him

The narrative says, "An excellent spirit was in him." We heard of a boy who by mistake read this text, "An excellent spine was in him." It was not so great a mistake after all. An English veteran with a cork leg insisted on being sent to France during the World War. The recruiting officer protested, saying, "You couldn't run with that leg." Answered the veteran, "England doesn't want men who will run."

God wants men who will stand. Men who will stand in the face of great difficulties. Yes, men who will face the enemy with a smile. The world wants men who will stand hitched. Of Daniel we read, "Daniel stood."

Men who have made history that is worth reading, had excellent spirits. Martin Luther had an excellent spirit; Abraham possessed such a spirit; Paul and all the New Testament worthies had an excellent spirit. Christ manifested this beautiful spirit under the fire of His persecutors. He said while on the cruel Cross, "Father, forgive them; for they know not what they do." Stephen, the first New Testament martyr, was stoned to death, but left these words behind, "Lay not this sin to their charge."

The genuine test of New Testament piety is the spirit manifested under the pressure of trials and difficulties. Paul says, "Now if any man have not the spirit of Christ, he is none of His" (Rom. 8:9). The strength of a ship is determined after the storm. It is the blistering and howling trials of life that bring us into our greatest strength. Unless the glacier grinds the rock to powder there will be no fertile fields, and unless the cold marble feels the cold chisel there will be no immortal image. The hard knocks, and the misunderstandings of life bring out the best that is in us. To manifest an excellent spirit under the fire of the enemy will convince unbelievers of the reality of our glorious Christianity.

The times in which we live demand that the men and women who profess the Name of our Lord Jesus Christ shall stand facing the enemy. The ship that is anchored, always faces the storm. The times demand men of convictions. Men who believe some things. In times like these we should stand true to the Bible. Believe it from beginning to end. Believe that it is inspired of God, and that holy men of God spake as they were moved by the Holy Ghost. We should stand true to God even though there is backsliding and unrest on every hand:

There is a radical difference between a jelly-fish and a man: the Babylonian crowds were jelly-fish. Daniel was a man. Pope says, "Hack off the marble and let's get at the man." David said to Solomon, "Show thyself a man." Paul exhorts the Corinthians, "Quit you like men." The Lord would have us to be humble in spirit, patient in spirit, forgiving in spirit, and possess a spirit of passion for the lost of earth. The spirit within a man determines which way he moves. Be a Daniel!

V. He Was Faithful In All His Duties

Of him it is written, "He was faithful." When Roosevelt was police commissioner in New York, he gave us a wonderful statement. "Better be faithful than famous." That was Daniel's motto. In this age of shoddy morals, we need to greatly emphasize the word "faithful." John Wanamaker says, "The trouble with the average American boy is, he doesn't stick. He is not reliable, stable, bankable, faithful." Daniel was not only energetic, persevering, capable, but was faithful. "A

man's value, like a postage stamp, depends upon his ability to stick to a thing until he gets there."

There was a newsboy that was taken into the employment of one of Chicago's largest banking houses a few years ago. Two years before, the president of the bank told the boy that he wanted his paper delivered at two o'clock, not earlier, not later. And for two years, at the stroke of the clock, the boy stood before the president's desk, paper in hand. Never once did the banker pay him more than the regular price. After two years of such testing the banker decided that a boy who could be faithful in little, had in him the material to rule much. What is worth doing at all is worth doing right. "Don't be a botch."

The preacher who will not be faithful to the small congregation would not be faithful to a larger. The teacher that would be unfaithful to the little class, is unworthy to teach a larger. The superintendent that is unfaithful in superintending the small Sunday school, would be untrue to a larger. The layman who is untrue to his task in a small church, would be unfaithful in a larger. Despise not the day of small things. We read, "Then the king made Daniel a great man." The Lord wants us to be faithful to Himself. Faithful under every trial or persecution; faithful when everything is going to pieces around us; faithful when the pressure is hard; faithful when popular, and faithful when unpopular. The Lord wants us to be faithful to our own souls. starve not your souls of the wonderful grace that God has in store for us. Neglect not to feed the soul on the Bible, and to attend all the services that would enrich the soul with supernatural power and glory. Then, we should be faithful to a lost and ruined world. The world is lost and without God. Shall we sit with our arms folded and let the world drift to hell? We must be faithful to carry the Gospel to the regions beyond. If we are faithful, God will say to us, "Because you have been faithful over these things, I will make you ruler over many."

VI. Daniel Was Preferred Above All The Great Men Of The Kingdom

"Then this Daniel was preferred above the presidents and princes." Rather, Daniel outshone them. That is no marvel. A great lighthouse outshines the flickering candle. The sun outshines the twinkling star.

The entire kingdom was under one hundred and twenty princes and four presidents, of whom Daniel was first. No fault could be found in Daniel, only in the way he served his God. The other rulers were jealous of Daniel. His record was investigated and nothing was found against him. It is wonderful to have a record like Daniel. But the rulers sought an occasion to get rid of this distinguished president. The princes and presidents eulogized and applauded the king as being equal to God and worthy to be worshipped. They used a trick of psychology, and followed up the laudation by securing the signature of the king to a decree, that no other god should be worshipped for thirty days, except Darius. To break this decree was to be thrown into a lion's den. Daniel went into his home, opened the windows toward Jerusalem, and prayed three times a day as he did aforetime. He opened his

windows toward Jerusalem, because the sacred Temple was there, the most sacred place in the world to the Jews. In every land they were to pray with their face toward the Temple in holy worship to the Lord. The final test came when Daniel ceased not to pray unto his God. When the mob was attacking George Whitefield and he was on the verge of yielding, his wife sent him word, saying, "Play the man, George."

Daniel refused to heed the decree of the king. When Heaven and Babylon came in conflict with each other, Daniel always decided in favor of God and Heaven. The narrative says of Daniel, "He kneeled upon his knees three times a day and prayed and gave thanks before his God." This should be the duty of us all. In fact, it is our duty, and we should not neglect it. If it is neglected, it will be to our own hurt. The king's decree did not look bad to this man of prayer.

When Daniel refused to cease praying he was immediately hurled into the lion's den. Better be Daniel in the lion's den than Darius on the throne. The shaggy neck of the lion is softer than the downy pillow of Darius. What means a lion's paw to a man who serves God continually? When the wicked king saw what he had signed, he tried until the setting sun to deliver Daniel.

When the king saw he could not save Daniel, he said, "Thy God whom thou servest continually, He will deliver thee" (Dan. 6:16). Daniel must go to the den of the lions, but the king spent the night walking the floors in restlessness. Doubtless he was glad when the morning light came. Early in the morning he went to the mouth of the lion's den and said, "O, Daniel, is thy God, whom thou servest continually, able to deliver thee from the lions?" (Dan. 6:20). Daniel did not serve God by spurts, on certain days, and when he was popular. But he served God through sunshine and rain, through sleet and snow, through trials and difficulties, through popularity and misunderstandings; his integrity was the same in the lion's den as on the throne. It will take this same type of Christianity to stand the test of these evil days.

Daniel greatly surprised the king by answering him. from the mouth of the lion's den. "My God hath sent His angels, and hath shut the lions' mouths, that they have not hurt me" (Dan. 6:22). Daniel was serving a God that was able to accomplish the impossible. God's ability and willingness was equal to the occasion. Yes, this mighty God of Daniel is our God today. He is the same yesterday, today and forever. People may change, times may change, fashions may change, and conditions may change, but our God never changes. He is the same forever. The narrative says, "So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." Again we read, "So Daniel prospered in the reign of Cyrus the Persian." I am fully persuaded that we could perform greater wonders today if we would only believe. Daniel believed in his God to deliver. He was not disappointed, because "All things are possible to him that believeth." "According to your faith be it unto you."

Yonder is a ship tossed and tumbled on the waves of the ocean. The winds tugged at it, the storms pulled at it, the waves tore at it, and it would have been torn to pieces on the rocks, but the winds and storms, and waves could not move it. It was anchored. Its anchor held fast amidst the winds and storms. Thank God for the anchor of the soul. Paul says, "Which hope we have as an anchor of the soul, both sure and steadfast" (Heb. 6:19). Yes, this anchor is sure and steadfast. You may depend on it. Friends may fail you, money may take the wings of the morning and fly away, but you may safely lean upon this anchor. It held Daniel steady in his day, and blessed be the Lord, it will hold you steadfast in these evil times. Yes, this anchor will hold you fast when adversity is your lot. Still it is dependable when misunderstood by friends and persecuted by enemies. When the dark clouds of earthly sorrows have settled upon you, this blessed anchor still holds fast. Oh, friends, trust to your anchor!

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03 -- THE VISION OF A STATESMAN

Isaiah was one of the major prophets of the Old Testament.

If your fountain of tears has dried up read this book. If your heart has become metallic and cold read this book and catch the evangelistic flame of the prophet. If you have lost sight of the colossal cost of human redemption read the prophet's graphic description of the mighty Redeemer. If you have become discouraged with the corruption of politics read the description of a better day by this great statesman. If you have lost interest in the glorious second coming of Christ read the prophet's vision of that day of eternal bliss. If you have a case of blues over your portion in this life read the prophet's utterance concerning that day in which the deserts of earth shall blossom as a rose. I wish to call your prayerful attention to the sixth chapter of Isaiah for our lesson. Let us consider the following things:

I. A Vision Of God.

The flaming prophet said, "I saw the Lord." This vision came in the year "that King Uzziah died." He was a mighty king -- took the throne when a mere lad of sixteen years of age. He was carefully guided by Zechariah who "had understanding in the vision of God." The king sought the Lord while young, and the Lord blessed the work of his hands. He was king for fifty-two years and was strong and mighty. But his heart was lifted up to destruction. On one occasion he endeavored to usurp the authority of a priest in burning incense on the altar. The priest rose up to stay the hand of the intruder, and the king flew into a rage, and suddenly his face was spread over with the ghastly whiteness of leprosy.

The prophet had lost a hero and found the Lord. He anticipated the downfall of the nation when the king died. Doubtless he said, "What will Israel do without Uzziah? Things will topple into confusion and disaster with our mighty leader

gone." In a very deep sense it is what a man sees that either makes or unmakes him. But he saw the Lord, "Sitting upon a throne, high and lifted up." The scene which the prophet saw was the heavenly place of Jehovah's mighty sovereignty. He had looked upon the earthly king's throne of greatness, but now the Lord of hosts is sitting upon the throne high and lifted up. He is above all time, above all change -- the Eternal One. The prophet also saw the train of His presence. "And his train filled the temple." The garments of the Almighty swept an unexpected area, His robe impartially carpeted the entire place, and there was not a single inch that was exempt from the touch of His enveloping presence. Oh, how we need this divine presence to fill every inch of our holy sanctuaries!

There were also the seraphim. "Above him stood the seraphims." Each of the seraphim had three sets of wings. These heavenly beings are not mentioned elsewhere in the Scriptures. The origin and meaning of these celestial beings can be supplied only by conjectures. It will suffice us to say that they appear here as the most exalted ministers of the Divine Being. They are to be numbered among the angelic host. In fact they are the highest rank of the angels. The thing that strikes us about these high and intelligent beings is their wings. "With twain he covered his feet." This suggests to us self-forgetfulness, or self-sacrifice. "And with twain he did fly." This speaks of service. The wing suggest reverence, sacrifice, and obedience.

These mighty seraphim eloquently sang. And one cried unto another, and said, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." I heard a bird in the spring morning cry to all the songsters of the glade till the whole woodland rang with song. Sometimes one person in a prayer meeting will shake the very gates of heaven and stir the whole meeting for God. There are two verses to the song of the angels. The first verse is about God's holiness. He is the Holy One of Israel. His holiness is underived. Our possession of His holiness is derived -- received from Him. Holiness of heart and life is God's ideas of salvation. It should be the constant song of His Church. The second verse of this song is the manifestation of God's glory in the world and in the Church. God's glory is everywhere. It is seen in the morning dew, the falling rain, the singing birds, the chirping insects, the falling snow, the rippling brook, the twinkling stars, the growing flowers, the towering mountains, and in the temple of the Lord. When the seraph's hymn was sung the effect was glorious. The Word says, "And the foundations of the threshold were moved at the voice of them that cried, and the house was filled with smoke."

We stand in need of a new vision of God. Our conception of God will color our whole life. In these materialistic days we need a new vision of God in all His greatness and power. For He is a God of power, knowledge, fills all space, and is the God that never changes. He is the Great and Mighty God -- the Creator of the world and everything that was created. He is a God of love and compassion -- a God of law and order. Who can by searching find out the limits of the Almighty? Oh, for

a new vision of Him who is filled with tenderness and compassion! He is more tender and compassionate toward His children than we are to ours.

II. A Vision Of Self.

Next in importance to a vision of God is a vision of ourselves. No doubt this young man had the confidence and respect of all that knew him. But when he saw the Lord, he cried out, "Woe is me, for I am undone." The sight of God has always had a reacting influence on oneself. We always carry with us a sense of relation to God -- and when we think of Him, we always think of ourselves. We cannot think of Him out of relation with ourselves. When the prophet saw the Lord, he feared. What gave Isaiah this feeling of fear? In seeing the Lord he was able to see his own unworthiness. The man who seemed to be purest and sweetest, now bows the lowest and becomes the most humble... There was the conviction that God was near. The great and mighty God had come down from heaven. And the prophet felt the skirts of the Eternal falling upon him. No person will ever feel his need of regeneration or entire sanctification without first seeing the Lord.

The prophet confesses, "Because I am a man of unclean lips." It was at his lips that the consciousness of impurity caught him. His lips were only the outward sign of an inward condition. No person is stronger than his heart. Men are not weak in their outward deeds, but weak in the heart. The narrative says, "Out of the abundance of the heart, the mouth speaketh." "Keep thy heart with all diligence, for out of it are the issues of life." It was not the prophet's lips that gave him the most trouble -- it was his heart. He did not close his eyes to his surroundings. He says, "I dwell in the midst of a people of unclean lips." It is very hard to live in the midst of bad surroundings and never take on their coloring. But by the grace of God we may live in the midst of bad situations and never become contaminated. We may live in the world, but not of the world. A ship may sail through stormy waters, and yet have none of the water in it. But the prophet confessed that he had not so lived. It was his privilege, but he had not made the best of his glorious privileges. He did the wise thing -- the one thing that we should do -- in placing the blame on himself. God's grace is sufficient to keep us under the most trying circumstances of life. He giveth more grace as it is needed. The prophet was troubled with remaining sin. Sin did not reign in his heart, but it did remain. This was carnality or the infection of his fallen nature. He says, "For mine eyes have seen the King, the Lord of hosts." Without doubt the prophet was a sincere, religious man, but when he saw the Lord in all His beauty and holiness, he then beheld the depravity of his own heart. The expression, "Lord of hosts," has a history. This title once suggested the idea that the Lord was the leader of the Israelitish forces. David taunted Goliath with these words, "I come in the name of the Lord of hosts, the God of the armies of Israel." This expression has come to mean the spiritual forces which stand at God's disposal.

There came a radical change in the prophet's heart. The Word says, "Then flew one of the seraphims unto me, having a live coal in his hand, which he had

taken with the tongs from the altar." It was a live coal of fire -- not dead and lifeless. It was applied to Isaiah's lips. "Lo, this hath touched thy lips; and thine iniquity is taken away and thy sin purged." There is a vast difference in having our sins taken away, and in having our SIN purged. Adam Clarke says, "Sin exists in the soul after two modes or forms. In guilt which requires forgiveness or pardon, and in pollution which requires cleansing. Guilt to be forgiven must be confessed. In order to get a clean heart a man must know and feel its deformity, acknowledge and deplore it before God, to be fully sanctified." Therefore, there is pardon for the sinner, and purging for the Christian. Our sins are to be taken away, but our sin is to be purged.

III. A Vision Of Duty.

There was a divine call from the Lord. "Whom shall I send, and who will go for us?" How do we hear this call? It is probable that it comes from below -- the cry of human need! There is the call that comes from sickbeds, from hospitals, from those in doubt, those who are in trouble, from those who are struggling with deadly temptations, and from bleeding and sobbing heathen lands. There is also the call from girls driven to the streets by poverty, from the broken-hearted, from the sobbing and sighing, from the distracted, and from those who are crushed by the burdens and the difficulties of life. The world was never riper for a great spiritual harvest of souls. Men are fearfully looking into the future. There is a spirit of expectancy in the very air we breathe. On almost every lip there is a sad wail of disappointment and fear. The signs of His coming are written with fingers of fire across yonder sky. Men are utterly disgusted with mere form and ceremonies. No people ever had a greater opportunity than we. The century is ours. But along with opportunity comes a tremendous responsibility. There are more than sixty-five millions of unchurched people in this country. We have strategic centers of population that we must enter with the gospel of holiness.

Let us notice the prophet's response to the call of duty. "Then said I, here am I; send me." The burning urge within took the "can't" out. It was the response to this call that sent Brainerd, and hundreds of others to darkened lands to carry the glorious gospel of Christ. It was this burning passion that sent the mighty Paul beyond uncharted seas, over unknown roads, through manifold dangers, and finally to give his life for the Master. As the prophet went forth with a burning and consuming compassion to save men, he said unto the Lord: "How long shall I preach?" The Lord said, "Until the cities be wasted without inhabitants, the houses without man, and the land be utterly desolate. But yet in it shall be a tenth, and it shall return." O, friend, let us go forth with a burning passion to save the teeming millions of earth! May we all truly say, "Here am I -- send me." The world is ripe unto harvest. The laborers are few and the precious grain is about to be lost.

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04 -- THE INQUIRING GREEKS

"Sirs, we would see Jesus" (John 12:21).

Jesus had just raised Lazarus from the dead. This brother had been given back to his sorrowing sisters. The raising of Lazarus caused many of the Jews to believe on Jesus. Because of this fact the priests sought means whereby to put Lazarus to death. But it seems clear that these Greeks were Gentiles, who never knew the True God, but hearing of the fame of Jesus, came to offer sacrifices to Jehovah. They were thus worshipping God according to the manner of the people in general. But let us consider,

I. What This Desire Implies.

It implies some knowledge of Christ already. They had heard of Jesus perhaps through others, but had never seen Him, nor heard Him preach the glorious Gospel of salvation. They had a curious mind to see and hear for themselves. Yonder is a poor beggar sitting by the roadside. Jesus is passing that way. He is told that it is Jesus of Nazareth who is passing by. The poor fellow cries out, "Thou Son of David, have mercy on me." Many charged the man to hold his peace, but he cried the more for help. The Master asked him what he desired. "Lord, that I might receive my sight." Jesus said unto him, "Go thy way; thy faith hath made thee whole. And immediately he received sight, and followed Jesus in the way." Often God uses the simple method of curiosity to bring people to salvation. Doubtless they were ignorant of His matchless miracles. However, they were eager to see and hear the glad story.

They had an ardent longing that this knowledge be increased. That which they already knew was utterly insufficient for experimental and practical purposes. What they had heard through others was not sufficient; they must see and know for themselves. They wanted correct views of Christ and His glorious work. We should know Him in the illustrious titles of His Person, in His office, and in His wondrous works. He is figuratively styled the Morning Star, Sun of Righteousness, Plant of Renown, Precious Living Stone. He is also called the Angel of the Covenant, the Prince of Peace, the Most High, the Great God, the Mighty God.

He is the great Prophet and Apostle of the Church. He is the Great High Priest of our profession. He is the great Head and Ruler in Zion. He possesses illimitable authority -- unbounded dominion -- and of whose reign there shall be no end. "Thy throne, O God, is forever and ever." Yes, all creation was affected by Him. "All things were made by Him." (John 1:3). Providence in the vastness of its arrangements is under His control. "He is King of kings, and Lord of lords." "By Him all things consist." The work of the Judgment and redemption are to be numbered among His wonderful works.

But we are not to only know Him through His illustrious titles, and in the grandeur of His works, and in the dignity of His offices; but we are to know Him personally, by a direct revelation of Himself to our innermost soul. We must know

Him savingly. His own Divine nature must be imparted in us. We should know Him as the Apostle Peter of old. Peter said, "Thou art the Christ, the Son of the Living God." (Matt. 16:16). This fact was not revealed to Peter through flesh and blood, but by the Father which is in Heaven. Oh, friend do you know Him?

This desire implied the proper means to increase it. This crowd of truth-seekers came to Philip. So we are called upon to "hearken to Jesus." To "come to Him," to "Behold Him," and to accept Him. They looked to human means for religious instruction. Still we should look to human leaders, who have been washed in His blood for instruction in the Way to Heaven. Such leaders cannot give much instruction unless they have been made acquainted with the Master. If they are blind leaders, they will lead the blind into the ditch. Oh, how necessary it is for Christian leaders to know Christ experimentally!

II. The Reasons On Which This Desire May Be Grounded.

On account of that which they saw in Christ. There is to be seen in Him that which cannot be found elsewhere. In Him is to be seen the brightest display of the Divine glory. "We beheld His glory, the glory as of the only begotten of the Father." (John 1:14).

In His great prayer before the crucifixion He says, "And the glory which Thou gavest Me I have given them." (John 17:22). On that day when He was transfigured before Elijah and Moses it was said of Him, "And His face did shine as the sun, and His raiment was white as the light." The transfiguration of Jesus sets forth two grand thoughts. First, Moses represents that great crowd of saints who have died, but will be raised at the second Coming of Christ. And Elijah represents the living saints who shall be changed in a moment when Christ shall appear in the sky the second time unto salvation. As the poet said:

The first archangel never saw
So much of God before.

There is also to be seen in Jesus the clearest manifestation of the Divine perfections. In Him were exhibited boundless knowledge and wisdom. Paul says of Christ, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. 11:33). Again it is said of Him, "In whom are hid all the treasures of wisdom and knowledge." (Col. 2:3). God can as easily see what is coming to pass in the future as we can tell what has already come to pass. He has all knowledge of events. He knows the secret thoughts of men's hearts. He weighs the motives back of our actions. In Him is Almighty power, unsullied purity, and infinite mercy. Who can by searching find out the limits of His Almighty power? Who can stand to look into the face of unsullied purity, and infinite mercy?

In Him is to be found the only Mediator between God and man. He stands between the culprit and offended Deity. He ever liveth to make intercession for them. (Heb. 7:25). He sits on the right Hand of Divine power. With one hand he takes hold of the Father, and with the other He holds us steady. He brings the guilty to the Father. My sorrow is His sorrow, my joys are His joys and my burdens are His. He knows exactly how to sympathize with us as He was tempted in all points as we are yet without sin. Oh, brother, in Christ is to be seen the depository of all spiritual blessings! In Him all fullness dwells (John 1:16). In Him there is Divine pardon for the guilty, peace for the unhappy, purity for the defiled, salvation for the lost, and eternal life for all who believe.

This desire to see Jesus may be grounded on the advantages arising from a believing sight of Him. A believing sight of Jesus will enlighten the mind. The mind may be dark and blackened by the power of sin, but just a glimpse of Him will bring light to the darkened mind. He is the "True Light." And when we follow Him, we become children of light. "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 1:7). Paul says of the Thessalonian Christians, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." (1 Thess. 5:5).

To See Jesus Will Cheer And Comfort The Heart.

"Then were the disciples glad, when they saw the Lord." "Come, see a Man, which told me all things that ever I did: is not this the Christ?" (John 4:29). Your spirit may be drooping, and your faith burning low, but there is cheerfulness and comfort in looking unto Him. You may be discouraged in your journey to the Celestial City, but look unto Him for a courageous spirit. If your heart is lonely, He will give you comfort. If your heart is hungry, He is the Bread of Life to the hungry soul. If you are thirsty, He is the Well of Water springing up unto Eternal Life. Just look to Him, and He will transform your soul. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image." (II Cor. 3:18).

III. The Circumstances In Which This Desire Is Particularly Seasonable.

When the soul is burdened with a sense of guilt. There is no other name that can charm like His name. There is no other voice that speaks like His. His voice is "like the voice of many waters." Yes, my friend, you may come to Him if your soul is burdened down with guilt! He bids the heavy-laden to come. He longs for the man who has gone astray to come. You may have drifted far from God, but still you may come. Cast all your burdens upon Him, for He careth for you. He looks down with tender compassion upon the burden-hearted soul. This desire is seasonable in time of trouble and afflictions. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Again the narrative says, "I will be with you in trouble." There will be family trouble. He has promised to be with us in our home

problems. It is in the home where some of the most difficult problems come. But He has promised to be with us there. In days of depression we can look to Him. David said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Jesus Himself says, "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." Yes, bodily afflictions will come, financial needs will be many, and family troubles may arise, but "When my father and my mother forsake me, then the Lord will take me up," says David. There are special troubles of these last days. As the time of the end draweth nigh we may expect peculiar trials and difficulties to come. These are days. that try men's souls; days of expectancy; days of turmoil; days of strife and bloodshed and debt. In days like these we will find the words of the text particularly seasonable: "Sirs, we would see Jesus."

When the hour of dissolution comes, we will need to see Him. When men avail not -- when flesh decays and heart fails -- "He is the strength of our heart, and portion forever." David said, "Thy rod and Thy staff they comfort me." When the closing moments come as in Stephen's life, we may safely look into the face of the blessed Son of God, and find comfort and solace. When Stephen was dying under the shower of stones from his enemies, he looked up steadfastly into Heaven, and saw the glory of God, and Jesus standing on the right hand of God." (Acts 7:55).

Yonder is a minister lying on his bed of affliction. He suddenly took appendicitis. After hours of excruciating pain, the kind physician said that an operation was his only hope. After the operation was performed he rather grew worse. The pastor of the college church asked him if the Gospel he had preached for so many years was holding good in the trying hour. The suffering minister looked up through his terrible pain and said, "It still holds good." He died a triumphant death and went to be with God.

This writer had the blessed privilege of leading a drunkard to Jesus. After having stood true for a year, he took dangerously ill. The doctor said there was no hope for his recovery. It was one cold December night. The earth was covered with snow, and the wind was blowing from the North. I sat by the beside of this brother. At last the minute came when his spirit that had been washed in the Blood of Jesus, must take its flight from the temple of clay. He gripped my hand and said, "I am ready to go." Yes, my friend, you will need to see Jesus when you come to the end of the way. But, He has promised to never leave you nor forsake you.

After having preached the Gospel for many years I was called upon to face a new experience. I had preached that the grace of God would keep a person in the midst of every circumstance of life. Little did I know that soon I would be called upon to try it out. It was one beautiful night in May, when our precious son of eight short summers took sick. We were held in suspense for three days. At last the hour came, when that young and tender spirit left that suffering body to be with Jesus. Just a few minutes before he left us, he quoted the most of the Twenty-third Psalm.

The nurse fled from the room. He was young, but died a most triumphant death. Oh, friend it pays to live for Jesus!

Yonder is the battle-scarred Paul, He is in the prison at Rome. His sentence is passed. The venerable old man has come to the end of the road. As he scans the horizon he looks to the past, to the present and to the future. He describes it in the most graphic language. He says, as he writes the young preacher Timothy, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His Kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the Truth, and shall be turned unto fables. But 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. 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 unto all them also that love His appearing."

So this mighty hero of the Cross was beheaded three miles east of Rome. The gospel that he had preached for many years held him steady in the face of death. The Christian life is the only safe way. It satisfies while living, and gives blessed peace and comfort while dying. Others may have the world, but I "would see Jesus."

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05 -- THE CRY IN THE NIGHT

The prophet Isaiah said, "Watchman, what of the night? Watchman, what of the night?" (Isa. 21:11), An ancient watchman was to sit upon the walls of a city, and watch for approaching danger. It was his duty to warn the people of approaching danger. And if the people heeded his warning, or if they refused such warning, he was free in the matter. But if the watchman saw danger, and warned not the people, their blood was required at his hand. The gospel preacher of this age is God's watchman upon the walls of Zion. It is his duty to warn the people, to comfort the brokenhearted, and to discern the signs of the time.

The Jewish law divided the night into four watches of three hours each. The first watch began at six o'clock in the evening and continued until nine. The second watch began at nine and continued until twelve. The third watch began at twelve and ended at three o'clock in the morning, while the fourth watch began at three in the morning and closed at six. This was called the fourth watch of the night.

Jesus fed five thousand people with five loaves and two fishes, after which He commanded His disciples to enter a ship and go to the other side of the lake. He sent the multitudes away, and went up into a mountain to pray, and in the evening He was alone. The ship in which the disciples were, was now in the midst of the sea tossed and driven by the angry waves. But Jesus went unto them in the fourth watch of the night-between three and six o'clock in the morning. Who knows but what Jesus will come the second time, in the fourth watch of the night the darkest part of the night of this age. There are several questions that I wish to ask the watchman of history, and present day fulfillments.

I. What Of The Domestic Relationship Of America?

One great college man said that the home is about doomed. Hotels, boarding houses, and flats are taking the place of home keeping. Many wealthy people are closing up their palatial homes and taking up quarters in hotels and boarding houses. One very serious feature of the American home is the loss of authority. One man said, "There is just as much authority in the home as ever, only it has been transferred from parents to the children." A child that has never had its will broken in obeying home discipline, will likely refuse to obey the laws of God and man. Children who have disregarded home discipline are very difficult to reach with the gospel.

No wonder that the divorce question is such a menace to civilization, for the children that have not been made to obey home rule, will not be congenial to live with when married. We have more than a religion divorced people in the United States. Countless marriages have gone on the rocks because of bad training. Legislators have pounded on the divorce evil, churches have put the ban on it, but still it goes on. We have more divorced people in this country than in any other nation in the world.

No nation or civilization is stronger than the home. The home was God's first and greatest institution. To destroy the home means the destruction of the nation. The enemy of souls is seeking to destroy the home, which is the foundation of everything that is worth while. Satan strives to destroy the peace and tranquility of the home. If he can take the Bible out of the home, family prayer, love and respect for each other, he has about destroyed the foundation of our civilization. Really, a nation's greatness does not depend on large standing armies and navies, nor on well-made, and powerful guns, and swift battleships and airplanes, but the safety of a nation depends on the happy, prayerful, prosperous and contented people of its commonwealth.

II. What Of The Spirit Of Infidelity And Skepticism That Is Flourishing In Our Institutions Of Learning?

The Master said, "For many shall come in my name, saying, I am Christ; and shall deceive many." Paul says, "The time will come when they will not endure

sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Again, the same writer says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron."

From these passages one can readily see that in the last days of this dispensation, men will depart from the faith. Yes, they will depart from the fundamentals of our glorious Christianity. Such teachers and preachers will endeavor to do away with the Divine Inspiration of the Bible, and make great claims to intellectualism. These materialistic luminaries have wrought havoc among the spiritual doctrines of our glorious Christianity. They seek to destroy the crutches that enable the cripples of earth to cross the muddy streets of life. Yes, they boldly try to destroy the precious heritage of faith that has enabled millions to cross the difficulties of this life and reach the shores of sweet deliverance. This crowd of teachers and preachers have attempted to humanize God and deify man, to extinguish the fire of the Holy Ghost, to rob the atonement of its power, to make Satan and hell mere illusions, leaving us nothing but a lifeless, faithless, and spiritless morality as a basis of spiritual elevation. There are more than five hundred institutions of learning in America, with a faculty of over twenty-one thousand professors -- going in and out of such an environment are more than a million of the brightest young men and women of the land. The investment for the promulgation of these modernistic ideas is more than forty millions annually. It is said that seventy-five per cent of the graduates of a certain university are infidels.

As we view the serious conditions in the educational world, with its modernism and infidelity, who can help but see the necessity for Spirit-filled schools for the training of our youth. The people of God, and the citizens of this country should rise up in arms against the teachers in our public schools and religious institutions, who seek to destroy the grand principles that have given us our distinction as a great nation. No church or denomination will rise higher in spiritual things than her schools. May the Lord help us to earnestly contend for the faith that was once delivered unto the saints.

III. What Of The Return Of The Jews To Their Native Land?

According to the Bible, God gave the land of Palestine to Abraham and his posterity. Abraham was the father of the Jewish nation. Other nations have controlled the land of the Jews, but in due time it was to be given back to the children of Abraham. Notwithstanding the heavy affliction resting upon them through the centuries, still a brighter day is coming to the children of Israel. "Weeping may endure for a night, but joy cometh in the morning."

The Jews have been scattered throughout the nations of earth, but God says, "I will gather the remnant of My flock, out of all countries whither I have driven

them." (Jer. 23:3). Isaiah says concerning his people, "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their land." Chapter 14:1; Ezekiel takes up the same line of thought regarding the return of His people to Palestine. "Then he said unto me, Son of Man, these bones are the whole House of Israel: behold they say, Our bones are dried and our hope is lost: we are cut off from our parts. Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves and bring you into the land of Israel." (Ezek. 37:11, 12).

All these passages set forth the glorious fact that the Jews will return to the country that is dear unto them. This precious people was blinded through unbelief, and refused to accept Christ as the true Messiah. The Messiah they looked for, was to deliver them from the Roman yoke. They sadly overlooked the fact that Christ was to suffer and die, to be raised from the dead, and ascend on high to make a plan of salvation possible for a lost and bleeding world. Having rejected the Messiah the Jewish race became blinded and were east off as a nation. Since the capture of Jerusalem from the Turks in 1917 by the British army, more Jews have returned to Palestine than ever before. We are told on good authority that two thousand Jews have returned each month since the close of World War I. Now, the Jews in Palestine are recognized as a nation, and what the future holds for this people, we do not know, but the plan of God will be perfected for these people.

IV. What Of The Coming Of The Lord And The Future Of The Saints?

Without doubt, we are living in the time of the end. These are days that try men's souls -- days of unrest -- days of backsliding -- days of disasters -- and days in which the very elect will be deceived if possible. In these troublesome times, is there no silver lining in the dark and angry clouds of approaching wrath? Shall we fold our arms and drift with the carelessness and the indifference of the times?

The angry clouds of God's wrath are looming in yonder sky! The world sleeps on, seemingly unconscious of its awful danger. On every hand we hear the piercing cry of the lost. Everywhere there is dissatisfaction and unrest. Men's hearts failing them for fear. The tribulation of the Bible is about to break upon this sin-cursed world. Men are fearfully looking into the future. There is a spirit of expectancy in the very air we breathe. On almost every lip is the sad wail of disappointment and fear. This is no time to become discouraged and lose our way in the fog and mist. The century is ours. Hearts are bleeding, lives are blighted, and hell is holding high carnival, and the world is holding out its weary hands for help. We should pray for a mighty revival of old-time religion in this country, and elsewhere.

He that never slumbers will soon rise with healing in His wings. The day of our redemption is nearer now than when we first believed. And, as the time of the end draweth nigh, we should be clothed in garments of holiness and purity. We should be watchful and live in a spirit of expectancy. For soon we will exchange a

world filled with strife, unrest, turmoil, war, doubt and debt for the Marriage Supper of the Lamb.

Soon the trumpet will sound and the living saints will be changed, and the holy dead will be resurrected. Paul says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thess. 4:16, 17).

This is the event that prophets have looked forward to -- the event that poets have described in the most graphic language -- the day that saints have cherished with blessed hope. One of these mornings as the world goes on with its daily pursuits, there will be strange happenings. The trumpet will call the holy dead and the saintly living to meet Christ in the air. Then will come to pass the sayings of Jesus and Paul. "Then shall two be in the field; the one shall be taken, and the other left." (Matt. 24:40, 41). Paul says, "Behold I shew you a mystery; We shall not all sleep (or die), but we shall be changed (translated), in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (I Cor. 15:51, 52).

Out yonder in the lonely cemetery the saintly dead are at rest. Ere many mornings they will come forth with changed bodies. The grave will then hold the Christian no longer. Their home of clay will be exchanged for the city of God. Soon the chariot of God will swing low, and sweep the living righteous upon wings of light. Paul says of this time, "Who shall change our vile body, that it may be fashioned like unto his glorious body." (Phil. 3:21).

Oh, Church of the living God, pray that you may be ready when He returns without sin unto salvation! The story is told of a young man who was engaged to a beautiful girl, who was above him in social and financial circles. He was too proud and ambitious to take her from a home of comfort, to one of necessity very humble, although she was quite willing to make the sacrifice. He went away to build up his fortune; alone he labored in mines and upon ranches, but his heart kept singing through the long, lonesome years -- looking for the time to come when he would return for his waiting lover. Letters passed as often as possible in his far-away inaccessible region of preparation. Fortune smiled on him, and after some years he was ready to return. But he decided to return unannounced, so as to surprise the girl for whom he had waited and suffered so long. It was after dark when he approached the old home; all the place glowed with brilliant lights, and there was the sound of music and merriment. Anxious to ascertain the meaning of what he saw and heard, he stole among the carriages, and under the shadow of trees to the rear of the house. A sight met his gaze that caused his heart to almost cease and the blood to chill in his veins. What did he see? It was the girl-for whom he had waited so long, and spent so many lonely nights -- in the arms of another man! The young man sank back into the darkness and was gone forever -- she never knew he

came. Thus it will be to those who forget to watch, and seek patronage and friendship of the world. Our Lord will come as a thief, and they will never know when He came until it is too late. "What I say unto you, I say unto all -- WATCH."

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THE END