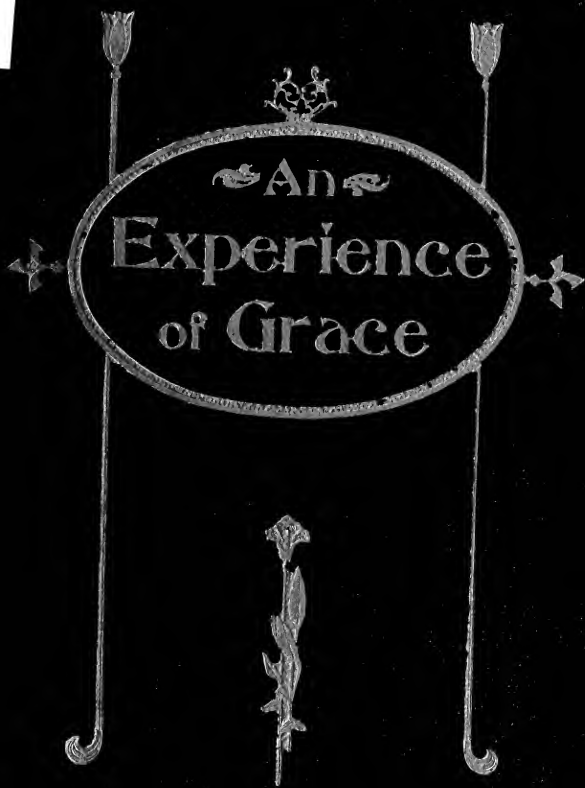


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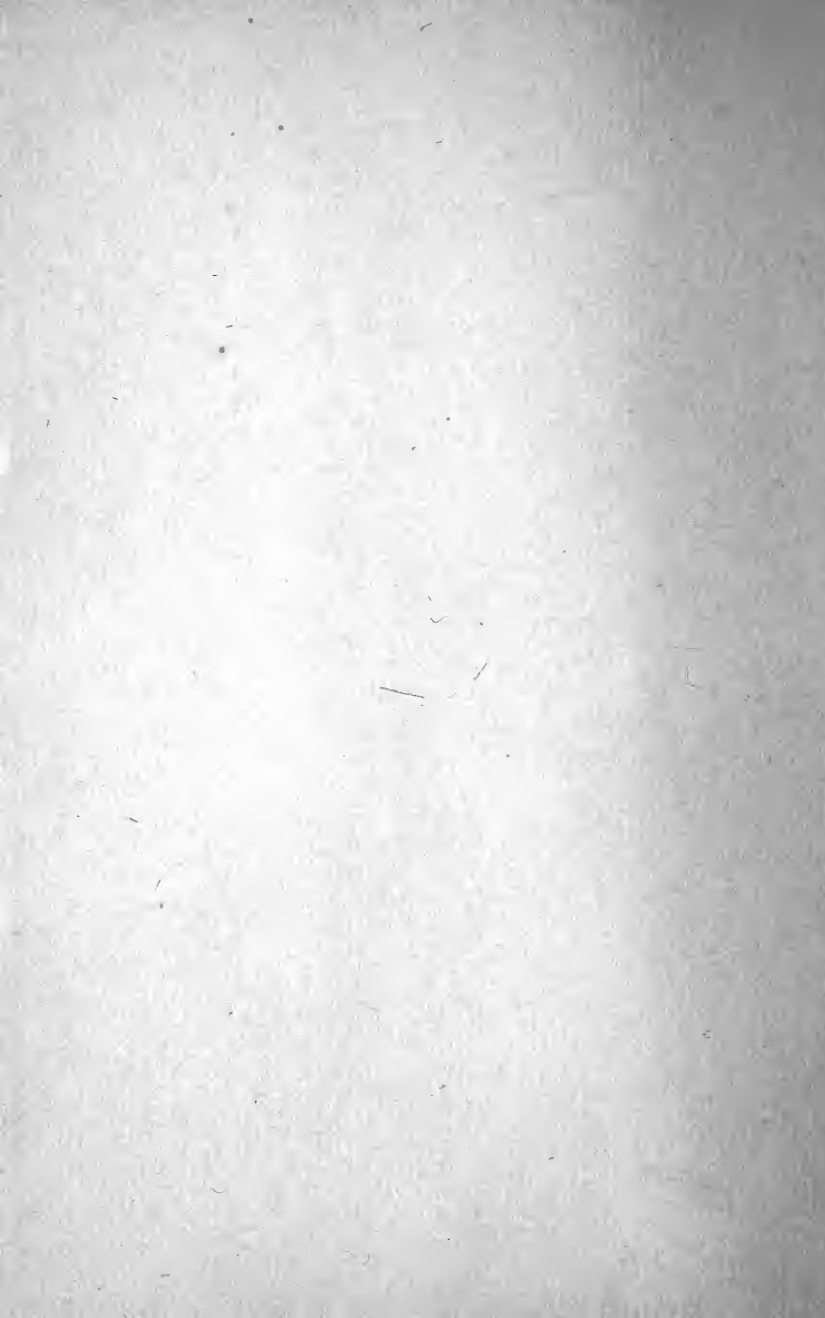
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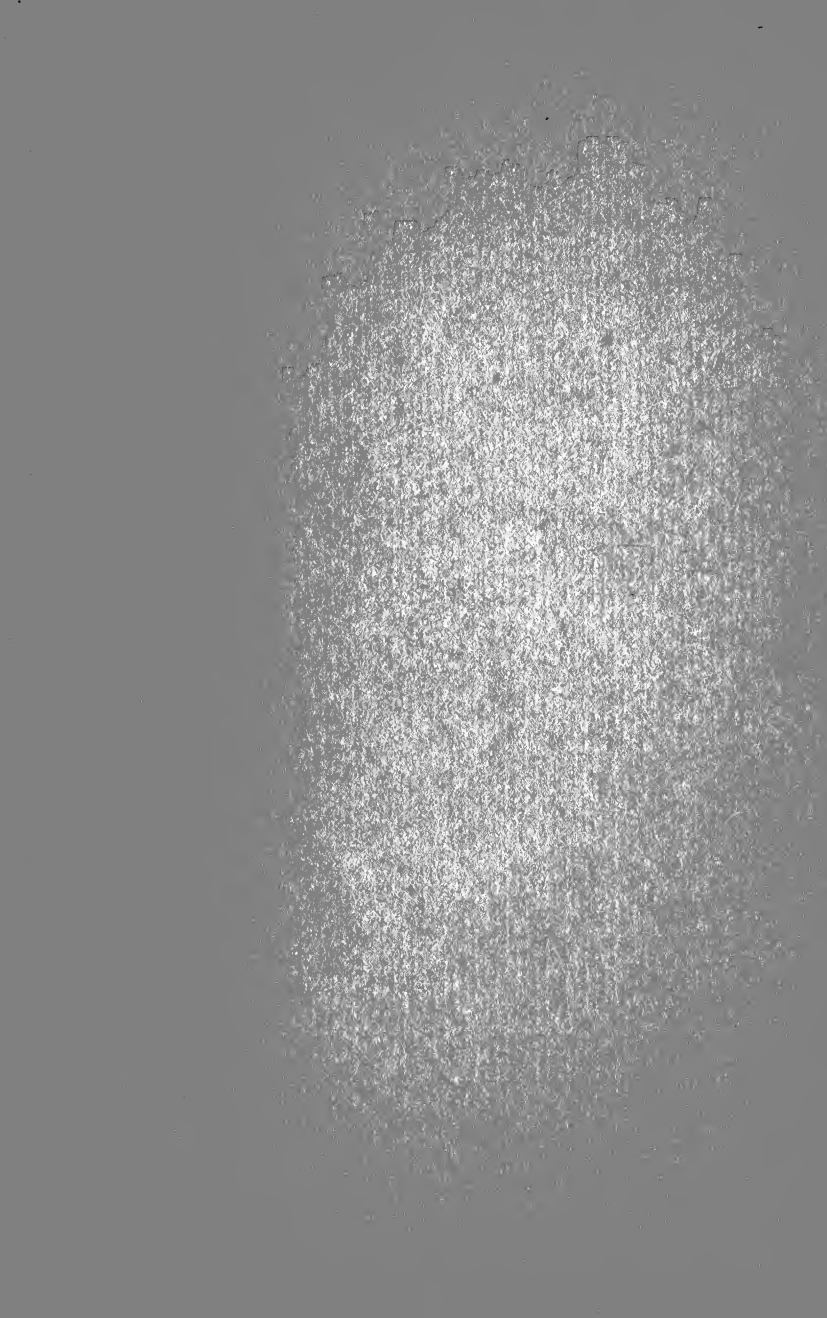
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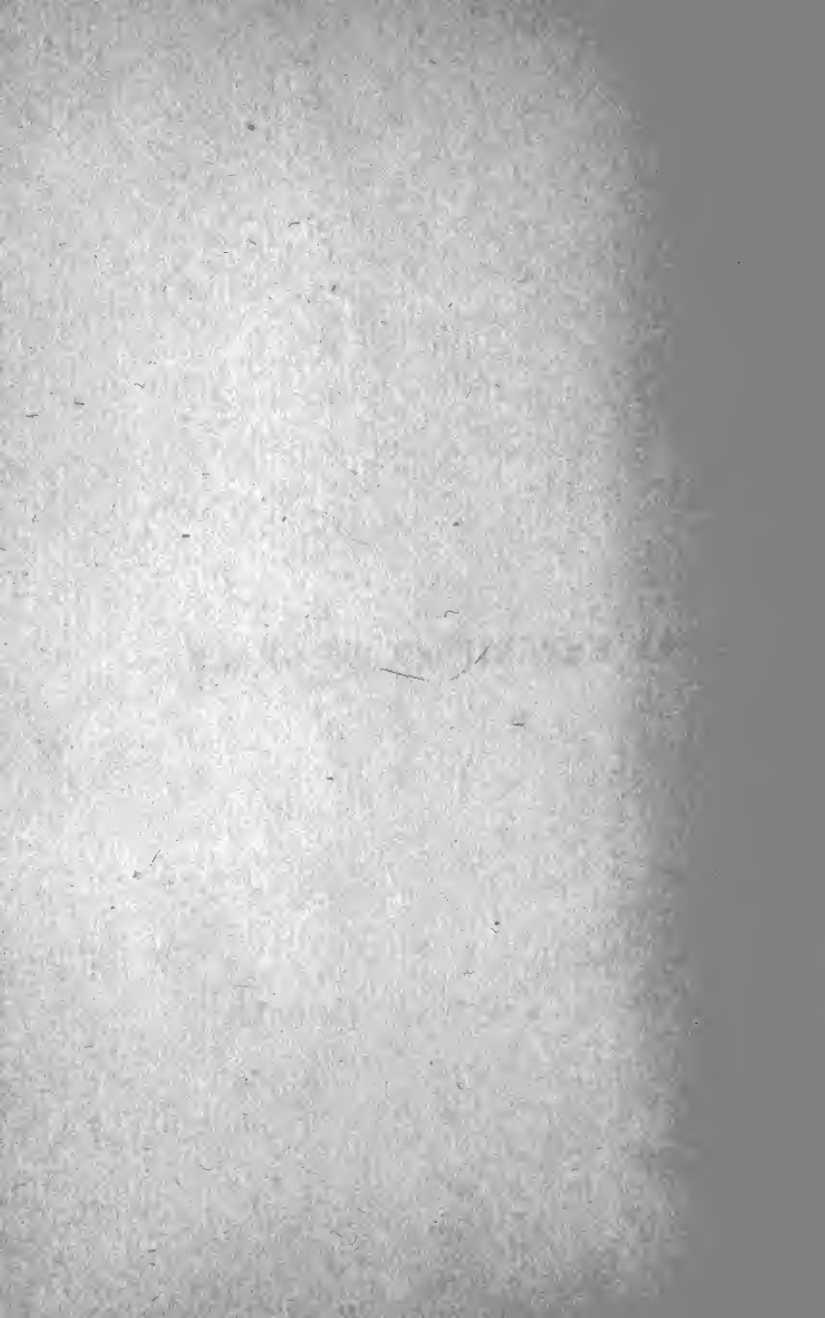
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AN EXPERIENCE OF GRACE

THREE NOTABLE INSTANCES

SAUL OF TARSUS, JOHN JASPER
EDWARD EVERETT HALE, JR.

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him."—*Paul.*

J. M. FROST

Corresponding Secretary

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WORDS OF INTRODUCTION

THIS booklet explains itself. It presents three men who had little in common, and were much unlike in many things. Saul of Tarsus was richly endowed with what nature can give, and represents the highest culture and school training of his times; Edward Everett Hale, Jr., brought up in a New England home and having the best culture of this age, with all that can be had through school and home, represents civilization at its highest without grace; John Jasper scarcely stands for anything from which to hope good may come. A rude specimen of his race, he was as far removed from the other two men as imagination can place them—and even further.

And yet I have ventured to bring these three men together—Saul of Tarsus, Edward Everett Hale, Jr., and John Jasper! What a trio for contrast in the eyes of the world! What a trio, too, for comparison in the working of God's Spirit and in the saving power of the cross! They tell their own story, and need not one word from my pen. They speak the language of Zion, and will awaken the glad song in renewed souls.

The experience of grace—if it comes within the sphere of definition—is an experience of the human heart when wrought upon by the Spirit of God. As the Scriptures say concerning Lydia, “whose heart the Lord opened that she attended to the things which were spoken;” and “the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us;” “the Spirit himself beareth witness with our spirits that we are the children of God;” “thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth;” and yet in his coming and going there remains this, viz., “We know we have passed from death unto life,” and no knowledge is more certain, or more definite and powerful.

This is knowing God, and his Son, Jesus Christ, whom he hath sent into the world. This gives an “experiential character,” with an “experiential” relation to the doctrines of grace. “Whereas I was blind, now I see.” That is the final word for one’s self, and is invincible. It is the word of conquest.

These three men knew whereof they spoke; and they have something to tell. Their voice bears testimony to the grace of God; their song, in whatever language, is the song of

redeeming love. "The blood of his Son Jesus Christ cleanseth us from all sin"—this gives common standing ground with the saved, is a basic fact in the scheme of redemption, a mighty and sufficient factor in Christian experience.

I have set these three notable instances together, in the hope of inducing a fresh reading of the story of Saul of Tarsus, and a comparison of his conversion with the two of modern times—and theirs with his. Though so much unlike, there is yet wonderful likeness in their experience of grace as they came to know Christ as their personal Saviour, and in the forgiveness of sin. They all give him coronation in their hearts, and crown him King of kings and Lord of lords. They tell a remarkable story. I make way for them and let them speak for themselves. Their joyous testimony is the song which the redeemed are ever singing: "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God: to him be glory and dominion for ever and ever. Amen"—and Amen.

WHAT CHRIST SAID FOR HIMSELF

Ye believe in God, believe also in me. I am the Way, the Truth, and the Life. He that hath seen me, hath seen the Father. If any man will do his will, he shall know of the doctrine, whether it be of God. The Spirit of truth shall guide you into all truth. He shall glorify me: for he shall receive of mine, and shall show it unto you.

And I, if I be lifted up, will draw all men unto myself. I lay down my life. I have power to lay it down, and I have power to take it again. I am the resurrection and the life. Come unto me, all ye that labour, and are heavy laden, and I will give you rest. He that believeth on me hath everlasting life.

Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed.

O Righteous Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.

SECTION I.

THE EXPERIENCE OF SAUL OF TARSUS—TOLD
BY LUKE, THE BELOVED PHYSICIAN, IN HIS
ACTS OF THE APOSTLES.

His First Appearance in History.

AND the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people.

Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council, and all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Making Havoc of the Church.

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

And devout men carried Stephen *to his burial*, and made great lamentation over him.

As for Saul, he made havoc of the church, entering into every house, and haling men and women committed *them* to prison. Therefore they that were scattered abroad went every where preaching the word.

Apprehended of Christ Jesus.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And the men which journeyed with him stood speechless, hearing a voice, but seeing

no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus. And he was three days without sight, and neither did eat nor drink.

Instructed in the Way of the Lord.

AND there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, *I am here*, Lord. And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name.

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake.

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

Preaches What He Once Destroyed,

AND straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

And after that many days were fulfilled, the Jews took counsel to kill him: but their laying wait was known of Saul. And they watched the gates day and night to kill him.

Then the disciples took him by night, and let *him* down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied.

The Triumph of God's Grace.

Amazing grace, how sweet the sound
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieve;
How precious did that grace appear,
The hour I first believed.

Thro' many dangers, toils, and snares,
I have already come;
'Tis grace that brought me safe thus far,
And grace will lead me home.

The Lord has promised good to me,
His word, my hope secures,
He will my shield and portion be,
As long as life endures.

SECTION II.

THE EXPERIENCE OF SAUL OF TARSUS, TOLD BY HIMSELF AND REPORTED BY LUKE.—TELLING THE STORY TO HIS COUNTRYMEN IN JERUSALEM. ACTS 22: 1-21.

Tells How He Persecuted.

MEN, brethren, and fathers, hear ye my defense *which I make* now unto you. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

Tells How the Lord Found Him.

AND it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who are thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

Tells How Ananias Came to Him.

AND one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our

fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Tells of His Call to the Larger Work.

AND it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

Kingship and Lordship.

All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

Ye chosen seed of Israel's race,
A remnant weak and small,
Hail him who saves you by his grace,
And crown him Lord of all.

Ye Gentile sinners, ne'er forget
The wormwood and the gall;
Go, spread your trophies at his feet,
And crown him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.

SECTION III.

THE EXPERIENCE OF SAUL OF TARSUS, WHO WAS ALSO CALLED PAUL, TOLD BY HIMSELF AS PRISONER IN AUDIENCE WITH THE KING.

Happy in Speaking for Himself.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

Reviewing His Former Life.

MY manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which

promise our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

Repeating the Wonderful Story.

WHEREUPON as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew

tongue, Saul, Saul, why persecutest thou me? *it is hard* for thee to kick against the pricks.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, to open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill *me*.

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than

those which the prophets and Moses did say should come: that Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

Interrupted in His Narrative.

AND as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

The Verdict of the King,

KING AGRIPPA, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

And when he had thus spoken, the king rose up, and the governor, and Bernice, and

they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

The Heroic for Christ.

Am I a soldier of the cross,
A follower of the Lamb,
And shall I fear to own his cause,
Or blush to speak his name?

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

Since I must fight, if I would reign,
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy word.

Thy saints, in all this glorious war,
Shall conquer though they die;
They view the triumph from afar,
And seize it with their eye.

When that illustrious day shall rise,
And all thy armies shine
In robes of victory through the skies,
The glory shall be thine.

SECTION IV.

THE EXPERIENCE OF EDWARD EVERETT HALE, JR., AS TOLD BY HIMSELF AND REPORTED FOR THE PAPERS BY ONE WHO HEARD HIM.

[The facts of Professor Hale's conversion have become generally known, and yet should be placed here in this permanent form. It occurred during revival services held in State Street Methodist Episcopal Church, Schenectady, N. Y., in December, 1905, under the direction of the Rev. W. J. Dawson. One evening after the sermon, the pastor of the church, Dr. Fred Winslow Adams, made an exhortation, and asked whether any in the congregation desired to accept Jesus Christ as their personal Saviour. Among those who arose, thereby asking for the prayers of the people, was Professor Hale. In the meeting next morning he made a public confession of his conversion, and at once began an active part in the evangelistic work then in progress in his city. His conversion made a profound impression, and he has not failed to turn it to account for his newly-found Lord. He tells his own story, and a wonderful story he has to tell—so simple, clear, and strong.]

A Striking Conversion.

THE conversion of a man is always a miracle; but most conversions are so commonplace

—shall we say?—that one loses sight of the power of God. It turns out, therefore, now and then, that there is a conversion that seems a direct testimony from God. Such an one we have in the recent conversion of Edward Everett Hale, Jr., son of Edward Everett Hale, Unitarian, known throughout our country as an author and minister—at present chaplain of the United States Senate.

Not Expecting the Call from Christ.

THE younger Hale is a professor in Union College, New York. He was a Unitarian—a man of intellectual life; assuming, of course, that he was already saved. Let us hear his testimony:

“Personally I had no expectation that the call of Christ would come to me. I think most of you here who know me personally will agree with me that I was not the man you would have expected to confess Christ here in this meeting-house. If you will pardon these personal references, I will give a few reasons why. I am of New England birth, and a New Englander is not apt to be carried away by anything emotional. I am a man of books, of an intellectual life, associated constantly with students, and such men do not take such steps

under enthusiasm. Most of you are aware of the fact that I was a Unitarian, and that they are known as a sect which lay more stress on reason and intellect than on the heart. Who would have thought that I would have been led to accept Christ in a revival meeting in a Methodist church? No disrespect to this church.

Came to the Cross through Prayer.

“By my personal experience I can say that the way to the cross is through prayer. The first sermon preached here by Dr. Dawson was one on prayer, and it was almost by accident that I happened to go. I only thought of hearing an excellent preacher. I did not find much I had not thought of before; but I said, what he says is sensible, and I will try it; and as I walked down from church that day I prayed that God would give me the best he had for me. Monday came, and I gave myself to the ordinary duties of the week. I did not go to hear Dr. Dawson at once again. It was not until Thursday night that I came to this meeting-house; but during that time I continued this express prayer, and I must admit with a little more interest than usual.

Conscious of a Curious Change.

"I WENT to hear Dr. Dawson again on Friday, Sunday, and Monday, and during this time I became conscious of a curious change which was going on in myself, which I did not, and cannot now, explain. Many things which had been much to me—indeed, all—had ceased to interest me. Interest in life began to have a curious dullness in regard to some things. I do not mean in the carrying on of my regular college duties, but in art, literature, nature, etc. I began to have a greater love for others, for humanity, for people in general.

"On Thursday night he preached on 'The Delusions of This Life;' on Friday night he preached on the visit of Nicodemus to Jesus by night; on Sunday night he preached on the text of the burning bush and how it was not consumed by the fire; on Monday night he preached on the Greeks who came saying, 'We would see Jesus,' and he said that they found not a poet, not a philosopher, not a leader of the people, but one whose life had been a constant sacrifice for the salvation of the world.

A Decision to Follow Christ.

"THEN it was on invitation of my friend, Dr. Adams—whom I shall never forget in that

respect—I made the decision to follow Christ. I said: ‘I am a sinner. I am resolved to surrender and take up the spiritual ministry of Christ.’ The call of the cross is not merely a call to forgiveness, but a call to love and work for Christ. He has said: ‘Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.’

“I think there is still something for those who come at the eleventh hour. If we have the spirit and love of Christ, we will serve him in every word and act of our lives. Up to the very last of his ministry Christ labored with his disciples. At the early morning meal by the Sea of Tiberias, the third time that Jesus showed himself to his disciples, after that he was risen from the dead, he asked Peter three times in succession, ‘Simon Peter, lovest thou me more than all these?’ and Christ’s answer each time was simply, ‘Feed my sheep.’”

By Way of the Cross.

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

When darkness veils his lovely face,
I rest on his unchanging grace;
In every high and stormy gale,
My anchor holds within the veil.

His oath, his covenant, his blood,
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay.

When he shall come with trumpet sound,
O may I then in him be found,
Clothed in his righteousness alone,
Faultless to stand before his throne.

*On Christ, the solid rock, I stand;
All other ground is sinking sand.*

SECTION V.

THE EXPERIENCE OF PROFESSOR EDWARD EVERETT HALE, JR., AS THE CALL OF CHRIST, TOLD BY HIMSELF (DECEMBER 31, 1905) IN A WATCH-SERVICE ADDRESS; WRITTEN OUT FOR THE EPWORTH HERALD AND USED HERE BY HIS CONSENT.

[Concerning the story of this remarkable work of grace, *The Herald* editor said: "It will prove a great service to many young people who are now in the spiritual struggle, and will help to lead them to victory, light, and peace. Its simple clearness of statement, making plain what is meant by following Christ, and the note of reality that is in its every sentence, give it remarkable value as an evangelistic message. Why should it not be read in the devotional meeting, in the older classes in the Sunday school, and even in the pulpit? We are sure that few more profitable ways of awakening personal religious interest could be imagined than the effective reading of Professor Hale's account of what Christianity has come to mean to him."]

I WOULD speak to you this evening on "The Call of Christ." Dr. Adams has asked me to speak to you from the standpoint of experience, and I certainly shall do so. What other

standpoint could I take? I am but a layman, like yourselves, with nothing more to say to you upon spiritual things than has been impressed upon me by the events of my own life. Religious experience is a thing of high value; some individuals and some churches are more devoted to worship, some are more concerned with faith or creed, and some are more intent on showing forth the life of Christ by a righteous life of their own. But others lay more stress on experience, which may give a rock foundation to faith, a true spirit to worship, and an immense incentive to right living.

I would speak to you on "The Call of Christ." The expression is quite familiar to us, and yet, it may be, if we think definitely about it, we shall not be so sure of its meaning as we wish. It is couched in figurative language, for one thing. Now, a figure may be (like this) a beautiful thing, taking a place in our meditation and imagination that nothing else could take. We have the best of authorities for using figures in speaking of spiritual things. Christ himself constantly used figures in speaking to those who followed him. "I am the Light of the world," he said, "I am the Good Shepherd," "I am the Door." Sometimes he would not speak except in figures.

But generally things are not as clearly understood when we use figures as when we use direct words; so it was, you will remember, with Nicodemus, when he came to Jesus for that conference by night. "You must be born again," said Christ. But Nicodemus could not understand the figure. "How can a man be born again when he is old?" said he. "Can he enter the second time into his mother's womb and be born?" What he wanted was a direct statement in plain words.

Christ in Place of Self.

So just here there will be advantage in trying to put, as definitely as may be, this wonderful conception into plain words. By the Call of Christ, then, I understand that incentive which comes to a man to give up the personal direction of his own life and to take rather in everything the command of Christ. It is the changing the control by self for control by Christ. It may mean chiefly the giving up of sin or sins that have become a part of one's life; it includes repentance. It may mean chiefly the ceasing one's effort to be a self-made man, to build one's own character, to live one's life; it includes submission. It may mean a change in the entire course of a

man's life. It may mean that one leads the same life in a different spirit. It may take a variety of forms, but it is always a "surrender of the individual to the spiritual mastery of Christ." That is the essential thing. Repentance of sin, submission of self, devotion to God, these are but different phases of a single process; a process at the beginning of which we are our own man and at the end belong to somebody else—to Christ.

Doubtless it will be a question with some of you why anyone should wish to do anything of this sort. The nineteenth century was a century of individualism, and we Americans are strong believers in individuality. Why should one wish to give up one's self-mastery, one's spiritual self-control? Almost the only answer is that people often do wish to. We can probably imagine it, even if we have not experienced it. There are times in the life of everyone when one is tired of the responsibility of living one's own life, if nothing more. One is tired of one's failures, one is quite as tired of one's successes. One is tired of doing wrong, but also tired of doing right. There are times—rare perhaps in the lives of many—when we feel that the past has somehow crumpled up, that we have life to begin over again.

Some of us have known personally, all of us know by hearsay, of people who fall into such hopelessness of life that they not only want to give up self-control over their lives, but do actually throw their lives away.

It is not always at such times as these that the voice of Christ sounds in our hearts. It is heard generally, I believe, at happier times—at times when the heart softens with gentler feeling. But the recollection of times of desolation often makes its impression upon our hearts and we know what such a feeling is. And when the impulse comes to declare our desire, our love for Christ, we know what it means to surrender our lives at his command.

His Voice in the Heart.

WHAT can I say of this great moment of religious experience? First, I believe, it should be said that we cannot foresee it, that we cannot say how it will come. Perhaps, indeed, the Call of Christ will not come to us at any given moment: it may be gradually borne in upon our hearts, so that we wonder if we were ever without it. But if it does come to us at a given moment, it is most probable that it will come in a way we do not expect. We need not think that we must confess Christ at a re-

vival meeting: on the other hand we need not think, because we do not like the idea, that we shall not do so. I presume that no one who knew me had any notion that I should be among the converts at this church five weeks ago. I certainly did not suppose so myself. I am a New Englander by birth and education, and New England is generally thought a cold and unemotional part of the country. I am by profession a man of books and thought, and such men are not apt to be carried away by religious enthusiasm. My religion, sincere I believe for many years, had certainly been intellectual rather than emotional. I certainly had no notion that I should be converted at a revival meeting at a Methodist Church. And I offer these words of peculiarly intimate experience only that I may enforce upon you the thought that you are likely, any of you, to have some experience of a kind that you do not imagine. Remember Nathanael, who asked if any good thing could come out of Nazareth. Philip urged him to come and see. He came and instantly recognize the Master, whom he followed to the end. Let me urge you to keep heart and mind open to any, to all influences that may have in them anything of God.

If we do keep heart and mind open and re-

ceptive, what shall we do further if we would hear the Call of Christ? Here my only word can be that, so far as I know, one must wait, do a Christian's duty so far as we see it, and pray. Some of you will remember the first sermon preached by Dr. Dawson in the late mission. It was on prayer: Dr. Dawson took this way of emphasizing the idea that held all minds throughout the fortnight, the idea that it was only by prayer that the full measure of return could come to the meetings of the mission. I went to hear Dr. Dawson rather by accident than of serious intention: I had nothing further in mind than to hear a good preacher. In the sermon I heard little that I can now recall that I had not heard elsewhere, though it was put with a force and happiness that many of us remember well. The ideas did not seem especially new to me, but the important thing was that I was moved to put them into practice. I have always prayed from earliest days, with more or less sincerity at different periods, and I prayed now, therefore, as I walked along the street on the way from church, that God would give me the best he had in store for me. I then devoted myself to the minor duties of life, perhaps with a little more of the spirit of service than usual,

and gave no more thought to Dr. Dawson for some days. I did have it in mind to hear him again, however, although various things prevented me, and I came again on Thursday evening. That night he preached a sermon on the delusions of the world, the next night on the possibility of being born again, on Sunday on religious enthusiasm.

How the Change Came.

DURING this time I was led to continue prayer with somewhat indefinite ideas as to particular results, and I continued to carry on the various lesser duties that one has to others as fully as I was able. As the week went on I began to be conscious of a curious change in myself which I did not and do not now explain. My pleasure in the many interests which made up my life began to diminish and become dull. Instead of desiring to finish up the duties of life to turn to its pleasures, I found that for the time its pleasures had little interest. Art, literature, scholarship, the theater, the various things that had filled my mind, these things, as well as some others that I need not particularize, lost attraction. Further even, plans, possibilities, ambitions of one sort and another, of which I had a number in

hand, no longer interested me. The only thing that held my attention was my every-day work and a certain rather dry bit of philology that I had in hand. I noticed this loss of interest, and entirely without regret. The attraction of nature held on longer than the rest. I remember one morning looking out of the window at a row of elms which I had for years looked at with delight while dressing, taking particular pleasure in their change of aspect with the changing year. I said to myself, quite consciously, "I wonder if that is going, too," and before I had finished the sentence I was aware that love of nature had gone with the rest. Doubtless those interests will return. I am sure I hope they will. But for the time they left me, and life was without those things which had made it worth while. I felt no especial lack, however: I believe I was conscious of a greater interest, a greater love, let me say, for people in general as I met them or saw them. I know that I was by no means regretful, but rather pleased that I was the better able to devote myself to some rather annoying matters that arose just then. I found pleasure in very trivial duties in those days. I was not without religious thought, but religious ideas had little part in the processes of which I speak.

It was at this point that Dr. Dawson preached a sermon in which he pointed out what those Greeks saw who told Philip that they would see Christ. Not a poet, not a philosopher, not a leader of the people, but one whose life had been a constant sacrifice for the salvation of the world. It then became clear to me that I had been giving up the element of self in life that I might accept Christ as a Master. I therefore openly did so.

Finding Christ Supreme.

WHAT more is to be said? Suppose we do open our hearts to the divine influence. Suppose we do pray humbly to hear the word of Christ. Suppose that in waiting we do take up the duties of daily life with a purer spirit of service. Suppose we do hear and make the great decision. What then? Much, doubtless, but this only let me say. The Call of Christ is not only to forgiveness but to love. Sin is the predominance of self, and if sin is forgiven, what then? Certainly not that self may sit hugging itself in solitary joy. But if our mind and heart are to be no more absorbed with ourselves, in whom shall they be absorbed? Who is there but Christ, and those in his likeness of whom he said, "If ye do it unto the least of these, ye have done it unto

me?" Remember the word to Peter. Three times Christ asked him the question, "Lovest thou me?" And each time that Peter answered, he said only, "Feed my sheep."

For how is it with us who have turned to a following of Christ at what may seem the eleventh hour? Do we return from the secret seasons of the soul into a world that is wholly led by Christ, in which a follower of Christ has but to join the general concourse as he walks in his golden slippers in the sunshine and with applause? Do we return to the social world and find it given wholly to Christ? Do we go back to business and find Christ's word the only guide? Do we turn to politics and find Christ without a rival in the guidance of Christian nations? I can hardly think so. There is room even for the latest comers. There is no single person in this church who cannot tomorrow, the first day of the year, say a word definitely in the cause of Christ.

Say it. If you have thought it right for me to speak as I have, if you have willingly listened as I spoke of things that men hold most personal, most reserved, most sacred, then you must yourselves whenever you feel a word in your heart, say it to another, in the service of our Master, and for the help, if but for one, of those for whom he died.

“O Galilean, Thou Hast Conquered.”

Oh, the bitter pain and sorrow
That a time could ever be,
When I proudly said to Jesus,
“*All* of self and *none* of Thee.”
“All of *self* and none of *Thee*.”

Yet He found me; I beheld Him
Bleeding on th' accursed tree,
And my wistful heart said faintly,
“*Some* of self and *some* of Thee.”
“Some of *self* and some of *Thee*.”

Day by day His tender mercy,
Healing, helping, full and free,
Brought me lower, while I whispered,
“*Less* of self and *more* of Thee.”
“Less of *self* and more of *Thee*.”

Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last has conquered,
“*None* of self and *all* of Thee.”
“None of *self* and all of *Thee*.”

SECTION VI.

THE EXPERIENCE OF JOHN JASPER, THE NEGRO PREACHER; TOLD BY DR. W. E. HATCHER IN BAPTIST ARGUS. USED HERE BY CONSENT OF EDITOR AND WRITER.

[Dr. Hatcher was pastor of Grace Street Baptist Church, Richmond, Va., for thirty years. He knew Jasper well, and often heard him preach. This true account of this remarkable man will be full of interest, and is wonderfully illustrative of the grace of God.]

LET us bear in mind that at the time of his conversion, John Jasper was a slave, illiterate and working in a tobacco factory in Richmond. It need not be said that he shared the superstitions and indulged in the extravagances of his race, and these in many cases have been so blatant and unreasonable that they have caused some to doubt the negro's capacity for true religion. But from the beginning Jasper's religious experiences showed forth the Lord Jesus as their source and center. His thoughts went to the cross. His hope was founded on the sacrificial blood, and his noisy and rhapsodic demonstrations sounded a distinct note in honor of his Redeemer.

Jasper's conviction as to his call to the ministry was clear cut and intense. He believed that his call came straight from God. His boast and glory was that he was a God-made preacher. In his fierce warfare with the educated preachers of his race—"the new issue," as he contemptuously called them—he rested his claim on the ground that God had put him into the ministry, and so reverential, so full of noble assertion and so irresistibly eloquent was he in setting forth his ministerial authority that even his most skeptical critics were constrained that, like John the Baptist, he was a man sent from God.

And yet Jasper *knew* the human side of his call. It was a part of his greatness that he could see truth in its relations and completeness, and while often he presented one side of a truth, as if that were all of it, he saw the other side. With him a paradox was not a contradiction. He gratefully recognized the human influences which helped him to enter the ministry. While preaching one Sunday afternoon Jasper suddenly stopped, his face lighted as with a vision, a rich laugh rippling from his lips and his eyes flashing with soulful fire, saying in a manner never to be reported:

“Mars Sam Hargrove called me to preach de gospel; he was my old marster and he started me out wid my message.” Instantly the audience quivered with quickened attention, for they knew at once that the man in the pulpit had something great to tell.

At His Daily Task When the Change Came.

“I WAS seekin’ God six long weeks—jes’ ’cause I was sich a fool I couldn’t see de way. De Lord struck me fus’ on Cap’tal Squar, an’ I left thar badly crippled. One July mornin’ somethin’ happen’d. I was a tobarker stemmer—dat is, I took de tobarker leaf an’ tor’d de stem out, an’ de won’t no one in dat fact’ry could beat me at dat work. But dat mornin’ de stems wouldn’t come out to save me, an’ I tor’d up tobarker by de poun’ an’ flung it under de table. Fac’ is, bruthr’n, de darkness of death was in my soul dat mornin’. My sins was piled on me like mount’ns; my feet was sinkin’ down to de reguns of despar, an’ I felt dat of all sinners I was de wust. I tho’t dat I would die right den, an’ wid what I supposed was my lars’ breath I flung up to heav’n a cry for mercy. ’Fore I kno’d it, de light broke; I was light as a feather; my feet was on de mount’n; salvation rol’ like a

flood thru my soul an' I felt as if I could 'nock off de factory roof wid my shouts.

Could Not Restrain the Good News.

"BUT I sez to myse'f, I gwine to hol' still tel dinner, an' so I cried an' laffed an' tore up de tobarker. Pres'ntly I looked up de table an' dar was a old man—he luv me, an' tried hard to lead me out de darknes', an' I slip roun' to whar he was, an' I sez in his ear as low as I could, 'Hallelujah; my soul is redeemed!' Den I jump back quick to my wurk; but after I once open my mouf it was hard to keep it shet any mo'. 'Twan' long 'fore I looked up de line agin, an' dar was a good ol' 'oman dar dat knew all my sorrers an' had been prayin' fur me all de time. Dar was no use er talkin'; I had to tell her, an' so I skip along up quiet as a breeze an' start to whisper in her year, but just den de holin'-back straps of Jasper's breachin' broke an' what I tho't would be a whisper was loud enuf to be hearn clean 'cross Jeems river to Manchester. One man sed he tho't de factory was fallin' down. All I know'd I had raise my fust shout to de glory of my Redeemer.

Recognizing a Work of Grace.

"BUT for one thing thar would er been a jin'ral revival in de fact'ry dat mornin'. Dat one thing was de overseer. He bulg'd into de room an' wid a voice dat sounded like he had his breakfus dat mornin' on rasps an' files, bellowed out: 'What's all dis row 'bout? Somebody shouted out dat John Jasper dun got religun; but dat didn't wurk 'tall wid de boss. He tel me to git back to my table, an' as he had sumpthin' in his han' dat looked ugly, it was no time fur makin' fine pints, an' so I sed: 'Yes, sir, I will; I ain't meant no harm. De fus taste of salvation got de better un me, but I'll git back to my wurk.' An' I tell you I got back quick.

"'Bout dat time Mars Sam, he come out'n his orfis an' he say, 'What's de matter out here?' An' I hear de overseer tellin' him 'John Jasper kick up a fuss an' say he dun got religun; but I dun fix him an' he got back to his table.' De devil tol' me to hate de overseer dat mornin', but de luv of God was rolin' thru my soul, an' somehow I didn' mind what he sed.

"Little art'r I hear Mars Sam tell de overseer he want to see Jasper. Mars Sam was a good man; he was a Baptis', an' one of de

hed men of de old Fust Church down here; an' I was glad when I hear Mars Sam say he wan' to see me. When I git in his orfis he say: 'John, what was de matter out dar jes now?' and his voice was sof' like an' it seem'd to have a little song in it which play'd into my soul like an angel's harp. I sez to him: 'Mars Sam, did I ever giv you eny trub-ble?' He look at me wid water in his eyes, an' he say: 'No, John, you never did.' Den I broke to cryin', an' I sez to him: 'Mars Sam, ever sence de forth er July I ben cryin' after de Lord—six long weeks—an' jes now, out dar at de table, God tuk my sins away an' set my feet on a rock. I didn't mean to make no noise, Mars Sam, but 'fore I know'd it de fires broke out in my soul an' I jes let go one shout to de glory of my Saviour.'

"Mars Sam was settin' wid his eyes a little down to de flo', an' wid a pritty quiv'r in his voice he say very slo', 'John, I b'leve dat way myself. I luv de Saviour dat you have jes foun', an' I wan' to tell you dat I do'n complain 'cause you made de noise jes now as you did.' Den Mars Sam did er thing dat nearly made me drop to de flo'. He git out of his chair and walk over to me and giv' me his han', and he say: 'John, I wish you mighty

well. Your Saviour is mine, an' we are bruthers in de Lord.' When he say dat I turn 'roun' an' put my arm agin de wall an' held my mouf to keep from shoutin'. Mars Sam well know de good he dun us.

Turned Loose to Tell His Story.

"ART'R awhile he say: 'John, did you tel eny of 'em in thar 'bout your conversion?' And I say: 'Yes, Mars Sam; I tel 'em 'fore I kno'd it, an' I feel like tellin' ebrybody in de worl' about it.' Den he say: 'John, you may tell it. Go back in dar an' go up an' down de table an' tell all of 'em. An' den if you wan' to, go upstars an' tel' 'em all 'bout it, an' den go downstars an' tel' de hogshed men an' de drivers an' everybody what de Lord has dun for yor.'

"By dis time Mars Sam's face was rainin' tears, an' he say: 'John, you needn' wurk no mo' today. I giv' you holiday. Art'r you git thru tellin' it here at de fact'ry, go up to de house an' tel' your wife; go 'roun' to your neighbors an' tel' dem; go enywhere you wan' to an' tel' de good news. It'll do you good, do dem good, an' help to honor your Lord an' Saviour.'

"O, dat happy day! Can I ever forgit it?

Dat was my conversion mornin', an' dat day de Lord sent me out wid de good news of de kingdom. For mo' den forty years I've ben tellin' de story. My step is gittin' ruther slo', my voice breaks down, an' sometimes I am awful tired, but still I'm tellin' it. My lips shall proclaim de dyin' luv of de Lam' wid my las' expirin' breath.

The Glad Day Foreshadows the Joy to Come.

"AH, my dear ol' marster! He sleeps out yonder in de ol' cemetery, an' in dis worl' I shall see his face no mo', but I don't forgit him. He giv' me a holiday an' sent me out to tel' my frien's what great things God had dun for my soul. Oft'n as I preach I feel that I'm doin' what my ol' marster tol' me to do. If he was here now I think he would lif' up dem kin' black eyes of his an' say: 'Dat's right, John; still tellin' it; fly like de angel, an' wherever you go carry de gospel to de people.' Farewell, my ol' marster. When I lan' in de heav'nly city I'll call at your mansion dat de Lord had ready for you when you got dar, an' I shall say: 'Mars Sam, I did what you tol' me, an' many of 'em is comin' up here, wid da' robes wash'd in de blood of de Lam', dat was led into de way by my

preachin', an', as you started me, I wan' you to sherr in de glory of da' salvation.' An' I tel' you what I reck'n, dat when Mars Sam sees me, he'll say: 'John, call me marster no mo'; we're bruthers now, an' we'll live forever roun' de thron' of God.'"

This is Jasper's story, put largely in his own broken words. When he told it, it swept over the great crowd like a celestial gale. The people seemed fascinated and transfigured. His homely way of putting the gospel came home to them. Let me add in closing that his allusions to his old master were in keeping with his kindly and conciliatory tone in all that he had to say about the white people after the emancipation of the slaves. He loved the white people, and among them his friends and lovers were counted by the thousand.

The Day of Supreme Joy.

O happy day that fixed my choice
On thee, my Saviour, and my God!
Well may this glowing heart rejoice
And tell its raptures all abroad.

'Tis done, the great transaction's done;
I am my Lord's and he is mine;
He drew me, and I followed on,
Charmed to confess the voice divine.

High heaven, that heard the solemn vow,
That vow renewed shall daily hear,
Till in life's latest hour I bow,
And bless in death a bond so dear.

Happy day, happy day,
When Jesus washed my sins away;
He taught me how to watch and pray,
And live rejoicing every day.

SECTION VII.

EXPERIENCE OF EDWARD EVERETT HALE, JR.,
AND HOW IT INFLUENCED HIS VIEW OF THE
GOSPEL OF JOHN—TOLD IN THE SUNDAY
SCHOOL TIMES OF FEBRUARY 2, 1908, AND RE-
PUBLISHED HERE BY PERMISSION OF HIM-
SELF AND OF THE EDITOR.

[EDITOR C. G. TRUMBULL'S NOTE.—In the autumn of 1905, Dr. Edward Everett Hale, Jr., Professor of English in Union College, made public confession of his faith in Jesus Christ as his personal Saviour. His attendance upon a series of revival meetings conducted by the English evangelist, Dr. W. J. Dawson, in the State Street M. E. Church of Schenectady, New York, was the immediate occasion of his taking this step. The turning of a mature man to Christ is always of significant interest; when the man is of a school of religion that, while noted for morality, culture, and high ideals, yet does not recognize the work of Christ as a present Saviour, his conversion—or, as Professor Hale well terms it, his acceptance of "the call of Christ"—is of profound and exceptional interest to all Christendom. In view of these circumstances, the Editor has asked Professor Hale to tell the readers of *The Sunday School Times* what significance the Golden Text of the current Sunday school lesson—the heart of the Gospel of Christ—had to one who held his former views, and what new significance it

assumed after his surrender to Christ. Because of his readiness to serve his newly-found allegiance to the uttermost, Professor Hale has graciously responded to this request.]

John 3: 16—*What it Meant to Me, and What it Means.*—By Edward E. Hale, Jr.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.”

PERHAPS, to be perfectly frank, I ought to begin by saying that in earlier days this particular passage never had any especial significance to me at all. This was chiefly because I read the Gospel of John very little, and that little without much pleasure or appreciation, except for one or two chapters. I thought of it as being a comparatively late production, and whether it were by John or another, one in which the ideas and opinions of the writer had had a great effect on what he wrote. To my mind—more or less historical, and intent on finding in the Gospels material for realizing Jesus as a man and a teacher—there was not nearly so much of interest in John's Gospel as in the wealth of detail to be found in Mark, Luke, or Matthew. I ought not to represent this as a deliberate comparison, a reasoned con-

clusion. I always had read the Bible or heard it read, sometimes a great deal, sometimes but a little; but I never gave it thorough or even very careful study, and my ideas concerning it were (and, indeed, must be still) very often the result of all sorts of thoughts and feelings, sometimes themselves quite forgotten. Still, such as the fact was, I mention it; this particular text, as well as the chapter in which it occurs, and the whole Gospel of John, never were very interesting to me, never took much of my attention.

A Change in His View.

TODAY the case is very different. And yet I ought not to represent the difference as the result of any argument or train of reasoning. It happens that this particular text is painted on the wall of the mission room in which for some time now I have joined in the services and helped in the work. Standing, as it does, in the constant view of every one who sits on the benches, these words become, in a way, typical of the whole Christian doctrine and way of life that in the mission services and daily work we offer and explain and recommend. Almost of necessity this particular text gains for itself, insensibly, a sort of pre-eminence;

one thinks of it, points to it, explains it, believes in it, even, more than many other passages which in themselves may offer more in some especial direction. Other passages, indeed, may be more important, fundamentally or in other ways; this one presents an aspect of the gospel that appeals especially to the homeless, wandering men who so often read it, and naturally takes an important place in the hearts and minds of us who have so much to do with them.

So in my own thought on these words come matters that are personal; that would be without weight, perhaps, to another; that I myself, indeed, recognize as being in a measure accidental. And yet I believe that, however particular the facts in question may be, they have a certain general character that makes them worth noting, not for the sake of accuracy only, but because it serves to present clearly some important differences.

IN earlier days the Gospel of John was without interest to me. That seems to me now very natural. There was comparatively little in it that to me bore the stamp of authenticity, for the characteristic events in the life of Jesus, and the accompanying teaching, found no particular answer in my own experience. I was

just as much puzzled as Nicodemus at what was said of being born again. I had no particular sympathy with the unique confidence of the man born blind who had received his sight. I saw very little meaning even in Jesus' words of consolation to Martha when she grieved, though she knew her brother was to rise again at the last day. There is much in the Gospel so beautiful that it will reach all hearts; but a good deal of it will, I think, remain a pretty dark saying to one who has not tried the great experiment of trusting everything to Jesus as a living Saviour, with the expectation of gaining thereby the life that is independent of the conditions of every-day existence, and of the death that must come to all.

So, if I paid little attention to this passage, or even to the whole Gospel, it was natural enough; it was probably even inevitable. What should this particular text have meant to one whose definite belief was that Jesus was not the only begotten Son of God, but the greatest among many sons; who held that it was not by belief in Jesus that one should be saved, but rather by incorporating into one's own life and character the principles of his teaching; who did not readily conceive of any real perishing on the part of those who put

their trust elsewhere than in him? One can see, I believe, that with such a one this text had no great weight, even though it were in the Gospel of John, but on the other hand that the Gospel lost something by having the text in it.

Jesus Becomes Divine Saviour.

ON the other hand, let it be the case that this passage gains with a given person, say, especial importance from its application to the conditions of mission work in our cities. This, too, is not accidental, but really very characteristic. The text is a fine text for its place; but the place it holds is a pretty typical one, and the reason that it is good where it is, is reason enough for its being good in other very different places. For suppose we do not think of it as authoritative, but simply as declarative: not as a truth that is true because it is expressed where it is expressed, but a truth that is so to us because it expresses so much that we know. Then we see that these few words say to us that God is not merely a lawgiver, but a Father; that Jesus is not merely an elder brother, but a divine Saviour; that the salvation he offers is open to any one that will avail himself of it; that those who will not take it are turning away from the only possibility of

true life; that those who come to him are thereby beginning upon a life that is independent of the conditions of time or place in this world or any other. All these things, doubtless, are things that one wants to impress on a set of homeless men, hard up or "down and out," who come to a mission meeting largely because it is a good warm place on a cold night, and who yet have some pretty definite idea that there is a God, that they have souls, and that, somehow or other, they will have to make answer to him for their life here. But these things are only good to impress upon such men because these things are also impressed on all who accept Christ as their Saviour. They are put on the wall of a mission room only because written in the hearts of all Christians.

A New Book Through Experience.

IT IS now somewhat more than two years since I was called to acknowledge Jesus Christ as a living Saviour. It was at a revival meeting that I did so, and at the end of that meeting the general advice was given to those who had just made decisions, to read the Gospel of John. I remember at the time thinking the advice was by no means wise or to the point. One will easily see the cause of that idea: the

Gospel of John had always seemed to me impractical, mystical, philosophical, by no means such as to be read by any one who did not have already a pretty well grounded faith, and a fairly well developed idea of the essentials of Christian doctrine and life. I did not at that moment appreciate the new spirit with which one would read who had just seen reason to believe that Jesus was the Son of God, and who had in that belief found himself at the beginning of a new life. I did not understand that though the book was written to induce belief, it yet had infinitely more meaning to one who already did believe.

At any rate, I did not read it with especial care for some time. I did read the Bible with a great and new interest: indeed, for a great while I could not be interested in anything else, and even now I find no book to compare in interest with it, or with something that explains or illustrates it. Still, for various reasons, either because there was so much else to read, or because there was so much else to do, I did not read the Gospel of John with care for some time.

When I did so, I was surprised to see what a simple, practical, every-day book it was—how entirely different from my earlier concep-

tions. Matters which had seemed inexplicable, figurative, exaggerated, or without clear or definite meaning, were, I found, statements of matters of experience that I knew about. Incidents in the lives of those who had come in contact with Jesus in the flesh appeared at once to be, in essentials at least, prototypes of incidents in the lives of those who meet and know him today in the spirit only. I think Luke 7: 36-50 was the first Gospel story that impressed me most forcibly in this way, but among the first was the utterance of the blind man in John 9: 25. This experiential character, as it may be called, gave a realizing understanding, not only to the rest of the Bible, but particularly, perhaps, to the Gospel of John, and not only to event or incident, but to much else, as, for example, this Golden Text.

A Golden Text for Every Day.

THUS the thought of God as a God of love: I must confess that, in spite of the importance of this element in my father's preaching, it was never a realized element in my own belief. In fact, today, I do not see how God is readily thought of as a God of love, save as he is revealed to us as such by Jesus. A God of law he was to me, but his law was something exter-

nal, something to a great degree arbitrary, something in fact that I did not like. John in his epistle says that we love God because he first loved us. Others may see in the order of the universe and of human life sufficient evidence of the love of God for humanity. I do not mean that it is not there; but I did not see it till I saw the love of God revealed to us in the life and the death and the life everlasting of Jesus. That was a light by which I could see what had been there before, but unseen.

So with the rest—it would take too long to comment on the whole text—that Jesus is his only begotten Son; that anybody may come to him; that if one does come, one has life everlasting; that if one does not, one has not that life. All these things mean something to me now, because they are a part of my own experience; because they have become, not announcements of external truth, but expressions of what is the natural order of my existence.

JESUS said that no one comes to the Father but by him, that he is the way. It is certainly so: but Jesus offers himself to the world today in many different forms, he reaches out to people in all sorts of places, and touches them in all sorts of ways. If I can think of any one utterance that stood more than another as the

means of the revelation of himself that he made to me, it would be the words he spoke when Philip and Andrew told him of the Greeks who wished to see him (John 12: 24-26). But this detail in my own experience is a matter of circumstance, of time and place. Other people would perhaps see nothing more in those words than in a hundred other speeches of his; one will find a revelation in John 3: 14, 15; another in John 11: 26; another in John 17: 3, and others in thousands of other ways. But, however different the form of the beginning, the end is the same. So to those who have had the revelation, the Golden Text of this Sunday must be a Golden Text for every day, because it contains in a few words so much of personal experience and of life-saving truth.

The One Thing I Know.

I know not why God's wondrous grace
To me he hath made known,
Nor why unworthy, Christ in love
Redeem me for his own.

I know not how this saving faith
To me He did impart,
Nor how believing in his word
Wrought peace within my heart.

I know not how the Spirit moves,
Convincing men of sin,
Revealing Jesus through the word,
Creating faith in Him.

But, "I know whom I have believed,
And am persuaded that he is able
To keep that which I've committed
Unto Him against that day."

SECTION VIII.

THE EXPERIENCE OF SAUL OF TARSUS, WHO WAS ALSO CALLED PAUL, IN CHRISTIAN DOCTRINE AND LIFE, AS TEACHER, APOSTLE, AND PREACHER. TOLD BY HIMSELF FROM TIME TO TIME.

His Conviction of the Lordship of Jesus.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Yea doubtless, and I count all things *but*

loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ.

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Spirit.

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

His Conviction as to the Scriptures.

AND that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

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.

His Experience (or Spiritual Apprehension) of the Death and Resurrection of Jesus.

I. STATING THE HISTORICAL BASIS.

FOR I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures. And that he was seen of Cephas, then of the twelve: after that, he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.

Therefore whether *it were* I or they, so we preach, and so ye believed. And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. But now is Christ risen from the dead, *and* become the first-fruits of them that slept.

2. A MIGHTY POWER IN HIS LIFE.

I AM crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

For to me to live *is* Christ, and to die *is* gain.

3. THE BASIS OF RIGHTEOUSNESS.

BUT what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

4. FINAL RESURRECTION OF THE DEAD.

BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, 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.

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. Wherefore comfort one another with these words.

When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the

saying, that is written, Death is swallowed up in victory.

Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

An Experience of Personal Revelation.

I. TOLD TO THE GALATIANS.

THOUGH we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, to reveal

his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.

2. TOLD TO THE EPHESIANS.

How that by revelation he made known unto me the mystery; (as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ,) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, ac-

ording to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him.

3. TOLD TO THE CORINTHIANS.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory: yet of myself I will not glory, but in mine infirmities.

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

4. SHOWN IN A RICHER LIFE.

WHEREFORE I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole

family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

His Experience Severely Tested.

I. MAKES A RECORD OF HIS SUFFERINGS.

ARE they ministers of Christ? (I speak as a fool,) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; *in* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by

mine own countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: and through a window in a basket was I let down by the wall, and escaped his hands.

2. HIS FIDELITY AND STEADFASTNESS.

I KEPT back nothing that was profitable *unto you*, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not know-

ing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me.

But none of these things move me, neither count I my life dear unto myself so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. For I have not shunned to declare unto you all the counsel of God. And when he had thus spoken, he kneeled down, and prayed with them all.

And they all wept sore, and fell on Paul's neck, and kissed him. Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

3. READY FOR THE WORST.

AND as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own

hands and feet, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

Reviewing His Experience.

BUT God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us, through Christ Jesus.

According to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful,

putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

In the Fulness of Persuasion.

THE Spirit himself beareth witness with our spirits, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

Moreover, whom he did predestinate, them he also called: and whom he called, them he

also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The Glorious Consummation.

BE not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called *us* with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is

now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

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. At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

The Day of His Coronation.

OUR Lord is now rejected,
And by the world disowned,
By the many still neglected,
And by the few enthroned,
But soon He'll come in glory,
The hour is drawing nigh,
For the crowning day is coming by and by.

Let all that look for, hasten
The coming joyful day,
By earnest consecration,
To walk the narrow way,
By gathering in the lost ones,
For whom our Lord did die,
For the crowning day that's coming by and by.

Oh, the crowning day is coming,
Is coming by and by,
When our Lord shall come in "power,"
And "glory" from on high.
Oh, the glorious sight will gladden
Each waiting, watchful eye,
In the crowning day that's coming by and by.

SECTION IX.

EXPERIENCE OF EDWARD EVERETT HALE, JR.,
AND HOW IT CHANGED HIS VIEW OF THE
RESURRECTION OF JESUS AND OF THE CALL
OF THE RISEN CHRIST. WRITTEN BY HIMSELF
AND PUBLISHED IN THE SUNDAY SCHOOL
TIMES OF APRIL 4, 1908. USED HERE BY PER-
MISSION.

[EDITOR'S NOTE.—Earlier in the year, Professor Edward Everett Hale, Jr., whose recent turning from the Unitarian belief to a public confession of Jesus Christ as Saviour made a profound impression upon many, told the readers of *The Sunday School Times* what John 3: 16, the heart of the Gospel of Christ, meant to him before and after his conversion. He has now been asked by the Editor to write an Easter message, and he does so in this expression of the resurrection truth which the passing of two Easters in his new-found life has given deepening reality and power.]

John 20: 16—*“Jesus saith unto her, Mary. She turneth herself, and saith unto him, Master.”*

It was almost twenty-five years ago that, as I was sitting in a railroad train at a station, I heard some one outside pronounce the name

of her sister in such a way that I do not forget it, even after a quarter of a century. It was a little girl, and she was very glad to get her sister home again. There is much just in a name when pronounced by a person capable of feeling deeply. There may be more in a name than could be expressed in volumes, just as there may be more in a moment than can be expressed in a lifetime. So it was when Jesus called Mary by name, and she called him Master.

Some artists—and some scholars, too, perhaps—have liked to believe that the Mary here mentioned was the same Mary that was sister of Lazarus of Bethany, and others have thought that she was the woman that was a sinner, to whom Jesus said that her sins were forgiven because she had loved much. And others have gone rather farther afield, even, and have imagined much about Mary Magdalene and her wonderful life before she met Jesus, and her wonderful life afterward. It is as though there were not enough in the simple words of the Gospel.

An Old Word with New Meaning.

Historically speaking, any of these things might be true (provided, of course, there were

the proper evidence). Yet it would add little, indeed nothing at all, to the essential meaning of the passage in John that describes how Mary turned from the tomb and saw the man whom at first she took to be the gardener. Of Mary Magdalene, it is said by Mark and by Luke that Jesus had cast out of her seven devils: she was one that had been saved by Jesus, and she loved him for it. When one has that in mind, one reads those simple words and they seem so full of meaning that nothing could be added to them. "Mary—Master;" one almost hesitates to pronounce them aloud because they sound so thin and poor compared to what they ought to be.

An Experience of Abiding Power.

That was a meeting that had the essentials in it. Perhaps no one of us has ever heard Jesus pronounce our name: we may never have answered him in the one word, Master. But thousands, millions, of us have at some time recognized in Jesus a Risen Saviour, have felt that he called us, ourself, and have answered (in whatever word or act) just as Mary answered.

It is now two years and four months ago, almost to a day, that I did so. And when

shortly afterward I turned to the Bible, I found that certain passages in it were very different from what they had previously been. As I remember, this passage in John was not among those that I read first—the one that first impressed me was Luke 7: 36-50, a passage which some have supposed concerned this very Mary of Magdala, though I believe there is no good reason for the idea. Another was the account of Nathanael in the first chapter of John. These stories of how people had had to do with Jesus when he was here on earth, I began suddenly to find vital with a reality which was, one might almost say, the surest pledge of inspiration. It was not that, as has been said, I saw that such passages were inspired because they inspired me; they did not inspire me. They and I had received inspiration at a common source; but having received it, I recognized it.

It seems as though that must be the experience of all those who, as John says at the end of this chapter, have believed on Jesus, and believing have life in his name. They can feel, in this sixteenth verse, that strange thrill of recognition which tells us that what we read is a bit of essential truth to which we can answer out of our experience.

Mary found that Jesus was not a dead teacher, but a living Master. He had said that he would come again, but doubtless Mary, like John himself, had little true idea of a resurrection. Even if she had believed that Jesus would rise again, she did not expect it to be in this intimate, personal manner. But that is not strange. There are today thousands of people who have been told, and who have no wish to dispute it, that Jesus rose from the dead and still lives at the right hand of the Father—and who yet have never had the personal experience that Mary had here at this moment, have never heard the voice of Jesus (not in the physical ear, but by the Spirit), and so have never really answered and acknowledged him as Master. They have heard him spoken of, but have never heard him speak. They may have spoken of him, but have never spoken to him.

Experience Versus Argument.

A living Saviour: that was what Mary found. "Well" (it may be urged), "but after all, this is no proof of the matter; she may have been mistaken. The passage itself shows that he looked like the gardener. The other Gospels tell us other things. There is nothing here

to prove the matter." Perhaps not; in fact, without a doubt not, as argumentative proof is commonly reckoned. But argument was not Jesus' way. I am sure he never gained Mary Magdalene by argument, nor Mary of Bethany, nor that woman that was a sinner, nor Peter, nor Matthew, as far as that is concerned, nor anybody else that we read of in the Gospels. Nicodemus seems to have considered the matter calmly and weighed the evidence, but he is the only one I think of now. No, it is not argumentative proof, of course; indeed, why think of it as argument at all? Those who understand it need no proof, and those who do not understand it must (and may) get their proof in some other way.

But it does not make the story different—that Mary found that Jesus her Lord was alive. That is the great thing, that Jesus is a living Saviour, and therefore is still with us. Still with us! I suppose thousands of those who confess his name do not realize that, and thousands of those who at heart believe it still do not act upon it. A living Saviour still with us, so that spiritual life is not doing certain things or feeling in certain ways, but knowing Jesus and believing in him.

I remember, a year or so ago, talking with a man immensely interested in social and religious matters. We had been talking of a preacher whom we both knew, and he said that his preaching seemed merely "the old orthodoxy dressed up in modern culture." I said that I was not quite sure as to what he meant by the old orthodoxy, but that I thought the essential thing about our friend's preaching was to impress the truth that Jesus was a living, spiritual power still. "That is the idea," I went on, "in every mission room or revival service, I take it, that Jesus himself stands there ready to call any one by name who really wants him."

He seemed interested in this view. "Well," said he, "that seems a very simple theology."

Very Simple to the Believing Heart.

So it is, eminently simple. If it were not, it would not appeal to so many, just as it appealed to Mary. That personal touch: get that, and you will find that it is the one thing needful. Without that I cannot easily see what is the immediate value of one set of opinions or another. That Jesus is today the great Redeemer of the soul, that he has actually the power and the will to make one dif-

ferent, to change one's nature here and now, to forgive sin and give eternal life (to use theological language for everyday facts), and that he actually does do this to people today—if one does not get that, what lesson does one get from the resurrection except as a piece of history? What shall we think of Mary's meeting her Master in the garden except as material for romance?

But if we *do* believe that, what is the use of hundreds of the things we do, and how can we bear to think of the hundreds of things that we do not do? "Increase our faith," said the disciples, even when he was with them. "Increase our faith," say those even with the liveliest sense of a personal relation. But how much we need to use to the uttermost that faith we have! And as for those who have no realizing faith at all, what of them? What has this resurrection lesson for them? If not yet what it has for others, still it cannot be without its persuasive power. It represents a possibility for every one, and any one by trying can make the possibility into a reality.

“Alas for him who never sees
The stars shine through his cypress trees ;
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play ;
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown—
That Life is ever Lord of Death,
And Love can never lose its own.”

SECTION X.

LESSONS FROM THE THREE.

IN the foregoing pages we have real men with genuine work of grace. They illustrate the facts and forces of Christian experience, and emphasize lessons which we do well to learn afresh. It is the old story of grace—like the sun, old as creation and yet new every morning.

To all human appearances and expectations, these men were beyond the call of Christ and beyond the reach of his saving power—at least outside the sphere where Jesus of Nazareth was supposed to pass by. And yet he found them and they responded to his call. Unlike they were in many things, and yet wonderfully alike in the basal elements of their experience of grace.

Facts to be Accounted For.

WITH each of the men there was the awakening, the sense of sin and need, the coming to the cross, a conscious change in losing the burden as the light came in and the darkness disap-

peared, the distinct decision for Christ with the distinct surrender of self, the satisfaction in Christ with confidence and peace and even outbreak of joy, the setting of their life to new purpose and noble service to have all the world know Christ and the riches of grace which are in him. So the Spirit of God wrought out for them their blessed hope and put a new song in their heart.

We need to insist on the *facts* of Christian experience—simply as *facts* illustrated here and requiring to be accounted for. The facts of the human body are the basis of physiology; the facts of mind are the basis of mental philosophy; the facts of conscience are the basis of moral science; the facts of the human spirit (man's spiritual nature) are the basis for "The Philosophy of Christian Experience"—if we may use the title of a suggestive book recently published. The human spirit and the things of the spirit are none the less real because invisible and intangible; for that matter the sensations of the body can neither be seen nor handled. And "there is something in man, call it what you may, that can see the invisible, hear the inaudible, and feel the intangible."

Facts concerning mind and spirit are as real as facts concerning matter and body. Heart-

ache is as real as head-ache; soreness of soul as real as soreness of body; a sense of sin, anguish of spirit—these are mighty realities, and oftentimes overpower the stoutest natures. Hunger for God is as real as hunger for bread—one as the cry of the body in its urgent need, the other as the cry of the soul in its deeper sense of want. “As the hart panteth after the water brooks, so panteth my soul after thee, O God,” is the cry of many a stricken spirit. And the soul’s satisfaction in Christ is as true—one of the cardinal facts in Christian experience—as when one drinks at the fountain and thirsts no more.

I heard the voice of Jesus say,
“Behold, I freely give
The living water, thirsty one,
Stoop down, and drink, and live.”
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in him.

This is the simple testimony of thousands out of all classes and communities and centuries—thousands of thousands who know Christ and know what he has done for them. *These are facts* in the sphere of spirit—spiritual facts, but none the less real because they are spiritual.

We may make them the subject of study, must classify them in our thinking, and make room for them in our conclusions concerning God and man and human destiny. They are emphasized here simply as facts, and must be accounted for in Christian experience.

Wrought in the Deeper Nature.

WHILE this experience is spiritual—wrought by the Spirit of God with the human spirit, it is described in physical terms. It is a change of heart—the heart of stone removed and in its place a heart of flesh; it is a translation from the kingdom of darkness into the kingdom of God's dear Son; it is a new creation in Christ Jesus with old things having passed away and all things become new; it is the making alive one who is dead in trespasses and sins, and raising him up with Christ and giving him a seat in the heavenly place with the heavenly song; it is being born again—born from above—born not of blood, nor of the will of the flesh, nor of the will of man, but of God; it is a revelation of self, of God, of Christ, of eternal things—a revelation not made by flesh and blood, but by the Father in heaven working through the Holy Spirit. This marvelous change is all these things in one, utterly beyond

human power to accomplish and beyond human speech to define or describe. And yet is as common and real and powerful, as the rising of the sun, or the coming of a storm, or the opening of a flower.

The Rev. G. Campbell Morgan has said: "There came into the inquiry-room a rag-picker, a great, gaunt old man who had grown hoary in the service of sin and Satan. . . . There in our inquiry-room he knelt, and I knelt by him, and I felt quite at home as I spoke to him of the blood that cleanseth from all sin. . . . I looked around, and there, kneeling next to me, was the mayor of the city, a man about as old as the rag-picker, but a man who had all the marks of culture and refinement. I happened to know that some time before the mayor had sentenced the rag-picker to a month's hard labor; he had got out a month ago. There they were, side by side. Presently the light that had broken on the rag-picker broke on the mayor, and I found that the blood needed there was needed here, and I found that the life sufficient there was sufficient here. When the men rose, the mayor said to the rag-picker, 'Well, we didn't meet here last time.' 'No, we will never meet again like we did the last time, praise God!' was the answer."

At the cross, at the cross,
 Where I first saw the light,
 And the burden of my heart rolled away;
 It was there by faith
 I first saw the light,
 And now I am happy all the day.

So it was with Bunyan's Pilgrim; so it was with Saul of Tarsus; so it was with Professor Hale; so it was with John Jasper; so it was with the mayor and with the rag-picker; so with the countless hosts who serve Christ on earth with joy and gladness, and with the vast multitude which no man can number of those who worship around the throne, having washed their garments and made them white in the blood of the Lamb.

Manhood and Christian Doctrines.

SECTIONS seven, eight, and nine have specific lessons and show some of the blessed fruitage of an experience of grace. One sees there how Professor Hale came to a new view of the Scriptures, especially of the Gospel of John, and saw the great doctrines in a new light. This is of immense importance as showing the need for spiritual apprehension in the interpretation of Christ and his Gospel. We must *know him* before we can rightly know his word, for it is spiritually discerned. See, too, how he construes his experience in terms of high service. What he felt in his soul meant for him the Call of Christ. In his "experiential character" all was changed. The Bible was a new book, and Jesus became his Saviour

and his Lord. Henceforth life should be an answer to that wonderful "Call"—the call of grace which made him a new man.

We get a new view also of Saul of Tarsus, who was also called Paul, in following his experience of grace as it enlarges and ripens in Christian doctrine and life. The very change of name marked his transition, the development and enrichment in his doctrinal and "experiential character" and lofty living.

He had some things, of course, quite above the other two men—things not only extraordinary, but transcendent, and even miraculous, as special fitness for a special task. But even those things had their foundation in his experience of grace; and besides they are not the subject of study here, though of infinite moment in their exceptional character and specific purpose. They do not separate between Saul of Tarsus and the other two men in the experience of grace which was common and alike powerful with all of them. Nor must Saul of Tarsus or the other men be held aloof as differing essentially from others in their experience—even from any others who come to know Christ in the forgiveness of sin and in the blessed work of the Spirit of God. The

same grace is rich unto all to the glory of God in the face of Jesus Christ.

The experience of Saul, who was also called Paul, brought with it and gave him a *doctrinal conscience* and *doctrinal conviction*. This is marked everywhere in what he said and wrote, and was the dominant power in his life. It was often evinced in that stout word of his—"before God I speak the truth and lie not"—which came burning from his soul and crashing like thunder. And that, too, whether he were testifying for the risen Christ, or declaring what the Spirit of God had wrought in his heart, or standing for the defense of the Gospel which had been committed to his trust.

We do not emphasize as we should the great doctrines, as of individual experience, and in their relation to character. Christian doctrines when held in the heart make Christian character, and Christian character makes Christian life—the blossom and fragrance and fruitage of an experience of grace. They are the metal in the blood, giving tone, strength, vigor, and making Christ-like. Without them the strongest is weak; with them the weakest is strong. From their spiritual apprehension come Christian manhood and the manly life.

With the Accent of Conviction.

SAUL OF TARSUS with his experience of grace, became Paul with his experience in doctrines, and was mighty in the doctrines of grace. From the day he met his Lord on the highway to Damascus he never once wavered in his conviction of the Lordship of Jesus, till the day he laid down his armor and his cross-bearing, and received the crown from his Lord the righteous Judge. With him, to the very center of his being, the question of the death and resurrection of Jesus, with their tremendous doctrinal import and "experiential" power, was a settled question. With him there was no interrogation point at the new tomb of Joseph of Arimathea. - This was his conviction as to both the fact and its meaning. He knew his Lord as the risen Christ, and that was the end of controversy. He no more questioned the resurrection of his Lord or the final resurrection, than you question your seeing these lines as you read. This was his doctrine, and his doctrine was his conviction, and he measured everything from this as being the final end. And so he preached Christ and him crucified in the demonstration of the Spirit and of power.

So closely allied with Paul's experience of

grace were the great doctrines, that his doctrinal statements, instead of being dead formula, were the expression oftentimes of his own experience and always of his convictions. For example, the great fact and doctrine of the atonement as to its efficacious and voluntary and vicarious nature, he states most powerfully in terms of his own experience: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." So also out of his own experience as a doctrinal conviction he states the great fact of salvation and righteousness through Jesus Christ: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." These great doctrines came through his heart-experience, wrought themselves into his "experiential character," and made him a new man and strong in Christ Jesus.

The doctrinal experience of Saul of Tarsus gave the *accent of conviction* to his life as well as to his teaching and preaching. "I was not

disobedient to the heavenly vision;" "we preach not ourselves, but Christ Jesus the Lord;" "I believe, and therefore speak," and this spoke he concerning his knowledge that God had raised Jesus from the dead. "For me to live is Christ;" "and the love of Christ constraineth me;" "and our life is hid with Christ in God."

The Creed of Imperial Power.

A CREED without personal experience and conviction, is a creed without power. A man's real creed is not so much in the doctrine he holds as in the doctrines which hold him. This is doctrinal conviction wherein great doctrines have conquered through spiritual apprehension, and hold dominion in one's soul. This is the creed which makes one mighty in his deeds and makes life abundant in labor—beautiful as to character and rich as to fruitage. This is the undergirding in Christian life and service; this is what gives the heroic virtues and makes the heroic man; this is Christian manhood, and is far removed from the man without a creed, or from the creed with which there is no power of heart-experience.

So it was with Saul of Tarsus, who was also called Paul. His doctrinal conscience and

conviction were imperial in his character, and imperious in determining his course of conduct. They gave him everywhere a high standard of living, and his allegiance to Jesus Christ as Saviour and Lord was supreme. It was the one touchstone as to how he should live, and what he should teach and preach. There was no middle ground for him. He would withstand an apostle, or even an angel from heaven, who should preach any other gospel. He had caught the very spirit of his Lord, and loved lost men with a love well-nigh consuming. He counted his life not dear unto himself, but was ready to die for the Lord Jesus, if by any means he might save some and finish his course with joy, and the ministry which he had received of him to testify the gospel of the grace of God.

In all Saul of Tarsus was or did, he anchored himself in his experience of grace. "None of these things move me," was his word, quiet but like the eternal hills, when told that bonds and afflictions awaited him in every city—ready to die or ready to live—always and everywhere the heroic for Christ, if only the gospel of his grace might be preached and the coming of his kingdom be hastened. "According to my earnest expectation and hope, that

in nothing I shall be ashamed, but that with all boldness, as always so now also Christ shall be magnified in my body, whether by life or by death." And without shadow or murmur, but rather with exultant confidence and triumphant joy, he rested all in that one word of blessed experience of the grace of God: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." The day he came to know his Lord brought the settlement for all other days, and laid the foundation for his hopes for time and eternity.

An Expression of the Experience.

I LOVE thy kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer saved
With his own precious blood.

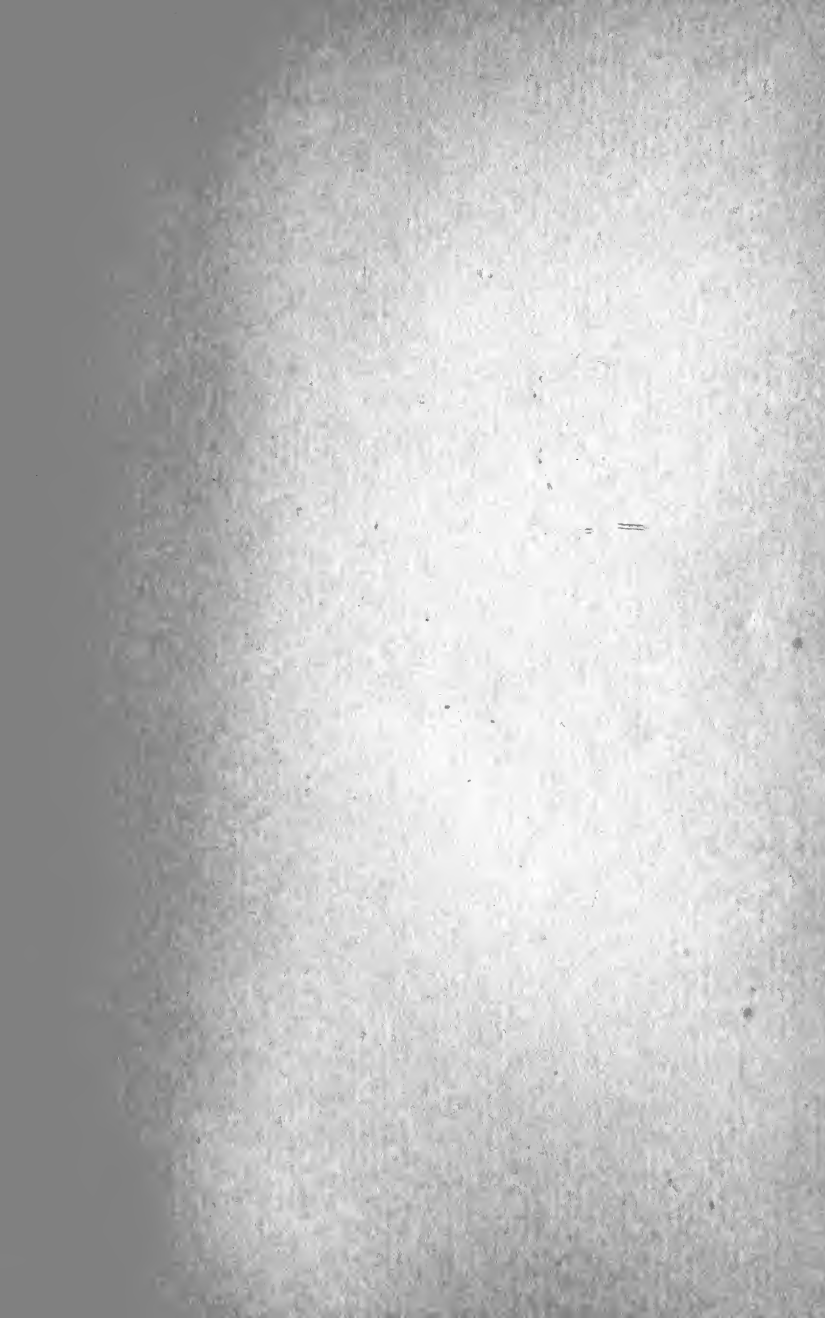
I love thy Church, O God :
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

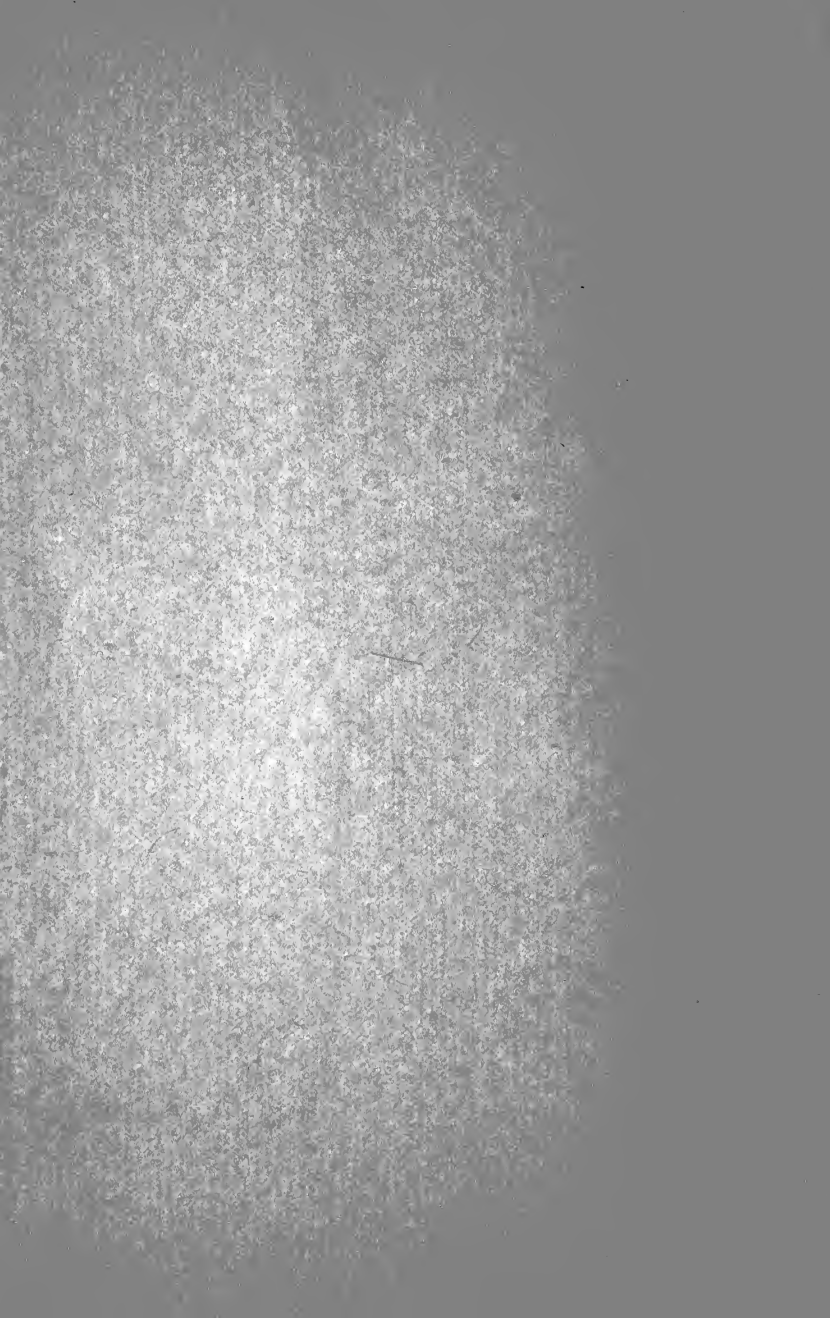
For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end.

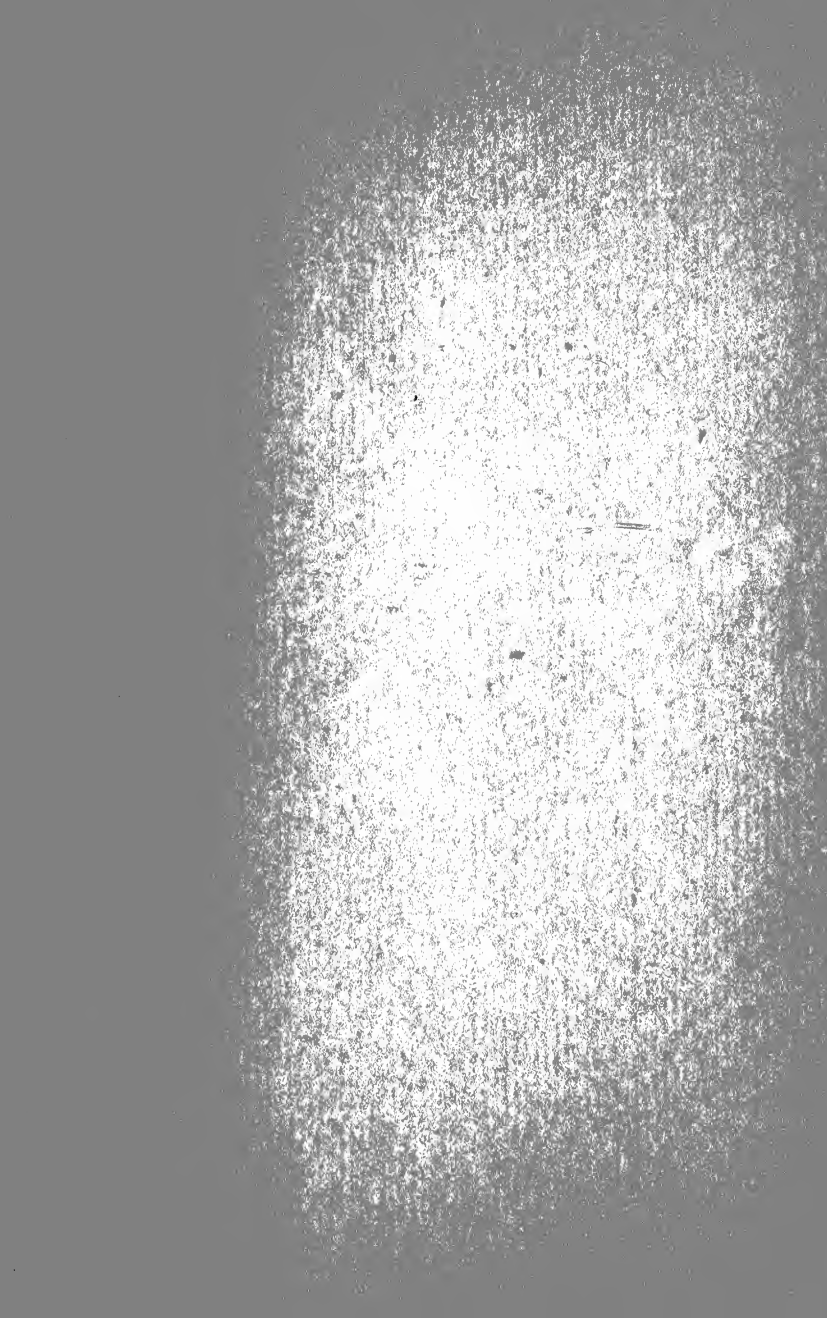
Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

Sure as thy truth shall last,
To Zion shall be given,
The brightest glories earth can yield,
And brighter bliss of heaven.









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