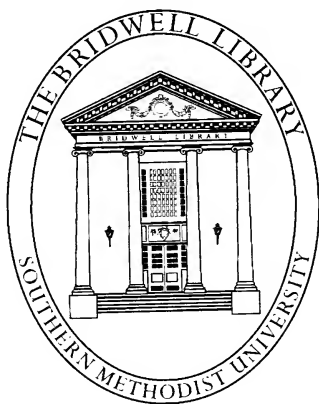


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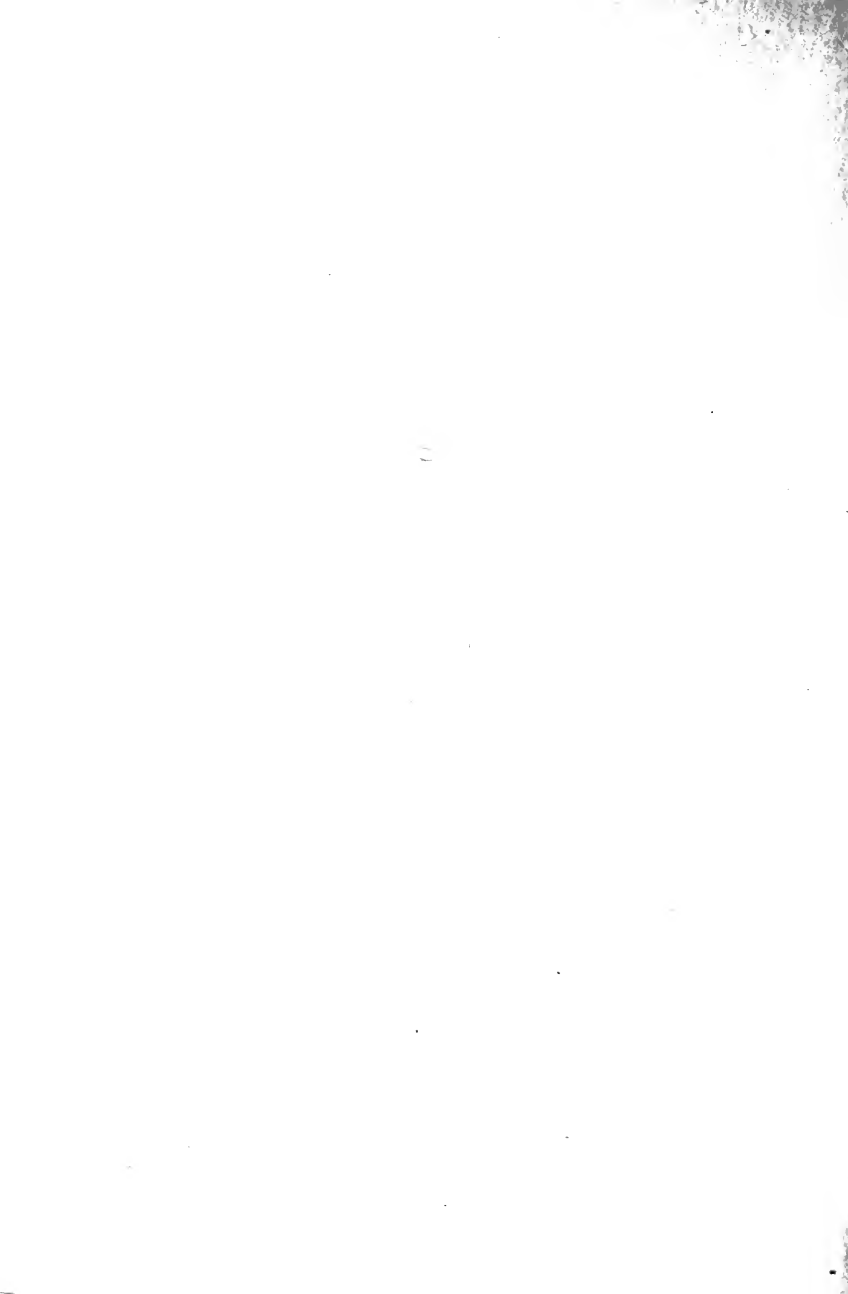
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—THE—
Northwest Texas Conference ✓
.. Pulpit ..

Methodist Episcopal Church, South.

Edited and Compiled by
S. J. VAUGHAN,
A Member of the N. W. Texas Conference.

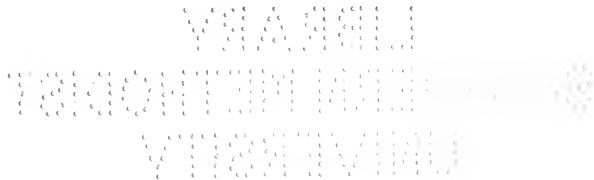
Volume 1.

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1904.

SOUTHERN METHODIST UNIVERSITY

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Dedication.

To the memory of my father, Rev. Wm. Vaughan, for nearly 50 years an itinerant Methodist preacher; to the memory of my sainted mother, who toiled for me, prayed for me and endeavored to rear me right; to the itinerant preachers of the Northwest Texas Conference, who labor day and night for the furtherance of Christ's Kingdom and their wives who help them in every good work; and to my wife, Mrs. L. A. Vaughan, who has shared with me many privations in our labor of love; and to the 72,331 Methodists of the Northwest Texas Conference, this volume is affectionately dedicated.

S. J. V.

Cisco, Texas, September 1st, 1904.

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Introduction.

The idea of publishing this book originated with the Editor and has been undertaken for several reasons:

1. There is great need of increasing the reading of religious literature of a safe and high order. The people read to a great extent what is offered them and what is kept for sale in book stores.

2. We bring to you the best efforts of men who have and are giving to you the best efforts of their lives for your good and the glory of God. Men who have been heard in our pulpits and brought you glad tidings of great joy.

3. It is a pleasure to me to note the pure gospel tone of the discourses and the religious fervor and helpful spirit they breathe. The editor, in only three or four instances, indicated a subject to the preachers, but left them free to choose for themselves.

4. The Editor has also been actuated by the desire to preserve some memento from his brethren of the ministry. They are falling one by one on the battlefield. The highest aim of their lives has been to preach the unsearchable riches of Christ. Long after they are in the better world this book will be found in the libraries of the people who heard them and loved them for their work's sake. Many dear friends will take down this volume, look on the photograph, and with tear-dimmed eyes, read a gospel message from the

man of God who stood in their pulpits and was entertained in their home or who celebrated the rights of matrimony for them when two hearts were made one, or under whose gospel message they were led to the Saviour; who comforted them in hours of sorrow or stood by the open grave and laid to rest their loved ones.

I shall be disappointed if the church does not appreciate this book. You will find here sermons from our young and vigorous men, and from our old veterans. One, just after finishing his sermon for this book, fell asleep, after having preached the gospel in Tennessee, California and Texas.

We failed to secure discourses from several brethren, but hope they may furnish them for a future work.

S. J. VAUGHAN.

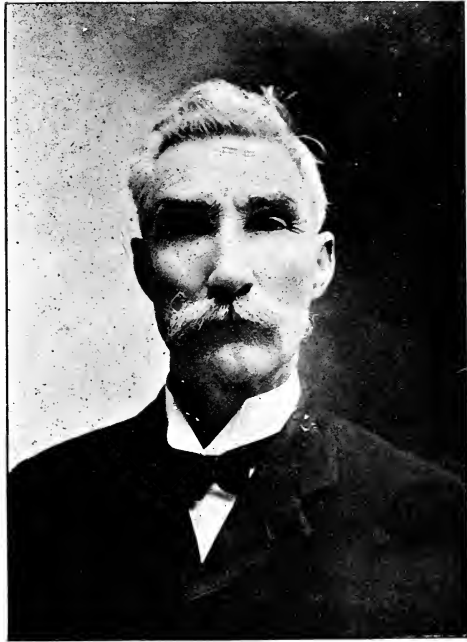
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REV. E. A. BAILEY.

God's Purpose In Creation, And How Affected by Sin.

BY REV. E. A. BAILEY,
P. E. DUBLIN DISTRICT.

TEXT:—ROMANS 8:28-30.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

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.

From the standpoint of the Christian, the character of the Divine Being must ever be vindicated. Whatever the Apostle purposed, in his Epistle to the Romans, it is certain he determined to show in it that God is not responsible for sin. And he does this by showing God's purpose relative to man, prior to and after sin entered the world. And he who would have just conceptions of God and His purpose concerning man, must with the great Apostle, stand at the

point *when* and *where* sin entered the world; and from that point of view, remember that man existed in some sense in the Divine mind—subjectively (an ideal man) *before* he had objective, real existence, a created man. This position is abundantly sustained throughout the Bible. Gen. 17:19 “And God said Sarah thy wife, shall bear thee a son indeed, and thou shalt call his name Isaac.” Here we have a clear case of ideal existence (named Isaac) and purpose specified *before* real existence. Jer. 1:5 settles it beyond question; hear him: “Before I formed thee in the belly, I *knew* thee, and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations.” The New Testament abounds with statements involving *ideal* before *real* existence. The birth of John the Baptist and of Jesus furnish proof to the point, but St. Paul in Eph. 1:4, speaking of “us being blessed with all spiritual blessings in heavenly places in Christ,” tells us in Ver. 4, that these blessings are “according as He hath chosen us in him *before* the *foundation* of the world.” Now notice the purpose “that we should be holy and without blame before Him in love.” Further proof is not needed. In fact, all creation is but the (outerance) utterance of the Divine mind’s innerance—if you will let me use the word. And this innerance must precede the outerance, in point of thought at least.

Now the purpose of God in making man was to have a creature capable of knowing (being conscious of) Him. If you will let your mind run back on the line of creation, you will finally reach a point beyond which God alone existed, and without creation must forever remain *alone*. Pardon me my reader, if I suggest that in some sense God was lonesome, perhaps not as we are, yet it seems to me that there must have been something in the Divine nature, to which lonesomeness in us corresponds. We are in His “image” and

yet he said, "It is not good that man should be *alone*," hence woman was made to relieve him of loneliness. Community of being seems necessary to companionship. So we learn that "the Lord God caused a deep sleep to fall upon Adam, and he slept, and He took one of his ribs, and closed up the flesh instead thereof. And of the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bone, and flesh of my flesh." Gen. 2:22-23.

We infer from this method of creation, God's purpose. The great heart of our Father in Heaven yearned for a being capable of knowing Him, not merely from the standpoint of cold intellect but conscious of Him, with capacity to love Him, adore Him, worship Him, a being He could trust, to whom He could communicate His secrets, Himself, and turn upon him the pent up tide of "all His fullness."

To make such a being involves far more than a finite mind can comprehend, looked at "through a glass darkly." It seems to have taxed infinite resources to the utmost; hence we find the Triune God in council, concluding, "Let us make man," and selecting the model after which to make him, "In our image after our likeness." The model suggests the magnitude of the undertaking; for it is certain that a higher one is not possible, even to the Divine mind. Now as Divine wisdom was taxed to the utmost, in the selection of a model after which to make man, so Divine skill and energy were taxed to the utmost in his creation; (God's noblest creature) nearest His great heart of love, pre-eminent, above all other creatures. It is true that Psa. 8:5 tells us that he was made a "little lower than the angels," but Hebrew 2:9, gives the reason "for the suffering of death." It was not so at first. Oh! if we could see man as God sees him, in all his glorious possibilities, we would with the Psalm-

ist say of our God, "I will praise thee, for I am fearfully and wonderfully made, marvelous are thy works, and that my soul knoweth right well." Psa. 139:14.

After all, if God makes a creature, that creature, in the very nature of things must be finite. Otherwise, God could reproduce Himself, which involves an absurdity. Finite is the only word which serves us in distinguishing between man and his Maker, before sin entered the world, even since, he is to be "Filled with all the fullness of God." Eph. 3:9.—To be perfect even as God is perfect—Mat. 5:38. Finiteness necessarily carries with it the idea of liability, so it seems that God could not create a being, and endow him with power to accomplish His highest purpose, and in so doing achieve for Himself the very highest (pre) destiny possible, without risk to His moral government. For such is the nature of moral being that power cannot be given it so as to be used only in one direction. Power given to man, with the view of his using it only in the accomplishment of God's purpose, may be so abused as to threaten that very purpose with abortion. Otherwise, "who hath resisted the will of God." Rom. 9:19.

Evidently this is true in any department of God's moral government, wherever moral beings are found. This world of ours is not the first to demonstrate this awful fact by wilful rebellion against God's authority. We learn in Rev. 12:7, that "There was war in Heaven, Michael and his angels fought against the dragon; and the dragon fought and his angels." The dragon, that old serpent called the devil, and Satan, ver. 9, could not have existed from all eternity, for then he would be self-existent which is absurd, for the Almighty God is the only self-existent being; and must be the source of all other beings; hence at first the devil must have been a creature of God, created, doubtless, for a noble

purpose—possibly, for one similar to that for which man was brought into being, and without doubt was fully endowed for its accomplishment. But he and his “angels which kept not their first estate, Jude 6 ver., (Fell from grace I reckon,) rebelled against righteous authority so as to endanger the very peace and stability of Heaven itself. God, to secure heaven and subdue the rebellion, declared war, and directed Michael and his angels, to give battle to the dragon and his angels, which he did, resulting in the overthrow of the dragon and his angels, they being “cast out into the earth.”

We find that Satan and his angels, so far as they were concerned, hindered the purpose of God, thus making themselves what they are now by the abuse of power given them. But “the eternal purpose of God, which he purposed in Christ Jesus our Lord,” cannot be entirely defeated by His creature; hence when the devil and his angels failed of that purpose, man was called into being to carry it out.

Thus we can measurably account for the deep-seated, unrelenting malignity of the devil toward God and his new creature, man. “Who can stand before envy?”

There will never be another war in heaven, God will see to that; hence He safe-guards it by placing His new creature on probation in a new world prepared specially for him.

Whatever else God may bestow, He cannot give that which is most precious in His eye, character; for the simple reason that character is the joint product of God and man. Character determines destiny. Right character was “predestinated” before time began, to companionship with God in heaven. To this end, man having been endowed as highly as possible was placed in this world on trial with the view of making a character after the standard which God has given, “conformity to the image of His Son,” and which if

measured up to, in this probation, will secure the promise of "eternal inheritance," and at the same time secure heaven as far as possible against a second rebellion. Therefore the one great work of this life is to make character after the model given, "the image of God's Son."

We cannot see how else heaven can be secured against the liabilities of His finite creatures, unless it be by eternal exclusion which would itself defeat the very purpose of creation.

It will be admitted that God has made in man the best creature possible and endowed him with wonderful constitution, perfectly adapted to accomplish the purpose for which it was given; and yet heaven would not be as secure as possible with this new creature in it untried. This very thought would seem a flaw in the title to eternal inheritance which God has promised, and thus create a doubt which would mar the glory of heaven. Therefore the wisdom of God is manifest in placing man on trial, where His moral government would be the least damaged in the event of failure, and at the same time perfect the title promised his loyal creatures.

We will point out the wisdom of God, in probation, by illustration. Suppose that one of these creatures on probation meet all its demands, stand all its tests, maintain his integrity throughout its perilous journey, and his God meet him at the end of probation with the standard necessary to enter the glory world and point out to him in his character all the elements perfected to make him "meet to be partakers of the inheritance of the saints in light." Col. 1:12.

Shows him how, by the grace given, he has stood amid fiercest conflicts in life's battle, wrestled against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph.

6:12, tells him you have fought a good fight, have finished your course, have kept the faith, stand up by this measure, see what noble manhood you have attained, "you are complete in him who is the head of all principality and power." Why! you are in the very image of "my well beloved Son." "Well done thou good and faithful servant, thou art ready to enter life and wear a crown, but my creature while thou art prepared to receive the promise of eternal inheritance, it is my will that thou remain in this life another probation."

Now is it not in accord with highest reason, to affirm his fidelity throughout the second probation, seeing that he begins it with the advantage of having all the experience of the first, as good as when he finished the first? This would be true of any number of probations, ad infinitum. We conclude therefore that fidelity during one probation demonstrates, to the Divine mind—and all intelligence—eternal allegiance, so that God may say, as of Abraham, *now I know thee, thou art proof against sin.* Thou wilt ever do my will, enter the joys of eternal life. Thus we conclude that eternal life is conditioned on eternal loyalty, and the quality of loyalty is determined by probation. If we are true and loyal to our God throughout the days of our first probation, He will be true to us throughout time and eternity.

The converse of this is equally true relative to the unfaithful. If a man in his first probation ignores his relation to God, tramples under foot His mercy, long suffering, patience and the "Son of God" and "hath counted the blood of the covenant wherewith he was sanctified an un-holy thing, and hath done despite to the Spirit of grace," were God in His great mercy to meet him at the end of his first probation, and say to him, "My creature it is not my will that any should perish, but that all should have life abundant, I have a home for you in heaven with a crown of life

and joys forever more; but by persistent rebellion against my righteous authority you are totally unprepared for such a destiny. In your present condition it is not possible for you to appreciate my great mercy. Furthermore, I must protect heaven and those who gain it, through the blood of the covenant, which you consider an unholy thing; to take you there defiled as you are would be to spread your deadly moral leprosy, and endanger heaven itself and to find for yourself only hottest hell. The awful contrast between heaven's absolute holiness and your absolute corruption would cause you to shriek for mountains and rocks to fall on you to hide you "from the face of Him that sitteth on the throne, and from the wrath of the Lamb," Rev. 6:16. Hell itself would be a relief.

Now, although I did the best for you possible in the first probation, "What more could I do than that which I have done?" yet, because of my infinite compassion and solicitude, I give you another probation in which to prepare to meet thy God and thy home in heaven. I ask in all candor, is it likely that he would use it for the purpose given, seeing that he would have to commence it as bad as he was when he finished the first? No, a thousand times no. Away then with the silly theory of a second probation, for it is a delusion of the devil to ensnare the souls of men.

This probationary life then, is simply a small capital given by our Father in heaven, to be invested with the sole purpose of accumulating eternal life, wealth, God. Now to expend this little life for material things that have no life in them, is the folly of all the ages. "For what shall it profit a man if he gain the whole world and lose his own soul?" or "What shall a man give in exchange for his soul?" Mark, 8:36-7. If I expend my life for that which has no profit in it, then I go into a state of death—bankruptcy, into which

the god of this world would not attempt to lead us, without first blindfolding us. Once we submit to his blindfold he leads us to the market where we sell ourselves for naught, and from there are rushed on to eternal destruction—death.

But if I spend my life according to "The law of the Spirit of life in Christ Jesus," I am assured that I shall receive profit in the way of life more abundant. This material world is the least coin issued from God's great mint and He has trusted it in our hands with which to test our fidelity telling us in His precious word "That he that is faithful in that which is least, is (not will be) also faithful in much, and he that is unjust in the least, is (not will be) unjust also in much." If we are not faithful in the "unrighteous mammon" who will commit to our trust true riches—life?

"And if we have not been faithful in that which is another man's, who shall give you that which is your own?" Luke 16:10-2, an "inheritance with the glorified in Heaven."

Our bible teaches us that our Heavenly Father's law of life, which is love, will let us love only Himself and our fellow man, who is in the image of God. And the very instant it is placed on any creature below man, we become idolaters. Why is this? Because, love is the channel through which our activities or life expends itself upon its object. Now if I love, or expend life, on any creature incapable of responding, it is a fatal waste of life; but if I love my fellow man, his life is enriched by so much, and he in turn loving me, my life is accordingly enriched. So that in each case, life is enhanced—a fine profit, at least a hundred fold. This is why I love to love God, because He first loved me and continues to flood my soul with all his fullness. Love knows no limit in the lavishment of wealth upon its object.

Now the only thing that can separate us from God and

our fellow man, is sin. Sin is the only thing that threatens the purpose of God concerning man with abortion. If we would accomplish this purpose, and thus fight the good fight of faith, lay hold on eternal life, whereunto we are called, 1 Tim. 6:12. We must have just conceptions of sin. In view of this important fact let us carefully and prayerfully consider the nature of sin. While it is not material that we know the origin of sin, so long as the awful fact of sin stares us in the face, yet reason will ever seek it till satisfied. My reason locates its origin in heaven, and co-existent with the great dragon, that old serpent called the devil and Satan which deceiveth the whole world. Evidently prior to sin, Satan, if not the most, was at least one of the most powerful creatures in God's dominion. Some how he became vain of his power, rebelled against God's authority, and fell into condemnation. St. Paul in his first epistle to Timothy 3:6, intimates as much, in pointing out the qualifications of a man for the office of a bishop. He also points out that which unfits him for it, verse 6. "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." The meaning of the phrase "fall into the condemnation of the devil" is too frequently misunderstood. We read it carelessly and thus reach the conclusion, that somehow the devil will condemn us for being vain. A conclusion foreign to its meaning. It simply means that the devil once in high and holy office became vain of his position, and was led by ambition to rebel against rightful authority, thus falling into condemnation, and he was cast out into the earth "as his place was found no more in heaven," Rev. 12:9. So this is the condemnation of the devil, and he, who, through pride exalteth himself, falleth into condemnation similar to that of the devil.

Thus, as far as we are able to determine, sin originated in heaven, with the devil as its originator.

What is sin? In its essence it partakes of the nature of Satan, and finds expression through unbelief. 1 John 3:4 tells us "Sin is the transgression of the law," and St. Paul, Romans 4:15, states "that where no law is there is no transgression." The normal state of humanity is that of belief—faith. Sin is that something that perverts that state resulting in transgression of law. What law? Evidently the law of "The spirit of life in Christ." All life other than God's must in the very nature of things be derived, and if derived cannot be self-existent, and if not self-existent, then there must be some way by which its existence is continued and that some way is the law of life, called in Romans 8:2, "The law of the Spirit of life in Christ Jesus," which is the antithesis of the law of sin and death. The just shall live by faith, Heb. 10:38. Faith being the medium through which life is derived from God—the fountain of life. As far as we are able to judge, it is not in the nature of any law to be self-executive, (Atheism is the product of defying law) It (the law) merely tells the how of activities; back of which we invariably look for an agent. Every atom in God's universe is under law, and we find absolute passive obedience everywhere, up to the line of moral being. Moral life in its essence partakes of the Divine nature, hence the most precious thing in the eye of God, and the only thing in the universe that has in it intrinsic value. To talk about material things having intrinsic value, except in an accommodated sense, is intrinsic non-sense. Suppose that God when he had finished this material world had stopped the creation, pray, of what value would it have been? None whatever. Just as naught on the blackboard expresses nothing, so all materiality in the abstract expresses no value.

A thousand naughts placed in any relation to each other would express nothing, so material world added to material world, ad infinitum, would be valueless. Place the figure 1 in the right relation to naught, and we have enhanced its value 10 fold, but in wrong relation we decrease valuation. So man in right relation to the material world, enhances the value of manhood immeasurably, but in wrong relation decreases its valuation in same ratio. The fact is we will either spiritualize the material or it will materialize us. This is in perfect accord with our very constitution. God's purpose contemplates the triumph of the spiritual, but Satan, whose hellish ambition will be satisfied with nothing less than the dethronement of God—the tumble of His moral government into anarchy—hell—and the dissolution of His material universe into chaos. For this purpose he wages war against God through his moral creatures; knowing full well that he weakens God's moral government, just in proportion as his hellish purpose succeeds. The weapon of his warfare is sin.

Having noticed sin as to its origin and purpose, let us inquire into its nature. Sin in its nature contains all the elements of death. No sin, no death. Only where sin reigns is death found. Show me a country where there is no sin, and I will show you one where there is no death. Is there such a country? Yes, thank God; that country is somewhere beyond the boundary line of probation.

“In heaven alone no sin is found,
And there is no weeping there.”

“I mean to go there, too.” Sin has in it the element of hell; no sin, no hell. With my robes washed and made white in the blood of the Lamb, I could range through the place called hell and come out of it as the Hebrew children from the fiery furnace without the smell of fire on my gar-

ments. It is not the place that gives hell its character, but the state of moral beings.

Keep in mind that sin has in it the element of hell. "The sting of death is sin, and the strength of sin is the law." 1 Cor. 15. The scorner might say I am full of sin, and yet I am not specially conscious of the awful state alleged as its result; I see no marked difference between me and the righteous. I am not in trouble, even as other men. I find the just and unjust under the same system of natural law. I see no bands in the death of the wicked. The deluded wretch is so blinded he fails to recognize the fact that "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Ec. 8:11. Because God is good and would not have any perish, and mercy delays execution, thus affording opportunity to avail himself of grace, and through it escape the awful consequence of sin, in very meanness he takes the only time he has in which to repent and prepare to meet his God, and spends it in "treasuring up wrath against the day of wrath," forgetting that the very grace of repentance given, holds sin in him in a latent state. Take an ordinary parlor match, on one end of which is igneous matter. Hold it up to an audience that has never seen a match, and tell them there is fire in this match; they would laugh you to scorn, because, to the senses there is no evidence of fire, and yet who will dare say there is not fire in a match? Latent it is true, and in that state, harmless; but there is a law by which it may be manifested and made the source of incalculable damage—the law of friction. So in probation the grace of our Lord holds in latent state, the elemental fire contained in sin. The friction (law of death) in tearing soul and body apart, stirs up the slumbering fire in the incorrigible sinner, and sometimes even before

he is entirely across the line of probation he begins to experience the tortures of hell, and realizes the awful fact that he, himself is the source of it, and in agony of despair wails out the lament,

“Ah me! which way shall I fly from hell?
I myself am hell.”

Sin shrouds the intellect with darkness, obdurates the sensibilities, paralyzes the will and resolves the whole into moral insanity. Were I to take a knife and stab my body, opening in it ghastly wounds, out of which the life blood gushed, my friends startled, would seize me, take away my knife and as far as possible restrain me from further violence to my person; saying “poor fellow, he is crazy;” which would be the truth, for a sane mind cannot do such a thing. Now if stabbing my body is proof positive of mental insanity, surely piercing my soul through and through with the sting of death, (sin) it is conclusive evidence of moral insanity. If not, I would like to learn what it takes to constitute moral insanity.

The soul in perfect equipoise cannot sin. In this world of ours, nothing animate or inanimate has escaped the blighting touch or sin. Viewed with a clear eye in the light of revelation and being conscious of its blight on our souls, seeing its blast on all material things; with the great apostle we exclaim; “For we know that the whole creation groaneth and travaileth in pain together until now.” Rom. 8:22.

Knowing that sin caused this travailing in pain of the whole creation, in order to bring forth a triune spawn of chaos, anarchy and death—an abortion of God's purposes; and seeing its ravages, universal despair, like an incubus, would have settled down on the “whole creation,” had not our God in the phrase “until now” placed a period to the final purpose of sin, and circled the dark cloud with the bow

of His most glorious promise, "All things work together for good to them that love God."

So then having been called according to His purpose we are to see to it that we love God and thus give Him right of way in our hearts and life; so that He can bring His infinite grace to bear in conforming us to the "image of His Son," our destiny, and which image is the only right standard of character, and in it we are right in the eye of God, hence "justified" and what God can and will do for the justified, must wait to find full expression in heaven's own vernacular for our limited powers of speech are insufficient to declare the glory that shall be revealed in us. Suffice it to say that our God will turn upon the justified, "A far more exceeding and eternal weight of glory." 2 Cor. 4:17.

Thus glorified we will "awake in his likeness, and be satisfied." Thus glorified, we will see in the light of that glory, our Lord "The first born among many brethren" and "in all things having the pre-eminence," and with the glorified we will join in the coronation song, "Unto him who loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion forever and ever. Amen."



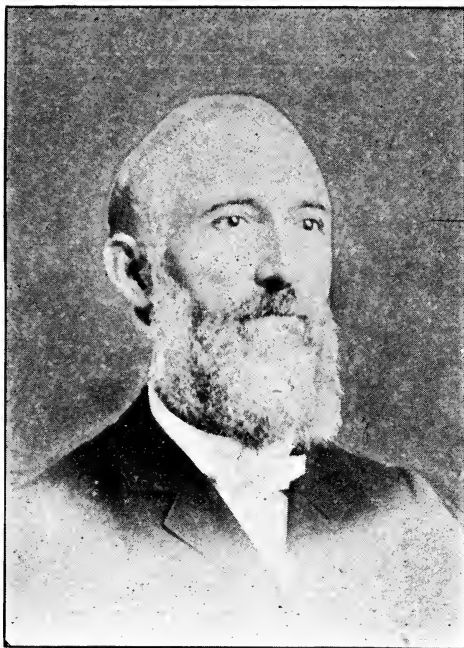
Divine Counsel, Christian Hope and Final Glory.

BY REV. E. L. ARMSTRONG,
CORSICANA, TEXAS.

TEXT:—PSALM 73:24.

“Thou shalt guide me with thy Counsel, and afterward receive me to Glory.”

How deeply the words of Moses, recorded in the 32d Ch. of Deuteronomy & 10th verse, impress us with the goodness and condescension of God. “He found him in a desert land and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.” Jacob is flying from the paternal abode to find refuge in Padanaram, from the kindled wrath of Esau. Beersheba is lost in the distance and he is pursuing his solitary way across the wilderness when the gathering shades of night compell him to halt. “And he took of stones of that place, and put them for his pillow, and lay down in that place to sleep.” Our idea of loneliness and destitution are here perfect. The solitude of the wilderness; the cold earth bed and the pillow of stone convey to the mind sentiments of awe and terror; and we need only the war of elements, blending with the darkness to complete the idea of horror. Unhappy Jacob,



REV. E. L. ARMSTRONG.

University of Toronto
Faculty of Arts

surely thy sins have found thee out and fearfully are thy duplicity and fraud visited upon thee. Thou unhappy wretch art forsaken of God and men. But stay, the heavens spreading calmly above him communicate their quiet to his wearied frame and despite the hardness of his condition, he falls asleep. Here in this lonely place, in these forlorn circumstances, Moses represents Jehovah as finding him, and the declaration of David is verified, "When my father and mother forsake me, then the Lord will take me up." This watchful care of Isaac and Rebecca was withdrawn, but the unslumbering eye of the Omniscient God was upon him. He dreamed and behold a ladder set upon the earth, and the top of it reached to heaven, and behold the angels of God ascending and descending on it. And behold the Lord stood above it and said: "I am the Lord God of Abraham, thy father and the God of Isaac. The land whereon thou liest to thee will I give it and to thy seed. And behold, I am with thee and will keep thee in all places whither thou goest and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of." Gen. 28:12. What a transition! Never man needed consolation more. Never man received it so full, heaped up, pressed down, shaken together, running over.

"Happy art thou, O Jacob, who is like unto thee?" Thou art solitary no more, for wherever thy wandering feet may stray, this shall be thy comfort: "I am with thee, and will keep thee in all places whither thou goest." Having performed his devotion he renews his journey, and the mind delights to follow him. Invested as he is with a shield no dart can pierce, guided by wisdom which never errs, upheld by strength that never fails, and comforted by those consolations that come from God. Does this act of Divine goodness and condescension excite your surprise and awaken

emotions of gratitude? Do you exclaim, "Behold how He loved him!" Then let those emotions be enlarged when I announce that the same hand is stretched out for your defense; the same benevolent eye scans the paths in which you travel and the same voice of mercy whispers in your ear "I am with thee and will keep thee in all places whither thou goest." May He grant to each of you grace to respond: "Thou shalt guide me with thy counsel, and afterward receive me to glory."

1. The text expresses a determination and a hope. The import of the declaration "Thou shalt guide me." This declaration was made by the Psalmist after strict trial of his own ability to direct his steps and is, first, a confession of his impotence. David was a man of extensive knowledge, yet he felt and acknowledged the need of a superior intelligence to direct him in the varied duties which devolve upon him as a man, a ruler and a worshiper of the true God.

Such assistance is required by the imperfections of our knowledge. "We know in part, our clearest vision is through a glass darkly." Dim, shadowy and confused are all our conceptions of the true and just, without that wisdom which is from above.

2. The feebleness of our virtue. There is a strength of moral principle indispensable to the rectitude of our conduct which is not natural to us. "Left to ourselves, we are tossed to and fro, driven about by every wind of doctrine; and hurried away by our passions." Our danger is heightened by the affinities of our nature for those objects which peril our safety. We instinctively shrink from physical evils, they inspire us with a terror which contributes to our security. But moral evil chimes in with our dispositions, breathes a soft, voluptuous air which lulls our moral senses to sleep. The poison of sin glides insensibly into the soul;

corrodes all its powers, and effects our ruin. In this world of sin, through which we pass, he only is safe who is guided by the Lord of hosts, and has for his strength the mighty God of Jacob. The expression also implies that God is a guide, every way suited to our condition. He sees the end from the beginning—and comprehends without confusion, the almost interminable labyrinth of man's duty, "and leads the blind by a way they have not known." The wisdom which contrives the ear causeth it to hear "the still small voice" of instruction, the hand that stretched out the heavens as a curtain, hung the earth over empty space—and buildd man in the image of God, is thrown out to sustain the feeble, to raise up the bowed down and comfort all that mourn.

That presence which filled heaven and earth is the pavilion of the righteous. And, though no pillar of cloud by day is visible to our dull senses; and no pillar of fire burns on the darkness of the night; yet "He is ever present, ever felt" and a true faith chastened by His hand, says, nevertheless I am continually with thee. He is ever with us. His presence is a power of strength, walling us in from our enemies. Such a guide surely becomes us.

There is also implied the rule by which He guides us—His word. "Thou shalt guide me with thy counsel." The counsel of God is His word which He has given to be a lamp to our feet, and a lantern to our pathway. Therein has He revealed the whole duty of man. "He hath shown thee, O man, what is good, and what doth He require of thee, but to deal justly, to love mercy and walk humbly with thy God." Having given us this rule of faith and conduct, He does not hurry us along the pathway of duty by an irresistible impulse, but says, "Obey my voice and I will be your God, and ye shall be my people; and walk ye in my

ways that I have commanded you, that it may be well with you." The law of the Lord is perfect, converting the soul, and discovers to us fully the whole will of God concerning us, giving ample instructions for our guidance under all circumstances of human life. It is the "more sure word of prophecy whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn and the day star ariseth in your hearts;" to this rule are joined the gracious influences of the Holy Spirit in removing the veil from our hearts, opening the eyes of our understandings that we may behold the exceeding breadth and beauty of the Divine law. And he is a fanatic who expects to be guided independently of the counsels, so is he who expects to be guided without the spirit of God. "The secret of the Lord is with them that fear him, and to such will he show his salvation." The Psalmist expresses a determination to know the counsels of God. We must be acquainted with a rule before we can use it. And professed subjection to, implies a determination to study it with attentive diligence to understand it. "Thy statutes have I made my song in the house of my pilgrimage." "Thy word have I hid in my heart that I may not sin against thee." Here is our security against sin. The word of God imbedded in our memories and affections, "the word of Christ dwelling in us richly in all wisdom." In order to do this we must seek out of the book of law and read. Search the scriptures, give attendance to reading, bind the law upon our hearts and tie it upon our necks. Then when we go it will guide us, when we sleep it will keep us, when we wake it will talk with us.

O! how we should search for Divine truth as a man searcheth for hidden treasures. If we have taken the Bible as the man of our counsel, we should stand daily at its gates and watch at the post of its doors, for it is a distinguishing

characteristic of a good man "that his delight is in the law of the Lord, and in his law doth he meditate day and night." Job, in his great affliction, remembered with comfort his attachment to the law of God, "Neither have I gone back from the commandments of his mouth; I esteem thy words more than my necessary food."

There is implied a renunciation of all vain reasoning. We cannot by searching find out God. His judgements are a great deep. "He giveth account of none of his ways," but

"Deep in unfathomable mines,
Of never failing skill;
He treasures up his bright designs,
And works his Sovereign will."

Any attempt to penetrate the clouds and darkness which are about Him will result in disappointment and suffering. The author of the text was deeply conscious of this, he had sought by reason alone to read and reconcile the different conditions of man with his notions of Divine justice, especially how it is that the wicked have more than heart can wish, while the people of God have waters of a full cup wrung out to them, but had only darkened counsel by his processes and multiplied the sorrows of his heart, his inquiries had lead him into great straits, he determined now to be satisfied with the information which God is pleased to give; and not meddle with things too high for him. An impertinent curiosity is a fruitful source of trouble. "Lord what shall this man do? If I will that he tarry till I come again what is that to thee, follow me." "Are there few that be saved strive to enter in at the straight gate for many I say unto you shall seek to enter in and shall not be able." How uniformly the Savior rebuked this spirit of curiosity. And how earnestly did he urge the importance of following

closely our own duty as developed in the Bible assuring us that there is a recompense for the just, and all things work together for good to them who love God. Should it be according to thy mind who art thou that shouldest judge. Alas! thou art but of yesterday and tomorrow thou art gone—cease then from vain reasoning and follow with a glad mind the counsels of His will.

Lastly, there is here expressed by the royal writer an unqualified submission of himself to God. Deeply sensible that a superior intelligence was necessary to direct his inquiries and steady his motion along the pathway of life, and as fully convinced that none of those teachers and guides on whom he had relied, could afford him safe conduct he submits himself to God. He had just passed through one of the severe conflicts to which the children of God are so frequently called, as they tread the dusty path of life. He had been in heaviness through manifold temptations. The devil had assailed him with great force, filled his mind with erroneous opinions—influenced his heart with worldly passions and stirred him up to murmuring at the apparent severity of his lot. Principalities and powers and spiritual wickedness in high places gathered around him and the conflict was protracted till his feet was almost gone—his step had well nigh slipped and he was brought to his wits end. “When I thought to know this it was too painful for me; struggling to grasp and fully comprehend by the might of his feeble reason, the intricate movements of the mighty wheel of God’s providence; he was confused; his heart pained, he was grieved, and his strength exhausted by the tumultuous heavings of his own doubts and the malignant assaults of the prince of the power of the air.” There hath no temptation taken you but such as is common to man, and God is faithful who will not suffer you tempted above that

ye are able to bear, but will with the temptation also make a way for your escape, that ye may be able to escape. When the messenger of Satan was buffeting St. Paul he besought the Lord thrice that it might depart from him, but the answer was, "My grace is sufficient for thee," for my strength is made perfect in weakness, and casting all his care on him he said, "Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me." The throne of grace is the place to flee to for succor. Happily, the Psalmist in his extremity remembered that he had said, "One thing have I desired of the Lord, that will I seek after that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and inquire in his holy temple, for in the time of trouble he shall hide me in his pavillion, in the secret of his tabernacle shall he hide me, and shall set me upon a rock." He thought of the temple in former days; he had been instructed and comforted, and turning away from the place of his conflict, he "Went into the sanctuary of the Lord" where the light of revelation streamed on the history of time the actions of men and the administration of Divine providence; the mystery which had given him so much trouble was solved, Satan was bruised beneath his feet, the darkness was lifted from the scene, and the awards of a future state set all things even. Satiated with the sight the poor tempest tossed soul, like a bird escaped from the fowler's snare, nestles itself beneath the wings of the Almighty singing, "And now shall my head be lifted up above mine enemies round about me, therefore will I offer in His tabernacle sacrifices of joy. I will sing, yea, I will sing praises unto the Lord. Thou shalt guide me with thy counsels and afterward receive me to glory."

II. Let us now consider the hope expressed in these words.

The Psalmist had been envious at the prosperity of the wicked. His desire for wealth had been greatly stimulated, preying upon him like a consuming fire; but the instructions of the sanctuary had given a new direction to his thoughts, taught him the emptiness of all earthly things and given him a glimpse of that incorruptible inheritance reserved in heaven. He dismissed each murmuring thought and each covetous desire; resigned to others the pursuit of things that perish in their using and casting all his care upon God, said: "Whom have I in Heaven but Thee, and there is none on earth I desire besides my heart and my flesh faileth, but God is the strength of my heart and my portion forever." How tranquilly he rested in the confidence of receiving a kingdom that cannot be moved. When we have that hope which maketh not ashamed "The peace of God which passeth all understanding" keeps our hearts in perfect peace, enabling us to "Suffer out our threescore years

"Till our Deliverer comes,
And wipes away his servant's tears
And takes his exile home."

III. We turn our thoughts to that glory to which the author of the text hoped to be received.

Ist. It is a place. Heaven is a fixed abode and not merely a state or condition of being, "Heaven is thy throne" but in what particular division of Nature's wide domain we know not. It may be that as the sun is the center of those uncounted systems which compose the universe, this is the place from which the Saviour came when He humbled himself for the suffering of death, to which He ascended, when He had spoiled principalities and powers making

a show of them openly, when He led captivity captive, and scattered the gifts of His love upon our redeemed natures and where He now appears in the presence of God for us. This is the place to which Elijah rolled in a chariot of fire, and where finally shall be gathered the sacramental host of God's elect from every nation, people and kindred on the earth.

2nd. It is a place of honor, "At the right hand of the Majesty in heaven". "To him that overcometh will I grant to sit with me in my throne for ever and ever, and shall no more go out from me." What unspeakable glory. To be admitted to the presence of the princes of the earth, to enjoy fellowship with the eminent in the walks of life, literature, science and benevolence, is esteemed an honor. But those who are accounted worthy to be received into glory shall be admitted to the presence of Abraham the father of the faithful, and the friend of God; to the company of Isaac and Jacob, and to companionship with Moses the profoundest of state; to fellowship with the long line of patriarchs, prophets, apostles, martyrs, confessors, and saints of all ages; to the presence of those sons of God whose joyous shout answer the anthems of the stars, that sung together when worlds were marshaled from chaos by the Divine word, to the presence of Jesus the mediator of the new covenant, and to God the Judge of all. Think of this, ye who flatter yourselves upon acquaintance with the learned, the eloquent and the distinguished among men. Think of this and aspire to the most refined and cultivated society in the universe. Think of this, ye who attach to place and station so much importance, and aspire to the place and station worthy of your immortal nature. Think of this, you who receive from the great no bow of recognition, whose feet never pressed the purple of a fashionable drawing room, whose voices nev-

er sounded in polite circles. You, who are little and unknown, on whom the destiny of man falls most heavily; you who are plagued all the day long and chastened every morning, whose night of sorrow is never broken, save by the light which gleams from the advancing future: Think of this. You are to sit down with the Saviour in His throne; to consort with angels and patriarchs, to tread the gem paved palaces of the new Jerusalem, to be invested with the "Morning Star, and to unite with saints and angels, seraphims and elders in everlasting songs of adoration and praise! Think of this ye weary,

"And in the blooming prospects lose,
The sorrows of the way."

3rd. It is a place of supreme happiness. In thy presence is fullness of joy, at thy right hand are pleasures forevermore. There are two passages of scripture which give us a perfect idea of Heaven: "They shall hunger no more, neither shall they thirst any more, neither shall the sun light on them any more, nor any heat. For the Lamb which is in the midst of the throne shall feed them and lead them unto fountains of living water. And God shall wipe all tears from their eyes. And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things shall be passed away." Such a Heaven! How strongly and delightfully does it contrast with earth. Sickness, sorrow, pain and death are constant attendants of our present state; they connect us indissolvably with earth. Health, joy and immortality are attributes of Heaven. Abraham pleads no more for Ishmael, Rachael receives her long lost children, her tears are wiped away and the voice of her wailing forever hushed. Jacob folds Joseph to his heart and says, It is enough, and the harps of eternity loud as mighty thunders roll through

the illimitable fields of Heaven, "And there shall be no more death," while the redeemed from earth shout

"O happy place of sweet repose,
Where pain nor death no entrance knows,
And life's fair tree forever grows."

4th. It is a place of triumph. They who enter it "have fought the good fight of faith." Earth is a battlefield and every member of Christ's body while in the flesh must war against the flesh.

Heaven is the mount of victory, and they who stand on it are clothed with white robes and palms in their hands, the tokens of joy and victory. The fields of their victory are beneath them; they have fought and conquered, and the voice of war shall be heard no more.

5th. It is a place of security. "There the wicked cease to trouble and the weary are at rest."

"There the glorious Lord will be unto us as the place of broad rivers and streams wherein is no galley with oars, neither shall gallant ships pass that way." Our foes pursue us with untiring energy, one struggle is not ended ere another begins, but as one by one "the ransomed of the Lord return and come to zion." Sorrow and sighing shall flee away and our baffled foes retreat forever. The gates which shuts in the way-worn child of God shuts out his foes. "Safe, I am safe," shouted one of the faithful ministers of our church as his soul bounded from the body. Safe responded the angel bands as they caught up and bore to Heaven his sanctified spirit. I am safe, he repeated, when he took his stand on Mt. Zion, and as the voice of a great multitude of many waters and of mighty thunderings came the response, "Safe."

I marvel not at the rapture with which the Christian speaks of the glory which is to be revealed in us when

standing on the Mount, where the last discoveries are made to faith and the light of approaching Heaven dims the glory of this world and he begins to look out upon the glory of "Sweet fields arrayed in living green, and rivers of delight," with a confidence and consciousness that home and rest and God is near. The rush of a thousands memories flood the soul with pleasure, and a thousand anticipated enjoyments thrill it with delight. No marvel that he challenges death to his work saying,

"Death, with thy weapons of war, lay me low,
Strike, King of terrors, I fear not the blow."

He knows that the blow that kills the body, shall invest him with immortality and eternal joy. That the blow that severs from him his earthly friends shall bring him into reunion with those who have passed the vale of death. We have heard of a ship that had been out three years, it was on its return voyage and homeward bound was the joyous song of the crew, when from the lookout was heard, "Land ahead!" Instantly the anxious sailors ran up the mast straining their eyes to catch a glimpse of their native land their excitement became intense and when they reached the shore they kissed the ground for joy. That was rapture. The perils of the deep were passed, the good ship rode at anchor in their native harbor and they were at home. So with us when life's voyage is over. We will dwell on the shores of immortality.

When we see the storm cloud roll away for the last time, the perils of the way thrown forever behind us, and the light and joy of Heaven, our eternal inheritance, no undefined apprehensions come to mar our joy, but feeling that we are beyond the reach of danger, then we will give ourselves to the enjoyment of those free, full and eternal delights which will constitute the glory to which we will be

received. And then where the saints of all ages in harmony meet their Saviour and brethren transported to greet while anthems of rapture unceasingly roll. And the smiles of the Lord is the feast of the soul.

May we all come to that rest and enjoy that glory.
Amen.

The Humiliation and Exaltation of Our Lord.

BY REV. H. A. BOAZ, A. M.

FORT WORTH, TEXAS.

Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Phil. 2:5-11.

The text is a noted one. Over its interpretation the learned doctors have disputed for centuries. I shall undertake not to review the various interpretations that have been given, but simply to bring out some thoughts that appear from an easy and natural understanding of these words. They have in them the very marrow of the gospel.

The text is a sublime one. It presents one of the greatest themes possible for human consideration—the humiliation and exaltation of our Lord. We cannot hope to ap-

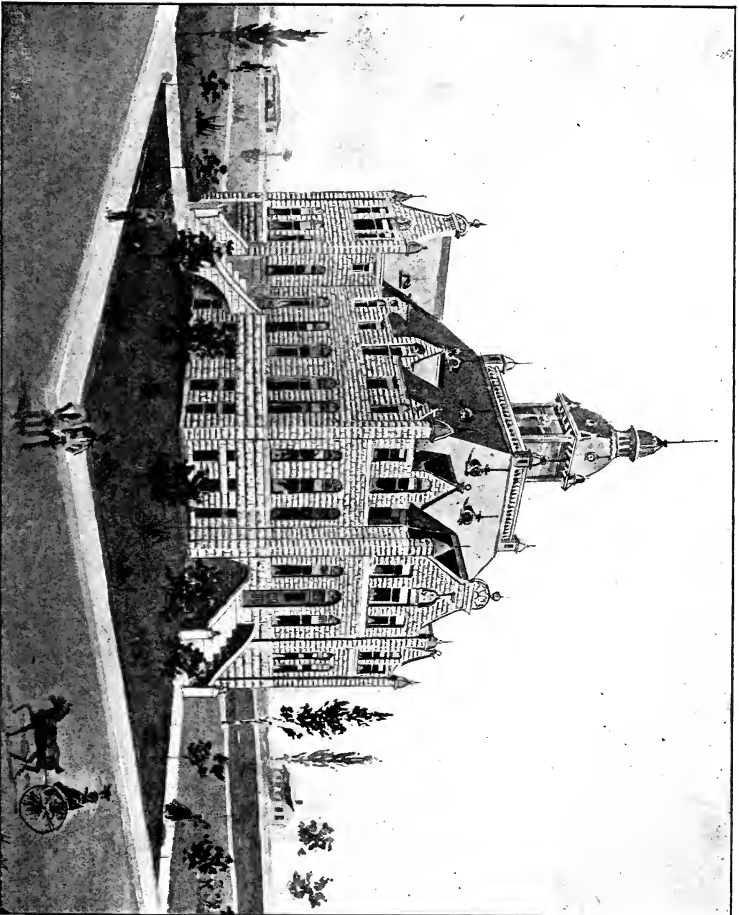


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preciate the fullness of the meaning of this scripture. No one can fully understand the exceeding greatness of the glory that Jesus enjoyed during His pre-incarnate state. No one can thoroughly appreciate the deep humiliation He suffered while among men, nor rightly estimate the majesty he now enjoys at the right hand of the Father. Our finite minds cannot fully grasp infinities.

Many have come into the world on great missions. Abraham, Moses, David, John the Baptist, Paul, and many others came on great errands. But no one else has ever had a mission similar to the one that occupied the time and attention of the Son of Man. There have been many great events in the history of the world, but none to rival the importance of those connected with the life and death of the Galilean carpenter. It was a great day when the Spirit of God moved upon the face of the deep and God said "Let there be light;" a great day when Adam and Eve looked out for the first time and saw the mountains as God's thoughts piled up, when they looked upon the rivers and lakes as God's thought in liquid, when they looked upon the flowers as His thoughts in bloom, when they marveled at the dew drop sparkling on the green blade as His thoughts in pearl; a great day when Noah climbed into the ark and the fountains of the great deep were broken up; a great day when Moses ascended the mountain and amid all the splendors of Sinai received Tables of Stone and was made the law giver of the world; a great day when Elijah ascended Mt. Carmel and by the power exercised in prayer caused the fires to come leaping and flashing out of Heaven to consume the sacrifice dripping with water. But no day has ever dawned, no event has ever transpired that is comparable with the days and events connected with the life, sufferings, death and resurrection of Jesus the Christ. During his ministry

He accomplished more for the world than all other benefactors combined. By His teaching He threw more light upon the dark problems of life than all other teachers put together. By His life He gave to the world the one perfect example. By His crucifixion He accomplished the greatest fact of history—the redemption of the race. In leaving the honor and glory of the Celestial City for the shame and humiliation of this world He surrendered more, suffered more, and accomplished more than any human mind can fully appreciate.

In an earnest exhortation to the Philippians to unselfishness and humility Paul cites Jesus as the most noted example of these graces. In the study of this text let us note,

THE PRE-INCARNATE GLORY OF CHRIST.

“Who, being in the form of God, counted it not a prize to be on an equality with God.”

From these words we readily see that Jesus Christ is truly God—dwelling in the “form of God;” and being eternal in His nature. The word “form” means the appearance, or outward manifestation of the glory of God. It embraces the idea also of the real essence, or nature, of God. It refers to that visible and glorious light in which God dwells when He is called the “Blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.” To exist in the “form of God,” to dwell in “the light that no man can approach unto” clearly denotes divinity. Who but God could exist with this outward manifestation of glory?

The word translated “being,” in the original, is in the imperfect tense and denotes continuous being. There are some who seem to think that God made the world and put

man therein, but when man fell God then designed to create His Son and send Him into the world to redeem it. This is a mistaken conception. Christ was no after thought with God the Father. He is co-equal and co-eternal with the Father. He is the uncreated Christ. There never was a time in all the dateless period of the past when Jesus Christ was not. He said of Himself, "Before Abraham was I am." In his prayer he exclaims, "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." In his simple but sublime style John said, "In the beginning,"—which might as well be translated, "From all eternity was the Word, and the Word was with God, and the Word was God."

He is the creating Christ. Not only is He the uncreated Christ, but by Him were all things created. "All things were made by Him and without Him was not anything made that was made."—John 1:3. In his letter to the Colossians 1:16, Paul makes a statement fully as comprehensive: "For by Him were all things created that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, principalities or powers; all things were created by Him, and for Him." He spoke and laughing worlds came trooping before Him, ready to begin their eternal circuits. He is the uncreated agent of all the Father's dispensations toward man. In a passage kindred to the text, 2 Cor. 8:9, Paul says: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Our poor minds cannot grasp the infinite riches enjoyed by the Son of God before the days of the incarnation.

He was rich in material resources. He owned this little planet on which we live with all its fertile farms, wooded

hills and flowering valleys. The cattle upon a thousand hills were His. He owned every mine of precious ore. He possessed every sparkling gem and flashing jewel and knew its hiding place. Every star glittering in its golden orb in the firmament above was His. He created and owned them all.

He was rich in His dominion, for it extended over the entire Universe material and immaterial. Sitting upon His throne He held in His omnipotent hands the reins of the universe of God. He controlled the suns innumerable and all their systems as they went speeding in all their harmony through space unlimited. He was the judge of men, angels and arch angels. His dominion was without boundary.

He was rich also in character, being infinite in all the perfections of the God-head. Infinite in goodness, mercy, justice, power, wisdom and glory. He was the brightness of His Father's glory, the express image of His person. He was the Prince of Glory and all the hierarchies of heaven delighted to do Him honor. Mortal eye could not look upon such glory and live; mortal mind could not conceive of the brightness of such supernal glory.

But now let us consider,

THE HUMILIATION.

“He emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross.”

1. Being rich in all manner of material resources, dwelling in the brightness of His Father's glory, receiving the highest honors the hosts of heaven could confer, being in the form of God and thinking it not a prize to be counted equal with God, He emptied himself of the outward tokens of God-head, took upon him the form of a servant and subject-

ed Himself to the deepest possible humiliations.

This humiliation was suffered in order to make the highest revelation of God and to perfect the plan of redemption. God, who in sundry portions and in divers manners, had spoken unto the fathers by the prophets did in latter days speak unto His people by His Son. Man had wandered into darkness and needed light; he had fallen from his high place and that place must be regained; he had lost favor and that favor must be restored; he had sinned and atonement must be made; he had lost Paradise and Paradise must be regained. Jesus came to restore what had been lost in the fall, and to make a fuller revelation of the Father. The only begotten Son which was in the bosom of the Father came to make a perfect revelation of Him. To make this revelation the incarnation was necessary. To use a familiar illustration allow me to ask: should you have in your possession information that would be of incalculable benefit to a hill of ants, how would you carry to them that information? You might make an exhaustive study of their habits and nature, you might know a great deal about them, but from their very limitations they could know but little about you. If it were possible, the easiest plan would be for you to lay aside the outward form of a man, and to assume the form, nature and habits of an ant. In this form you could enter into sympathy and communication with the ants and then carry to them the information that was in your possession. So Jesus being in the form of God, knowing all about us, but we knowing little about God, laid aside the outward tokens of God-head and assumed the form and nature of a man that he might bring the higher revelation of truth that was in His heart.

2. Having emptied Himself of the outward form and glory of the eternal God he took upon Him the nature, form

and appearance of a man. "The word was made flesh and dwelt among us." He not only assumed the form of man but also the real nature of man. In the womb of the blessed Virgin He took man's nature; so that two whole and perfect natures—the Godhead and manhood—were joined together in one person, never to be divided. He was born as another child. "He increased in wisdom and stature, and in favor with God and man," just as any other youth. He was a perfect man, of human flesh and soul subsisting. "He took not on Him the nature of angels; but He took on Him the seed of Abraham. In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining unto God." The incarnation is the wonder of all wonders, the mystery of all mysteries, the miracle of all miracles. Who can explain how the God of infinite wisdom, power and glory, ubiquitous, could circumscribe his being to the dimensions of a man? It is no wonder that Paul exclaims, "Great is the mystery of godliness; God was manifest in flesh."

3. "He took upon him the form the form or a servant." He was expected as a prince and potentate. The Jews were looking for a Messiah who would come with flying flags, flaring trumpet and flashing sword. They desired a military chieftain who should break and destroy the despised power of Rome, one who should restore the lost scepter to the tribe of Judah and bring Israel to her ancient place of glory among the nations of the earth. But this was not in the mind of the Messiah. He came meek and lowly. He was born not in the palaces of Caesars, nor in the mansion of the Herods, nor in the home of the high priest. Not even in a peasant's hovel did the child Jesus first see the light, but in a stable He was born and cradled in a manger. One night out of glory finds him in this place so low-

ly! How infinite the descent from the throne of the universe to the manger in Bethlehem. He leaves the highest place among all the hierarchies of heaven to be associated with the lowliest of earth. He grows up in the carpenter's shop laboring daily at His father's trade. Before entering upon His public ministry His life was one of service. By this He has forever dignified honest labor. After His baptism and the formal opening of His public ministry His life was one of continual service. "He went about doing good." Wherever He went He served infinitely more than He was served. He declared, "The Son of man came not to be ministered unto but to minister and give His life a ransom for many." When His chosen disciples were quarreling over the places of honor in the temporal kingdom they thought He was about to establish He laid aside His upper garments and performed the services of the menial slave. In the form of a servant, He took the place of a servant. Note another step in His deep humiliation.

4. "Becoming obedient even unto death, yea, the death of the cross." In His pre-incarnate state He was the eternal God, existing in the brightness of His Father's glory, the express image of his person. But now having assumed the form and nature of man, having taken the lowly place of a servant He also becomes subject to the most shameful death known to his day, the death of a slave malefactor, the death of the cross. To the Roman it was the despised death, to the Jew it was the accursed death. Death on the cross in that day was equivalent to death on the gallows in this day. To appreciate more fully His deep humiliation let us observe the contrast. In His pre-incarnate glory He was the Judge of all men, angels and arch angels; yet in Pilate's court room He stands in meek submission before a craven coward on a Roman judgement seat. He, who in the

realms of glory had been acknowledged as the King of kings and the Lord of lords is here smitten by the rude hand of a ruffian soldier. He before whom the cherubim and seraphim of heaven had fallen, crying "holy, holy, holy is the Lord God of hosts, heaven and earth are full of thy glory," is now surrounded by a jeering mob of rude soldiers and spat upon by foul mouths. What great glory yonder, what deep humiliation here! What high honors are conferred upon Him yonder, what supreme indignities are heaped upon Him here. They array him in the cast off robes of royalty, put a mock sceptre in his hand and in derision bow the knee before him and cry, "Hail, king of the Jews!" After jeering and buffeting they bare his back and lay on the cruel lash until the quivering flesh bleeds under the merciless blows. They carry him to Golgotha, the nails are driven into his hands and feet and on Calvary's rugged cross he hangs for three weary hours suffering the most excruciating agony and shame. Here He bore our sins in His own body to the tree." "On Him was laid the iniquity of us all." Such humiliation, such suffering, such love the world had never seen. All was in our behalf. On the cross he was making atonement for the sins of the world. He was the merchant man seeking goodly pearls, who when He had found one pearl of great price, the human soul, went and sold all that He had and bought it. On the cross He was paying the price. He was the Good Shepherd who left the ninety and nine that were in the sheepfold while He went into the mountains seeking the one that had gone astray, the human race.

But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night
That the Lord passed thro'
Ere he found the sheep that was lost."

He saw us lost and undone, without God and without
hope in the world.

“Plunged in a gulf of dark despair,
We wretched sinners lay,
Without one cheering beam of hope,
Or spark of glimmering day.

With pitying eyes the Prince of grace,
Beheld our helpless grief;
He saw, and (O amazing love!)
He ran to our relief.

Down from the shining seats above,
With joyful haste he fled,
Entered the grave in mortal flesh,
And dwelt among the dead.

O for this love let rocks and hills,
Their lasting silence break!
And all harmonious human tongues
The Saviour's praises speak.

HIS EXALTATION.

“Wherefore also God highly exalted him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

Having considered his pre-incarnate glory and the humiliation of His incarnation, let us now turn to His present and future exaltation.

1. He conquers death. When the lifeless body of Jesus was taken down from the cross His chosen disciples were in utter despair. The sun of their hope had seeming-

ly set. There was no sign of the dawning of a glorious morning. All was dark and dreary. His enemies seemed to fear a resurrection more than His friends hoped it. After His burial a great flat stone was laid upon the mouth of the sepulchre and the Roman seal placed thereon. To break this seal meant death to the offender. Not satisfied with this precaution His enemies beg of Pilate, a guard. How strange it must have been to see a guard of Roman soldiers about the grave of a crucified Jew! Their precautions were all to no purpose.

“Low in the grave He lay, Jesus our Saviour,
Waiting the coming of day, Jesus our Lord.
Vainly they set that seal, Jesus our Saviour,
Vainly they watched Him there, Jesus our Lord.”

He went into the dark domain of death and in his own dominion met and conquered the King of Terrors. On the morning of the third day, while heaven stood with expectant joy, He burst the bands of the grave and with death chained captive to his chariot wheels,

“Up from the grave He arose!
With a mighty conquest o’er his foes!
He arose a victor from the dark domain,
And lives forever with his saints to reign!
Hallelujah! Christ arose!”

Today we worship not a dead Jew, but a living and reigning Saviour. Our christianity is not centered in a lifeless system of morals, but in a living and powerful personality.

3. He ascends to glory. After His resurrection He showed himself repeatedly to His chosen disciples and gave to them His final instructions. When all had been finished and His disciples were standing with Him one day on Mt. Olive they saw Him seemingly grow taller. On looking to

the ground they discovered His feet no longer touched the earth and that gravity had lost its power over His body. Above the trees into the blue sky they saw His glorified body ascend. While they watched Him they saw a bright cloud—a convoy of angels—come down from heaven to accompany the triumphant King to His waiting throne. How long they were in traversing inter-stellar space and reaching the Celestial City we cannot say. Perhaps on the tenth day they came within sight of the New Jerusalem and saw the expectant hosts of heaven awaiting the triumphal entry of their risen King, the leader of the coming convoy shouted to the hosts on high, "Lift up your heads; O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." From over the balcony of heaven there comes the query, "Who is this King of glory?" From the advancing convoy the answer is returned, "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up ye everlasting doors; and the King of glory shall come." Again the question comes, "Who is this King of glory?" With confidence the answer is returned, "The Lord of hosts, He is the King of glory." The pearly gates fly wide upon their golden hinges, the triumphant host sweeps through the entry and the risen Christ is seated upon the mediatorial throne, while the angelic hosts make heaven resonant with notes of sweetest harmony.

2. "God has truly exalted him, and given him a name which is above every other name." "He set Him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave Him to be the head over all things to the church, which

is His body, the fullness of Him that filleth all in all." On all the pages of history what name is in any way comparable with His?

Should we place Him among the great military commanders of the past, such as Alexander, Caesar, Hannibal and Napoleon you would immediately say, "He does not belong in that class, He is above them." Should we compare Him with the great philosophers as Socrates, Plato, Aristotle, Lubnitz, Bacon and Spencer, you would declare at once that He does not belong in that list. Should we class Him among the religious leaders of the past such as Confucious, Budah, and Mohammed, you would cry out again, "No, He does not belong there, He is a divine man—the Son of God." His name is above every other name. He is in a class all to Himself, absolutely alone and unapproachable. Mr. Hillis has beautifully said, "Thus far philosophers have discovered five men whose genius is of the first order and whose work has been revolutionary and epoch making. But the distance that separates between these five intellectual giants and the rudest barbarian is not so great as the distance that separates between these five men of genius and the tall Son of Mary whose work fom home and friendship, religion and learning is so great as to make His head strike among the very stars." How appropriate to sing,

"Jesus the name high over all,
In hell, earth or sky,
Angels and men before it fall,
And devils fear and fly."

His name is loved and adored as no other name in all history. Others may have innumerable disciples but Jesus has millions who so love and adore His name that they

would gladly surrender their lives in its defense. And this host is rapidly increasing.

4. Universal homage awaits Him. "That in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and everything should confess that Jesus Christ is Lord, to the glory of God the Father." This day may seem distant but it is coming. The prophet said, Isaiah, 9:7, "Of the increase of his government and peace there shall be no end." In Daniel 2:44 we read, "The God of heaven shall set up a kingdom which shall never be destroyed, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." This evidently refers to the kingdom of Christ. Jesus himself proposed universal dominion. The most frequent phrase on his lips was, "The kingdom of heaven." From his teachings we learn that this kingdom was to be spiritual in its nature, eternal in its duration and universal in its dominion. Such a grand conception had never before entered a human brain. Others had dreamed of universal dominion but no one else had ever anticipated founding a kingdom to be spiritual, universal, and eternal. We cannot tell how soon this comprehensive plan of universal dominion may be realized. Already John R. Mott has written a book about evangelizing the whole world during the present generation, and proves such a thing possible. How long we may be in doing this cannot be said, but according to the teachings of the Bible the time is coming when "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Jesus said, the kingdom of heaven is like leaven hidden in three measures of meal until the whole lump is leavened. He instructed His disciples to go into all the world and preach the gospel to every creature and promised to be with them always, even to the end of the world.

Our Anglo-Saxon race is to play a great part in evangelizing the world. Although we are only one-thirteenth in the world's population, yet we control one-third of the earth's surface. The Anglo-Saxon people are a commercial people, a colonizing people, and an aggressive people. Withall they have the best form of christianity and the highest civilization. The Anglo-Saxon, it now seems will soon take the world and scatter christianity over the earth. Wonderful things in missionary work have been accomplished during the last century. Missionary interest has increased ten-fold during the last eighty years. Perhaps the most remarkable thing done in this time is the organization of so many religious societies among the women and young people. At last the great Niagara of consecrated youth and motherhood has been harnessed and its wonderful power set in motion. The result of such a movement can hardly be foreseen. Who can tell what can be accomplished by this magnificent host? A half million of the Baptist Young People's Union, more than two million Epworth Leaguers, three million Christian Endeavorers, and twenty-five million Sunday School workers, and a host of other societies for christian service. O what a conquering army of enthusiastic youth!

A Scottish chieftain with his company of soldiers was once cut off from the main army of his friends and shut up in a small village where he was besieged. The old chieftain refused to surrender. To his faithful followers he announced his purpose of withstanding the seige until relief came from friends or provisions were all exhausted, and then make a bold dash for liberty. Days came and went but no relief appeared. When provisions were all consumed and hope had well nigh given place to despair, the chieftain was making the rounds of the little camps. His pur-

pose was to make an effort to break the ranks of the enemy the next morning at daylight. Passing before a camp he saw the bright face of a Scotch lad. The little fellow listened and smiled. As his leader appeared his face grew brighter. Then he broke out, "Dinna ye hear 'em, Captain, dinna hear 'em? "Hear what, bairn?" said the captain. "The bagpipes o' Scotland, dinna ye hear 'em? Our friends are coming." The old chieftain listened a moment, but hearing no music said, "Nae, bairn, I hear no bagpipes of Scotland," and passed on his way. In half an hour he returned the same way and found the lad with a still brighter smile. With confidence assured he said, "Now, surely ye hear 'em, captain, our friends are coming." Listening a moment, a smile of hope began to play over the rugged face of the old chieftain as he cried out, "The bagpipes o' Scotland, I hear 'em—our friends are coming."

He who has the eye of faith or the ear of hope can discover in this mighty host of consecrated youth the tread of a conquering army who shall do great things in bringing the world under the dominion of the King of kings and Lord of lords. Already the earth is girdled with a song of His praise. Every Sunday morning all over America millions of Christians sing the grand doxology, "Praise God from whom all blessings flow." When the earth turns on its axis and the hour for service comes in far away Japan, thousands there sing, "From all the dark places of earth's heathen races, O see how the thick shadows fly." From the land of China, at the hour for divine worship, there goes up from many consecrated Mongolians the plaintive plea, "Jesus lover of my soul, Let me to thy bosom fly." As the earth revolves and the time of service comes in India, millions there join in the grand old hymn, "Rock of Ages, cleft for me, Let me hide myself in thee." In the land of Africa

many of the dusky sons of Ham looking toward heaven are singing, "Father I stretch my hand to thee, No other help I know." While across the sparkling waters of the blue Mediterranean sea Christian Europe sings, "How firm a foundation ye saints of the Lord is laid for your faith in His excellent word."

May the time soon come when every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father and all the world join in the one triumphant hymn,

"All hail the power of Jesus name!

Let angels prostrate fall:

Bring forth the royal diadem,

And crown Him Lord of all.

O that, with yonder sacred throng,

We at his feet may fall!

We'll join the everlasting song,

And crown him Lord of all."

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REV. D. L. COLLIE.

Christ, the Gift of God, the World's Greatest Need.

BY REV. DANIEL L. COLLIE,
EL PASO, TEXAS.

“Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water.”—John 4-10.

The place where our Saviour uttered this beautiful and soul-stirring language, was crowded with sacred memories: the occasion was one of unusual interest. It was at the entrance of the narrow valley lying between the mountains of Ebal and Gerizim. Upon a spur running from the latter Mount, a few miles out into the plain, was located Jacob's well. Here in this same valley, more than fourteen centuries previous to the visit of our Lord, the children of Israel under the leadership of Moses, had assembled to hear the blessings promised for obedience pronounced from Mount Gerizim, and the curses attending disobedience proclaimed from Mount Ebal. Jesus has now been engaged in the work of His public ministry for only a few months, yet a very decided opposition has been stirred up against Him by the Pharisees at Jerusalem, and He thinks it best to take the disciples and quietly retire to Galilee. “But He must needs

go through Samaria.” (V:4) Samaria lay between Judea and Galilee, and it was the custom of the Jews when passing from one of these sections of Palestine to the other, to go many miles out of the way, that they might avoid traversing the land of the despised Samaritans. The reason of this seeming moral necessity being laid upon Jesus to go through Samaria, may be made plain to us, upon the supposition that His soul was stirred within Him in an earnest desire to reach the lost ones that He “came to seek and to save;” and possibly He may have seen already, in His mind, this woman of Samaria, and also many of the inhabitants of the little village of Sychar ready, upon proper evidence to accept Him as the promised Messiah.

“Jesus therefore, being wearied with His journey, sat thus on the well: and it was about the sixth hour.” (v. 6.) It was high-noon, or twelve o’clock as we reckon time. The intense heat of a tropical sun caused the weary travelers to seek rest and refreshment. While Jesus tarried by the well, the disciples went to the village a mile and a half away to buy some needed supplies. During their absence a woman of Samaria came to the well to draw water. Jesus asks a favor at her hands, and by so doing, opens the avenue of access to her heart. In the wonderfully beautiful dialogue that follows Christ reveals Himself to her as the One capable of giving living water—water of such a character “that whosoever drinketh of it shall never thirst, but it shall be in him a well of water springing up into everlasting life.” When the disciples returned they were very much surprised to see Him talking to this woman. But such was their respect for their Master that they did not ask for an explanation of His conduct. The fact that Jesus was willing to be found talking in a familiar way with a woman—which was contrary to all the ideas of propriety entertain-

ed by the leaders of the Jewish nation—talking to a woman belonging to an unfortunate class of sinners, seeking to gain her confidence that He might save her soul, convinces us, without further evidence, that He was not an ordinary man. He has not yet established Himself in the public estimation as a great teacher, yet we see Him daring to trample upon “precedents,” and to ignore the established “customs of society,” that He might win her heart by the power of His redeeming love, awaken her conscience and save unto everlasting life this sinful “woman of Samaria.” If His wonderful words as He taught the people wrung from the lips of His enemies the confession, “never man spake like this man,” then surely both friends and foes may unite in saying, never did Jewish Rabbi act like this Jesus of Nazareth.

Jesus displayed remarkable tact in approaching this woman, and revealing Himself unto her. We should not object to the use of the word “tact” as applied to the conduct of our Lord. It is defined to be, “Peculiar skill or faculty; nice perception; ready power of appreciation and doing what is required by circumstances.” If Christ had said to this woman as soon as He met her, I am the Saviour of the world and I want to save you, a poor miserable sinner, no doubt she would have been repulsed and would have gone away without salvation. “Jesus saith unto her, give me to drink.” This simple request awakens at once a train of thought in her mind. She replied, “How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria?” The inspired historian adds by way of explanation, “for the Jews have no dealings with the Samaritans.” We are sometimes so blinded by prejudice ourselves, that we cannot see how it is possible for others to divest themselves of it. How ignorant was this woman at the time of the great

love for souls that was overflowing in His heart, and of how little He cared for the petty differences between the Jews and Samaritans. Jesus now sees His opportunity to focus her thoughts upon Him as the great need of the world. "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water."

JESUS CHRIST IS GOD'S BEST GIFT TO THE HUMAN RACE.

I. The key-note to the whole gospel scheme of redemption is sounded by St. John when he says, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Salvation through Christ is represented as a gift to man. "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. St. Paul calls Jesus the "unspeakable gift." "Thanks be unto God for His unspeakable gift." 2 Cor. 9:15. We know not where the Garden of Eden was located, and we never shall till we reach heaven. But we do know that some of the most important events concerning the destiny of man transpired there. Here it was that man sinned against his Maker, and involved himself and posterity in the dire consequences of transgression. From the root of that tree on which hung the forbidden fruit, have flowed all the streams of suffering, wretchedness, misery, cruelty, injustice, heart-aches, and disappointments that have deluged the world for six thousand years. But in the same garden, also, was the promise of a Saviour given; and the comforting assurance, "the seed of the woman should bruise the serpent's head," fell like the sweetest music upon the ears of the guilty pair. Around that promise clustered all the fondest hopes of Patriarchs and Prophets, of holy men and women, through all the com-

ing ages, until in the fullness of time Jesus Christ the Son of God was manifested in the flesh.

1. Jesus Christ was given in Types and Symbols.

We must not lose sight of the fact that during the infancy of the human race, that God had to use a method of teaching very much like the kindergarten system of our day—an educational process by means of object lessons. The Lord instituted what might seem to us a burdensome system of ritualistic services, of divers washings and cleansings, and numerous sacrifices; but all these things were intended to keep constantly before the minds of the people two great facts, (a) The absolute necessity of inward purity, as well as outward cleansing, and, (b) That the "seed of the woman" was coming "to bruise the serpent's head," and in the fullness of time Christ "the anointed of God" should offer His own body upon the Cross as a "full, perfect, and complete sacrifice for the sins of the world." The Pascal-lamb was a type of Christ, for he is the "Lamb of God that taketh away the sin of the world." The serpent lifted up in the wilderness, at which the bitten children of Israel looked and lived, was also a type of Christ. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." John 3: 14-15.

2. Jesus Christ was given by Prophecy.

The time during which the prophecies relating to the coming of Christ were given, covers a period of more than a thousand years, beginning with the prediction of Moses where he says, Deut. 18:15: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken;" and closing with the proclamation of Malachi, 4:2: "But unto you that fear my name shall the Son of righteousness arise

with healing in His 'wings.'" When Jacob was delivering his dying message to his sons he said, "The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come, and unto Him shall the gathering of the people be."

The following facts gathered from the many prophecies relating to Christ are peculiarly interesting to all His followers: "It was foretold that as a Prophet He should be like unto Moses. Deut. 18:15. That He should blind the eyes of the wise and learned, and preach the Gospel to the poor and despised; that He should restore health to the diseased, and give light to those who languish in mental and moral darkness. Isa. 35:5; 9:12. That He should teach the perfect way, and be the instructor of the Gentiles. Isa. 42:6. That He would write His law, not on tables of stone, but on their hearts and put His fear, which till then was displayed in external ceremonies, into their hearts likewise. Jer. 31:33. That He should sit as a refiner and purifier, to purge His disciples, that they might offer righteous offerings. Mal. 3:3. That He should be a sacrifice for the sins of the world, be wounded for the transgressions of His people, and make intercession for the transgressors. Isa. 53. That he should be the chief and precious corner stone, and yet be a stone of stumbling and rock of offense, on which the Jews should fall. Isa. 28:16; 8:14-15. That the Jews should reject Him, and should themselves be rejected of God, the choice vine bring forth only wild grapes; and that the chosen people should be rebellious and gain-saying, and stumble at noon-day. Isa. 5:2-7, 65:2. Deut. 28:28-29. That the stone which was rejected by the builders should be made the principal corner-stone, grow into a great mountain and fill the whole earth. Psal. 118:22, Dan. 2:34-35. That after the rejection and murder of the Messiah He should rise again

the third day from the dead. Psa. 16:10, Hos. 6:2. That He should ascend into heaven, and sit at the right hand of God, where He shall triumph over all His enemies." Psa. 110:1.

(3) Jesus Christ was actually given to the world as Emanuel, "God (is) with us, or God manifested to the world in the flesh."

About four thousand years after God promised the bruising of the serpent's head by the seed of the woman, Jesus was born in Bethlehem of Judea. At the age of eight days He was circumcised, submitting to the ordinance of initiation into the Jewish church. At the age of thirty years, He was baptised by John on the bank of the river Jordan, and consecrated to the priestly office. Soon He began preaching the unsearchable riches of His kingdom, which is "not of this world." And now, nineteen hundred years after He came into this world, we reverently listen to Him as He tells the woman of Samaria that if she only knew Him as God's best and greatest gift to humanity, she would ask Him for that which He is able, willing and anxious to bestow—that for which every soul yearns when made to realize its true condition—spiritual life, symbolized by pure refreshing water. Why is Christ represented throughout the Bible as a gift? Because salvation is of grace, and not of debt. In offering pardon to a race of guilty rebels, God did not act under compulsion, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8.

JESUS CHRIST IS THE GREAT NEED OF THE WORLD.

Let us go, in our imagination, and take our position for a little while on some mighty mountain, whose summit reaches unto the heavens. We look out upon the nations of the earth. Behold what a great toiling, pushing, shout-

ing, crying, rejoicing, weeping, struggling mass of humanity. We see China, one of the oldest nations, possessing many natural advantages yet groping in the darkness of by-gone centuries, because wedded to her false religion and idol worship; we behold the progressive little island of Japan, fast emerging from the darkness of heathenism into the light of a christian civilization, because she has discarded the past and is endeavoring to live in the present; we look upon the great nations of Europe, their titled classes reveling in the splendors of wealth, while the struggling poor are trampled upon by the iron heel of oppression; we see the great standing armies and powerful navies, with millions upon millions spent annually to maintain these armed forces, each nation watching some other as the hawk watches its prey. Peering through the veil of gloom, we get a look at the dark Continent of Africa, with her tens of millions of the benighted sons of Ham who never heard of the true God, or His Son, Jesus Christ. We sweep out over the islands of the sea, and with feelings of horror we look upon the scenes of savagery and cannibalism still existing amid the dawning splendors of the twentieth century. We linger a little longer, as with patriotic pride we look upon our own country, our native land, America, with her inexhaustible resources of wealth, her indomitable spirit of progress and gigantic commercial enterprises, standing in the front rank with the greatest nations of the earth; and now, having viewed with so much interest all these people, you ask me, "What is the great need of the human race?" Without a moment's hesitation I reply, the great need of the world is Jesus. He is "the bread of life" to feed their hungry souls. He is the water of life" to refresh their famishing spirits.

THE NEXT GREATEST NEED OF THE WORLD IS TO FEEL ITS
NEED OF CHRIST.

III. Over, and over again, as I have been sitting at

the feet of Jesus to learn of Him who is "the way, the truth and the life," have the words echoed in my ears, "If thou knewest the gift of God, and who it is that saith unto thee, give me to drink; thou wouldest have asked of Him, and He would have given thee living water." If men only knew what Jesus is in His relation to mankind, and what He can do for those who trust Him, they would abandon all other methods of seeking happiness, find in Him their highest joy, and shelter themselves in the clefted "Rock of Ages" from all the storms of life.

"What think ye of Christ, whose son is He? is a question that has come down through the ages, gathering force with every passing century. What is He to us who claim to be His true followers? Is He "the chief among ten thousand, and altogether lovely?" Have we really taken Him for our portion in life and in death? Can we say from our hearts, and not merely from our lips, what one of the Scribes said to Jesus, "Master, I will follow thee whithersoever thou goest?" Can we adopt the language of one of the earlier Christians, and say, "For my part, my soul is like a hungry and thirsty child, and I need His love and consolation for my refreshment; I am a wandering and lost sheep, and I need Him as a good and faithful Shepherd; my soul is like a frightened dove pursued by the hawk, and I need His wounds for my refuge; I am a sinner and I need His righteousness; I am naked and bare, and I need His holiness for a covering; I am in trouble, and I need His solace; I am ignorant, and I need His teaching; simple and foolish, and I need the guidance of His Holy Spirit; in no situation, and at no time, can I do without Him. When I am forsaken, He must be my support; when dying, my life; when mouldering in the grave, my resurrection. Well, then, I will rather part with all the world, and all it contains, than with Thee."

“Whate’er the anguish of my heart, its fluttering doth
cease

Whene’er Thy name of comfort fills my spirit with Thy
peace;

No consolation is so sweet as that Thy name doth give,
Thy Jesus name; O David’s son, and Lord by whom I
live.

“Thy name of Jesus is a store of all that heart can
need,

Unfolding every precious thing—fruit, blossom, leaf and
seed;

He spends his time most worthily who seeks that name
to know;

Its ocean-fullness riseth still as ages onward flow.

“Apart from Jesus’ precious name I’ve nothing to de-
sire;

Of all beside, e’en were it mine, my heart would only
tire,

Apart from Him there’s naught of worth, created things
are vain;

He is my glory and my wealth, my honor and my
gain.

“Thy precious name, Lord Jesus Christ, is better far
to me,

Than all the wealth that can be found in earth, or air,
or sea.

Thou art the paradise, set forth by God’s own hand of
love;

“Thy presence is itself the heaven, where I shall
dwell above.”

If the world in its onward march towards a higher
Christian civilization only knew that Jesus Christ is the

solution of all the problems, political, social and moral that confront the human race, how different would be the plans and methods adopted. Jesus of Nazareth, was unquestionably the world's greatest Reformer. But He is far more in His relations to humanity, as the only hope of deliverance from the curse of sin. What man needs most, is not a reformation, but a regeneration; not a change of life only, but a change of nature, a restamping upon his soul the image of his Maker, lost by transgression.

To have Christ within us, the hope of glory, is the greatest treasure we can possibly possess. No man ever lived better prepared to give a proper estimate of the comparative value of things, than the Apostle Paul. He says, "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 I count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made comformable unto His death; if by any means I might attain unto the resurrection of the dead." Phil. 3:8-11. I now submit the following proposition:

IV. All that man needs for salvation is to know Christ as a personal Saviour: all that is necessary in his efforts to uplift humanity, and to better the condition of society, and to correct the social evils of our generation, is to put into practice the principles of the gospel, as expounded by our Lord during his public ministry.

I know that this proposition is contrary to the world's method of thinking. It will not be readily accepted as true by those who are willing to place their own little plans above the

plan of the "only wise God and His Christ." The preaching of the gospel was to "the Jews a stumbling block, and to the Greeks foolishness." I here proclaim it as a universal truth, firm as the everlasting hills, that the constitution of the Kingdom of Christ contains all the principles of right and justice that God requires of His intelligent creatures. During the eighteen centuries that have passed since the opening of the Christian Dispensation, no correct principle of moral conduct has ever been brought to the attention of mankind, that may not be found in the Sermon on the Mount. All the reforms that have been put into operation, that were calculated to benefit the human family, have been backed by the teachings of "The Man of Galilee." No wonder then that St. Paul exclaims with so much confidence, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

If the men who are planning, and scheming; and laboring unceasingly to calm the troubled waters of commercial strife, and to adjust the serious conflict between capital and labor, now being so fiercely waged in parts of our country, only knew how Christ can touch and harmonize all the conflicting elements of society, they would realize that these differences can never be permanently settled except upon the basis of New Testament teaching.

If the poor unfortunate drunkard, struggling in a dreadful hand to hand conflict with the demon of alcoholism, only knew the power of Jesus Christ as a great deliver from all evil, he would understand that refuge in His Church is better than all the Keeley Institutes in the country; and that the grace of Jesus in the soul gives more power for victory over the appetite for strong drink, than all the Bi-Chloride of Gold that the doctors can put in his body. O, that the

world might know the "gift of God," and who it is that will give the living water to all who ask Him for it.

ALL THE BLESSINGS THAT CHRIST HAS TO IMPART
MAY BE HAD FOR THE ASKING.

V. "If thou knewest—thou wouldest have asked—and I would have given." This is the Divine order. It is the privilege of a man to ask; it is the pleasure of God to bestow. "Ask, and ye shall receive, seek, and ye shall find, knock, and it shall be opened unto you." Matt. 7:7.

My soul is filled with a rapturous joy that is inexpressible, when I think of what an Eden of happiness we would have here on earth, if all men would know the "Gift of God," accept our Lord, and follow his teachings. All the weary would come to Him for rest, and the heavy laden would cast their burdens upon Him. The hungry would feed their souls upon "the bread of life," and find all needed spiritual nourishment, while the thirsty would drink from the inexhaustible fountain of "living water," and be satisfied. Cruelty would be banished from the earth, and injustice would be a thing of the past. Every class and condition of society would be benefited by this universal reign of "peace on earth, and good will toward men." Envy, strife, contentions, and blood-shed would be no more. Wars would cease unto the ends of the earth, and the weapons of destruction would be converted into instruments of usefulness. The married relation would be sanctified, and the home become a sacred place for all time to come. The impurities of heathenism would hide under a perpetual darkness, and saloons, gambling houses, and all dens of iniquity would slink back into hell, in whose dark chambers the plans for their operation on earth were conceived. Glory be unto our God, for the prospects of a coming time when our blessed Saviour shall be universally honored, "for every

knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:10 11.

Did you ever observe how many objects have been touched by the hand of inspiration, and made to symbolize Christ in His relation to this world? Is it dark? Then look above at the jewels of night, as they sparkle in the heavens. Christ is called a Star, and out of the darkness of patriarchal times we hear a voice proclaiming, "There shall come a Star out of Jacob." Is it dawning time, and the soft rays of the morning star fall across your path? He is called the "Bright and Morning Star." Does the sun arise in his strength, and shed a halo of glory and beauty over all created objects? Jesus is the "Sun of Righteousness." Is it noon day, and there is universal light from horizon to horizon? Jesus is the "light of the world," and "the true light that lighteth every man that cometh into the world."

Seest thou a shepherd going forth with his flock, to lead the sheep into pastures green, and gently carrying the lambs in his arms? He is "the Good Shepherd," and He is also "my Shepherd, I shall not want; He maketh me to lie down in green pastures, He leadeth me beside the still waters." Look at that little lamb, the emblem of innocent purity. Jesus is "the Lamb of God that taketh away the sin of the world." Are you out in a storm, and behold in the distance an open door inviting you into a house of comfort and security? Jesus says of Himself, "I am the door, by me if any man enter in, he shall be saved." Art thou hungry, and seest the nourishing bread that can satisfy physical wants? Let it remind thee that Jesus is "the Bread of Life." Dost thou look with admiration upon the blushing rose, or the pure white lily? Jesus Christ is represented as "The Rose of Sharon," and the "Lily of the Valley." Behold that

beautiful corner-stone, polished, and made ready for its place in the building. Remember that Jesus is the "Chief Corner Stone." Seest thou that foundation laid deep and broad upon which the massive structure is to rest? Christ is the foundation upon which rests all our hopes for present salvation and future glory. "Other foundation can no man lay than that is laid, which is Jesus Christ." He is the "Rock of Ages," in whose clefted side we may find safety amid all the dangers that assail us.

Let us contemplate, for a little while, our blessed Lord in His relations to the human family. Under the Old Testament Dispensation, He was embraced in the faith of pious men and women as the Messiah, the coming Prince and Leader, the joy and expectation of Israel: He was the Angel of the Covenant, and as such appeared to wrestling Jacob at the brook, and to others also. During His life on earth, He was the God Man, Divinity incarnated in humanity, walking among men. Upon the cross, He was our Sacrifice, "bearing our sins in His own body upon the tree," and by the shedding of His blood, making atonement for our transgressions. Since His ascension, He has been our Mediator, our Advocate with God, our Great High Priest, ever living to make intercession for us. But He is coming again at the end of the world to "judge the quick and the dead," because God "hath appointed a day, in which he will judge the world in righteousness by that Man whom He hath ordained," "for the Father judgeth no man, but hath committed all judgement unto the Son." As our Judge He will pronounce the sentence, either of commendation, or condemnation, upon all who shall stand before the "Throne of His Glory." But after the final consummation of His redeeming work, what relation will He then assume towards His people? Referring to the blood-washed throng, St. John

(Rev. 7:17) says, "For the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters." Through the eternal ages, Christ will continue to be the leader of His people, and the source from which all their wants shall be supplied. "Beloved, now are we the sons of God, and it doth not yet appear (is not yet made manifest) what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." I John 3:2.

"When my life work is ended, and I cross the swelling
tide,

When the bright and glorious morning I shall see,
I shall know my Redeemer when I reach the other side,
And His smile will be the first to welcome me.'

"Oh, the soul-thrilling rapture when I view His bless-
ed face,

And the luster of His kindly, beaming eye;
How my full heart will praise Him for the mercy, love,
and grace,

That prepares for me a mansion in the sky."

"Oh, the dear ones in glory, how they beckon me to
come,

And our parting at the river I recall;
To the sweet vales of Eden they will sing my welcome
home,

But I long to meet my Saviour first of all.

"Thro' the gates of the city, in a robe of spotless white,
He will lead me where no tears shall ever fall,
In the glad song of ages I shall mingle with delight;
But I long to meet my Saviour first of all."

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REV. JAS. CAMPBELL, D. D.

The Gospel of Christian Education.

BY REV. JAMES CAMPBELL. A. B., D. D.

FORT WORTH, TEXAS.

TEXT, LUKE 2:52.

“And Jesus advanced in wisdom and stature, and in favor with God and men.” (R. V.)

Perhaps there is no better definition of education than this. Here we have the definition in a historical statement in the concrete, and not only in the concrete, but in process. In fact, education is a process, and one that never comes to completion in this life. The best educated men are ever pressing forward “toward the mark for the high calling of God in Christ Jesus.”

The words of the text close the inspired record of the child life of the Divine Man. Before this Luke tells of the circumcision and then of the presentation of the child in the Temple according to the law, closing the history of those events with the statement that, “They returned into Galilee to their own city Nazareth. And the child grew and waxed strong, filled with wisdom: (Literally, becoming full of wisdom) and the grace of God was upon him.” (R. V.) Again His parents went to Jerusalem every year to keep the feast of the passover, and when the child was twelve years old,

He having gone with them, displayed great wisdom and knowledge in answering and asking questions before the doctors of the law. The record of this visit to Jerusalem closes with the return home and the statement of the text. The history then leaves Him in silence to grow in wisdom and body, and in favor with God and man, until He entered upon His public ministry when He "began to be about thirty years of age."

I. The time to lay the foundation, or begin the work of education is well indicated in our definition. In childhood the work must begin or the man will have suffered irreparable loss. In our text we have the normal process. Mind and body grow together. Our Lord was in every particular the normal man maturing into perfect manhood, the goal and the consummation of education. Men may, and do learn after the body is mature, and even after they get to be old, but never so well, as when the foundation has been well laid in youth. The advance in wisdom during childhood insures a multiplied growth of mental power in after years.

II. The importance of bodily, or physical education is also indicated in our text. As the normal child grew in wisdom, He also grew in stature. His was a sound mind in a sound body. The benefits of the modern gymnasium were not His. The questions of intercollegiate base and foot ball did not vex Him. The human body was too sacred a thing in His estimation to be exposed to injury in such sports, as the dangerous prize fight and the more brutal game of modern football. Even in the Old Testament not only is intentional homicide prohibited as one of the worst sins, but homicide through the wilful neglect of the owner to restrain an ox known to be dangerous, is held to be a capital offence. If the owner of a house failed to put a parapet

around the roof, and any one walking on the roof should fall therefrom, the owner was held responsible for any injury resulting from the fall. Modern foot ball is a dangerously vicious ox. One that is "wont to push with his horns." Many have been gored to death by him. Who is responsible for this wanton disregard of human life? Has the Christian (?) college which encourages this brutal and murderous sport, learned its estimate of human life from the Man of Galilee, or from the Roman gladiator?

It is certain that if such games had existed in our Lord's time it would have been impossible for him to have either participated in, or encouraged them. Play for helpful exercise goes far beyond the lawful limit when it becomes a constant menace to human life, or even threatens permanent injury to the body. However, we cannot look upon our Lord as having been of a morose disposition in His childhood. No doubt he was cheerful and playful as is natural to children in good health. He found sufficient bodily exercise in the harmless and helpful sports of the children of the day as well as in useful co-operation with Joseph and Mary in garden and shop. It must at least be inferred from our text that he was of vigorous and healthy body. If he was ever sick from birth until crucifixion, history does not record the fact. A vigorous and perfectly healthy body is an important *desideratum* in the education of our children. They should be taught the great importance of health, and be thoroughly trained in the care of their bodies. It is feared that the great importance of physical education is too much disregarded by parent, teacher and student. As it has now come to light that some malignant diseases, formerly supposed to be transmissible only by heredity, are transmissible by contagion, the question is here raised whether it would not be wise to require both teacher and student to

present a good health certificate before they are allowed daily association with hundreds of young people in our schools and colleges. The body is the instrument of the soul. It is beyond controversy that in this life, at least, the mind has need of the brain and other physical organs in its work. The soul has no other way of communication in this world than through the body. The best work requires the best tools. The miracles of our Lord mostly wrought on the bodies of men, together with His doctrine of the resurrection, teaches the estimate He put upon the great value of the body. He came to save men—the whole man—the body as well as the soul. The religion He taught requires not only the consecration of heart and soul but of the body also. A sin against the body is a sin against God. The abuse and destruction of the body are the abuse and destruction of God's temple, on earth. The man who overtaxes his physical constitution to get either wealth or knowledge will, in the end, be disqualified to enjoy either. A gross sin against the laws of health is a sin that nature rarely, if ever, forgives. A wrecked physical constitution disqualifies one to fill the high place of man among men; and renders a perfect education impossible.

III. Of Jesus in His childhood St. Luke affirms that He was "full of wisdom," or becoming full of wisdom, and that He "advanced in wisdom." [R. V.] The Divine Child grew and developed intellectually like other children. Whatever meaning be given to the word wisdom it must include knowledge. If there can be much knowledge where there is little wisdom, there can be no wisdom where there is no knowledge. Wisdom is among the chief, if not the chief factor in the makeup of a perfect manhood. If no man can be truly great without being morally good neither can he be without being also wise. "Much love does not always im-

ply much light" says one, but "love without light may do more harm than good," says another. "Some philosophers of the late times," says Paul Jenet, "who combine with extreme subtlety, sentimental tendencies have, above all, characterized the nature of God by love, and seemed to have disdained wisdom as too vulgar an attribute. It seems it was no very great thing to know how to make a fly's wing; and as proof of final causes, they will mention attraction, aspiration, tendency, love-rarely, art; artifice, skill, knowledge. But attractions and tendencies may be reconciled with the idea of a blind and dissolute force which casts away its surplus and diuffles at once life and death. Such facts do not prove more in favor of Providence than its opposite. The art of nature, on the other hand is a 'brilliant and prerogative fact' as Bacon says, in the presence of which all theories of fortuitous combinations and of blind instinct will always be shipwrecked." Let him who will, fall down and worship absolute power without knowledge or wisdom, as for my part I cannot. We are so used to think of the pure character, sinless life and disinterested love of our Lord, that we are prone at times to overlook His great wisdom. He was the perfect man, not only because He was the best; but because He was also the wisest.

✦ As to the matter of His knowledge we may be sure that Joseph and His mother Mary, devout Jews as they were, gave Him all the advantages in learning which were in their power. This included at least a thorough training, according to Jewish custom, in the law or Holy Scriptures. He had also the opportunity to learn much of the world. Under the reign of Herod, called the Great, Palestine, and especially Galilee, had become largely cosmopolitanized. The country was full of foreigners. Greek was the Court language and Latin had become common in the land. The

Hebrew scriptures had been translated into the Greek language, and He, with the writers of the New Testament, were familiar with that translation as is shown by their quotations of it. With the Romans came the Greek learning. By contact with the Egyptians, Babylonian, Persian and other ancient civilizations with their traditions and histories reaching down to the time of our Lord, Palestine had been baptised with the learning of the world. But above all our Lord had God and nature, and God in nature and revelation as the supreme subject of his study. We may be sure that in the many years of silence He was not idle either in mind or body. In His teaching we have the evidence of his marvelous knowledge and wisdom. He was an original teacher and created His own method of teaching. He forced from those who were eager to prove Him an ignorant imposter the utterance that, "Never man so spake." (R. V.) In His parables He shows familiarity with nature. He was a student of nature in its relations to spiritual things. Some of His parables set forth a real analogy, and indicate the reign of spiritual law in the natural world. He does not give us a scientific treatise wherein nature is expounded according to the discoveries of modern science, but by parable and miracle He shows that He is the Master of nature both in knowledge and power. He had a grasp upon her inner secrets such as science has not yet been able to discover. With the reality of the miracles of Christ admitted the creative acts of Genesis become established facts. The Word that made water wine, healed the sick, restored the maimed, raised the dead, and penetrated the innermost consciousness of men, is the same that "framed the worlds" and that reigns and gives existence and law to the universe. In His manifest power, knowledge, and wisdom upon earth is verified the words of Paul; "that He is the image of the

invisible God, the first born of all creation; for in Him were all things created, in the heavens and upon the earth; things visible and things invisible, whether thrones, or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist." (R. V.) He is our model—at once the original of, and the image in which man was created — at once the only perfect man and the only revelation of the ideal manhood. His intellectual growth on the human side, the "advance in wisdom" bids us to search. Men do not become broad in knowledge and strong in mind simply by knowing, but by searching. "It is the glory of God to conceal a thing, but the glory of kings is to search out a matter." It is God's way of making men. He has given us a world full of secrets, useful secrets, and He bids us to search them out. It means education, the multiplication of the power to know, of the power to learn by the exercise of the mind in searching and learning. It is not only man's privilege therefore, but his duty to search out all truth; to go if possible to the very top and bottom of things by scientific and philosophic research.

Our Lord knew nature no better in the hidden secrets of the world below man than He knew it in humanity. Here is God's greatest book to man. The book is man himself. Our Lord knew this book well. He knew humanity in the constitution of its nature, in the purpose of its being, in the depths of its depravity, in its suffering and misery, in its lowest and highest aspirations, in its weakness and in its strength. He knew man physiologically, psychologically, socially, morally, and religiously. To know man is to know nature below and above. Professor Joseph Le Conte says; "From the purely structural, and animal point of view, man is very closely united with the

animal kingdom. He has no department of his own but belongs to the *vertebrate* department along with the quadrupeds, birds, reptiles, and fishes. He has no class of his own, but belongs to the class of *mammalia* along with quadrupeds. Neither has he an order of his own, but belongs to the order of *Primates* along with monkeys, lemurs, etc. Even a family of his own, the *Hominidae* is grudgingly admitted by some. But from the physical point of view it is simply impossible to overestimate the space which separates man from all lower things. Man must be set off not only against the animal kingdom, but against the whole of Nature besides, as an equivalent. Nature the *book*—the *revelation*—and man the *interpreter*. So in the history of the earth: from one point of view the era of man is not equivalent to an era, nor to an age, nor to a period, nor even to an epoch. But from another point of view it is the equivalent of the whole geological history of the earth besides. For the history of the earth *finds its consummation and its interpreter, and its significance, in man.*” As the great French philosopher Cousin says, “Man is a universe in miniature.” In his body we have the *material* and in his soul the *spiritual* world. There is no greater book therefore for man to study than man. He who knows this book will best know the universe. I once heard the great Dr. Mood say that the best test of mentality is the power to understand the psychological sciences. That is, the best evidence of a strong mind is to know mind. The full knowledge of this great book and its value must embrace the subject in all its relations. Let the student therefore study him by introspection until the light of consciousness is made to yield up all its secrets, and show the very frame work, drapery, and contents of the innermost temple of the soul. Then let him study him in his history, languages and works.

Who and what is man? Let his work testify. His history has many dark pages—many pages spotted with black, and many covered with blood. There are tales of woe, tales of crime. But there are also pages of honor and glory—pages of light and pages of greatness. He has been both a sinner and a saint, a devil and a god. He has been an ignoramus and a scientist—a fool and a philosopher. The dark pages are the history of his own self degradation in the abuses of his personal freedom. But his worth must be measured by his best and most glorious deeds. Behold then what man has wrought! Our Lord appealed to His work to show who and what He was. May not man appeal to his works also? Behold the miracles man has wrought—the world he has made. With the curse of his own sin upon him and the earth, but still with the promise of victory in his heart, he left the garden, and went out into the world given him simply as raw material. A jungled forest full of wild beasts, a howling wilderness, broken by cloud piercing mountains, and divided by vast and unfathomable oceans. Poor and wretched he went out into the world where every thing seemed to be arrayed in hostility against him. From the wild grasses he selected some and by cultivation improved them into what we now have as the food cereals. He domesticated animals, and by wise selection and intelligent direction created improved varieties, if not species, which have added greatly to the beauty and usefulness both of the vegetable and animal kingdoms. He discovered or invented clothes. He invented fire and many of its uses. When the great inventors of the world are mentioned do not forget the great inventors of prehistoric times—the men who discovered clothes, food stuffs, domestic animals and fire. The forests have been turned into gardens; the mountains have been leveled, or left as monumental teachers

of grandeur; the oceans have long since ceased to be territorial limits to his movements by their conversion into highways of travel and commerce, houses and cities cover the face of the earth; the secret forces of nature have been harnessed into service, and man is still moving on toward the possession of that dominion which his Father, God, commanded him in the early morn of his creation to take. The earth world is not now what it was. Much of the old world man has destroyed, and the new has been made by his agency. Professor Le Conte says: "There is now going on under our eyes, and by the agency of man, a change of *fauna* and *flora* as sweeping and far more rapid, than any which has ever taken place in the history of the earth." But change in *fauna* and *flora* is not the only change man has made. The whole physiognomy of the earth has been, or is being changed, and made conformable to the habitation and comfort of man. The inventive intelligence of man has made the angels of nature do things they could never have dreamed apart from Him. Has he not filled the earth with miracles, and attested his Divine origin by his works? The world created by him from the raw material given is a stupendous work of art. A work that speaks out from every line, angle and combination, the intelligence, the creative genius, the wisdom and designed purposes which have been put into it. But this great work of human art and industry is a work of art mostly by discovery. It is the work of another and higher mind translated by man himself into human speech. It does not prove that man is God, but it proves that he is the son of God and is able to speak the language of his Father.

What is the relation of the supreme Intelligence to the world—the world of things and the world of men? If there is any one thing that stands out more prominently than an-

other in the knowledge of our Lord it is that he knew God and His relation to the world; and He knew the worth of man in the light of that relation. This is the supreme truth He would have us to know. God's relation to the world is about the only thing concerning its origin and existence the Bible undertakes to reveal to us. Other things man may search out, but this all important truth God could not afford to leave entirely to human discovery and speculation. On this subject we have a revelation in the Bible. Our faith in God's relation to the world as its first, last, continuous, and only cause in creation and providence, is rendered all the more certain and secure because the two great books, nature and the Bible, corroborate and sustain each other on this all important question. All the talk we hear about the conflict of science and religion is nothing but talk. There have been conflicts between the theories of some scientists and the theories of some theologians, but between the facts of science and the facts of the Christian religion there has been no conflict, nor can there be any. Neither is there conflict between the doctrines, legitimately drawn from and supported by the facts of either. Christianity has nothing to fear from science, but much to hope from its truths. When the theory of evolution was first advanced many took great fright and thought the Bible had been attacked by its enemies. A more careful reading of the Bible however, revealed the fact that it had nothing to say on that subject either for or against. Then a more careful examination of the theory of evolution discovered the fact that no theory of science stood so much in need of the support of the doctrine of final causes and through it of the doctrine of a Supreme Intelligent Cause, presiding over and working in nature, as the theory of evolution. Until the doctrine of final causes, that is that things are made for ends,

or in fulfillment of a purpose is brought to its support the theory of evolution has no rational ground whatever to stand upon. This does not mean that the theory is true, nor that all theories of evolution stand upon the same footing. It only shows that no question of conflict between science and the Bible can be raised by any rational theory of evolution. The only question raised by the theory of evolution is whether science has sufficient proof in facts to sustain the theory, and thus convert the theory into a real doctrine of science. No man is born a scientist, but every man is born a philosopher. The work of the scientist is to find out and report things and laws or relations just as they are. It is even claimed by some that he has nothing to do with teleology, that is, the end or purpose of things revealed by adaptations. The philosopher is a lover of wisdom. He is not satisfied with bare facts, but he wants to know the reason of things. Now I undertake to say that the Lord God has never yet made the man with sense enough to be a scientist, who was willing to be that and nothing more. As soon as the child is old enough to think he develops the philosopher. He is an interrogation point. He begins to ask questions. A very young child can ask questions which the greatest scientist cannot answer. Because he is a philosopher he becomes a scientist. As philosopher he goes in search for the answer to his questions. He goes in search for the truth, and when he has become a scientist as much as he may, he is not satisfied. He wants to know a great deal more about things than he does know. He wants to know the origin, and the whys and wherefores of things. This is God's way of making wise men. It is His way of raising men up unto faith in Himself. Herein lies the impotence of agnosticism. Revealed religion need have no fear of agnosticism. All forms of scepticism

fail at the same point. The human mind is not built for doubt and *nescience*. It is made for faith and knowledge. The first doubt was an *exotic* transplanted into the human mind by the devil who doubted not himself, but was the father of lies; and all scepticism from that day until now stands for a devil's lie. You tell the human mind that things are unknowable, that God is unknowable, and you do not suppress the insatiable thirst for knowledge, nor the determined effort to obtain it. What does all this mean? The human mind, conscious of limitations, and yet aspiring to know all things—a finite mind with an irrepressible desire to know all things? What is it but the prophecy of an Infinite Mind who does know all things, and who by this unbreakable cord is drawing the finite mind toward Himself, its Father God? But how ever irrepressible the desire, and however determined the efforts to know, the human is also conscious of limitation, and is compelled to silently bow in presence of its ignorance. But even here it leans upon the irrepressible and is inspired with renewed hope and courage by faith. Here let me quote again Mr. Jenet: "We too keenly feel the limits of our reason to make our own conceptions the measure of the Absolute Being. But we have too much confidence in His veracity and goodness not to believe that human conceptions have a legitimate and necessary relation to things as they are in themselves. If then we have been able to suitably use our reason, if we have obeyed as strictly as possible the severe rules of philosophic method we are entitled to believe that the highest hypothesis that the human mind can form regarding the supreme cause of the universe would not be contradicted, but rather would be confirmed and cleared of its obscurities, if it were given to us, as the theologians say, to see God face to face by a direct and immediate vision." John Stewart Mills is

quoted as saying; "It must be allowed that in the present state of our knowledge the adaptations in nature afford a large balance of probability in favor of creation by intelligence." Professor Tyndall is also quoted as saying: "I have noticed during years of self observation that it is not in hours of clearness and vigor that (the doctrine of material atheism) commends itself to my mind, that in hours of stronger and healthier thought it ever dissolves and disappears, as offering no solution of the mystery, in which we dwell, and of which we are a part." Here is a confession that strong and healthy thought is itself a safeguard against materialistic atheism. The Bible, written by men who laid no claim to such knowledge as the scientist of today has, but whom we believe to have been inspired of God, declares that in the beginning God created the heavens and the earth and all that in them is, and that by a wise providence He reigns over, rules and controls all. Our Lord before whose moral character all men bow in reverent respect added His testimony to God's relation to the world in sovereignty and providence, not as a matter of belief, but as a matter of personal knowledge. He testified that He knew God and that God was His Father and the Father of men. For these great doctrines of the Christian revelation no philosophy has ever yet been able to substitute a reasonable or satisfactory hypothesis. But the strongest, most vigorous and clearest thinkers find nature full of "brilliant and prerogative" facts that speak the language of an allwise, intelligent Personality. Since God did make and controls the world, there need be no fear that He will ever be dethroned by the most searching scrutiny that men can make. Let men talk as they may, and reason as they will, it is the intelligence manifest in the final causes of nature that allures the mind on in search of the truth. The intelligibility of

nature is the fascination that attracts scientist and philosopher, and leads them on to hear the voice that speaks from the depths below and from the heights above. It is the voice of God who speaks the very language which all men of whatever race or tongue were made to understand. The voice of God in nature speaks the same words in every man's own tongue. He who hears the voice and yet denies the speaker, only stultifies himself. Take that intelligible utterance out of nature which "declares the glory of God" and "showeth his handiwork," and never more will there be scientist or philosopher. Men will never become sceptical because they know too much, but rather because they know too little. The man who thought St. Paul's learning made him mad was himself the mad man, and the name on his progeny is legion. As the human mind is evidently constituted for research and knowledge it becomes a duty to go to the utmost limits of our resources in search of the truth. But let the search be made "reverently, discreetly, advisedly and in the fear of God." Let men study rather than cram. Patience in thought and clearness in judgement are the parents of human wisdom.

IV. Our text adds another thing about the Divine Child which in any estimate of perfect manhood is the most important of all, and without which all else goes for naught. He advanced in favor with God and man. This makes the rounding up and completion of his manhood. "The grace of God was upon him." The favor or kindness of God, the heavenly Father, extends to all. But the language here marks a peculiar fitness for that grace in its recipient. Luke does not aim to tell here of God's universal kindness to men, but that the character of Jesus was such as to please God, and that the Father's love rested upon Him. The love of the Father flowed in upon Him not only without ob-

struction but was reciprocated by His whole being. This grace took in Him the form of the realized fruits of the Spirit, in all kindness, goodness, meekness, gentleness, long suffering, love, etc. All the beatitudes mentioned in the sermon on the mount were realized in His own character. They were the jewels that ever sparkled in His crown of life with a splendor which glorified God, and drew all men of sincere heart toward Him. In the pureness, gentleness, peaceableness, lovableness and long suffering kindness of "the wisdom which cometh down from above" He grew in favor with men. In this part of the text is expressed not only the blamelessness of His character and the sinlessness of His life, but that positive goodness which made Him at once the Benefactor and the Benefaction of the human race. This was the crowning glory of a perfect manhood. Without this perfect moral character no man can be perfect and no education complete. By the moral perfection, or goodness of the Christ men are drawn to Him. They see their sinfulness, repent and believe on Him to save, and by the power of the Divine love working in them, are made new creatures in Him. All their knowledge and wisdom is then sanctified and crowned with a new life which to them becomes an experimental verification of the existence and love of God in whom they have believed. It is a superior and personal knowledge of God, but not yet consummated. It is only an earnest of what we shall know when "He shall be manifested" and "we shall be like Him" for then "we shall see Him even as he is." This knowledge of God which is eternal life, lays hold upon all intellectual and moral powers, gathers up into itself all other knowledge, and converts it into true wisdom. "The fear of the Lord is the beginning of knowledge," and in the realized grace of God as the life force in the soul all human knowledge finds its completion in the wisdom from above.

Now education is the making of men, Christian education is the making of Christian men—Christly men. It takes Christ for the model and aims to bring men in all things as near as possible to that standard. Men strong and vigorous, if possible, in body, of broad knowledge, patient, strong and vigorous in thought—men who know things and man in their relation to God, who know God as a saving God through Jesus Christ our Lord, who know the value of humanity according to the estimate put upon it by Jesus Christ. No greater work is given to the school, the church, and the parent, than by the help of God to make Christian men. The raw material is given in the infant—and it is very raw—but the work of building is yours to do.

Prof. Borden P. Bowne, with characteristic sarcasm, has said: "The understanding is supposed to have great power, but the misunderstanding is mightier still. Nothing gives one so profound an impression at once of the strength and of the total depravity of the human intellect as the perverse ingenuity of the misunderstanding." Perhaps the mightiness and perverse ingenuity of the misunderstanding have been worked no more vigorously, nor constantly than on the significance of a true education. Parent, child, and sometimes teacher share the common error. When a young man objects to certain studies because, as he supposes, they will be of no practical use to him in life, but expresses a very common mistake; and shows that he has no comprehension of the meaning of an education. He has no conception of the idea of his own development into a perfect manhood as the end of his being at school. He looks upon education as a preparation to fill some little profession or occupation whereby he may make a living or accumulate a fortune. Perhaps he has heard some college president, in trying to secure patronage, say that college bred men fill all

the honorable and lucrative positions in life. His young ambition is fired. He understands, as the college president does, that education means the way by which one may climb to political or commercial lordship. When he has learned what he thinks sufficient for such an end he has use for nothing further. He with those who share his error does not know that to be educated means, first of all, to be a man and know the value of true manhood, and that his life work should be to educate. The All Wise Creator did not make us intelligent beings in His own image in order that we might surpass the dumb brutes in getting something to eat and to wear, but He has made our lives here depend upon such efforts of mind and body as will assist in developing our manhood. The world in which we live and of which we are a part is God's great University for the education of men. Schools and colleges are only the training schools to prepare men to enter upon the post graduate course in the great World University. The World University is open to all, but those who do not get the preparation of the training schools are put to great disadvantage. God made us to be men, however humble our places in life. Why should we not have educated men at the plow handle, in the shop, behind the counter, in the ditch and in the kitchen, as well as elsewhere? The place of greatest service is the most honorable in the kingdom of Heaven. Are any among you wiser or better than the Master Himself? He was the reputed Son of a carpenter and evidently worked at the trade. It was not by accident but was in the Divine plan for His work on earth. He taught by precept and example that all service to men, however menial in the eyes of men, is great in the eyes of God. The humble towel girded bond slave foot washer, serving faithfully his master, may be greater in the estimation of the Lord than the purple robed

king on his throne. The object of Christian education—and that is the only genuine article—is that you may be children of your heavenly Father. That you may be His children in wisdom, in goodness, and in service; that you may indeed be the children of Him who is all powerful, all wise and good, yet who clothes the lilies of the field, feeds the young raven, and delights to serve the most insignificant of all His creatures.

An educated man is a public servant. Christ's law of life is that no man liveth to himself. This is the law and the fact in Christian education. Wisdom cannot be hoarded. The man who seeks knowledge for personal and selfish ends alone is a thief and a robber. He robs both God and man. Truth is a Godgiven public fund from which if a man draws he must return the principal with usury, but does not lose by returning. There is no honest education the purpose of which is not to be manly in making men. The greater the number of truly educated men the greater the common fund of knowledge.

People who have never been to college know a great deal because others have been. They know nearly as much about the practical uses of electricity, steam and mechanics as your professor of physics. They know as well when there will be an eclipse and the cause of it, the difference between star and planets as your professor of astronomy. They get it from the almanac, through newspapers, pamphlets, books and association; streams of knowledge are being continually poured in upon us. But if there were no professors of physics and astronomy, if there were no schools and colleges, these things would not be. When no family in a community is able to give their children a college education it would be a wise policy for the whole community to select as many of its children as it might be able to send

to college and thus give them a christian education. These would be a blessing to all. Every truly educated man is a blessing to the community in which he lives. He is an open book to be read by all. He is God's book and God's teacher. A light not hidden under a bushel, but set on a tower from whence he shines upon the whole neighborhood.

V. It is on such grounds as the foregoing that we appeal for contributions to build and endow institutions of learning, these are public benefactions, they exist in the interest of humanity and are doing the work of God. Every well educated man is a gift of God from heaven. When you are called upon to contribute to the cause of missions you do not feel that it is for any peculiar benefit to yourself, but a debt you owe to God, and a work of love to Christ. We put the cause of Christian education on the same ground. If this work is not of God and a work of love to Christ, then the church has no business with it. You contribute to send men to preach the gospel to the heathen, and you do well, and here in our Christian Colleges your missionaries are made. A church in this day would scarcely be guilty of sending an uneducated ignoramus to preach the gospel in foreign lands, and much less do we need them in the pulpit at home. The whole question therefore, is not whether you are able to educate your children, but whether you are willing to contribute of your ability how ever small it may be, to carry on the work of the Lord. Besides, your children will have all the more advantage to rise in knowledge and wisdom, and service to God because others have been educated. You may think higher education is for the rich, and truly the rich are able to pay, and can send their children to school anywhere, but we want to educate and christianize the sons of the rich that they may turn themselves and their means into the service of God and

humanity. "The sons of this world are for their own generation wiser than the sons of light." (R. V.) said the Master. The state has already set the example. It realizes the community of benefit in education, and every man is taxed for the public good, children or no children. What have we as a church with our millions of wealth done for education? Almost nothing. The Methodists of Texas have been for thirty years trying (?) to establish a university, but there is scarcely any endowment yet. We have simply been playing at the business, when we could well have consecrated millions to this noble cause and have been none the poorer, but in the true sense all the richer—rich toward God and man. Why is all this? Mainly because of the mighty power of the misunderstanding. Education has been looked upon too much as a mere secular affair. Only a matter of preparation to sell calico, or to fill some little profession to put money in the pocket. Men will give money to get a college located in their own little town in order to bring trade, and to educate their own children to get more trade. If they cannot thus invest with the promise of large profits, then they will send their children from home, pay for it, and let others do as they can. All this partakes of that spirit of secularity which filled the Temple with the tables of money changers and levied the broker's tax on the sacrifices at the very altars of God. There is in it much of the commercial spirit that corrupts nations, dethrones constitutions, creates wars, enslaves people, despiritualizes churches, demonizes homes, burns children in the fires of Moloch, and fills with its duped slaves the broad way that leads to everlasting destruction. Has a college ever been started among us save by the larger donations of those who were peculiarly interested in the location? The exceptions are few. Are our Christian schools altogether blameless in

this matter? Our young men go to college, get their degrees, then get rich and straightway forget their Alma Mater. Are they properly trained in the principles of true Christian character? Were they made to understand the correct definition of life, and the proper uses of wealth? If not, then the essential things of a Christian education have been left out. If we teach nothing more than is taught in the public schools, where is our justification? When will we ever learn that there is no subject upon which education is more needed than the Christian use of the Lord's money. In the day school and the Sunday school, in the college and the pulpit, it needs to be constantly emphasized. Riches are never to be sought as an end, but they are a means to be used in doing the will of Him, to whom they properly belong, in the making of men. Whether money be given for missions, schools, or to feed and clothe the destitute the end should be the same—the making of Christian men. It is impossible that men can be inspired with a nobler or higher purpose. This is God's will—this His service. It is infinitely greater to build a man than to build a fortune. What a glorious opportunity is here to fulfill our Lord's doctrine of riches, to lay up treasure, not upon earth but in heaven, and to be rich toward God. That which is treasured on earth shall with earthly things perish. Like the grass which today is but tomorrow is cut down and cast into the oven, so shall earthly treasure only kindle the fires of that furnace in which those who are not rich toward God shall themselves be consumed. But those who consecrate their money to the Christian education of the young, set in operation causes which will bear fruit through all the years of time to fill God's own treasure house with the true riches to await their coming into the kingdom of everlasting glory. He who causes one young man or woman to be truly educated

accomplishes more for the world and therefore more for God than all the millionaires who have spent all their time and energies only to be counted among the money lords of the earth. The great fortunes which they have builded of the earthly material will be swept away by a spendthrift progeny, or devoured by the teeth of Time. But the educated man and the educator shall alike be crowned with the praises of good men and the smiles of God, things of beauty and joy forever.

VI. To educate man is to make men. That is the fulfillment of the purpose of God in creation and providence. There is nothing greater that men can do, in the state, in the church, or in the family; for whatever was the purpose of man's creation that same is the purpose of his education.

Soul Winning.

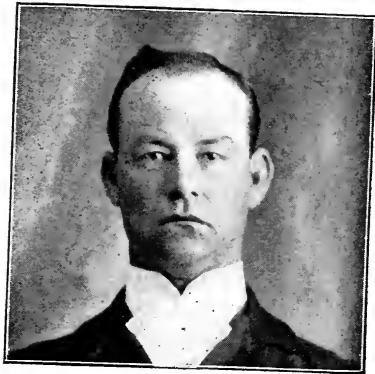
BY REV. J. M. SHERMAN,
P. E. CLARENDON DISTRICT.

TEXT, JOHN 4:32-34.

But he said unto them, I have meat to eat that ye know not of. . . . My meat is to do the will of him that sent me.

Souls are to be won. No coercive measures are used in the kingdom of our Lord; and he that winneth souls is wise. Solomon was not alone in seeing the necessity of wisdom to win souls. But He that is greater than Solomon, when sending out His first disciples to do this delicate work, gave this instruction: "Be ye as wise as serpents and as harmless as doves."

Most Christians, I am sure, want to be soul winners, but we say, "How can I do this work?" The responsibilities are so great and the work so difficult. There is a how, and we can best learn it at the feet of Jesus. Look up and hear Him say through James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." But many are ready to say, "these statements and promises are so general, give us an example." And I will. Go with me to Jacob's well and let us look on and behold the Saviour as He



REV. J. M. SHERMAN

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wins a fallen woman of Samaria, and the city of Sychar, to a better life. The Saviour going by Sychar was not an accident. He did not take any unnecessary steps, nor trifle away His time. His purpose in going by Sychar was to meet this woman and win her from sin and ruin. And to leave on record this incident in His life that you and I might discover the *how* in this important work.

Jesus sits down by the well, tired and weary from travel at noonday, and this woman comes to the well to draw water. Please notice the tact is His very address: "Give me to drink." Nothing more than she might expect from a weary traveler, and it begins a conversation. The first thing the woman thinks of is local prejudice, caste and social differences. "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." Do we see here that caste lines, local and race prejudices, must be in the back ground to him or her that would be a winner of souls? Would you ask a question, "Is it safe thus to do? It is always safe to follow in the footsteps of Jesus?" While men may criticise you, God will bless you in your work, and multiply your usefulness from day to day. Behave yourself and you can follow the Christ anywhere with perfect safety.

Mark how the Saviour turns the conversation from earthly things to heavenly. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of Him, and He would have given thee living water." (Christian, do you stand rebuked in the presence of this statement of the Saviour when you think of the opportunities God has given you, and the silly, chaffy conversations you've engaged in with sinners, never directing their minds heavenward?) The woman's reply shows

clearly that her mind and heart are still on earthly things. The Saviour's tact does not fail Him, and step by step is leading the woman to the point where He can make bare her sins and quicken the conscience. It is a mistake to cover up sin. You cannot lead one to forsake it until they see its ugliness and deformity.

The Saviour now states a fact and gives a promise. "Who-soever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst." At this statement (while the woman's mind is still on earthly things and she is thinking of how to get rid of much labor and drudgery) the Saviour has awakened in her heart a desire for something better. "Sir, give me this water, that I thirst not, neither come hither to draw." The woman is at the point now where He can touch the sin of her life. "Go call thy husband, and come hither." Her conscience is quickened, and the Spirit convicts and she frankly confesses, "I have no husband." Jesus answers, "You have told the truth. And yet you have lived with five other men, and the one you are now living with is not your husband; in that saidst thou truly."

What a picture of shame and disgrace to behold. Sinners must get a good look at themselves and their sins. The woman now tries to evade the subject, and seeks religious controversy. "Our fathers worshipped in this mountain, and ye say that Jerusalem is the place where men ought to worship." How many, many souls are side-tracked under conviction by religious controversy and lost for ever! It is a mistake to discuss theological questions with an ungodly man or woman, when the work to be done is to lead them to forsake sin and be saved. Hear the Saviour's reply: "Ye worship ye know not what. Woman, believe me, the hour cometh when ye shall neither in this mountain, nor

yet at Jerusalem worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him." What a wonderful revelation to this woman. What strange questions trouble her mind and thoughts. And yet, this is the Saviour, winning a soul to God. I can see Him tired and weary, yet patient, and loving, careful to choose every word, bearing with the blunders and mistakes of the woman and not satisfied until He had revealed the Way of Life and saved the woman from a life of sin and shame.

Wherever there is a soul in sin and some one to win that soul, the place is suitable for worship, and God, who is a Spirit will be in the service.

Dear brother and sister, let us cease to quarrel about externals and let us become winners of souls.

Just as the Saviour unmasked Himself by saying: "I that speak unto thee am He," His disciples came up and were surprised that He talked with the woman. "Yet no man said, what seekest thou, or why talkest thou with her?" Mankind will be surprised at your conduct if you follow Christ. But this age has much to learn from these disciples about keeping quiet and saving their criticisms and questioning the propriety of things they do not understand.

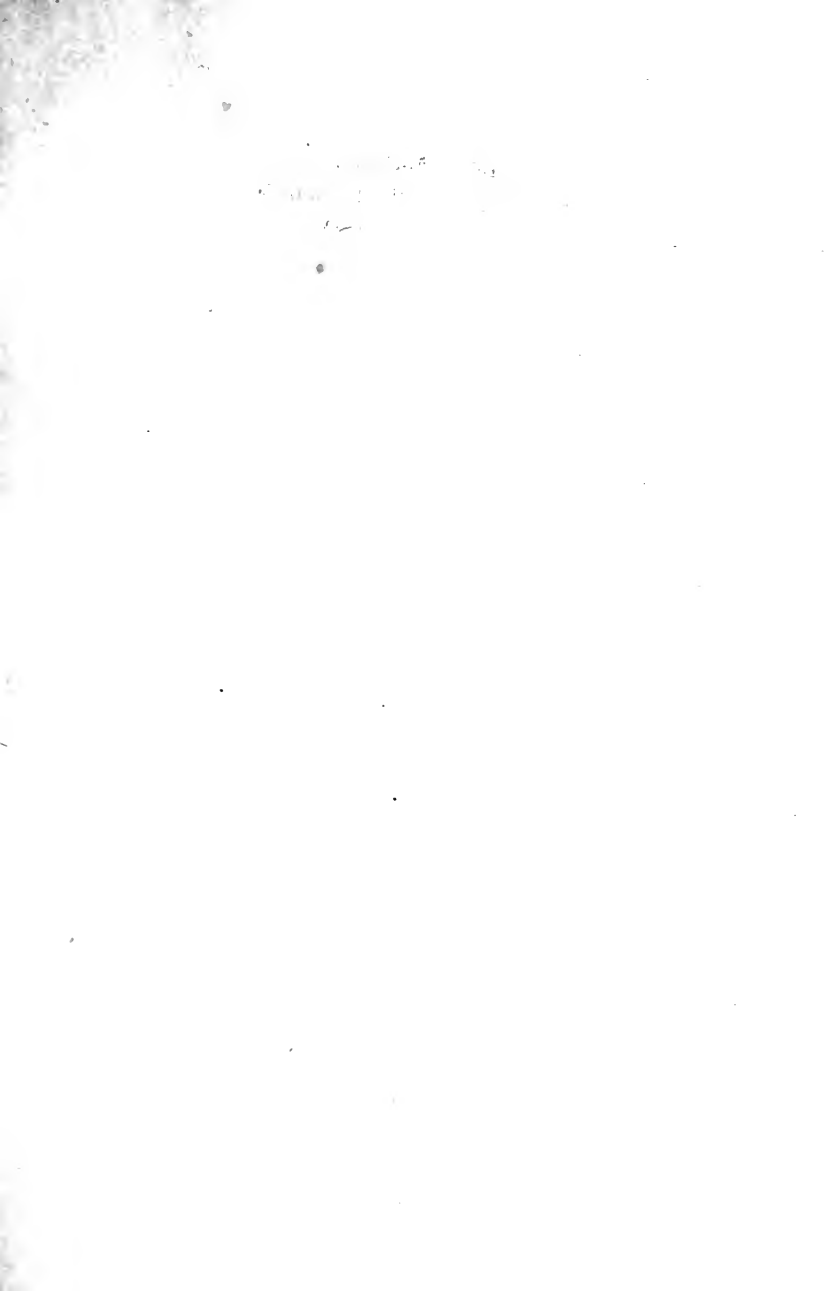
The woman left her waterpot, she had forgotten the purpose of her visit to the well, but with a new heart and a regenerated soul she goes off to invite her neighbors and the whole city to come to Christ. "Come, see a man which told me all things that ever I did: Is not this the Christ?" Now see the effect on Sychar of this fallen woman's conversion. "Then they went out of the city, and came to see Him." By saving this woman a whole city was brought to Christ, "Say not ye, there are yet four

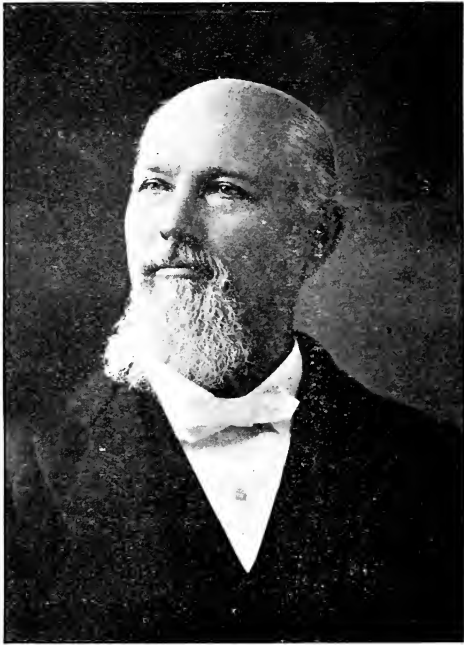
months, and then cometh harvest? behold I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest."

In the meanwhile His disciples came to Him and said: "Master, eat." "But He said unto them, I have meat to eat that ye know not of. My meat is to do the will of Him that sent me, and to finish His work."

Dear reader, did you ever have the joy of knowing you had won a soul to Christ? And were you so rejoiced that you forgot all about earthly meat and things? Let me urge you, go win some one from the paths of sin and you will have a feast of joy that this world "knows not of." And you can truly say with your Lord, "My meat is to do the will of Him that sent me." We talk and write about the fullness of joy, but that one has yet to learn what it means until he or she leads some soul to Christ. "The fields are white unto harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." Those that preceded us made our day possible. Let us be true to the trust they left us, and we will rejoice together bye and bye. Keep before you to encourage and comfort you the promise "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

"He that winneth souls is wise, and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."





REV. E. F. BOONE.

The Nature and Effects of True Religion.

BY REV. E. F. BOONE.

P. E. WEATHERFORD DISTRICT.

TEXT, JAMES, 1:27.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

In these charming words the Apostle speaks of the effects of religion—of what it does. Before we speak of its effects, we wish to inquire into its nature.

The existence of religion has been denied, but such denial is unphilosophical and absurd. One might as well deny the relation of cause and effect, and the existence of God. How can there be an effect without a cause? How can there be fruit without a tree? To deny the existence of religion is to deny the truth of God's word, and we might as well deny the existence of the God of truth as the truth of God.

Religion has been explained away. It has been called fanaticism, enthusiasm, excitement. But it has nothing to do with fanatacism. It is not mere enthusiasm. though

much religion cannot be enjoyed without some enthusiasm, some warmth of feeling, some earnestness of life. Religion is not excitement, though it excites, and without excitement it cannot be obtained. Excitement is "the state of being roused into action, or of having increased action." If this definition is correct, then no person ever obtained salvation without excitement, without being roused into action.

Religion is not mere opinion, however correct. It is not my opinion, your opinion, public opinion. If religion was opinion, then there would be as many religions as there are opinions, or only the person having the right opinion could have the true religion. It is not even correct philosophical or theological opinion. It implies all this, and right views on all subjects are better than wrong views, but one may be as orthodox as satan and as destitute of religion as a Hottentot.

Religion is not mere morality, however beautiful and consistent. It implies morality and cannot exist without it.

The immoral are not religious, nor can the best grade of morality—the Bible type—exist without religion. The irreligious are not moral. Too great efforts are made to separate morality from religion; "to substitute a system of ethics for the dynamics of personal faith in God." The world would like to have such morality as suits it, morality in some things, with vast immorality in other things; but it does not want the religion of the Bible, nor the perfect morality of the true religion. But no morality without religion is sufficient for the needs of man any more than religion without morality is sufficient. Men should cease from their efforts to separate these two blessed things. "What God hath joined together" in the one, true religion, "let not man put asunder."

A mere form of godliness does not constitute religion.

It is necessary: when properly used, it is the means of obtaining and cultivating the end, but employed without reference to the power, the form is of very little service to the soul. And yet how many have only the form of godliness! yea, how many have not even the form! This is wrong. All should have both the form and the power.

Two observations must be made:

1. Religion cannot be enjoyed by us while we remain in the state of nature.

Joy is a fruit that will not grow
 In nature's barren soil;
 All we can boast till Christ we know
 Is vanity and toil.

2. Religion cannot be known except by experience. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto Him; neither can He know them, because they are spiritually discerned," "but God hath revealed them unto us by His Spirit."

1. What then is religion?

1. It is the life, God in the soul of man. It is not the life of nature, of reason, of conscience, of the spirit in the soul, but the life of God in the soul. "And you hath he quickened"—made alive—"who were dead in trespasses and sins." Those who walk "in the vanity of their mind" are "alienated from the life of God through the ignorance"—agnosticism—"that is in them, because of the blindness (or hardening) of their heart." These passages clearly teach the correctness of the foregoing definition—religion is the life of God in the soul of man. Have we this life?

2. Religion is union with God. It is harmony with the Supreme Being and all the pure spiritual principles of the universe. It is the allegiance of the soul of man to the Spirit of God; the rebinding of the human spirit to the Divine

Spirit. All this is seen from one analysis of our word, religion, which comes from *re*—again and *ligare*—to bind—the re-binding of the soul of man in allegiance to the Divine Father. Religion is such a union with the Lord as produces loyalty to Him. Where there is no loyalty to God there is no religion. Trueness to God evidently means devotion to truth, duty, and the church of His Son. Where there is no devotion to these things there is no loyalty to God, and hence no religion. How then can we turn our back upon the church of Christ, and claim to have His religion?

3. The best of all the single words in the English language to define the religion of the Bible is the word love. It is love to God and love to man. The love is not a natural love, a self-produced love, a love acquired by culture or human manipulation, but a love produced and maintained in the heart of man by the agency of the Holy Spirit. "We love, because He first loved us," and this love which we exercise toward God and man is "the fruit of the spirit," "because the love of God is shed abroad in our hearts by the Holy Ghost that is given unto us."

4. The true religion is pure and undefiled. It is pure in its origin and nature, and without a cloud, or blemish, or spot of defilement. What so pure and spotless as divine love and divine truth—as divine love producing obedience to divine truth!

WHAT ARE THE EFFECTS OF THE TRUE RELIGION

II. The effects of religion are two; Beneficence and personal purity, doing good and avoiding evil, visiting the fatherless and widows in their affliction, and keeping oneself unspotted from the world.

I. Naturally the life and love of God in our hearts would lead us to do good, to be merciful as our Father in

heaven is merciful; to perform kind deeds for those who are in need; to help the helpless representatives of our Lord. There may be a show of well doing without religion, but no religion without some well-doing. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" If there is not first a spirit of helpfulness on earth, manifesting itself in good works, there is doubtless no salvation in heaven. "Depart from me, ye cursed," says our Saviour, "into everlasting fire, prepared for the devil and his angels." "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me. And these shall go away into everlasting punishment," because they did not manifest the spirit of helpfulness to the representatives of our Saviour.

Much depends upon the motive with which our good is done. Two persons may perform the same deed. In the one case the act will be right and well-pleasing to God, in the other it will be evil. One man may give a dollar to the poor, because he loves God, and desires to help His cause. Another man bestow fifty dollars in charity, seeking only the praise of men. The first deed is a true exponent of the life and love of God in the soul; the second is not a truly religious act, because it is not done with the right motive. "Though I bestow all my goods to feed the poor, and have not love, it profiteth me nothing." "Take heed that ye do not your alms before men to be seen of them: otherwise ye have no reward of your Father who is in heaven." It is thus seen that the fruit of religion is to do good, not to be seen of men, but to glorify the Giver of every good and perfect gift.

2. The second effect of the true religion is purity, abstinence from evil, keeping one's character unspotted from

the world—unsullied by the maxims, practices, influences, and spirit of the world. “Abstain from every form of evil,” says the apostle. “Have no fellowship with the unfruitful works of darkness.” “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.” “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world”—of the worldliness of the world—“is the enemy of God”—“maketh himself the enemy of God.” “The carnal”—worldly—“mind is enmity against God.” “To be carnally minded is death,” not life and peace, but death—moral and spiritual death. These scriptures show clearly and conclusively that those who do not keep themselves unspotted from the world, but willingly indulge in evil of any kind, are not christians, but enemies of God, and children of the wicked one.

The reason for the injunction to “cleanse ourselves from all filthiness of the flesh and spirit,” “to purify ourselves even as He is pure,” is found in the power of evil to defile the soul, and destroy the purity and peace of the christian religion. In this statement we have the ground of the church’s opposition to modern dancing, the liquor traffic and the other popular evils of the day. These things are opposed to the spirit and power of our holy christianity, and exterminate the life and love of God from the souls of believers. The well known facts are, that lovers of God are not lovers of the dance, and that lovers of the dance have little relish for spiritual things, and little religious influence over men. Hence “every one that names the name of Christ” should depart from evil of every sort, and “keep himself unspotted from the world.” Neither God nor man

likes a spotted church member. The spotted christians—well, they are few.

Such is the nature of pure religion and undefiled before God our Father—the life of God in the soul, the love of God in the heart, the union of the human spirit with the Divine spirit. And such are the effects of religion—beneficence and purity, well-doing and avoiding evil, working righteousness and keeping oneself unspotted from the world. This is the only religion that is acceptable to God, and of sufficient force to qualify man to stand in the presence of the Lamb forever.

Christmas-Eve 1903.

In What Sense is Jesus a Saviour?

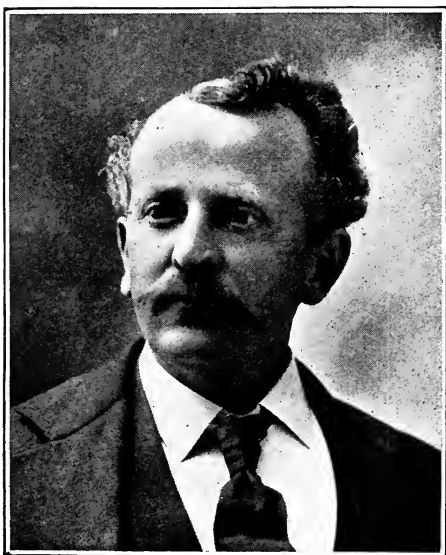
BY REV. J. H. WISEMAN,
DUBLIN, TEXAS.

TEXT, MATT. 1:21.

“And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.”

The angel's message came to Joseph in an hour of great trouble and peculiar grief, bringing peace to a broken heart. But Joseph stood not alone in his sorrow and need; for broken, discouraged and bleeding humanity was there, “with groanings which cannot be uttered,” asking “Is there no balm in Gilead: is there no physician there?” But for these words, we like Joseph, would stand in deepening shadows. Therefore, like Joseph let us hear gladly these words of consolation, and like Joseph go forth to do the bidding of our Lord. Since the Lord was prophetically named Jesus, thus indicating the character of His work among men, let us with deep interest in the matter, inquire dilligently as to the character of this salvation.

1st. To the world of mankind, He came as a Saviour from a hopeless state of spiritual death, and of moral insufficiency. If we can suppose that God would have left man in his fallen condition to populate the earth and to type the



REV. J. H. WISEMAN

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moral character of posterity; (Had there been no Saviour) then each child of Adam would have come into this world hopelessly bound to sin and death. But now, though we are depraved, no man is in unavoidable bondage to sin; for ere "The morning stars sang together, and all the sons of God shouted for joy," the Lamb of God was accepted as slain for us, as an atonement for our sins.

On the cross Jesus tasted death for every man; but when we sing, "On the cross he sealed my pardon, paid the debt and set me free," we need to be on our guard lest we be found attributing to the death of Christ Jesus a degree of virtue or power, not in keeping with the teaching of the Scripture.

His life on earth, and death, were only preparatory measures, making it possible for him to become man's Saviour, but all of this will profit us nothing except as it is followed by His present, personal power in our redemption from sin. A young man attended Medical College in Nashville Tenn., where he prepared himself to become the saviour of man from bodily disease. This was preparatory work, only making it possible for him to minister to suffering humanity in years to come. So on the Cross, Christ Jesus died for man, thus making it possible for Him to become the Saviour of all men, who call upon Him.

So to make the atonement effectual;

2nd. He saves the individual from a state of spiritual death by His quickening power.

"Adam was made a living soul" simply having life: "The last Adam was made a quickening spirit," not only having life but able to generate life in the dead.

Not His death on the cross in the past, saves us, but His personal and present life-giving power, which is bestowed only upon those who believe on Him.

I sat talking to a friend, suddenly he placed his hand to his brow and fell down as if dying. Hurrying to him I did what I could for his relief, while another ran across the street and brought the physician, who at Nashville had prepared himself to become the saviour of men physically. While at school he prepared himself to minister to mankind; but now he comes to concentrate his skill and knowledge upon one man. He asked Mr. N. (who was unconscious) no questions, nor did he require anything of him, but began to treat him without waste of time.

So Christ Jesus, the Great Physician of the sin-sick soul, must come personally to the needy sinner, and minister unto him, else the work on the cross will avail nothing: for it is the living Christ who saves the sinner. This He does by His quickening power, making alive: and by His convicting power, convincing us of sin and of our need of a Saviour. After falling to the floor, at first my stricken friend took no notice of his condition; but being revived he said "What is the matter? What has gone wrong with me? Can't you help me?" So with the quickened and convicted sinner, he is brought to know that something is wrong and that he needs help, and his alarmed soul is disposed to cry out in prayer, and the physician in near ministering to him.

The quickening and convicting of a sinner is the personal work of the Lord just as regeneration is. Like regeneration, it is a spiritual blessing, though not of the same degree. Jesus standing at the mouth of the open tomb, called forth the dead. This was a personal deed of great interest to all. Again he stood by the bedside of a woman, and healed her of fever; while this was not so great a work, it was none-the-less a personal deed, the result of His Divine energy: so when a sinner is sufficiently made alive, as

to become conscious of his sin and moral condition, it is the result of the active work of the Lord by which a change has been wrought in him, blessing him with the first degree of salvation. Hence each one who has been convicted, has to that extent been visited and blessed by the loving Saviour who has come to him in his need as the Great Physician, who alone can cure the sin-sick soul. While trying to persuade a young man to surrender to Christ and thus to become a Christian, he said "If ever the Lord blesses me, you may expect me to live right; for I will never back-slide as so many do." Proceeding he told me how he was once so thoroughly convicted of sin that he had no rest and could scarcely keep from going forward to the altar of prayer in the public congregation. But he added sadly, "I have no such disposition now, all of that is gone. If ever I feel that way again, I will seek the Lord." In so saying he condemned himself of having done the very thing he so harshly criticised others for doing; for he was guilty of destroying a gracious work wrought in his heart which brought him to experience the first degree of grace and was designed to lead him on to final salvation. Though he knew it not, yet he was a wretched back-slider from a state of grace essential to salvation by faith. Conviction is the witness of the Holy Spirit to our condemnation and need of a Saviour.

As my friend slowly recovered, I noticed a change in the Dr.'s behavior toward him. First he had ministered to him without asking a question, nor did he require anything of him: but when he was sufficiently restored to understand the Dr.'s will and was able to do his bidding, then he received special instruction as to what he should or should not do. Promptly Mr. N. agreed to do as the Dr. had instructed him; thus he co-operated with his physician in his

recovery. At this point Mr. N.'s will or choice in the matter had to be consulted; for his co-operation was necessary to his restoration. Mr. N. might have said "Dr. you will please leave me for I don't want you to take charge of my case;" or he could have softened his rejection of the physician's service by saying "Dr. you may go now, I will call for you if at any time I need you." It matters not how thoroughly that physician had prepassed himself, for his work he could not help Mr. N. against his will.

So in the process of salvation; when the Great Physician has brought the sinner to life, a point is soon reached where the needy sinner must of his own choice accept the service of the One who came to him and blessed when he was unconscious of his spiritual condition, and restored him to life and to the ability to cooperate in his salvation. At this point he who surrenders to the Lord, comes to the second stage of the work of grace. Like the prodigal son, it is for the quickened sinner to say when he comes to himself, whether or not he will turn from his old way, or continue therein.

3rd. If conviction is followed by repentance, then repentance is followed by regeneration.

In this state the penitent not only feels the need of a blessing; but the word of God clearly shows the exact character of the blessing needed.

Early one morning, on the street, I met a man who had spent the night in a saloon. As he staggered toward his home, the lines of sin in his face enabled me to read the sad story of deep, dark and habitual degradation. Suppose a bright winged angel had suddenly appeared to him saying: "Thy sins are forgiven thee." And suppose his wife and children would forgive and forget the scenes of sin and shame of the past; yet what would all of this be worth to

him unless the angel had power to change his moral nature and break the dominion of sin over him? For without this change of heart enabling him to lead a life of righteousness, he would at once renew his sinful way, to the ruin of self and shame of family.

So we are taught, they who repent will not only be pardoned but will be cleansed from sin. 1 John 1:8. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Here the penitent sinner is promised the two-fold blessing of salvation, pardon and regeneration, even as we sing,

"Let the water and the blood,
From thy wounded side which flow'd,
Be of sin the double cure,
Save from wrath and make me pure."

This cleansing from all unrighteousness, which comes to all in regeneration, and is continued by the sanctifying power of the Saviour—to all who trust and obey—brings us to and keeps us in a state of sanctity, opposed to all unrighteousness. The Divine life which is given to us in the grace of regeneration is continued only to those who abide in Christ. In this state of salvation, receiving the constant flow of life from our Lord, we not only continue to live, but we also develop "As new born babes desire the sincere milk of the word that ye may grow thereby;" till "we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Salvation does not consist in getting home to heaven, but in being enabled to "Live soberly, righteously, and Godly, in this present world," by the grace of the Lord "Who gave Himself for us, that He might redeem us from

all iniquity, and purify unto Himself a peculiar people, zealous of good works."

But there are certain limitations to this great salvation.

1st. He does not give us such measure of life as to leave no tendency to spiritual decline, or moral decay. Often converted souls are so filled with a consciousness of life that they are ready to believe that they are in no danger of spiritual death, but except they watch and pray they will find themselves sinking down. Our Lord said, "Take heed, watch and pray.....And what I say unto you I say unto all, Watch."

A wheel set in rapid motion, being left to itself, for a while will run as if it had escaped the law of gravitation, but soon you will discover that this is not true, for unless the power which started it be continued it will cease to move. So salvation is not the act of a moment, enabling the Lord to withdraw, leaving us to ourselves, it must be life long, else our earth bound souls will sink into the depths of sin. Christ Jesus saves us "by the washing of regeneration and renewing of the Holy Ghost."

In the state of regeneration we are ready for the refining work of the resurrection; here we are saved from sin, but after death comes complete and final redemption to the children of God. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know, that when He shall appear, we shall be like Him, for we shall see Him as He is."

2nd. We are not saved from personal works of devotion. We are to use constantly the means of grace given unto us for our development, and to serve the Lord with all our powers, even as Paul says, "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

3rd. Nor are we released from moral responsibility; if we sin we pass under condemnation, and are accountable for our sins, for He came not to license us to do wrong, but to save from sin, and by His grace (His helpful energy or power) enable us to "Serve Him without fear, in holiness and righteousness before Him all the days of our life."

As the sinner constantly lives under the condition of possible salvation as presented by Ezk. 33:14: "When I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right he shall surely live, he shall not die." Even so does the Christian live under the condition of possible condemnation as is expressed by verse 13: "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he has committed, he shall die for it."

We pass from thought to destiny.

By gradation of character, we may go from sin to sin, from bad to worse, till we may reach a fixedness of character that makes it morally certain that we will never cease to sin, thus is destiny sealed while we yet live on earth. Our habitual righteousness may result in fixed character, making it certain that we will never turn from the Lord. Not that we could not, but that we will not.

Nevertheless, he who turns at any time from righteousness meets with condemnation; while he who turns from sin, turns to justification through Christ Jesus our Lord, even as it is said in Ezk. 22:12: "The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness: neither shall the righteous be able to live for his right-

eousness in the day that he sinneth." So we live constantly under the restrictions of these far reaching texts.

"But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.

Amen.

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REV. C. N. N. FERGUSON.

The Dominion of Man.

BY REV. C. N. N. FERGUSON,
QUANAH, TEXAS.

TEXT, GEN. 1:26.

And God said, Let us make man in our image, after our likeness: and let them have dominion.

Man is the masterpiece of the Deity. He was made in the image, and after the likeness of God and belongs to the highest rank of created beings. He was enthroned in the affections of his Creator, crowned with glory and honor, and given dominion over the works of the Divine mind.

The image of God in man is seen in the intellect, sensibility, and will. As a rational being he can think the thoughts of God, feel the throb of his Father's heart, and do the will of God on earth as angels do in heaven. With the will, in harmony with the Divine will, he is to rule the appetites and passions within him. There is also a world external to him which he is to subdue and govern. All her unseen forces he is to harness, control and direct, to work out his purposes; and her treasures, he is to use in the achievement of his mental and spiritual ends.

Creation is revelation. Matter is the product and revelation of mind. St. Paul said, "The invisible things of Him since the creation of the world are clearly seen, being

perceived through the things that are made, even His everlasting power and divinity." All the material things of the universe express the thought of a personal God and bear witness to the fact of a presiding Intelligence. If they were not the creations and manifestations of the mind of God they could sustain no relation to the mind of man. If thought had not made the universe, thought could not apprehend and interpret it; for nothing but the work of thought is intelligible to thought. Hence, the Hebrew poet said, "The heavens declare the glory of God; and the firmament sheweth his handiwork." They manifest the glory of His mind and the power of His thought. Man expresses his thought in words, art, and sculpture. God expresses His thought in worlds, in systems of worlds, in man, and in Jesus Christ. In Him the revelation of God culminated. The mind of man, made after the likeness of the Divine mind, is able to read the Divine as it is written in letters of fire across the sky and in the flowers that adorn the earth. While contemplating the magnitude of the heavens, David became convinced that only the fool could say in his heart, There is no God. And a modern Christian philosopher discovered such evidences of the wisdom and infinite skill of a personal God in small things that he declared he could slay the Atheist with the wing of a butterfly or the eye of a gnat, and have in reserve the weight of the universe with which to crush him. Matter is the language in which God expresses his thought to man. In the stellar worlds above and in nature around him, man beholds the visible handwriting of his Creator, reads the writing, grasps and thinks His thoughts after Him.

Great men of all ages of the world have looked upon nature as the work of God, and longed for the deeper revelation of His mind and heart. This longing, God in His

own good time satisfied. Four centuries before Christ, Plato and his students were occupied with the eclipse as a geometrical speculation. Twenty-one centuries afterward Kepler discovered that the Architect of the worlds had given magnificent diagrams of the eclipse in the starry heavens and exclaimed, "O God, I read thy thoughts after thee!" Out of the profound depths of his great heart, Moses cried to God, "Show me thy glory." After St. John had stood with Christ on the mount of transfiguration and on mount Calvary, he was moved to write for future generations, "We beheld His glory, the glory as of the only begotten of the Father." In his great distress, Job complained that, "There is no daysman betwixt us, that might lay his hand upon us both." A few centuries later, the apostle to the Gentiles rejoiced that he could proclaim to all the world, "There is one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." Man is the child of God and can know God as a person, even as his Father. In thought, man travels along the parallel lines of truth traced out in the universe by the mind of God. In mind and in spirit, he rejoices in the higher revelation of Jesus Christ, and in the light of his life exclaims, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

In the distant past, with few exceptions, man yielded to the downward tendency of the body, was content to live on the low plane of the animal, and bury himself in the material. Instead of feeding his mind on the bread of truth, he sought to feed it on the husks fit only for swine. He spent his time and strength in digging into the earth beneath his feet, when he should have been exploring the heavens above him. He made some feeble attempts to sub-

due and control the earth by physical force, when God intended for him to subdue it by brain power.

The tower of Babel is an example of this truth. Man assayed to build a tower the top of which would reach into the heavens. But he would build it of brick and lime and regardless of the purpose and plan of God. He designed for man to climb the steep hills and scale the rugged heights and stand on the summit of the mount of glory and honor, wielding dominion over all below him; but he must ascend by the power and perseverance of pure thought, by strenuous endeavor, being inspired from above to attain unto the goal. Character is the only tower that man can build that will out last the stars and reach up beyond them to the home of God.

God sought to counteract these downward tendencies of man by a few great outstanding characters. He selected Abraham for the position which he occupied because he foresaw, that for him, the attractions of heaven would be greater than those of earth. When Abraham and Lot stood side by side under the same Syrian sky, Lot selected the valley of the Jordon and entered upon the way that led down to Sodom which was the open door to hell. Abraham chose God who said to him, "Fear not, Abraham: I am thy shield and exceeding great reward." Lot descended into the rotten cities of the plain which were ripe for destruction, while Abraham walked the Judean hills with the approving smile of God upon him, and by faith looked for the city with foundations whose architect and builder is God.

Moses forsook the treasures and pleasures of Egypt and endured as seeing him, with an eye of faith, who is invisible to the eye of flesh. The empire of Egypt is in ruins. The spade of the explorer digs for her treasures which lie buried under the accumulation of centuries. Even the few

imperishable monuments that remain are not the expression of great thoughts, or the realizations of lofty ideals. They are sad memorials of her boundless ambition, her oppressive spirit and her consummate folly. But the laws of Moses, which sprang from the Infinite Mind and were revealed to the world through a finite mind, still exist, and are the fundamental principles of every civilized government on earth. Not only so, they are inscribed on every pure heart, govern every life that is worth living, and are woven into the fabric of every character that is to endure forever.

With the eye of the mind, Isaiah the statesman-prophet, looked into the future and saw the triumphs of mind over matter, of spirit over the sensual and love over tyranny and oppression. The children of God had regained their goodly heritage. They had beaten their swords into plowshares and their spears into pruning hooks. The moral wilderness has been converted into a fruitful field and the spiritual desert of earth had been transformed into an oasis and was blooming like the garden of God. And instead of the noise of battle and the groans of the dying, he heard the shout of Him who had conquered moral evil and the glad song of the redeemed.

The same impressive lessons are taught by the historian. Babylon lived for earth and time only. The wealth of her empire was not the wealth of thought and spirit. Her power was not mental and spiritual, but physical. Her force was brute force. Her national spirit was that of tyranny, oppression and greed of empire. She placed no emphasis on true greatness and the infinite value of royal manhood. Hence, when the prophet of Israel viewed her career he cried, "Babylon is fallen, is fallen!" And she fell so far and sank so deep into the earth for which she

lived and toiled and fought, that she is many feet underneath the surface; and on her tomb for centuries there rested the gloom of the desert and the pall of eternal darkness. Of late, men have been digging into the dirt to discover the record of her thought which moved on such low planes that it was buried with her.

On the other hand, Greece lived a life of thought, purpose and high ideal. The wealth of her republic was the wealth of character. Her power with which she brought things to pass, was mental power. Her national spirit was imbued with the love of liberty and beauty. Her bloody battles fought on sea and land were fought in behalf of freedom; and her great victories were won in resisting tyrants and despots. But her most splendid achievements, those which made her immortal, were wrought out in the realms of literature and art. And though the Acropolis is in ruins, and Mars Hill is but a bald knob, Greece still lives and is queen in the realm of thought. She has been enthroned in every college and university, and the civilized portions of the earth are under dominion of her mental scepter.

Look at Spain. Her thought has been so meager and sluggish, and her ideals so low, that she never produced but one great book and but few great men. On her flag there is a bar of yellow and a bar of red. These colors are emblematic of her national traits—a vein of gold beside a river of blood. Her greed of gold and her thirst for blood have arrested the growth and development of her manhood. Hence she is in a dying condition and God is taking her undeveloped talent from her and giving it to her American sister who hath ten talents.

That in our national character which will endure and bless the world till time shall end, is not our immense wealth,

but the tremendous thoughts which sprang from the mind of our forefathers and kindled the flame of liberty in the hearts of men, which burning thoughts flashed like lightning from the lips of our orators, were incarnated in a Washington who shone as a star of the first magnitude in the splendid galaxy of statesmen; and which the French Republic threw into concrete form and christened Liberty Enlightening the World. Some great catastrophe may wreck the monument that crowns Bunker Hill and overturn the Statue of Liberty; ignoble sons of worthy sires, through love of money or place, may for a time, permit our peerless institutions to fall into decay; but the sublime idea of liberty enlightening and blessing the world will be cherished in the hearts of men until the thrones of despots shall totter and fall to rise no more, and every man is crowned a king and every woman a queen to share his throne. Our material possessions shall perish, but our men and women that wield intellectual power and possess spiritual wealth are immortal; and our great thoughts and lofty ideals shall live to awaken, stimulate and bless mankind long after the thinkers have gone to their eternal reward. The true greatness of a nation is in her mighty men and pure women and in the bulwarks of her christian homes.

Man needs more of the spirit and insight of Him who stood on the mount of temptation and saw all the kingdoms of this world and the glory of them in a moment of time, and instantly concluded that they were not worthy to be compared to the boundless realm of thought and spirit, with its imperishable wealth and fadeless glory. Seeing things as they really are, He taught man to seek the kingdom above, declaring he should not live by bread alone, but by every thought that springs from the mind of God. As the animal, man feeds on the bread of the earth, the inner man

should feed his mind on the revealed truth of God, fill his heart to overflowing with the redeeming love of Christ and as a king, have dominion.

The greatest battles and the most splendid victories are won on higher battle-fields than those of earth. They are achieved high up in the realm of thought and spirit. At the beginning of the last century, Napoleon astonished the world by his bloody career, sacrificing armies, treasures and nations to his unholy ambition. The empire which he built on the sand perished in a day, and he died uncrowned and in exile. But in 1846 a French mathematician and astronomer, inspired by a slight suggestion received from the Planet which then rolled on the rim of our planetary system, discovered by mathematical calculation the planet Neptune. By the power and perseverance of thought he discovered one of the luminous thoughts of Jehovah expressed in that new world rolling in space two billion eight hundred million miles from the sun, which he added to the imperial realm of thought. This splendid achievement of thought, this triumph of mind over matter and space, this bloodless victory of a great thinker, surpasses any, or even all the victories that Napoleon ever won at the cost of mines of treasure and rivers of blood.

Most rapid indeed has been the progress of thought in the last fifty or sixty years. A few years ago we scratched the earth with a single shovel plow: now the steam plow turns thirty acres a day. Then we used the reaphook and gathered the golden grain by hand; now the header reaps thirty acres between suns. Then we frailed it out with a hickory pole; now the steam thresher knocks out two thousand bushels in twelve hours. Then the tallow candle was our best light; now it is electricity—man lights his torch at the sun. Then the iron-bound bucket, the old oak-

en bucket and the moss-covered bucket hung in the well attached to the end of a pole and was elevated by muscular strength; now man penetrates the earth hundreds of feet with his mind and hitches his pump to the winds which water his herds and irrigates his lands. Then our best means of transportation was the ox-cart or the road-wagon; now it is the ocean greyhound and the lightning express. Then our swiftest messenger was the "foaming steed;" now it is the telephone, telegraph or wireless telegraphy. Then it was the train of pack mules; now the thought of the world combines the raw material into an engine and train of cars which is hitched to the sun's heat and directed by a human brain and speeds across the prairies, climbs the hills, descends the valleys and leaps the rivers with hundreds of tons of freight. The first white child born outside the walls of Fort Dearborne was still living in 1893, and could boast Chicago as his birthplace. The great city on the lake had been built during his lifetime, and he saw the thought of the ages of the past gathered into his native city and exhibited at the World's Fair.

The difference between the shovel and steam plow, the reaphook and the header, the frail and the steam thresher, the tallow candle and electricity, the old moss-covered bucket and the wind-mill, the ox-cart and the lightning express, the messenger on horseback and wireless telegraphy, the train of pack mules and the flying railway train, the Indian wigwam with tomahawk and scalping knife, and Chicago with the World's Fair, marks the development and progress of man. Yet he has but entered upon the endless path of progress which will lead him farther and farther into the mental domain which is boundless. His triumphs in the past are only preintimations of future mental glory. His greatest victories are yet to be won. His most splendid

achievements are yet to be wrought out. His possibilities are infinite, and his future is radiant with hope.

The world is passing out from under the reign of physical force into the domain of the mental, moral and spiritual. At the time of Christ there were sixty millions of slaves in the Roman Empire; there are three thousand millions of machinery slaves in the modern world. Dr. Winship lifted thirty-three hundred pounds, but a skilled mechanic lifts a cupalo containing one hundred tons of molten steel as you would a cup of tea. He lifts it with his mind. A trained pugilist hits a blow of one hundred pounds with his fist; but a trained mind sends a projectile through eighteen inches of steel plate armor. The world does not need the hand that can land a blow of one hundred pounds on the solar plexus of his fellow. She needs the skillful hand of a Rubenstein to thrill her heart with music like unto the melody of the skies, or the loving hand of a Florence Nightingale to soothe the brow of the sick, wounded and dying, and tell them of Christ's redeeming love. Sampson went down to Gaza and took the doors of the gates and the posts and carried them to the top of a distant hill, threw them down and smiled at the breach made in the walls of stone. But a few years ago a woman with a tread as soft as that of an angel, entered the Empire of India, and with a crochet needle in her trained hand, guided by a cultured brain and inspired by the love of Christ, lifted the ponderous gates of paganism off their rusty hinges and made it possible for the Son of God to enter the lives of millions of her imprisoned women with his message of light, love and liberty.

One man subdues this world and has dominion over it, another is subdued by it. One makes it his obedient servant, while another becomes its abject slave. One is conformed to this world, another transmutes it into brains and

character. One keeps it under his feet and has dominion over it, another sinks beneath it and is ground to powder by it. If the world, with all its forces and treasures, its opportunities and possibilities, do not elevate man in thought and life, it will become an insupportable weight that will sink his soul into hell.

Dives placed greater emphasis upon worldly wealth and the enjoyment of earthly pleasure which it would afford him, than upon wealth of character and the wise use of golden opportunity to help the needy. Instead of being a blessing to him it was a curse, for it proved to be an avalanche that sunk his soul into the lowest depths of the abyss of eternal night. John Wesley invested the money that God put into his hands in good literature, character and the kingdom of God. The returns on that wise investment may be seen in organized Methodism, through which he still speaks to the world. Though only about one hundred years of her history has gone to record, she has girdled the globe with celestial fire and outstripped all others in the race for universal empire. And in the morning of the twentieth century she is renewing her strength like the eagle, and equipping herself anew for the conquest of the earth. Her face is toward the sunrising and the light of the Son of Righteousness is upon her brow.

In harmony with nature's laws and nature's God, Jesus Christ opened His ministry "and manifested forth his glory" by transforming water into wine to increase the joy of a happy occasion. This first miracle was a type and prophecy of all His work in the world and the glory that should follow. He came to transform its moral wilderness into the paradise of God. When about to finish His work on earth He said to man, "The works that I do shall ye do also; and greater works than these shall ye do; because I

go unto my Father.....and ye shall be endued with power from on high."

It is wonderful how readily the material things of earth yield their service to man, how easily they may be transformed into the region of thought and spirit and be made to minister unto Him. A few years ago the Philadelphia Record celebrated its anniversary by making a standing tree into newspapers in the shortest possible time. The tree was cut down, the wood made into pulp, the pulp into paper, and the paper printed upon with the news from all parts of the world and put into the hands of the reader, all within twenty-two hours! Trees and stones, mountains and floods, lands and seas, winds and waves, lightnings and tempests were intended to serve man. They are to assist him in perfecting his powers and in the happy realization of his lofty ideals. For the final cause of creation and of redemption is manhood in the image and after the likeness of God.

But the most stubborn foe with which man must grapple, the last enemy that yields to the supremacy of intellect and will, is self. At this point the decisive battles of life are fought and the destiny of souls is determined. On this battle-field thousands go down in defeat, others conquer and go up to thrones to wield dominion. This may be enforced by contrasting the lives of Sampson and Joseph. They were both designed by the Supreme Ruler to have dominion. As long as Sampson placed the emphasis on the mental and spiritual side of his nature he was stronger than a lion and the Philistine host. In an evil hour he yielded to the lower side of his nature, descended from his throne and surrendered his scepter to one of the weaker sex. His eyes were put out, and he was bound with fetters of brass, shut up in a pagan prison and compelled to perform the service of the

beast of the field. On the other hand, Joseph was solicited to evil by a similar object and yielded not. He held the animal in subjection to the spiritual side of his nature. His advancement in the upward way was steady, and at the end a throne, a crown, and wide dominion. And the scepter which he virtually wielded over the empire of Egypt is not worthy to be compared to the one that he wielded over the empire of self. Man must have command of himself. Complete self-mastery is absolutely essential to the highest type of manhood.

Mind is omnipotent. The universe is the product of mind, the expression of thought, the revelation of a thinker; and that thinker is a person, and that person is God. Nature is the realization of ideals that are eternal in the mind of God. These ideals He expressed in matter and projected into space. The universe is the word which reveals the thought of the Creator, and the ongoing of the universe reveals the omnipotence of the Divine mind, for matter moves only as it is moved by mind. The magnitude, harmony, beauty and glory of numberless worlds rushing through space with an almost inconceivable velocity "toward that far off divine event," are "forever singing as they shine, the mind that made and moves us is divine."

Man not only approaches his Maker as he learns to love Him with all his heart, but also as he trains his mind, develops his mental powers and moves things by the might of his thought. The Psalmist tells us that God made man a little lower than Himself and crowned him with glory and honor that he might have dominion over the empire of the world. But man's mental powers must be warmed into life and quickened into action by the spirit of Christ. There has not been an original thought nor a useful invention in the pagan world for a thousand years. The heart of heathen.

ism is frozen and her powers lie dormant awaiting the light of Him who is the light of the world. The intellect as well as the heart of man must be awakened into life and clothed with power by Jesus Christ. To conquer the life and thought of the world is the mission of the church of God. Hence the importance of Christian education. Only that part of the world that has been traversed by the herald of the cross is moving things. Christianity is the religion of power and of progress. And the thought of the Protestant world is becoming omnipotent because it flashes along the lines of eternal truth laid down by the supreme Intelligence. To arrive at his best, intellectually, man must bring his thought into harmony with the mind of Him who thought the universe and man into existence and left the impress of His mind on man's constitution. Therefore, if he would wield dominion, he must link his life to the life of God, and "bring into captivity every thought to the obedience of Christ."

Mind is not only omnipotent, but thought, pure, powerful, lofty thought is immortal. There was an ideal universe in the mind of God before it existed as we perceive it, before it was translated into the material. The matter, the material things of the universe as we see them, are only the symbols of Divine thought. These symbols shall vanish away but the thought which they convey from the Divine to the human mind, shall live forever—live in the mind of God, in the realm of thought and in the memory of immortal men.

Suppose the Creator should annihilate all the worlds that we see up yonder, with the eye, supplemented by the telescope. With the eye of the mind man could still behold the luminous mental worlds, and the trained ear could hear the music of the spheres of eternal thought which were once clothed with matter. God's thought shall be disrobed, but

not destroyed. Christ is God's ideal of life and character. This eternal ideal was translated into flesh and blood and dwelt among men. The incarnation of Christ is the fundamental principle in all philosophy. His humanity was crucified and His body was removed from the view of men. But the ideal, the real, the eternal Son of God lives in the hearts of millions of men over whose lives He sways His gentle scepter.

All the master-pieces of man existed in the mind of their authors before they were spread on canvas, or chiselled out of stone. The most perfect piece of art that human genius ever produced, the Apollo Belvedere, is the expression of a thought, the revelation of an ideal that existed in the great mind of the unknown sculptor before it was made to stand forth out of a block of marble. The marble which expresses the thought, reveals the ideal, might be destroyed, but not the thought of the sculptor. The thought, the sublime ideal shall live in the eternal world of thought and beauty, and in the memory of every enraptured beholder forever. Man is not only immortal in his own personality, but every great thought that leaps from his mind and every lofty ideal that he forms is as undying as the redeemed soul itself.

Mind is also free. No power on earth can bind or imprison thought. St. Paul was apprehended, placed in bonds, chained to a Roman soldier and brought into the presence of Felix. But the chains were not on the mind or spirit of the hero. He could reason concerning the fundamental principles of the kingdom of heaven, righteousness, temperance and a judgement to come. As he swept across the broad fields of thought and up to the bar of God with the guilty king, Felix trembled on his unstable throne. At the opening of this scene St. Paul was prisoner at the bar and Felix was

king. At the close St. Paul was king in thought, wielding dominion, crowned with glory and honor, and Felix was a prisoner, trembling with conscious guilt before the Apostle's throne.

The cruel Nero could imprison John, the divine, on the isle of Patmos, but he could not enslave the thought nor enthrall the spirit of God's nobleman. While in the spirit of the Lord's day, heaven was opened unto him and he saw the beautiful city, with her white robed inhabitants wielding their palms of victory. Nero had failed to clip the wings of his prisoner, and while he was rioting and murdering defenseless men and helpless women, John mounted up on the pinions of thought and spirit until he stood on the borders of heaven's land, heard the music of her immortals, and the shout of triumph which almost shook the foundations of the city of God.

John Bunyan was arrested and thrown into Bedford jail. They shut him in that they might shut his mouth and stop the train of his thought. But walls of stone, bars of iron and locks of steel could not confine his thought within those prison walls. In thought and spirit he ascended the pilgrim's way until he stood on the lofty summit of the delectable mountains of glory. From the heights of heaven the conqueror surveyed the battlefields of earth with exultation. For he had conquered the last enemy and was wielding dominion. And the great thoughts of those prison hours concerning the triumph of the struggling pilgrim, woven into his immortal allegory, the Pilgrim's Progress, is read where the gospel of Christ has been preached. And your mother and mine, now in glory or pilgrims on the way, have been encouraged and inspired by the thought of that grand old prisoner,

Hence we conclude that man was not made for earth and time only. His endowments and infinite possibilities are indicative of this. Man redeemed of Christ feels his kinship to the Divine and longs for dominion in a boundless realm. And his God increases this holy longing by promising to transform his mortal body into a body of glory which shall never impede thought in its endless progress, nor prove a weight to the spirit in its onward and upward flight. It is true that the silver cord must be loosed and the golden bowl be broken, the pitcher broken at the fountain, the wheel broken at the cistern and the body return to dust. But the grave is not the terminus of man's pilgrimage. The final act of his Redeemer will be the transformation of this dust into another body like unto His own glorious body, having the velocity of thought and spirit. He will then enter the realm of immensity and range her illimitable fields, explore her boundless domain, and forever admire the glorious revelations which she waits to make to man, all immortal.

God made man in His image and after His likeness and placed him here to know and enjoy this world and to prepare for a higher and wider sphere. He surrounded him with all the marvelous forces of nature ready to do the bidding of thought; and above him are the attractions of heaven. He should care for his body and make it the instrument of mind and spirit, and enrich his mind with truth from every quarter of the boundless universe. An apostle said, "all is yours." He should strengthen his mental powers by solving the problems of the ages, and feed his immortal spirit on the hidden manna. And by pure, lofty thought and heroic endeavor, in league with the infinite mind and omnipotent spirit of Jesus Christ he should press forward, fulfill his mission in the earth and reach his destined place

in the universe. Then in the morning of that endless day Christ will applaud him. God will enthrone and crown him with glory and honor, and permit him to have dominion, universal and everlasting.

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REV. HORACE BISHOP.

The Temptation of Christ.

BY REV. HORACE BISHOP, D. D.,
N. W. TEXAS CONFERENCE MISSIONARY,
DALLAS, TEXAS.

TEXT, MATTHEW 4 & 11.

Then the devil leaveth Him, and behold angels came and ministered unto Him.

The temptation of our Lord occurred immediately after His baptism. Tradition has fixed the scene south of Jericho, on a barren mountain which rises abruptly out of a desert plain, and overlooks the Dead sea. From this eminence can be seen, Northward, the snow capped peaks of Mount Lebanon: Westward, the land of Judea, the fertile country of Bethlehem, probably not visited by Him since His flight from Herod when He was a babe; but still to Him the place of the Manger, the star and the Choir of Angels, the wondering Shepherds, and the goal of the Wise Men's quest. Southward lies Egypt, the cradle of civilization and garden spot of the world. But far from all these The Spirit has driven Him into the wilderness where owls dwell and satyrs dance. Around Him are numerous rocks, shaped like loaves of bread and in legend called "the petrified fruits of the cities of the plain." Wild beasts are round about Him but with no harmful effort. Discord between creation and its appointed Lord began with sin. Therefore the sin-

less Son of Man could touch bird or beast, creeping or inanimate thing, and the accord was perfect.

Doubtless the temptation, continued during the whole period in the wilderness, reaching its culmination and crisis after forty days of fasting. Three such fasts are recorded in Scripture. The first was that of Moses on Mount Sinai, preparatory to receiving the law. The second was that of Elijah the Tishbite, who after vindicating the Law on Mount Carmel, was driven from the wrath of Jezebel, through this very wilderness, to the entrance of the cave in Mount Herib, the very place where the Law was first given; and was there taught that God is not dependent on earthquake, fire or storm or any other sign, but is as powerful in the still small voice as in the convulsions of nature. Into this same wilderness where Elijah had wandered fasting, came the Son of Man, to prepare to preach the fulfilling of the Law of Moses and Elijah.

Moses, at the end of his fast, irritated by the idolatry of the people, had flung down and broken the tables of the law. Elijah, at the beginning of his fasting, weary with persecution and the apostacies of the people, had prayed that he might die. The Son of Man from the beginning to the end of His fasting and temptation, had endured as seeing Him who is invisible.

Moses was in the habit of fasting. Elijah, a Nazarite, had been brought up to despise the clamors of fleshly appetite. But Jesus came eating and drinking. He was in the Wilderness where fifteen hundred years before the Israelites had been miraculously fed for forty years. Not far away, perhaps is the spot where famishing Esau had sold his birth-right for a mess of pottage. The whole land around him is historic. The records of human frailty, depravity and sin, and Divine interposition, are well-known to Him.

Now, after forty days of fasting, nerves depleted, physical strength exhausted, the first of the three great onslaughts of the foe must be met, His mind is on His mission. Long ago He had told His mother that He must be about His Father's business. John the Baptist had recently, by word, and rite proclaimed Him the Prophet, Priest and King of Israel. The Holy Ghost had responded to the ritual of the Baptist by a divine anointing. And The Jehovah of Israel had declared Him to be the beloved Son of God. The ministry He was about to begin was for the purpose of bringing in the kingdom of God. And during the forty days now ending, communion with God concerning the things of the kingdom had doubtless lifted Him momentarily above the clamors of hunger. He had meat to eat that the world knows not of. Richard Baxter, I believe it was, who was wont to say that he cared nothing for fasting, when done for exercise, but he was sorry for the pastor whose anxiety for his flock had not often made him forget to take bread. It is likely that He has just outlined the plan of His ministry. For we must not suppose for a moment that He proceeded to His great work without a well defined plan and purpose. Perhaps He had—in His mind—selected the companions of His life from among the Gallileans among whom He had been brought up and whose characters He knew so well. Perhaps the substance and form of the sermon on the Mount were arranged. We can only conjecture. But it was at an opportune moment, when mind and body were both wearied to exhaustion, that the tempter came. It is a matter of small moment whether He assumed a human shape or came only as a spiritual entity. His personality was recognized by our Saviour and his purpose understood. Jesus could recognize an evil spirit in a body not its own, and could speak to it and command it to depart and cease to torment

its victim. This is no allegory. The devil came and spoke. It is a simple story, and plainly told. St. Matthew leads in telling it. It is likely that he heard it from the lips of our Lord Himself. It is not told in the language of rhetoric, nor with the elaborate etchings of fiction. It is a straight forward account of what occurred to our Saviour in the wilderness surrounded by wild beasts. Apart from revelation, we have as much reason to believe there is a personal devil as a personal God. The New Testament often refers to the power of Satan in this world as a kingdom opposed to the kingdom of God, of which the devil is king.

Again: The temptation was real. It was not simply suggestions of Satan to our Lord without any responsive desire on His part. Every man is tempted when he is drawn away of his own desires and is enticed. Christ was no exception to this rule. He was a partaker of our nature. He was in the likeness of sinful flesh. He felt the same repulsion toward suffering that we feel. An easy path to success was as alluring to Him as to us. "If the great conflict was a mere phantasmagoria, How can it profit us? If we have to fight the battle, clad in the armor of free will, what comfort is it to us if the great Captain of our salvation fought victoriously but without real danger or the possibility of a wound. Where is the warrior courage if he knows that there is but the semblance of a battle with only the semblance of a foe? Are we not, under the appearance of devotion, robbed of one who though He was a Son yet learned He obedience by the things which He suffered?"

He was tempted in all points like as we are, yet without sin. Temptation is not sin. Shakespeare says, "Tis one thing to be tempted, another to fall." Augustine says, "It is the devil's part to suggest; it is our's not to consent." Critics have remarked that the profoundest paragraph in the

Pilgrim's Progress is where Christian, in the valley of the shadow of death, finds his mind filled with horrible pictures and wicked words, which have been whispered in his ears, which he is not able to reject and cannot disentangle from his own thoughts. Into this valley our Lord entered. Hand to hand He meets the enemy of all good. Remember, the rhapsody of worship and meditation so long sustained, have been followed by a physical reaction which has weakened His powers to the lowest living limit. He awakes to the consciousness of hunger. The devil says, "If thou be the Son of God, command these stones that they be made bread." The very form of the temptation shows the personality of the adversary. Christ always spoke of God as the Father, or My Father. There is no hesitation or doubt when He speaks out of His own consciousness. He never spoke hypothetically of His relationship. The devil's language is the same used by the enemies of our Lord, when He was on the cross. "If thou be the Son of God," "come down from the cross and we will believe." The solicitation was to use His Divine power in His own behalf. This He would not do. They said, "He saved others, Himself He cannot save," not knowing that no man can save others while saving himself. The only way to save others is by self-investment and sacrifice. No man ever wrought miracles in His name for his own personal benefit. It cannot be. Ye who think ye heal yourselves by faith, go learn what this meaneth. Our Lord pays no attention to the devil's allusion to His divine nature. He grasped not at equality with God as a prize to be desired. His earthly mission was not to scale the throne divine, but to sound the depths of suffering and sin. The dismal swamp of depravity and corruption was to be explored and ditched and drained and purified from its pestilential miasma and misery, and made

healthy and delightful as the garden of the Lord. The first man, by sin had reduced the garden to this dark wilderness. The second was to transform the wilderness and solitary places into gardens of gladness and substitute for thorns and thistles, blooming roses. Satan, with his train of devils and wild beasts; seeks to foil this purpose of the Son of Man. "A Son of God; command these stones that they be made bread." He answers, "It is written." The Father had mapped out for Him, in the Old Testament, the plan and purpose of His life. From a child He had pondered over the sacred scriptures. He recognized them as His Father's will and law. He honored them at His baptism. He had little respect for traditions of the elders who had for centuries been modifying, revising, perverting the revealed word. But the word itself was law to Him. This is the old distinction ever recurring when man seeks to bind on the consciences of others their interpretations of the word. It was the controversy between Christ and the scribes, between Luther and Rome, between Wesley and the established church. Men say, "If you do not subscribe to everything taught by Wesley, you are not a Methodist." But Methodism asks not what Rome or Luther or Wesley teaches; but, "What does God's word teach?" "It is written," where? Not in Hillell, not in Shammai, but in good old Deuteronomy. "Man shall not live by bread alone." Moses wrote that sentence when Israel was sighing for the fleshpots of Egypt. God provided Angel's food for the pilgrim nation. They thought they would die of hunger. But God sent them bread from heaven each day for forty years. How often are we tempted to do wrong for bread? Many thousand people are said to be procuring their living by unlawful methods. The fruit of the tiller's toil is often wrested from him by the devices of those who would live without work. He who consents to become a

parasite, respectable or otherwise, degrades himself into a gambler who makes a living only by a brother losing his. In leading such a life, we put ourselves beyond the scriptural promises of Providential help. God furnishes our supplies. In Him we live and move and have our being. Life is not to be secured by climbing up some other way than obedience to the laws of His kingdom. Shall one contend against the Almighty? Is it necessary, in order to live, to engage in unlawful traffic, deal falsely, speculate in human blood, make sin an article of commerce, and carry human passions into the market to be sold to the highest bidder? Will you make merchandise of the marriage tie for bread? Do you see some glittering bonanza by which you can snatch the fruits of others' toil, and under cover of law turn them into your own till? And do you dare to think that success will crown your efforts? The human soul in which, for the present your body inheres, is not at the last affected by hunger and thirst and cold and nakedness. The play of the passions will soon be past and gone forever, and will you be a king and priest unto God when your body is dissolved? Will you by faith draw fresh supplies from Him who heard and resisted and overcame the voice of the tempter? "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." God's word, syllabic or otherwise, is the channel of life. Seize the Saviour's weapon, and in His name say to the tempter, "It is written." There is no life in bread. But the word of the Lord liveth and abideth forever. Seek it as for hidden treasure. Do not hesitate or falter; live by it; feed on it; use it as a lamp and sword, meat and drink. In obedience alone is safety. "Whether we live we live unto the Lord, or whether we die we die unto the Lord," "Fate, that

dread phantom, vanishes from creation and Providence alone is visible in heaven and earth."

We do not know how long this conflict continued. It reads as if all occurred within a few minutes. But from the subjects discussed and the issues involved, it probably occupied several days. Milton allows a day to each temptation. All this is speculation. It is evident that the devil, foiled in his first attempt, took time to rally and collect his thoughts for a second ordeal. The temptation which had seduced our first parents from prosperous Eden into a desert wild, had failed to lead the seed of the woman from the way of integrity. Milton supposes that after a night among the howling beasts and slimy serpents, our Lord arose next morning to find His enemy ready to renew the attack. It has been suggested that He was in sight of the very spot where Moses lifted up the serpent in the wilderness. This matters but little, only the material setting of the crystal truth. The scholars tell us that the second temptation was in accord with current Jewish thought. Commentators on Isaiah had predicted that the Messiah would cast Himself down from the pinnacle of the temple, presumably that on which, every day, a priest was stationed to watch, "As the pale morning light passed over the Judean hills, far off to Hebron, to announce it as the signal for the morning sacrifice." "This was the moment chosen by the tempter."

The poet says,

"He caught Him up, and without wing of Hippogrif, bore
 through the air sublime,
 Over the wilderness and o'er the plain, till underneath them
 Fair Jerusalem,
 The holy city, lifted high her towers, and higher yet the
 glorious Temple reared

Her pile, far off appearing like a mount of alabaster, top't
with golden spires.

There on the highest pinnacle he sat the Son of God."

Possibly on the very spot which the Priest had just left sat Jesus. If Edersheim, the historian, is correct in his supposition, the morning sacrifice had just been offered. The temple doors had been thrown open and the people summoned by the blasts of the silver trumpets to begin the day by appearing before the Lord.

Now then says the tempter, "If thou be the Son of God cast thyself down. Descend among the multitudes. There is no danger. He shall give His angels charge over thee; they shall bear thee up in their hands lest thou cast thy foot against a stone."

Again perhaps, "What shouts will greet thee! How the people will rally around thee!! How the Priests will welcome thee to thy Father's house!!! Claim them all, house, Priests, people for thyself. Son of God cast thyself down and claim thine own by this long foretold signal."

In answer, our Lord settles for all the difference between trust and presumption, between faith and fanaticism. In the wilderness He had said the Lord will provide. On the pinnacle of the temple He said, "It is written, thou shalt not tempt the Lord thy God." It is presumption to violate a law expecting God to avert its consequences. To make yourself sick by gluttony and expect God to cure you by miracle is to write on your own tomb stone the epitaph of Abner. To seek the kingdom of God is to strive to obey every law physical, mental, moral and spiritual in His universe. Occasionally some scoffer disturbs the equilibrium of a few christians by a prayer test, such as a celebrated philosopher proposed a few years ago.

Fill two wards in the same hospital with persons simi-

larly afflicted. Give both wards the same physicians and the patients in both the same treatment. Pray for those in one ward and not for those in the other, and compare the results. This proposition was a diversion from the very intent and purpose of prayer. Such a demonstration would leave no place for faith. Neither would it leave man with the highest incentive to action. In fact it would, by its very success deprive man of free agency as to spiritual things.

Not a miracle recorded in the bible as wrought for spectacular or advertising purposes. Not one for selfish ends. Every one from Cana in Gallilee to Joseph's empty grave had a high moral purpose to observe, a principal to establish and enforce.

Thou shalt not tempt the Lord thy God by charming angelic agency to counteract the effects of thy criminal carelessness; nor to encourage the fanaticism of an ignorant zealot. Our Saviour believed God in the wilderness and obeyed His Law on the pinnacle of the Temple. The scriptures are sufficient evidence of their own origin. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

From the Temple, the devil took Him to an exceeding high mountain. The Book does not which way nor how far. But it was a lofty peak from which the devil could unroll before Him a panorama of the world's empires. Thus foiled in his appeals to physical hunger and to spiritual pride, the tempter appealed to the "last infirmity of noble minds," and staked all on one splendid cast. It was the most magnificent proposal ever offered to man. To the Carpenter from Nazareth he tenders the kingdoms of the world and their glory.

At that moment there was one man who ruled the

known world. Feared, obeyed and hated, Tiberius Cæsar was in the Island of Caprea with the world at his feet; and all that wealth and fame could offer paying tribute to his pleasure. He had no restraint upon his passions and no denial of his will. What a contrast! Tiberius in his harem in Caprea. The world from Brittany to India and from the frozen north to the heart of Africa recognizing him as its lord. From this mountain top Jesus could see Israel's proud oppressor. He Himself, the peasant from poor Nazareth, with no home, no purse, no friends, no shelter; and His mission, the establishment of God's Kingdom in the true Israel. Moses had stood in Pharaoh's palace and watched the sufferings of his brethren until he forsook the palace for the bitumen pits. He exchanged a scepter for a shepherd's staff.

But Moses was never tempted with the glittering offer of all the kingdoms of the world for himself and people. Jesus saw them all, Israel among them, tributary to Tiberius. Over all the devil reigned. There was no doubt about the truth of the statement at that time. For one act of obeisance all these would be surrendered without a struggle, freely given up. The long fierce conflicts with wicked men, the agony of the garden and the cross, the ignominious associations and maledictions accompanying His disgraceful death and pauper burial can be avoided—how? Just for one moment play the time-serving politician and make a compromise. If ever end could justify the means 'tis surely now. You propose to be a king. Do not for one moment imagine that the ten commandments have any place in politics. Away with conscience now. Keep your ear to the ground. What a blessing to poor sad humanity to substitute the reign of Christ for that of Tiberius Cæsar. How beneficent would be His reign! I know you are a good man

and we need good men in office, just such as You. I can secure your election without a doubt. The kingdoms are mine and those to whom I give them. But you must not be radical. Don't interfere with traffic. You can't abolish sin or make men good by legislation. Sin is going to stay here. The true idea is to regulate these things. Make them bring a revenue that will educate the children. You cannot enforce the Sunday law. Sumptuary legislation is offensive to many. You cannot prevent gambling, regulate it. Slumdom will always be here, charge high license and make the best out of a necessary evil. Money alone is powerful, and they have money. Yes, educate the children with the hire of rascaldom, and build cities with the blood of drunkards and bad women. Think of Jesus making such compromises with sin! Cultivating cancers on the face of society for the sake of the votes and applause of Pandemonium.

The kingdoms of this world and their glory will one day belong to our Lord and His Christ. But it will not be by following Satan's devices. The day will come when the sermon on the mount will not be scoffed at by politicians as an irridescent dream. A political preacher may not be an admirable character; but he is not to be disfranchised at the bidding of Bacchus, Mammon or licentiousness. If the stability of our government depends on the virtue and intelligence of the people, what is the outlook when saloons are allowed to dictate platforms and the denizens of dives and traffickers in human misery select the nominees of political parties? No matter what shape the old sophism of Satan assumes, "the end justifies the means," the answer to it always and forever, is "get thee behind me Satan."

Thou shalt worship the Lord thy God and Him only shalt thou serve. The conscience of Lazarus with his ul-

cerated body and pauper's palate was infinitely more to be desired than the home and heart of Tiberius.

Hear that mighty potentate! How sad his words when writing from Caprea to the Roman Senate, "what to write to you Conscript Fathers, or how to write, may all the gods and goddesses destroy me worse than I feel they are daily destroying me if I know." But He to whom the devil offered the empire of Tiberius and all other empires, is today Lord of all worlds, and in His kingdom sin and Satan have no place.

The devil leaveth him and behold, angels came and ministered unto him. Bread from heaven! Furnished by angelic hands. Songs in the wilderness by seraphic choirs. Victory complete to the Son of Man and through Him to humanity. The devil left Him for a season. Ever afterward he and all his imps would fly from his presence, into the deep and beg Him to spare them until their time. Angels of God ever more watched over Him. In the night on the lonely mountain, or the storm tossed sea, in the home of Mary and Martha, with His disciples or surrounded by His foes. In Gethsemane, on Calvary or at Joseph's empty tomb, watching His victory over death or escorting Him to the throne at the right hand of God, angels were ever more ministering to Him.

And today they are all ministering spirits sent forth to minister to the heirs of His salvation. Anywhere, everywhere, He maketh His angels spirits and His ministers a flame of fire. Wherefore comfort one another. The Lord knoweth how to deliver the godly out of temptation. For as much as He hath suffered being tempted, He is able to succor them that are tempted.

God's Call to the Church.

BY REV. JOHN M. BARCUS, A. M.
P. E. CORSICANA DISTRICT,
CORSICANA, TEXAS.

TEXT, ISA. 52:1.

Awake, awake; put on thy strength, O Zion!

This is an exhortation addressed to the church under the figurative designations, "Zion" and "Jerusalem." By the term "Church" of course we do not mean any particular branch of the church, but that larger company of believers who, in all ages of the world, have loved God and been willing to co-operate with Him in the "promotion of His worship, the due administration of His word and ordinances, the maintenance of Christian fellowship and discipline—the edification of believers and the conversion of the world."

Just when the church was first formally organized is a question about which equally wise and good men have very materially differed in opinion. Some have placed it as far back as Abel, who by faith offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous; others have located it at Abraham, who so demonstrated his faith as to win the titles, "Friend of God" and "Father of the faithful;" others have, with equal warmth, contended that it was first organized in the Wilder-



REV. J. M. BARCUS, A. M.



ness by John the Baptist; still others think it was done by Christ Himself when He sent out His disciples; others maintain that it was organized by Peter on the day of Pentecost, etc.

The fact that so many different times and places have been named by equally good and great men, is at least presumptive evidence that if the church was ever formally organized, the record of the event is so obscure that certainly the wayfaring man, even though he were not a fool, would have a hard time to definitely determine when and where it took place. The truth seems to be that the Church was never formally organized.

When Moses built the tabernacle, he was instructed to make it exactly like the pattern shown him on the mount. The exact dimensions and all the specifications for furniture were minutely given—but they seek in vain who would find anywhere in the record any such details of specifications for the organizing of the church of God.

The reason for this is not far to seek. God intended that His church should be contemporaneous with all times, and that it should be able to adjust itself to all the changing phases of an ever advancing civilization; and it would be just as unreasonable to undertake to harvest a modern crop of grain with machinery in use two thousand years ago as for the church to undertake to do its work today with the same machinery it had in the days of the Apostles. It was "power" and not form that was promised and given on the day of Pentecost. One of the evidences that the church is a living institution and not a fossilized organization, is her ability and willingness to alter her plans of operation, add to or take from her traditional forms of service in order that she may the more effectively do the work assigned her.

The church as thus defined is the one institution among

men to which God has pledged His perpetual presence and help. So completely has He identified Himself with her that He calls her His bride; and no young husband was ever more tender or solicitous of the welfare of his young wife. Her cause is his cause; her enemies are his enemies; her battles are his battles; her success is his success; her trials are his trials; her triumphs are his triumphs.

It is the one institution among men whose success or failure in any wise affects the reputation of God in this world. When the church so performs her mission and prospers as to be recognized as truly "the light of the world" and "the salt of the earth," men have respect and honor for God's name and His cause; but when she so fails either in personal character or works as to be cast out and trodden under foot of men, then men lose respect, not alone for God's cause, but even for God Himself. This was one of the strongest reasons given by David for praying and working for the success of God's cause: "Because it is the house of the Lord our God."

It is the one institution whose success or failure affects the best interests of every citizen whether he be a member of it or not. Take for illustration the most ancient and honorable of the secret or benevolent orders. Useful and beneficent as it is, it may become so run down in any community that it will have to surrender its charter and go out of business, and perhaps only the members will know or care much about it. But let the church of God in any community close its doors, turn off its minister, disband its Sunday schools and prayer meetings—in a word, go out of business, and the whole citizenship feels the shock and realizes that a great light has gone out. Every foot of real estate as well as the moral and social interests of the community suffers a decline in value,

The text is addressed to the church, which, while in a condition of supposed weakness, appeals to Him for help. She is not addressed as a weakling without capacity to help herself but rather as a giant unconscious of the sources of strength within reach. The history of the church has been always one of ebb and flow of spiritual power. At one time going forth "terrible as an army with banners," winning its widening way over all kinds of opposition; at another time like Sampson shorn of his locks, having power with neither God nor men.

The question suggests itself: "Why is this the case?" What are the sources of power for the church? Why may it not always have a career of uninterrupted prosperity?

The sources of power are twofold—Human and Divine, and where success is achieved these two are always in combination.

That man cannot succeed alone, is easily proved. Jesus said to the Disciples: "Without Me ye can do nothing"—a fact which has often been illustrated in the experience of those who have undertaken, in their own strength, to accomplish God's work. Many such a worker has come back defeated and humiliated at his failure.

It is not irreverent to say that God is equally dependent upon human co-operation. Isaiah himself, while a young man, had a vision of God's Almightyness. He saw Him high and lifted up and heard the expressions of adoration and praise so unstintedly given by the highest order of angels, and yet in the midst of these indications of power and authority he heard the cry of helplessness: "Whom shall I send and who will go for us?" The work He wanted done needed a human agent for its accomplishment and not until the young prophet had his lips touched with the live coal from the altar, which testified to the purging of his sins and

caused him to cry in the abandonment of complete consecration, "here am I, send me"—not until then did he have such help as it was necessary for him to have. This necessity for human help is the explanation of that pathetic plea of our Lord as He looked upon the great, seething mass of humanity as it surged about Him, reminding Him of "sheep having no shepherd," and then into the faces of His disciples and cried, "pray ye the Lord of the harvest that He would send forth laborers into His harvest!" He felt the need of more human help. It is in recognition of this principle that St. Paul beseeches men to present their bodies a living sacrifice to God.

Any failure that may result from these two sources failing to be in combination at any given time is certainly not to be attributed to God. A man in building his house had put on the weather vane this motto, "God is Love." A friend chided him for having so beautiful a motto on so changeable a thing as a weather vane. He said, "you do not understand my motive, I mean that every passer by shall get the idea that no matter which way the wind blows—God is love." He is always the same unchangeable, prayer-hearing, prayer-answering, covenant-keeping sinner-saving Father. The mighty cataract of Niagara has been rushing and roaring for centuries, indicating unlimited power, enough we are told, to run all the machinery in the United States if it could be properly harnessed. They have caught up a small part of it and put it to work, and it is running the trolley cars between Niagara Falls and Buffalo, and furnishing both cities with electric lights, besides turning thousands of spindles. Now it would be possible that in a moment every trolley car would stop and every light go out. In that case would you rush down to see if Niagara had ceased to flow? Certainly not, for you would know

that somehow the connecting link between the machinery and the source of power had been broken. The application is plain.

Let us inquire as to what are the sources of power from a human standpoint that we may be able to note the point at which the connection is broken, when the church is weak and powerless.

In the first place there is power in numbers. "One can chase a thousand and two put ten thousand to flight." That our Lord put some stress on numbers is indicated by His oft repeated lament, "the laborers are few." Again there is power in organization. An organized force of a thousand men under intelligent leadership is more than a match for a mob of ten thousand. The architect of the suspension bridge across Niagara river was asked about the strength of the structure. He said it could stand the strain of all the loaded cars that could be run on it. "One thing however," he said "I would be afraid of. I would be afraid for a battalion of soldiers to march across it keeping perfect step to martial music. They would start a vibration that might shake it to its very foundation." A forceful illustration of the power in organized effort.

Again, there is great power in money. While the Word of God condemns the "love of money" as the root of all evil, money itself is a potent factor in all church enterprises, just as it gives power and prestige in society, in politics and in business—in fact it gives a power that cannot be had from any other source. A young man without money may hear the call of God and give himself to His service, but at the best, during his whole life, he can reach only a limited number; but a man with an income of a hundred thousand dollars, may, if he will, put a hundred workers into the field and thus magnify himself a hundred fold.

The greatest task of God is to get the church to see these and other sources of strength within her reach and stretch forth her hands and appropriate them. This is the meaning of our text. It is His answer to the cry of the Church "Arm of the Lord awake!" As if He would say "why lie down supinely in supposed weakness and helplessness and call for help! All that is necessary is that you get your eyes open enough to see the unappropriated forces that lie all about you and help yourself." If numbers and organization and money are sources of power, then certainly the Methodist church has power within her reach. God has set the seal of His approval on our church, so that it has forged its way to to the very front rank of the Protestant denominations of the world. Our organization is so complete and admirable that it is almost universally praised. Every member of the church is under authority and the church has the right to say to every one "come," or "go," and if each were as responsive to such calls as he ought to be, there need be no idle or unemployed class among us.

As to money, the Lord seems to be pouring the wealth of the world into the lap of the members of the church. If the men who have the money, or the capacity to make money, would consecrate it to the service of God, just like a man who is called to preach has to do with his talent, the Methodists of the world could put a million men into the field and easily make it possible that this generation of heathens should each have a chance to know Him, whom to know aright is life eternal. And why should it be thought a thing incredible that they should do so? Is money more precious than life? If a man will give his life—sacrificing home, kindred and country to preach the gospel in a foreign land, is it unreasonable to expect that another man who claims to love our Lord, would, for His sake, give his mon-

ey, even though he had great possessions? He would be allowed to remain at home with kindred and friends and enjoy all the blessings, for himself and family, of a christian civilization which the brother who goes must surrender. I verily believe that the evangelization of the world is now waiting more on the complete consecration of the men who are called of God to make money for His cause than it waits on those who are called to preach the gospel. Thousands of the latter are ready to go if only the money could be had to send them.

The address of the text is to a sleeping and inactive church. No greater calamity can befall a community than for the church in it to go to sleep and become inactive. It is the only institution in the world that is correctly designated "the light of the world" and the "salt of the earth," hence when it goes into eclipse the whole land is darkened, and when it loses its savor there is nothing to save the community from moral putrifaction and ruin. I am persuaded that the world does not half appreciate what it owes to the presence and influence of the church in its midst.

"The healing of the world is in its nameless saints."

What was it that kept back a rain of fire and brimstone from the cities of the plain? It was not their wealth or culture or social, political or commercial importance. It was the praying patriot on the plains of Mamre, and if ten such praying men could have been found in Sodom it would have been spared its awful doom.

What was it that saved Nineveh from threatened destruction? It was not that in the city were one hundred and twenty thousand souls who did not know the right hand from the left; it was not that Nineveh was a great commercial emporium and that its destruction would bring financial ruin to thousands; but it was the fact that her rulers, joined

by her people at large, went down on their faces in repentance and humiliation and appealed to God for deliverance. I believe that many a blatant infidel has had the very roof held up over his head by the tiny hands of his little child as she kneels by her mother and prays: "God bless Mamma and Papa, and keep us all safe through the night, for Jesus sake." Every patriot therefore, to say nothing of christians ought to be solicitous for the welfare of the church. It was this idea that moved the poet-patriot of Israel to say: "For my brethren and companions sakes I will now say: Peace be within thee." A lighthouse keeper may go to sleep at his post and fail to light the lamp at the proper time and a ship may go down on destructive rocks and all on board be lost; a switchman may go to sleep and fail to adjust the switch so as to give the midnight express an open track through the crowded yards, and instead, it may go crashing into a loaded freight and thousands of dollars and many lives be lost in the wreck. But what is the loss of ship or train or temporal life, compared to the wreck of human souls that may result from a sleeping or inactive church? In one of His most vivid parables our Lord speaks of a farmer who was greatly surprised and disappointed to find tares coming up in his field where he was sure he had sowed good seed. The explanation was in the statement "While men slept an enemy did this." So it often occurs that while the church is asleep and indifferent to the associations, teaching and moral environments of her people the arch enemy of men slips in and sows seed from which a harvest of moral ruin is the result.

The fact that the exhortation of this text is in answer to a prayer for help, and that the answer is in effect "Help yourself," illustrates the idea that God does not propose to do for either individuals or organizations what they can do

for themselves; and further, that no church is on praying grounds until it has done all in its power to bring about the results that are desired. It is useless for a church that neglects its family altars, fails to keep up its Sunday Schools and prayer meetings or to attend properly its stated worship, to pray to God to stay the tide of worldliness and sin that threatens its homes. In the low lands of Holland the farms and homes of the people are protected from the water of the sea by immense dykes. Every citizen is therefore, personally interested in keeping them in good order. One night while a fierce storm was raging a messenger ran down through the valley crying, "The dyke is giving way!" and every able bodied man sprang from his couch and rushed to the scene of the threatened disaster. They gathered all the loose dirt and tufts of grass they could find and put them into the crevass and still the tide rose higher; then they put in all the old rails and pieces of timber to be had, and still the tide rose higher; their leader said "Men we will have to pull off our coats and put them in or else our homes are doomed." They put in their coats and still the tide rose and ruin seemed inevitable. Finally their leader said "Men, we have done our best, we have put in all we have, now let every man go down on his knees and appeal to the God of our fathers to help us." In the midst of that pitiless storm those peasant christians knelt and prayed and the same God who hears the young ravens when they cry, said to the proud waves, "Thus far shalt thou come and no further," and their homes were saved.

The fact that any church gets into the condition of weakness described in our text is an appeal to every member of that church to arouse himself and come to the rescue. If the love of many has grown cold it is the more necessary that the fire should be kindled afresh in his own heart. If

the light in other homes has grown dim or gone out, it is the more reason why his should be kept trimmed and burning. The time when the church needs a friend and when true loyalty is appreciated is in the time of her greatest trial. When Naomi and her two daughters-in-law, Orpah and Ruth, came to the parting of the ways and Naomi made known to the young women her wretched condition as a lone widow, without a home, without friends, without children, without money and advised them to seek their own good by returning to their native land, Orpah kissed her mother-in-law, and thus expressed her love and turned back. Ruth kissed her, and seeing her destitute and wretched condition and knowing that she stood in sore need of the strength and support of a strong young life such as she had, threw her arms about her neck and cried, "Whither thou goest I will go, where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest, I will die, and there will I be buried; the Lord do so to me and more also if ought but death part thee and me." Thus should men prove their love and loyalty to the church. Sometimes I go into a community where the church has once enjoyed unusual prosperity. The dilapidated condition of the house is but an index of the demoralized moral and spiritual condition. I begin to inquire the cause. They say that the good old people who started the church and supported it with their prayers and money are all gone, either to their eternal home or to some other country, and there is nobody to take their place. I look about me, I see no vacant houses or farms, I say, "Where are the children of these good fathers and mothers? Is it possible that their sons and daughters are so unworthy of such sires as to let the church of their love, which they planted and baptised with their tears and sup-

ported with their money, go down for lack of a friend?" May it never be so.

There never was a time in our history when the exhortation of our text was more appropriate. With the iniquitous liquor traffic so strongly entrenched with money, and political influence; with a spirit of worldliness so rampant and manifesting itself in all kinds of gambling, from the parlor to the pit, and in theatre-going, dancing and wine drinking, with at least two-thirds of the human race yet without the gospel, and that too, in the face of the fact that the church members have the means to send it to them; it is certainly high time to wake out of sleep.

"Let Zion's watchmen all awake
And take the alarm they give."

There is no fear that the church, as a whole, will ever fail of her mission. To her, Christ has pledged His perpetual presence and given His guarantee that the gates of hell shall not prevail against it. But any branch of the church may so far forget her first love as to become so careless and indifferent to the cry of the world's need, both at home and abroad, that the Architect and Builder will come unto her quickly and remove her candlestick out of his place. May this never be true of the church to which we belong! Ours is a glorious history, our fathers and mothers wrought well and have left us a goodly heritage. But they did not fight our battles any more than we are called on to fight theirs. We occupy a vantage ground which they did not, and ours is the greater responsibility. Let us hear afresh this call of God: "Awake, awake, put on thy strength!"

Let the church in this country so arouse herself that she may see the iniquitous tides that threaten to drift her young people away from God. Let her bring all her tithes into the storehouse; let her lay herself out in personal, defi-

nite and active consecration, and let her turn her face toward God and cry for help and the God of Elijah and Luther and Wesley—the God of our fathers will make bare His mighty arm as we have seen it in other days. Then will her ministry be successful, her altars crowded with anxious penitents and her courts will resound with the shouts of praise and victory.

Awake, Jerusalem, awake!

No longer in thy sins lie down;

The garment of salvation take,

Thy beauty and thy strength put on.

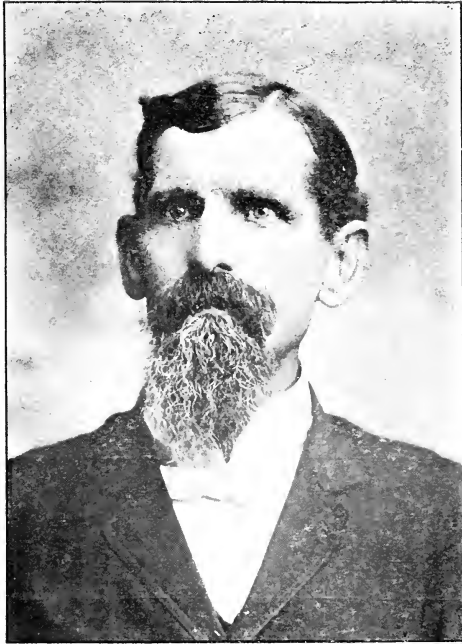
Shake off the dust that blinds thy sight

And hides the promise from thine eyes;

Arise, and struggle into light,

The great Deliv'rer calls, Arise!

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REV. R. F. DUNN.

The Word of God, the Supreme Basis of Missionary Ob- ligation.

BY REV. R. F. DUNN,
BOSQUEVILLE, TEXAS.

TEXT, MATT. 28:18-20.

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world, Amen.”

Here is the commission of our Lord to His church. Here are the marching orders of the Captain of our salvation.

Here is the assurance of the “all power” and the “all-presence” of Him (“who is God over all”) to His loyal disciples.

Are we complying with His express command? Are we obeying the marching orders of Him whom we call Master and Lord? Do we show real faith in Christ by accepting the promise of His power and presence, as a sufficient guar-

antee of success in undertaking the evangelization of the world? It is only by our works that we can show a genuine faith.

That the church, as a whole, is not fully complying with the demand our Saviour makes at her hands, is too evident to be denied. In proof of this, let us look at the absence of a scriptural conscience, concerning this duty—a deep conviction that we ought to go into all the world, and preach the gospel to all nations. The apathy and indifference of the majority of church members to this great cause is the most serious difficulty to be reckoned with in missionary enterprise. Even those who do recognize, in some degree, their obligation to Christ, in carrying the gospel to a lost world, do not have that consciousness of this duty that makes them feel keenly their personal responsibility for the salvation of the pagan world. Local church enterprises are frequently allowed to rival, if not overshadow, the missionary obligation. With us, the average pastor thinks he has about done his duty if he raises his assessment for missions, and thinks it is allright to take any excess on that assessment he may have and apply it to a deficit he may have on some other assessment in his collections, ordered by his conference; although that excess may have come because of special donations to Foreign Missions, as is done often with our Sunday school offerings for missions. This is justified on the mistaken theory that the church is doing missionary work in all her departments and that each department should share alike in all our contributions to religious enterprises. In this way the measure of our obligation to Christ to evangelize the world, is determined in part, by our local church enterprises and domestic work, without regard to the awful disproportion of the amounts we spend at home to what we give for the conversion of the unevangelized,

This is virtually disregarding the supreme authority of Christ who commands us to "go make disciples of all nations." It is that same spirit we meet with so often among our people, many of whom have no scriptural basis of obligation to give, and give only what they think they can spare after they supply their personal wants, and meeting every other obligation. Instead of making God first and His authority supreme, He must take what is left after self is served, and His word left out, when it comes to fix the measure of our contributions to God.

I admit that in a manner the supreme authority of Christ is insisted upon by almost all our pastors, as a ground of our obligation to the cause of missions, and the majority of the membership of the church assents, in a general way, to the scripturalness of this obligation; nevertheless, goes right on disregarding the importance of complying fully with the great commission of our Lord and Saviour.

The sad fact is confronting us that nearly two thousand years have passed since Christ ascended to Heaven, and still a thousand million pagan people know nothing of Him who gave His life a ransom for the whole world. And while the century just passed is known as the greatest in the history of modern missions, we are still face to face with the fact that two-thirds of the human race have never heard of the "good tidings of great joy" that Heaven declares shall be to all people; and there are now, perhaps, one hundred million more heathen people than when the century began.

There were less than one million communicants added to the churches of all denominations in the foreign field, last year, while the heathens were dying at the rate of thirty million a year.

I am glad to know that there are some noble exceptions

to the prevailing apathy and indifference, referred to above—men and women who count not their money nor life dear unto themselves, while God is calling for messengers to carry the gospel to the ends of the earth. The record of their consecration to God and devotion to this great enterprise of the Lord Jesus Christ is a noble example to others; but what about the great “rank and file” of the church who do nothing, or comparatively so little to send the messengers of the cross to all the world?

It may be urged that the church is raising more missionary money than ever before, and has in the world field the largest missionary force ever engaged in this Divine enterprise.

But let us bear in mind that the church was never so rich nor expended the one hundredth part of the money for her own pleasure in any one century as she has in the last century of modern missions. Consider the vast amount of money spent for the luxuries of modern life, to gratify the lusts of the flesh, the lust of the eye, and the pride of life. Take for instance, one item only, that of tobacco. What a spectacle! A christian nation spending one hundred and fifty times as much for tobacco as she does for foreign missions. For sake of illustration, let us admit that the moderate use of tobacco is a harmless luxury; then consider the awful disproportion of one to one hundred and fifty in favor of one luxury. When we come to consider what is expended for all the luxuries of this self-indulgent age, in comparison with our paltry offerings for the salvation of the world, what evidence have we that we are meeting the obligation that Christ lays upon His church to make disciples of all nations?

I know that this great expenditure for tobacco is not all by professing christians; but if we suppose that they are

responsible for one-third of this vast amount, it still remains a shameful disproportion of one to fifty, or fifty times as much for tobacco as she gives for the evangelization of the world. Where is the proof of our obedience and devotion to God, "ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes he became poor, that ye through His poverty might be rich." When Mary broke the precious box of ointment and poured its contents on the body of Jesus, she left no doubt about her devotion to Christ, but when the church spends fifty dollars for tobacco where she spends only one dollar for missions, there is no satisfactory proof of our love of Jesus, and obedience to His Divine order. Where is the conscience of the great mass of the professed disciples of Christ? In the face of this humiliating exhibit, let us be admonished by our past unfaithfulness and rise to implicit faith in Christ, and willing obedience to His great command. There is a doubtful tendency to self-gratulation in view of what has been accomplished in the last hundred years of missionary progress. Instead of forgetting those things which are behind and pressing toward the mark Jesus set for us in His last great command, before He ascended to glory, we have been boasting of what great things we have done, when we ought to be repenting because of our infidelity to the great trusts committed to us. An honored member of the North West Texas Conference said a few years ago that the "Methodist preachers are doing more for missions and other christian enterprises than any other set of men on earth." I am sure that there are quite a number of our preachers that will join with this brother in making the above statement. Will this sweeping statement bear investigation? Let us see. A quotation from a recent number of our Christian Advocate is to the point. The Moravian Brotherhood leads the mis-

sionary force of the world. A humble people; smallest of all in figures, they are a mighty host in the world's redemption. They have one missionary for every fifty eight members at home; and for every member in the churches at home, they have two members in the congregations of the heathen.

Their missionary battle cry is "to win for the Lamb that was slain, the reward of His suffering."

Over against this extraordinary zeal and consecration to God, let us set our own church, with her million and a half of members. If we sent one missionary for every fifty eight members, our missionary force would be more than twenty-five thousand and five hundred, instead of one hundred and seventy-two. If we had two members in the mission fields for every one in the home field, we would have three million instead of twelve thousand nine hundred and six, in our churches in the foreign field.

To put it differently, the Moravian Brotherhood have more than one hundred and fifty times as many missionaries per membership as we have; and more than two hundred and thirty-two times as many members in mission churches, in proportion to membership at home, as we have. There is nothing in this comparison that ought to satisfy us with our present low standard of devotion to God. We ought to be ashamed of ourselves that we have fallen so remarkably far behind this noble church in our missionary enterprise. It should not be forgotten that these consecrated people have not selected the most accessible and inviting fields for mission work but have chosen the most unhealthful and inhospitable climates, and the most hopeless and degraded people on earth, for whom to labor in the gospel of Christ.

"Mary Lyon reflected their unselfishness, when she advised her students, at Holyoke to be ready to go where no one else would."

To Greenland and Lapland, with their frozen climates, and inhospitable inhabitants; to Hottentots and Bushmen, at the Southern Cape, to Leper asylums in the Himalayas, and the islands of the sea, they have gone with the gospel of Christ. Even Dober and Nitschman were ready to sell themselves as slaves, to reach the slaves of St. Thomas.

Such examples not only reveal the possibilities of the great Church of Christ if we were possessed of the same zeal and faith as the Moravian Brotherhood; but they also reveal the apathy and indifference of the average church member to the great command of Christ.

Our own compares favorably with other protestant churches in America. We are not behind the average church in Missionary enterprise; but this will not justify our unfaithfulness to Him whose Word is the supreme law of the christian.

We will not be judged by the faithfulness or unfaithfulness of other people but by the Words of Christ.

Another evidence of the lack of a real missionary conscience among the christians of this generation, is the small part that earnest, believing prayer has in our missionary affairs. I do not mean to say that we do not pray about the unsaved millions of the world. The history of missions affords some of the most remarkable instances of effectual prayer for the salvation of the heathen.

Louis Hanns, Peter Gossner, George Mueller and J. Hudson Taylor have given to the church of Christ such proof of the power of prayer, in overcoming difficulties, that their achievements deserve to be ranked with the victories of the Apostles of Christ. Others have shown the same willingness to trust God and obey the command of Christ to pray to the Lord of the harvest that He would thrust forth more laborers into His harvest. But these do not represent

any considerable number of the great body of professing christians. They are the exception and not the rule.

Too often, prayer furnishes only a prelude and conclusion to missionary meetings, having no necessary connection, except in a formal way, acknowledging our dependence upon God, and expressing a desire for the speedy conversion of the world. "What a spectacle the church must present to God and angels! Think of it! nearly two thousand years of opportunity to the christian church, with the Divine command ringing in her ears; go into all the world and preach the gospel to every creature," promised that 'all things are possible to him that believeth,' and that if she would ask 'the heathen should be given to her for an inheritance and the uttermost part of the earth for her possession'—and yet, at this day, that the so-called civilized world should not be more than one-third even nominally christianized, and that a billion heathen should live who never heard the story of the Cross: while more are being born every year than are being saved."

"If God is the being the Bible represents Him to be, (and He is) and it is not His will or pleasure that any soul should perish, but that all should come to repentance and live, (and it is) and the display of His saving power is in answer to the prayers of His saints, then the conclusion is forced upon us that few, comparatively are praying aright."

"O how we have discounted our God! How we limited the Holy One of Israel, how retarded the work of God in our own souls, and in the regions beyond, by our poor, prayerless praying! Shall we ever learn? If we could only re-learn the well-nigh lost art of prayer, then, indeed, would a day of glory and progress, more wonderful than ever poet dreamed of, dawn upon the earth; then would the achievements of science and the glories of all the past be forgotten

and swallowed up by reason of the glory that excelleth.”—
(Anonymous.)

Beyond all question, the most essential condition of the evangelization of the world, is persistent, believing prayer for the salvation of all nations.

As greatly as we need money to carry on missionary work, (and the need is very great) we are in still greater need of the spirit of supplication and prayer to God for the salvation of the heathen. There is danger of depending too much upon our resources—our intellectual and financial equipments, and too little upon the Almightyness of our Heavenly Father. If we look at the place given to prayer in the Apostolic church, we shall find they were commanded to wait for the promise of the Father before they began to preach at Jerusalem, or to the “uttermost part of the earth,” and in obedience to this command they “continued with one accord in supplication and prayer.” Acts 1:14. Peter had to say to the beggar, “Silver and gold have I none,” yet with the power and presence of the Holy Ghost, they had wonderful success at Jerusalem and went everywhere preaching the Word. The Apostles would not be diverted from prayer to engage in so sacred a work as ministering to the necessities of poor widows. Acts 6:1-4. With them, prayer was indispensable, and perhaps more important than preaching, as Peter mentions it first, in the order of the two. Acts 6:4.

It was when the church at Antioch was fasting and praying, that the first two missionaries were sent from a Gentile church, to the regions beyond. Acts 13:1-3. It was no accident that the promise of the “all power” and the “all presence” of Christ precedes and follows the command to make disciples of all nations. It was the ground on which the Apostles stood when they opened pris-

on doors and made the enemies of the gospel tremble in their presence. The Lord grant that the spirit of grace and supplication may rest upon the church of Christ, and that she may feel keenly the burden of her responsibility for the salvation of "all nations."

The command to make disciples of all nations does not imply that we must make every person a disciple. There is a good deal of unscriptural sentiment about that Utopian period, when all sinners will be converted to God. For this there is no proof in the Word of God. As long as a man is a free moral agent, and is possessed of a depraved nature, there will always be some who will reject the Lord of Glory. In all that wonderful vision of John upon the Isle of Patmos, revealing the things "which must be hereafter," Rev. 4:1, there is nothing said of a time when every person will become an humble follower of Christ, but in that whole Book much is said about the incorrigibility of impenitent sinners. It was only after a succession of the terrible judgements of Christ, such as the world has never seen, that swept from the face of earth so many wicked men, that John saw Satan bound, and Christ reigning a thousand years on earth.

If it was morally possible to save men, regardless of their choice and decision, I am sure that God would have done this long ago, and we should have less reason for carrying the gospel to all nations. It is that we may "beseech" man to be reconciled to God, that we are sent to the unsaved at home and abroad.

The command is: "Go make disciples of all nations," and the Lord Himself declares, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations," before the end comes. As God's ambassadors, we offer pardon in Jesus' name, to all men whether "they will

hear or whether they will forbear," and every reason why the gospel should be preached to the people here, demands that we preach it everywhere—"to all nations." It is our Lord who placed this obligation on His church. Can a loyal christian refuse to obey?

The time is drawing nearer, when our Saviour shall come again. But what if He come now and find us spending dollars on self indulgence, where we spend only pennies for the evangelization of the world?

What if He should find that the theater-goers of New York City spend more money to see the plays, than christian America spends for the salvation of the pagan world?

Another condition of carrying out our Lord's command is a willingness to enter into fellowship with Him in His sufferings for His kingdom's sake. Paul, in his letter to the Colossians, 1:24, speaks of his commission from Christ as being a work of suffering—"to fill up that which is behind of the afflictions of Christ, in my flesh, for His body's sake, which is the church." He knew that the dumb cross could not transport itself to the nations of the earth, and tell of the atonement made for all men. The empty tomb must have the living voice to tell of a risen Saviour.

Even the Holy Spirit needs a herald to tell of His mighty power. The church of Christ must supply this last link in the salvation of men, and "add her own length" to the chain of redeeming grace.

When Paul wrote to the church at Rome about the promise that "whosoever shall call upon the name of the Lord shall be saved," he immediately propounds these questions: "How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher? And how shall they preach except they be sent?"

“As it is written ‘How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things,’ so then faith cometh by hearing, and hearing by the Word of God.” Rom. 10:13-17. What an awful thought, that since Christ ascended to heaven, and sent forth His Holy Spirit to anoint us for the evangelization of the world, twenty or thirty thousand millions of people have died without hearing of a Saviour who came to seek and save the lost.

Let me here insert this quotation from A. T. Pierson, D. D: “Behold that awfully accusing pyramid of comparative expenditure, that reveals a diminutive apex of \$12,000,000 (now \$19,000,000) for missions, while as we descend we find twenty times as much spent on public education; forty times as much on boots and shoes, and as much more on cotton fabrics; fifty times as much on woolen goods; sixty times as much on meat; one hundred and fifty times as much on tobacco; and from one hundred and eighty to two hundred times as much on strong drink”—“Never even in the joy of missionary conquests, can the thoughtful disciple forget this shame and reproach of the church, that since our Lord, ascending to His throne, said: “Go ye into all the world and preach the gospel to every creature,” sixty generations of men have lived and died.

“And yet—again we put it on record—with the command of Christ in her ears and the word of life in her hands, the church has permitted this immense multitude to go down to death, without even a knowledge that a Saviour has died, reaching the great masses of them.” (“The Divine enterprise of Missions,” pages 172-3.) Is the church at present “filling up that which is behind of the affliction of Christ in her flesh for His body’s sake?” Let the reader answer that question, in view of that “pyramid of compara-

tive expenditure," which shows that this so-called Christian civilization spends five hundred and forty times as much for herself as she gives for sending the gospel to the heathen.

No wonder the net gain of the protestant church, last year, was scarcely more than one per cent. with all her vast resources to reach the unevangelized at home; and the increase of paganism was double that of native christians in the foreign field.

Now let us turn from this dark picture of apathy and selfishness on the part of the church, and look at the Divine side of this great undertaking. What are the prospects of ultimate success? Is there, in the face of the present situation, and in the light of God's Word, any ground to hope for the evangelization of the whole world? Yes; the prospect is "as bright as the promises of God."

That Divine imperative—"This gospel of the kingdom shall be preached in all the world," is behind this stupendous enterprise. If some of us will not believe and obey, this unbelief will not make the promise of God of no effect. He who had a Moses to lead the children of Israel out of bondage, and a Luther to arouse the church that had been asleep for a thousand years, and a Wesley to lead in one of the greatest revivals the world has ever seen, will surely have his chosen instruments to accomplish His work. If the churches of the present age will not heed the voice of God, their "candlestick" will be removed. But the least of God's children, who obey the great commission of their Lord, will not fail of His acknowledgement, nor lose their reward. The Lord knoweth them that are His; and the Master who declared that no man who had left houses, lands, etc., but would receive an hundred fold in this life, and in the world to come, life everlasting, will not forget the

work and labour of love which His loyal disciples are doing for Him.

Let all who love our Lord Jesus Christ pray earnestly that the "Lord of the harvest will thrust forth laborers into His harvest." (Rev. Ver.)

Reader, can you sing, from your heart, these lines:

"When I survey the wondrous cross,
On which the Prince of Glory died;
My richest gain, I count loss,
And pour contempt on all my pride.

"See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

"Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so Divine,
Demands my soul, my life, my all."

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REV. S. W. TURNER.

The Ministry--Its Qualification, Character, Achievements and Results

BY REV. S. W. TURNER,
P. E. GATESVILLE DISTRICT.
GATESVILLE, TEXAS.

TEXT, 1 TIM. 4:16.

Take heed unto thyself and to thy doctrine; continue in these things: for in doing this thou shalt save both thyself and them that hear thee.

Timothy, the person addressed in the text, was an itinerant minister of the gospel of Jesus Christ, stationed in the city of Ephesus. I will not affirm that he was a Methodist preacher in the modern sense; but I will say that if he preached Paul's gospel—the gospel that Paul preached and taught, and to which he so earnestly exhorted Timothy to take heed, I verily believe he preached Methodist doctrine. There is but one true succession—and that is the succession of faith and doctrine; and the people called Methodist are in this line—even our opponents themselves being judges. The theology of the world today, the utterance of the pulpit of Christendom, is Arminian.

St. Paul, the author of the text, was Timothy's spiritual father and exercised oversight of his son in the gospel. The godly council set forth in this text was given to Timo-

thy both as an individual and as a representative of the gospel minister in all times. The abundance of St. Paul's labors and his marvelous success in them and the relation he sustained to Timothy, gave him authority and qualification to advise him as to his ministerial work. And in writing him these letters it must be that he wrote him those things which he, and the Holy Spirit moving him, deemed of most vital importance to him and his ministry. As this sermon will be read most largely by preachers, possibly, I have deemed this passage of Scripture an appropriate foundation for the thoughts that I desire to present.

I very much desire to bring out of this important utterance of St. Paul some of the thoughts it contains and that are suggested by it, which are alike applicable to all who are engaged in the same great work in which Timothy was engaged. I trust it may be profitable to us spiritually, in this connection to contemplate the glory of the ministerial calling—the grandeur of its achievements—the vastness of its results and the things that are essential to our success in it.

It is not my purpose in this discourse to consider the question of a Divine call to the ministry. Those whom I address, I shall presume have duly considered and satisfactorily settled that question long ago, each for himself. I shall presume that I address a body of men who hold their commissions from the great Head of the church. The language of the text addresses itself to such men.

Every minister should have an object in view which absorbs his every thought and employs his every power of soul and body—an all-animating purpose that thrills his very being; that renders labor delightful pastime and converts pain into pleasure. He should indeed feel to say: "Woe is me if I preach not the gospel," and that the love of

Christ constrains him to press forward amid dangers, and hardships, in the great work to which God has called him. With such an object in view and moved by such a purpose, he will earnestly desire that his ministry be not "as a sounding brass or a clanging cymbal," but that it shall be the power of God unto the salvation of souls. Our text gives us the key to a successful ministry: "Take heed unto thyself and to thy doctrine; continue in these things, for in doing this, thou shalt save both thyself and them that hear thee."

These directions of the great Apostle, deserve our special consideration.

The text fully warrants me in asserting that even a minister of the gospel may be lost—a fact, which it would be well for both preachers and laymen to remember. Hence that now and then a minister should prove recreant to duty and fall away, should not be regarded as more wonderful than that so many others, not ministers, do the same thing. And none of these things, nor all of them, should shake our faith in the power of the gospel and its ultimate triumph. The Apostle enjoins upon Timothy to take heed to himself and to his doctrine or teaching, for in so doing he should save himself and his hearers. Suppose he should not take heed as the Apostle directs? The plain inference is that he would save neither himself nor his hearers. And this is in accordance with the general teachings of God's word. God says through His inspired prophet: "If the watchman see the sword come and blow not the trumpet and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee for a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth and

warn them from me. When I say unto the wicked, O, wicked man thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way he shall die in his iniquity but thou hast delivered thy soul.”

St. Paul says of himself: “I keep my body under and bring it into subjection, lest by any means when I have preached the gospel to others I should myself be a cast-away.” When therefore the Apostle counsels Timothy to take heed unto himself, he gives an injunction of highest importance to every minister of Jesus Christ. There are many reasons why we should take heed unto ourselves, all of which I shall not undertake to bring out in this discourse. There are temptations to ministers that are common to other men; and there are also temptations peculiar to the ministerial office. Let us notice briefly some of the important reasons why we, as ministers, should take heed unto ourselves.

1. Because, as I have already said, there are temptations to us that are common to other men. All preachers are men of like passions with men who are not preachers. If preachers are not profane, are not drunkards and wine-biblers and covetous and sinners as other men are, it is not because they have not the same appetites and passions that other men have—it is not because they have not the same solicitations to evil that other men have. We, in common with all our race, have the same enemies with which to contend, even the world, the flesh and the devil, and sometimes the Church. Hence we have need to take heed unto ourselves, that we be not overcome. We, even more than other men, are expected to walk worthy of the

vocation whereunto we are called, to resist every foe, to meet every duty, and having done all, to stand in the faith of the gospel—to be strong in the Lord and in the power of His might and to walk in wisdom toward them that are without. When we reflect that the law of God, which is established through faith, requires perfect and perpetual obedience—that its authority extends to every possible duty of life, and then remember that we are fallen beings, we must feel the need of Divine direction and of Divine power, if we would render an acceptable obedience unto God. Ours, though a glorious warfare, and denominated by the Apostle the good fight of faith yet requires that every power of the soul, strengthened by Divine grace, shall be in constant and vigorous exercise, if victory be achieved and the triple crown obtained. We must, in personal combat, overcome the world with all its combined powers, its fascinations, its pleasures, and its tempting honors; we must subdue the flesh, with all its appetites and passions and quench all the fiery darts of the wicked one, and count all things but loss for the excellency of the knowledge of Jesus Christ, our Lord.

2. We must take heed unto ourselves also, because a very great degree of personal piety and a very thorough work of Divine grace in our own hearts is indispensably necessary to every minister of Jesus Christ that we may be qualified for our mission. St. Paul exhorts Timothy, and we are expected, to be an example of the believers in word, in conduct, in charity, in spirit, in faith, in purity. Ours is a very responsible position. Naturally and rightfully, more is expected of us than of other men. Our obligation to God is supreme—our duty to men a high and sacred one. We are charged with the grave trust of being mouth-pieces for God—of expounding the sacred oracles of

Divine Truth, and of being living epistles, declaring unto all men the transforming and saving power of redeeming grace. Who dare undertake this ministry without a due sense of the magnitude of the work and the sacredness of the trust? Who, feeling aright his responsibility to God and man, does not feel the constant need of taking heed unto himself! The minister, though he may not be wiser than other men in the wisdom of this world, is nevertheless expected to instruct and enlighten others in the things of God. That he may thus rightly divide the word of Truth and give to each his portion in due season, he himself must be instructed and enlightened from above. He must have much light and life and love and joy, if he would enlighten and enliven and move others by his words. He must have skill and courage and a double portion of energy and earnestness, if he would inspire others with the same spirit. That which constitutes his doctrine must be a matter of personal experience in his own heart and practical demonstration in his own life if that doctrine is delivered with power and effect upon the hearts and consciences of his hearers. Indeed if a minister be careless in reference to his daily life, no amount of sound teaching can counteract the effect of his bad example or his inconsistent life. On the other hand deep personal piety and a godly example in daily life, supplies the place of much teaching—it is itself the most powerful teaching, and gives point and power to the words that fall from the lips. A minister may treat his congregation to intellectual gems, to fine rhetorical figures, to words of beauty and grace, to learned essays upon science, to well-conceived theories of morals and to fanciful and eloquent flights into fields of speculation and all that; but it will all be in vain so far as the conviction and conversion of souls and the edification of believers

are concerned. The Apostle Paul affirms that he may even speak with the tongues of men and of angels and his preaching yet be as sounding brass and a clanging cymbal—being devoid of that charity which is the crowning grace of christian character. No amount of talent—no gift of tongue can compensate for a deficiency here. Hence it is incumbent upon every minister of the Gospel to tarry in Jerusalem, or in the place of prayer, till he be endued with power from on high—anoointed with the Holy Ghost to preach the glad tidings of salvation. It is not by might nor by human power but by my Spirit, saith the Lord. A man may have even the form of sound words without their life and power. He may have all the power of human logic—the logic of the schools—but nothing can equal the logic of a holy life; and enticing words of man's wisdom cannot supply the place of God's word of Truth. Hence Christ gives to His Disciples an infallible test of false prophets and true, saying, "Wherefore by their fruits ye shall know them." As an illustration of this truth and of the power of example I will give you an incident. A young man, who gave clear evidence that he was truly converted, was asked what had led to the change in him, as he had previously been a gay and thoughtless young man. "Was it any sermon or book that impressed you?" He answered, "No." "What was it then? Did any one speak to you specially on the subject of religion?" The same answer was given. "Will you then state what first led you to think of your soul's eternal welfare?" The reply was: "I live in the same boarding house and eat at the same table with a certain man," giving his name. "Well, did he ever talk to you about your soul?" "No, never till I sought an interview with him," was the reply. "But," he continued, "there was a sweetness in his disposition,

a gentleness in his manner, a heavenly-mindedness—a holy aroma about his whole life and demeanor that made me feel that he had a source of comfort and peace and happiness to which I was a stranger. There was a beauty in his daily life that made me ugly in my own sight—I became more and more dissatisfied with myself every time I saw him, and though he never spoke to me on the subject of personal religion, till I myself sought the interview, yet his whole life was a constant sermon to me. He was a living epistle, speaking by action so clearly that I could resist no longer and accordingly I went and sought an interview with him. We held repeated conversations with each other, then he pointed me to Jesus Christ, prayed with me, counseled me and watched over me until I came into the clear light of conscious salvation." O, my brethren, we ought so to take heed unto ourselves that our lives shall be a benediction and our example a mighty silent power that shall tell for good on the lives and destinies of immortal souls.

3. But to specify some of the temptations peculiar to ministers and notice some things of importance to the success of these men of God, we say in the next place that we should take heed to ourselves that our financial management be not in the way of our success as faithful ambassadors of the cross. It is frequently said, and sometimes believed, that Methodist preachers are poor financiers. This as a general rule, is a great mistake—unfortunately there are some exceptions. I believe that facts will bear me out in the assertion that itinerant Methodist preachers, as a body, can do more work on less pay and live better than any other class of men. But without stopping to argue this point, we say that there is at times a very strong temptation to the preacher to live ahead of his income.

The reason of this is easily apparent. And just here I want the ear of laymen as well as preachers. A Methodist preacher's salary is estimated to cover only actual necessary expenses. It is a voluntary allowance by the church, first through her authorized agents—the board of stewards, and secondly by the assent of the individual members to the assessment made. But our Book of Discipline says that, "whatever each member agrees to pay he shall be under solemn obligation to pay." We have a right to expect that every member of the Methodist church will do that which they are under solemn obligation to do. He has taken a solemn vow "to be subject to the Discipline of the church and to support its institutions." Then whatever the church assesses for the support of her pastor he has a right to expect. And I take the position that whatever a church agrees to pay her minister is at least just as much a debt as the wages you agree to pay your clerk, your farm laborers, the teachers of your literary schools or as any other debt. When therefore it is not promptly paid and the needs of wife and children are pressing heavily upon that preacher's heart, he is strongly tempted to run his credit and then when one-fourth or one-third of the assessment is unpaid at the close of the year, the preacher may have to leave his charge in debt, and with a heavy heart and an injured reputation. And while a complaint for non-payment of debts comes with a bad grace from churches, or from individual members, who fail to meet their financial obligations to their pastor, and while such conduct is, and ought to be considered, dishonorable in them, yet my brethren, the failures of others will not justify our failures. We are to be examples to the flock in honesty, in sobriety, in uprightness of walk, in punctuality, in economy, in every habit and principle of life. In our

anxiety to meet the proper wants of our families and yet preserve our good name and credit let us take heed that we do not become croakers nor so shape our conduct as to give the least coloring to that fallacious idea of an ignorant world that we are preaching for the people's money. God love you, my brethren, we have more than the guarantee of churches and of stewards, if we are the servants of Jesus Christ. The ravens are not dead and the widow of Sarepta has her successors in the earth. The God whom we serve day and night is able to deliver us from every embarrassment and every trouble. He who called us and sent us out into this great work, tells us to "trust in the Lord and do good and verily we shall be fed." He bids us behold the fowls of the air! They sow not neither do they reap nor gather into barns, yet your (our) heavenly Father feedeth them. Behold the lilies of the field. They toil not neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass which today is in the field and tomorrow is cast into the oven, will He not much more clothe you, O, ye of little faith? The Master who bids us go, says to us, "Lo, I am with you alway." And brethren, where He is, we can afford to stay. He is with us to give us power and success in the preaching of His blessed word; with us to lighten our burdens, soothe our sorrows, sanctify our afflictions, cheer our hearts, support our bodies and save our souls.

4. But in the next place we should take heed to ourselves that we fall not into the way of the indolent.

The itinerant system of Methodism properly carried out, is the grandest system ever inaugurated for the evangelization of the world. It is the glory of this system that no preacher is without a charge and no charge is without a

preacher. No time need be spent by the preacher in idleness or in place hunting or in preaching trial sermons. Nor does any other system offer such a favorable opportunity for the cultivation and development of mind and heart. Yet while this opportunity is offered, it is for us individually to embrace and improve it. There are temptations to indolence and ease. The frequent changes required by the law of our church, and the different congregations, remote from each other, to which many of us preach only monthly, present the temptation to have a series of sermons and repeat them in a sort of hum-drum style and mechanical way and spend our time out of the pulpit in idleness and ease. But my brethren, if our hearts are thoroughly in this great work, if our minds are fully aroused to the importance of the ministerial office and the glory of the ministerial calling, if we feel as we ought to feel, the burden of immortal souls upon us, we will take heed to ourselves and never "be unemployed and never triflingly employed." A man, called of God to preach the unsearchable riches of Christ has no time to idle upon the streets or loiter by the way; no time to while away in unprofitable conversation, no time to fold the hands in ease and slumber; but the King's business demands haste and requires energy and zeal and constancy. While we slumber, souls are perishing for the bread of life; while we are idle in this grandest of all works, the emissaries of the wicked one are busily engaged carrying on the work of ruin and death. Not only therefore must we not be indolent, but our time and our talents must be diligently employed in study and in work. As we go from field to field and congregation to congregation, let us feel that we are charged afresh with the grand old story of the cross, and let us try to tell it more earnestly and more lovingly than ever before,

Though we may use the same truths contained in our old sermons, let us set them in new moulds and clothe them with new and living power. By diligent application and patient thought, let us drink deeper at the fountain of Truth and then shall we be able to bring things new and old out of the good treasure of our hearts. Above all, my brethren, let us take heed to ourselves that we preach as though we have something of importance to tell—as though we felt that we are bearing the message of eternal truth and life. Shall I—shall you, go before a congregation of men and women with a message from God—a message upon the acceptance or rejection of which their immortal interests depend and yet deliver that message in a careless and indifferent manner? If so, it will be received in like manner and God will hold us responsible. These great themes of Bible Truth must be presented with all the force and ring of absolute certainty. A minister once asked Mr. Forest, the great actor, “why is it, sir, that you can, with fiction, so thrill your audience and move them to tears, while I with Truth, fail thus to move my people?” “Ah!” said Mr. Forest, “I deliver fiction as though it were truth, while you deliver Truth as though it were fiction. That’s the difference.” Oh, my beloved brethren, that is a wonderful difference and nothing else will bear telling so earnestly as the blessed Gospel of the Son of God. No true minister will allow these great truths to fall idly from his lips, but he will send them forth from a loving heart full of emotion and meaning.

5. But there is another temptation peculiar to the ministry to which I wish to invite attention. It is a temptation engendered by the spirit of the times in which we live and indeed by the spirit of all times, which would lead us to give but a feeble utterance to the fearful denunciations of

God's law. There are enemies, fierce and mighty, that would drive us from the pathway to immortal glory, destroy our souls and the souls of our hearers and who therefore would decoy us from the path of duty and make us moral cowards. I do not by any means believe that we live in the worst age of the world, but I do say that the time now is, as it has always been, when boldness is required to declare the whole counsel of God. The spirit of compromise is abroad in the land and it has invaded the sanctuary of God—it presides over the pulpit in some prominent places and sits in the pew. It has greatly softened the terms in which are set forth the terrible denunciations of God's wrath and made much easier and broader the terms of salvation than the word of God justifies. Men professing to be called of God to stand as watchmen on the walls of Zion and with trumpet tongue warn men to flee from the wrath to come, are lulling perishing sinners to repose in their sins by virtually preaching that there is no wrath from which to flee. They are afraid to alarm the fears of guilty souls by telling them of the awful doom of the impenitent—of the worm that dieth not and of the fire that is not quenched. The Bible descriptions of hell and the misery of the lost have become too terrible for delicate ears and cultivated (?) minds and they have been modified by some pulpit utterances until there is no smell of sulphur and no blaze of fire about them—hell is all a myth and there are no weepings and wailings of the lost, and by analogy of reasoning, heaven is all a fancy and there are no hallelujahs of the blest and no songs of the redeemed and hence there is no future existence at all and the gospel is all a cunningly devised fable. As ministers we need to take heed that we give no uncertain sound on this important doctrine of God's word. There has come a period in our history when with

some professed ministers of Christ there is respect of persons, and indulgences, if not sold by the clergy, are at least allowed by others than Roman Catholic priests for the sake of money. Sin enters the church, clad in gorgeous apparel and robed in costly array, and yet no Godly rebuke disturbs a slumbering, but guilty conscience. Hush money is put into the coffers of the church by these parties and the traditions of men, instead of the message of God, flow smoothly as butter from an oily tongue, and there's nothing to rouse the fears of the covetous, the unjust, extortioners and adulterers and even the great thieves who steal under the cover of law, provided these sins are cloaked in silks and fine linen and wrapped up in a sham of respectability and countenanced by so-called society. Revenue, and not sheaves of deathless souls, the gratification of self, softness and self-indulgence and not the glory of God seem to be the governing principles of some of the so-called advanced school of thought who lay claim to the character of christian ministers.

Crime and corruption raise their hydraheads all over the land from the high places of power and influence to the low places of degradation and shame. From the great heart of the nation to its farthest extremities there flows corrupt and bad blood that poisons the nation's life. It affects not only the political but the commercial, social, moral, intellectual and religious life of the country. The effect of this poisonous blood not only comes to the surface in Washington, in Philadelphia, in Chicago, in Boston, in New York and other great centers, but also upon Texas soil—in every village and town and city and rural district in this broad land. Iniquity looks out upon us from every community and sits enthroned in many places of power. It may be seen not only in gigantic swindles in government circles, in

wicked legislation obtained by lobbyists and great monied corporations, but it is seen in a hundred forms throughout our land and under the very shadow of our great churches. Not simply in the drunkenness and debauchery of some public men and legislators, but in the depreciated morals of the private citizen. Truly as ministers of Jesus Christ, we have not only to contend against spiritual wickedness in high places but various sins demand proper reproof in all our congregations. There is yet demand for that courage and that zeal and that devotion to principle that characterized the old prophets and the primitive ministers and martyrs of the cross. We need that the mantle of Elijah shall fall upon all the prophets of the Lord and a double portion of His spirit. It will never do to plaster over these ulcerating sins when nothing but probing and amputation will do. It requires courage to reprove sin as sin deserves. We may easily talk of it in a general way, but it requires moral courage and a Godfearing spirit to portray sin in its darkest colors and then say, "Thou art the man." And yet this very thing Paul charges Timothy to do, saying: "Them that sin rebuke before all that others may fear. I charge thee before God and the Lord Jesus Christ and the elect angels that thou observe these things without preferring one before another, doing nothing by partiality." 1 Tim. 5:20-21. It must be done. Popularity may be at stake—position it may be, but he who seeks the honor that cometh from men rather than that which cometh from God is not worthy to be called a minister of Jesus Christ. What would you think of a man who goes as the representative of your rights, if he should sit quietly by and see those rights invaded and raise not his voice in their defense? If we are ministers of Christ, we are representatives of Christ, and when His rights are invaded and His name insulted we are

recreant to our trust if we do not rebuke the offenders. Let us take heed to ourselves that we yield not to the spirit of a time serving policy.

6. But the Apostle enjoins upon Timothy to take heed also to his doctrine—his teaching. The ministers of Christ are divinely appointed to be teachers of men—go teach all the nations. They are teachers of the best knowledge ever learned or taught by men—of the most beautiful science ever unfolded to human minds. Others may teach the science of physical things but we are teachers of that science which learns men how God can be just, and yet the justifier of him that believeth in Jesus. Yet in teaching this great truth of the gospel a vast amount of instruction becomes necessary. We are to give line upon line—precept upon precept—here a little and there a little. Not only are we to teach directly the great truths of the gospel, but we are to expose and counteract a great deal of false and heretical teaching. Before we can proceed to erect the great spiritual temple, it often becomes necessary to remove a vast amount of rubbish. The stones that are to enter into this building are to be gathered from nature's quarries; the straight edge of truth, the plummet of righteousness and the polishing power of divine grace must be applied to them that they may be adjusted to their proper places in this majestic temple. The minister of God is a divine artist, "sculpturing immortal souls for the mighty temple of God that is to be eternal in the heavens." The rubbish of ignorance and prejudice and infidelity and scepticism must be cleared away, a sure foundation must be laid and as wise master-builders, we must push forward the grand work to completion, when the cap-stone shall be brought forth with shoutings of grace, grace unto it. In order that we may be prepared for the solemn responsibilities that thus

devolve upon us, we must study to show ourselves workmen approved of God. We must be students of the Divine Word, students of human nature and of material nature, students of the best literature; students of history and of science. And we must be students of methods. We are not only to learn how we may perform our tasks and preach the Word, but how we may best perform them and most efficiently proclaim the word of truth.

Our teaching should be of that plain and positive character calculated to elevate public sentiment, to establish a higher standard of morality and cause the public mind as well as the church to feel and recognize the claims of the Divine Law and of the Christian religion. The religion of the cross is not only the power of God unto the salvation of the soul, but it is the great consecrative power in human society and secures to men the highest social development. The work of sin is a work of disintegration and death. Its tendency is to degrade man's spiritual nature, dissolve the ties that bind human society and spread confusion and disorder far and wide. It sets a man at variance with his brother and arrays nation against nation. The Gospel of Christ, the pure doctrines of the Christian religion constitute the proper food of immortal minds, and wherever these take effect they secure the peace and highest well-being of human society and give the purest forms of social life.

A heathen historian said that the house of God in Jerusalem was both a fortress and a temple. The ancient Hebrews believed that out of Mount Zion should go forth the law that should govern the nations. And they felt that the light of the world had gone out and the hope of immortal millions had perished when the house of God was burned with fire and the streets of Jerusalem had been polluted by the tread of the invader.

So in our day the christian churches in our land, and the influences of the christian religion are the surest defense against every domestic and foreign foe. The safeguard of any nation is to be found, not in her iron-clad ships of war and her mighty fleets, covering the high seas and bearing the commerce of the world, not in her armies bearing the destructive engines of death, not in her rich mines of precious metal, not in fertile fields waving with golden harvests nor yet in the mighty and varied products of labor and skill in every art. We may have all these and yet be on the high road to ruin and shame. All these things may be ours and yet so far from securing us against a fearful doom, they may only hasten that doom and deepen that fall.

This great consecrative power of human society and the safety and success of government are to be found in the Gospel of Christ as read and preached in all our pulpits. The life of a nation can only be defended and perpetuated by the cultivation of those virtues and graces of individual character which the Word of God teaches. The safeguard of every people is found in the pure motives and holy sanctions and lofty aspirations which are most effectually cultivated by all the acts of spiritual devotion in the sanctuary of God and by the silent influence of the Word of Eternal Truth around the domestic altar and in our institutions of learning. Garibaldi said: "Bibles are the cannon that must emancipate Italy." And it would have saved Italy a thousand years of war and misery and crime if she had trusted to the pure Word of God for her defense instead of armies and the policy of men. The loftiest patriotism, the highest intellectual and social aspiration therefore can devise and desire nothing better than that churches should fill the land, the teachings of the Bible be universally received and all the ordinances and institutions of christian worship main-

tained in all their Divine power and purity throughout our borders. Then God be praised for the Blessed Bible, which is a light to our feet to conduct us step by step onward and upward through the golden portals of the Majestic Temple of Truth until we are brought as it were into the very presence chamber of the God Eternal, Immortal and Invisible—the fountain of all truth, of all power, of all life, of all joy. Let us teach it my brethren, in all its divine power and authority to our people and to our children. Let us study the scriptures and preach the Word—for in them life and immortality are brought to light and they testify of Christ.

And we are enjoined in the text to take heed to our doctrine that it be the wholesome doctrine of the pure word of God and not the traditions of men nor the utterances of a human creed. There is power in the Word of God—there is life-giving and life-saving power in it. This word is to furnish the subject matter of our preaching. While history, literature and science may be rendered tributary to the gospel and aid us in proclaiming it and preparing the way for its reception, yet nothing else but the gospel of Christ is the power of God unto the salvation of the soul. We must preach Christ and Him crucified as the only hope of a lost world. We must hold up the cross of Christ and cry, behold the Lamb of God and say, “Look unto Him all ye ends of the earth and be ye saved.” We must present Him as the propitiation for our sins, and not for ours only, but for the sins of the whole world. And my brethren, it matters not what may be our starting point and what the line of thought to be pursued, that has but little of the elements of a gospel sermon that is not full of Christ. That man takes but little heed to his doctrine with whom Christ is not the Alpha and the Omega of every sermon.

The religion of the cross is not a negative but a positive

power in the world, achieving the grandest results known to men. It is to be promulgated by its adherents, brought into contact with the souls of men and transform a world of spiritual darkness and death into an Eden of light and life and glory. And under the Providential supervision and direction of the Supreme Head of the church, in all lands today the people are sitting down by fifties and by hundreds in the sanctuaries of God, and faithful ambassadors of the cross are distributing the bread of life to a dying world—rightly dividing the word of truth and giving to each his portion in due season, and tho' they are but as little lads having only five barley loaves and two small fishes, yet blessed be God, the supply is so multiplied by Divine power and grace that there is enough for each, enough for all and enough forevermore.

The foolishness of preaching is the Divinely appointed means for the conversion of the world. But it must not be foolish preaching. Take heed unto yourselves, my brethren, and to your doctrine for in so doing you shall save both yourselves and them that hear you. Other auxiliaries are by no means to be forgotten or neglected. Sunday school instruction, family worship, individual effort and the private study of God's Word are indispensable means of grace but the gospel of Christ as it is preached by men, chosen of God, is pre-eminently the power of God unto salvation. He who lifts up Jesus Christ before men will have a drawing theme and a successful ministry. All other means are but the outgrowth and legitimate fruit of a preached gospel. Faith comes by hearing and hearing by the Word of God. But how can men believe in Him of whom they have not heard, and how can they hear without a preacher. Through the preaching of the gospel men give habitual audience to Divine Truth, and ever since the day of Pentecost

when the Holy Ghost baptized the hearts of men and flashed and gleamed in tongues of fire, making them eloquent with the praises of God, preaching has been the chief instrumentality in the conversion of souls. When men, moved by the Holy Ghost to preach the gospel of Christ, are brought face to face with an assembly of dying but immortal men, having their hearts charged with the mighty power of God's Truth and their lips touched with a live coal from the Divine altar, the tongue is inspired to grandest achievement—one thought—one glorious theme gets possession of preacher and people—the Holy Ghost sent down from heaven moves upon the hearts of men, accompanies the word of life and God is glorified in the salvation of souls. My brethren, it is the grandest and most glorious work ever committed to mortal men. It is a work that might fill an angel's heart and has filled the Saviour's hands.

Let us take heed to it and continue in it. Let us proclaim a full and free salvation through Jesus' name. Let us emphasize afresh the glorious doctrine of justification by faith and the witness of the spirit in conscious salvation. It is the grand doctrine preached to Abraham, the father of the faithful—it is the doctrine reaffirmed by Christ and His Apostles and that fired the heart of St. Paul, as he went from city to city preaching the unsearchable riches of Christ. It was the inspiring theme of the father of our beloved Methodism, it is the glory of the christian church today and the hope of the world, and it makes all heaven ring with the joyful shout, the dead is alive and the lost is found. Let us testify from house to house all over this land, "repentance toward God and faith in our Lord Jesus Christ," as the one condition of salvation. Let us walk in the light as God is in the light that we may have fellowship one with another and the blood of Jesus Christ, His Son, may

cleanse us from all sin and unrighteousness, that we may proclaim with renewed earnestness the Bible doctrines of entire sanctification and christian perfection. Let not the conduct of wild fanatics cause us to disparage this grand doctrine but rather cause us the more earnestly to seek its blessings and to preach the wholesome scriptural doctrine on this subject. For in so doing we shall save both ourselves and them that hear us. Such is the mission of the church and of a gospel ministry. This is to be the glorious result of our labors—saving ourselves and them that hear us. Thank God! Thank God! A brave fireman amidst flames and smoke and the shouts of spectators rushed up a long ladder, rescued a little innocent child from the angry flames in the upper story of a great building, brought it down beneath his fire coat and handed it alive and safe to the overjoyed mother. But the noble deed cost him his own life. Today in that city there stands a beautiful monument, representing that brave fireman, with that precious child clasped to his warm and manly heart, and an admiring world gazes upon it and feels proud that humanity has produced such a noble hero. Ours, my brethren, is a nobler mission and a grander work. St. James says: "He that converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins." We are laboring not simply to save the bodies of men from the effects of sin—to save them from a few moments of physical suffering in the angry flames, but to save their souls from sin and their bodies and souls from eternal ages of suffering in the devouring flames of the sinners' hell. The brave fireman saved the child but lost himself. The Son of God, as He hung upon the cross, was upbraided by the howling mob, "He saved others, himself he cannot save." He died that we might live. But brethren, He saved Himself and He saved others. He saved, not by

avoiding death, but by conquering death and hell and the grave. And the apostle tells us if we take heed to ourselves and to our doctrine we shall save both ourselves and them that hear us. What a glorious thought!—what an inspiring motive to be faithful to our high calling of God! We go forth weeping and bearing precious seed and after a while we shall come again rejoicing and bringing our sheaves with us. We move forward amid storms and sunshine—amid cheers and scoffs, amid the flame and smoke of battle, now in gladness and now in sorrow, to save men as brands from the eternal burning, and while no marble monument nor granite shaft shall commemorate our deeds or mark our resting place, yet God tells us that the wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever in the kingdom of our God. Ours may be a life of sacrifice and toil, yet it will be one of victory and triumph. Amid our labors God is with us to bless our souls and speaks peace to our troubled hearts; and when through our humble instrumentality, souls are born to God, their glad shouts and those of rejoicing friends cheer us on in this work of patience and labor of love. And after a while labor will cease and reward will come! Jesus, the great Captain of our salvation, will say to us no more, go and preach and suffer and toil; but He will say, “it is enough—well done good and faithful servants. Come ye blessed of my Father, inherit the Kingdom prepared for you.” As we enter the portals of the Celestial City some blood-washed souls, whom we pointed to Christ will receive us into everlasting habitations and strike louder their golden harps and swell the song of redeeming grace. Ere long, all who have savingly heard us shall be gathered into the rest that remains to the people of God—we shall strike hands with them on the shores of eternal deliverance—we shall

walk together in the golden streets of the Eternal City—we shall recount the joys and sorrows, the victories and defeats of earth and then with glad hearts and free we'll strike the inspiring song—

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

And

With all yonder sacred throng,
We at His feet will fall,
We'll join the everlasting song,
And crown Him Lord of all.

That will be enough. There is fullness of joy and at God's right hand there are pleasures forevermore.

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REV. W. H. MATTHEWS.

Discipleship and its Rewards.

BY REV. W. H. MATTHEWS,
P. E. BROWNWOOD DISTRICT,
BROWNWOOD, TEXAS.

TEXT, ST. LUKE 14:26-27; ST. MATTHEW 19:29.

“If any man come to me and hate not his father and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me, cannot be my disciple.”

“And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.”

In the verse just preceding the text we are told that great multitudes followed Christ. As He looked over the vast throng His heart was made very sad, no doubt, by the thought that though they followed Him, but few of them were His disciples. Different motives prompted the different classes to follow Him. There were some in the multitude, perhaps many, who were going along because they liked to be in a crowd. The social feature attracted them. Their neighbors, acquaintances, friends, and sweethearts were there, and of course it was pleasant for them to be there. Then again it gave them a good opportunity to

make new acquaintances and friends. They were having a good time socially, but they were not disciples. They cared but little for Christ. There were, perhaps, a large number who followed Christ through idle curiosity. With eyes, and ears, and mouth wide open, they were moving along with the crowd, listening and looking, to hear and see, what strange thing this strange teacher would say or do next. They had no conception of what it meant to be a true disciple of Christ. The lazy idler was there. He preferred anything to work, and there was some reason to believe that he would be fed out of somebody's basket, or that Christ would perform a miracle, that he and others like him, might have something to eat. Then there was the man with an eye to business. He reasoned thus: This may be the Messiah, who knows? If it is the Messiah He will set up a kingdom on earth. The mightiest, the most glorious the world has ever seen or dreamed of. In this event there will be positions of power, positions of honor to be filled. With these positions would come wealth and ease. Then how natural it would be for the King to select men from his followers to fill these positions. So they were there, and were no doubt, trying to conduct themselves in such a manner as to impress the Master that they were the best qualified, and most available men for those positions. They did not love Christ. Are not these same classes in the multitude that follow Christ today? I fear we have many who are church members because of the social feature. They enjoy our gatherings; our going and coming. Many of them, no doubt, believe themselves to be true disciples, but they are not. There are the curiosity seekers, men and women who are attracted by anything new or sensational. They are on hand when something out of the ordinary is expected. When a new, ex-

centric, or sensational preacher comes along they occupy the front seats. They are not disciples. Then today, as ever, the men and women "with an eye to business." They will follow Christ if their worldly goods are increased thereby. They will follow Him if it will bring them to office, or positions of honor. They follow Him for loaves and fishes. Jesus would have this multitude, and you, and me, and every man, know that such discipleship falls far short of the genuine. He would have them know that the counterfeit must be detected some day, and to the sorrow of the counterfeiter. He would have them, and us, know the true from the false. He would have them, and us know just what we must do, if we would be His disciples. He would have them, and us, count the cost and follow Him with our eyes open. For this reason He turns to the multitude and speaks, and in speaking to the multitude speaks to men of all times. Hear Him in the text: "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." We do not understand our Lord to mean that we must actually hate our loved ones, or our lives. But we do understand Him to use the strongest possible language to impress us that love for Him must be deeper and stronger than our love for all else besides. And if we fail in thus loving Him we cannot be His disciples. In Matthew 10-37, He uses this language, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."

His plain teaching is this: You must love me better than you love your father, better than you love your mother, better than you love your wife, better than you love your children, better than you love your brethren, better

than you love your sisters, yea, you must love Me better than you love your own life also. If you do not love Me you are not My disciples. The strong words of the text must have startled many of those who heard them fall from the Master's lips. They should startle us today, and cause us to think soberly and question our hearts as to whether we have met the conditions of discipleship or not. Men and women in the multitude, perhaps, looked each other in the face and with an alarmed expression, asked, "What was that he said?" They asked the question as though they had misunderstood Him. Some one answers, He says that I must love Him better than I love my father! Better than I love him who provided for me, and protected me with his strong right arm in the days of my childhood. Many perhaps, with their lips, and more in their hearts, as they turned away, said Never! But says someone, He says I must love Him better than I love my mother! Better than I love her who has always been my best friend! Love Him better than I love her who, in her love for me, gave her life in willing sacrifice and service for me? The answer, came from many hearts, Never! There were mothers who pressed their children to their bosoms, and as they look down into their innocent faces, answered, "Never will I love anyone better than I love you, my darling!" Husbands and wives were there. They stood closer to each other and with looks that speak volumes that words could not express, they said, "No one shall ever come between us!" Brothers who nursed the same breast, reared in the same home, whose lives have been closely drawn together, looked at each other, and without a word, gave each other to understand that the Gallilean was not a rival. The most startling statement in the text is this: "You must love me better than you love your own life, also." The average human being val-

ues life more than everything else. He will give all he has in worldly possessions, honor and position for his life. The multitude is now told plainly that they must love Him better than life itself, or they could not be His disciples. The multitude answered then as it answers now, "if it means all that to be a disciple you can count us out now, and forever." As we study the text today my friends let us question with our souls. Are we His disciples? Do we love Him? Children do you love Him better than you love your fathers and mothers? Husbands and wives do you love Him better than you love each other? Fathers and mothers do you love Him better than your children? Better than you love the little ones who put the chubby arms about your necks and with innocent kisses on your lips, call you father, mother. Men and women, professional followers of Christ do you love Him better than all these? Better than life itself? If you do not, you are not His disciple. Jesus will have no rival, He must be first. He wants your heart and mine and will be satisfied with nothing less.

You remember the close questions our Lord asked Peter just before He went away. "Simon, son of Jonas, lovest thou Me more than these?" Peter answered, perhaps without a moments hesitation, "yea, Lord thou knowest that I love thee."

The same question is asked again, and the same answer given. But when Jesus asked Peter the same question the third time, we are told that Peter was grieved and said, "Lord thou knowest all things! Thou knowest I love Thee." Why did the Master question Peter so closely? It seems He is saying, Peter are you sure of it? Look deeper still into your heart. Do you love Me? I want you to be sure of it. Christ pressed this question on Peter's heart just as He would press it on your's and mine today. This

one thing He wants us to be sure of. Do we love Him? Do we love Him best? Can we say, even at this moment, "Lord thou knowest all things; Thou knowest that I love Thee."

Why does Christ want our hearts? Why does God say in His Word: "Son give me thine heart!" Why are we commanded to love the Lord our God with all the mind, soul and strength? And why is this the greatest commandment?

When God gets our hearts he gets us; he gets our time, he gets our service, he gets our money. When we give Christ our deepest, warmest love we give Him everything else. True love always brings its richest treasures and lays them at the feet of the object loved. This is the law of love. Love never did otherwise; love never will do otherwise; love never can do otherwise. There is oftentimes a vast difference in love professed and love possessed. We must therefore test our love by the law of love. We must distinguish the genuine from the counterfeit. It will not do for us to simply say we love Christ. We must love in deeds. He demands proof of our love. He says to us, "If ye love me keep my commandments." "If a man love me he will keep my words." He that hath my commandments, and keepeth them, he it is that loveth me."

And in the second verse of the text, which is closely joined to the first, He speaks in no uncertain way about the manner in which love for Him is manifested. "And whosoever doth not^r bear his cross, and come after me, cannot be my disciple." We may say we love Him, we may proclaim it on the street corners; and from the housetops that we love Him better than our own lives; but if we fail to show our love by bearing our crosses and following Him, we are not His disciples. True love will not only

bring her richest gifts and lay them at the feet of the object loved; but will also, undergo the most intense sufferings, and practice the most rigid self denial, and make most complete self sacrifice for the object loved. We must recognize this law of love and test our love by it.

Does our love for Christ move us to self denial? To cross bearing? To suffering for His sake? When our Lord was questioning Peter so closely about his love, after every profession of love, He said to him, "Feed my Lambs," "Feed my Sheep," "Feed my Sheep." Peter if you love Me you will look after My lambs and sheep, you will see to it that they are cared for; that they do not starve. I commit great interests into your hands, because of your love for Me. But this is not all, He proceeds to tell Peter of sacrifice, sufferings, and martyrdom that awaited him. Hear Him, "Verily, verily, I say unto thee, when thou wast young, thou girdest thyself, and walkest whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another will gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God." And what doth it all mean? Peter, the time is coming when men shall bind you, and whip you, and put you in prison, because you are My disciple. Sadder still, because of your love for Me, the time will come when you must lay down your life for Me. You have just professed your love, the time is coming when your love will be tested, tested to the uttermost. Thank God, there is no record that Peter ever failed his Master after this. He proved his love by his sufferings, and martyrdom. When a boy, I read a book which made a lasting impression on me. It gave an account of the sufferings and martyrdoms of many good men and women. Men and women, who for Christ's sake, went to the block and

to the stake and gave up life rather than Christ. In those early days of my life, I looked into the faces of good men and women about me and wondered if they would suffer and die for Christ, if they were brought to the test. They said that they loved Christ. Did they love Him better than they loved their lives?

As I have grown older and have studied God's word more I have been more and more convinced that there is in every true disciple, the material out of which martyrs are made. Does Christ demand as much of us today as he did of Peter, and those who in other ages suffered and died for Him? Are the conditions of discipleship just the same? Is there no way to heaven but this? Must I deny myself and suffer for His sake? Must I go as Peter did, where I would not, and stay away from places where I would go? He demands the same love today as ever. Love just as pure and deep and strong. This kind of love will manifest itself today just as it has always done. It will bring the richest gifts and lay them down at Jesus' feet. It will break the alabaster box. It will bear crosses and suffer just as it has always done. This love that He demands of us will now, as ever, turn from the paths of ease and selfishness to paths of suffering for Christ's sake. There is no other way of following Christ that will be of advantage to us here and hereafter. This is the road that leads to the place where He is. There is no other. Are there any true disciples in this age? Do men and women love Christ now? Are they proving it? I am sure we have just as true christians now as ever lived. Our faith has been greatly strengthened in recent years by the love and loyalty displayed by christian missionaries in the foreign field. In the Boxer uprising in China, not only the missionaries, but native christians also, suffered martyrdom for Christ's sake,

In other fields men and women, for Christ's sake, stood at their posts in the hour of danger, and some, like our own Dr. U. H. Nixon, have laid down their lives willingly, for Christ's sake.

Others in the home land and in the foreign field, have and do suffer in loneliness, in poverty, in the shadow of death. Many more deny themselves many of the comforts of life, that they may have money to put into the treasury of the Lord. I am sure there are all about us, men, women and children who love Christ with such devotion that they would give up their lives rather than give up Him. Men and women just as true as any who have ever lived. Here then, my brethren, we stand. We give Christ our hearts, our homes, our money, our all. We would give Him more if we had it. We count not our lives dear unto ourselves. We are willing to be regarded as the refuse of the world that we may be the disciples of Christ. We follow Him in His poverty, we follow Him in His Gethemane of suffering. We are buffeted and despised for His sake. With Him we bear our crosses, though we fall under them as He did. We are crucified with Christ; we die daily. For Him we count all things as loss. If it means all this to be a follower of Christ, why should any one follow Him? This investment of heart and life is a large one. What shall the profit be? Love never parleys about these questions. However love begins it is always deepened, strengthened and intensified by the assurance that the object loved is lovable, and that love is reciprocated and rewarded.

For this reason meditation on Christ's love for us, and His sufferings for us, leads us to love Him the more. "We love Him because He first loved us." We also love Him the more as we understand more fully what He has done for us, what He does for us now, and what He purposes to

do for us in the future. Therefore, the question put by Peter to his Lord on one occasion, I presume was a legitimate one, "behold we have forsaken all and followed Thee, what shall we have therefore?" Jesus did not upbraid him, but proceeded to answer question, "and Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake shall receive an hundred fold and shall inherit everlasting life." Here then we have a gracious promise of "an hundred fold." In Luke we read, "manifold more in this present time." In Mark we read, "an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands." We are very plainly taught in these passages that Christ promises His true disciples great blessings in this life. They are abundantly blessed in all material good, in houses and lands. Christ has made good His promise. He is still making it good. Do you doubt this?

Then study the conditions of christian and heathen nations. Christian people are the best fed people, the best clothed people in the world. They live in the best houses, they have the best laws, the best schools, the best books. They have the best means of transportation, the best labor-saving machines. The secrets of nature have been revealed to them. The heavy laden come to Christ and find rest; He is lifting the burden from the backs of men and women who labor. But says someone, there is still much poverty and wretchedness in Christian lands. This is true, we are christian in name, but not entirely so in fact. The more we love and honor Christ the more do we receive His blessing.

We find, also that such poverty and wretchedness as is found among heathen peoples, are not found among us. Bishop Thoburn in his great speech at the missionary conference in New Orleans some years ago, made some statements concerning the poverty of heathen nations, that should be remembered in this connection. I quote from that speech: "In India and China, and pagan Africa, there will be a hundred million people who will lie down and sleep tonight without having eaten more than one frugal meal during the day, and without any shelter over them except, perhaps, the branches of a hospitable tree. More people than you have in all these United States will sleep out of doors tonight. I have known men by the tens of thousands, I have been stumbling over them for these forty years, who lie down and sleep just where night finds them. They lie down just as the dogs lie down, in the nearest place where they can get enough room. You will find them along the pavement of Calcutta; you will find them all through the streets of Bombay. Then when you come to think of their wives and children, the idea of poverty is such that there is no person in this room, except the half dozen missionaries around me, who ever saw a poor man. You think you have seen one, but you never did. The very tramps who roam over this country in these United States, if out yonder in India, would be recognized as "swells" by the people."

There is no such want and squalor as this among any peoples on the face of the earth, who have been discipled. Another significant fact is this, as these heathen nations become christians their temporal needs are more largely met. Their material condition is improved. But says an opposer, "I know some good men and women right here at home, who are very poor and who live in very poor houses." That

may be true, but would they not be poorer if it were not for the blessings of Christ? It is a fact that many men would be much poorer than they are if they were not followers of Christ. The religion of Jesus Christ has kept many men out of the gutter, out of prison, and from the poor farm.

More than one case has come under my own observation, where men have given their hearts to Christ, and went home to make a home of poverty, a home of plenty; went home to turn a home which had been almost a hell into almost a heaven. I have known love for Christ to make the drunkard a sober man, and then send him out to look for and find a broken-hearted wife and neglected children, and caused him to draw them to his bosom again and make for them a home, where the Christ Himself was pleased to dwell. Jesus Christ is making good His promise and giving us the best that there is, and of that best a "hundred fold." There are other things of more value to us than houses and lands, and material prosperity. Worldly comforts alone cannot bring the largest possible happiness here. In John 14:23, our Lord speaks most comforting words, "if a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Here the true disciple is assured of the love of the Father and the constant presence of both Father and Son. What greater blessing could anyone ask than this abiding presence of Father and Son, and the peace their presence brings. Peace of mind and heart; peace that money cannot buy; and that worldly honors never bring. "The peace of God that passeth understanding." The abiding presence of the Father and Son, not only brings peace, but joy also. The "joy that is unspeakable and full of glory."

This peace and joy has enabled the followers of Christ in every age to rejoice in the midst of persecutions, in pain

and anguish, in want, in nakedness, in stripes, in imprisonments.

“Oh! who could bear life’s stormy doom,
Did not the wing of love
Come wafting through the gloom,
Our peace branch from above!

“Then sorrow, touched by thee grows bright,
With more than rapture’s ray
As darkness shows us worlds of light,
We never saw by day.”

The true follower of Christ has always been enabled in the midst of the storm of life to shout, “we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens!” The conscious presence of Christ has made “dying beds as soft as downy pillows are.” We conclude that from the very moment we gave our hearts to Christ, He has been blessing us. We have found that He is a good Master, abundantly rewarding us for all we do for Him. To those who give up all for Him, He gives an hundred fold more in this life. He gives houses and lands, fathers, mothers, brothers, sisters, peace, joy, enlarged capacity to love all that we should love. No wonder the Psalmist sang, “A day in thy courts is better than a thousand. I rather be a door keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield; the Lord will give grace and glory, and no good thing will He withhold from them that walk uprightly.” The climax of the promise is reached in, “Shall inherit everlasting life.” All that is meant by everlasting life, I am sure no one can tell. However we should be thankful that God has told us much about it in His Word. He gives us to understand that we shall live with Him, and

enjoy all the blessings it is possible for Him to give. Jesus said to His sorrowing disciples, "In my Father's house are many mansions. I go to prepare a place for you. I will come again and receive you unto myself; that where I am, there ye may be also." Then we are to live the life everlasting in the Father's house, in a mansion prepared for us. We shall be with Christ forever there.

Speaking of the City of God, we are told that "The wall of it was of Jasper, and the city was pure gold." "The foundations of the wall of the city were garnished with all manner of precious stones." "The twelve gates were twelve pearls." "The street of the city was pure gold." The city of God is not only magnificent and glorious beyond all conception of the mind of man, but there is the absence of all that makes life here full of sorrows. He tells us, "God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." No crying there over the dead, for there is no death there. No cemeteries with their open graves; no hearses bearing away the forms of loved ones; no sorrow; no misunderstandings; no friends proving false; no headaches or heartaches; no pain there. On the other hand there "we shall meet our loved, our own some sweet day." And we shall never say goodbye in heaven. Oh my friends, think, if you can, of a city more beautiful than any ever conceived by man, built of gold, and gems and precious stones. Heaven is that and more. Think of all conceivable good possible, its all there and more. Think of all that's beautiful and pure, its all there and more. Let the imagination have its utmost sweep until it stands entranced amidst heavenly glories, heaven is that and more.

Do you still inquire what profit is there to him who

gives up all for Christ? I answer from God's word, "For all things are yours." "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

Church Extension.

BY REV. W. B. ANDREWS,
BROWNWOOD, TEXAS.

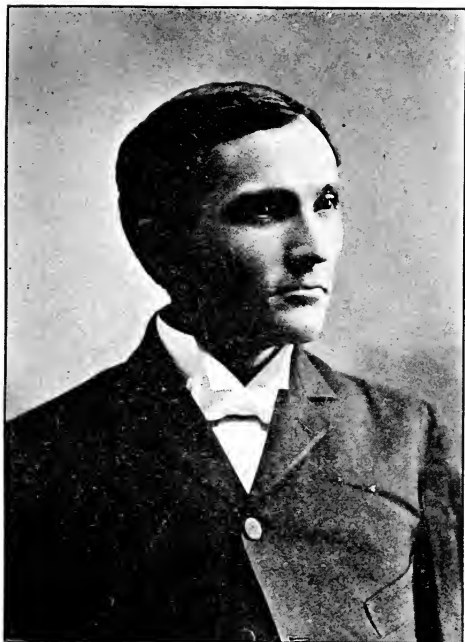
TEXT, 1 CHRON. 22:6.

“Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel.”

Solomon was about to begin the erection of the temple. As long as the people of God were migratory in their habits they did not need a permanent place of worship. We are not to understand from this, however, that the early inhabitants of the earth did not worship and did not have places of worship.

The first record we have of a place of worship is found in the 4th chapter of Genesis. It was a small congregation—possibly not more than two—and one of them not very devotional. But that altar upon which righteous Abel laid the firstlings of his flock in sacrifice was truly a place of prayer. Having no settled place of abode he did not need a more permanent place of worship than this hastily constructed altar.

Enoch was a good man, and it is probable he erected many altars for the worship of the God with whom he so constantly walked. Or, it may be, he made the whole earth a temple of praise and thanksgiving. The first act of



REV. W. B. ANDREWS.

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Noah when he came out of the ark was to build an altar unto the Lord and make a large offering to his God.

Abram had scarcely reached the land of which God had told him until he erected an insuperable barrier between himself and his former idolatry by building an altar unto the Lord and worshipped the God who had led him from his native land. The place where Melchizedek met Abraham, when he returned from the rescue of his nephew Lot, was truly a place of prayer and thanksgiving. Abraham journeyed three days before he came to the mount upon which he built his most famous altar. It was only a temporary affair, however, because he did not need a permanent place, himself being a stranger and pilgrim in this land of promise.

It was a lonely journey upon which the hated Jacob started when he went out from his father's house in such haste. But God appeared that night and talked with him, and the place became so sacred to Jacob that he erected an altar there and made it a place of worship. After an absence of more than twenty years from his native land, he returned in safety, and the first thing he did upon his return to Canaan was to build an altar unto the Lord.

It is thus that the record runs through the earliest times. The children of God built altars, which were only temporary places of worship. It was all they needed. But when Israel passed out of Egypt and became more compact as a nation, God demanded better things of them than the simple construction of an altar out of rough stones. Still they were migratory and did not need a house. But the Lord required of them the next best thing, which was a tabernacle. The very fact that it was a tabernacle indicated that it was only temporary. Yet it was a decided improvement over the old order of things. This place of curtains answered every purpose for a place of worship until the children of Israel be-

came thoroughly established in the land that was to be their permanent home.

When David had subdued all his enemies and was thoroughly established in his kingdom, he saw the incongruity of things. He and his people were no longer living in tents, but houses, and yet God was still worshipped in a tabernacle. He spoke to Nathan, the prophet, about the matter, and said he wanted to build a temple for the worship of God. David was not permitted to do this great work because he had been a man of war and blood, but he could at least lay aside the money necessary for the construction of the temple, and Solomon his son, could build the house.

Let those who think any kind of an old dilapidated house will do for a place of worship, study the plans of architecture and the magnificence of the tabernacle built by Moses and the temple constructed by Solomon. They were as magnificent and costly as material and money could make them. God Himself planned the tabernacle and inspired a man to build the temple. We of this day would do well to follow the example set us in church building.

The temple signified at least three things to the children of Israel: (1.) Their Unity. (2.) Their Stability. (3.) The Presence of God.

(1.) All eyes were turned toward the temple. All hearts met there. It was the center of life for the Jewish nation, and from there the life currents ran out into all the twelve tribes. So long as the temple was the one place of worship and sacrifice, the unity of the nation remained intact. Jeroboam realized this fact, and in order to break up this unity, he established places of worship at Bethel and Dan.

(2.) When the Israelites looked upon their magnificent place of worship, constructed of stone, and mortar, and

cedar, and silver and gold, they realized its permanency and were reminded of the fact that their migrations were at an end; that the land was theirs and would remain so as long as that temple continued to be their place of worship. Their enemies, nor Nebuchadnezzar's hosts could molest them while they continued to worship God and honor His house.

(3.) The Lord's presence had been definitely promised in the Holy of Holies of the tabernacle. When the temple was dedicated the presence of the Lord filled the house. Many times had they had evidences of this Divine nearness as they worshipped around this sacred altar.

As the Israelites increased and developed, there arose the necessity for places of instruction throughout the various cities of the nation, and so the synagogues were built. Here the people could assemble daily for instruction and worship. On these occasions some rabbi would read the Scriptures and expound them. The idea of a place of worship was very deeply implanted in the Jewish mind. When Peter witnessed the transfiguration of the Lord, his first thought was to give some permanency to the occasion by erecting there three tabernacles. The one thing that the Centurion, whose servant was sick, had to recommend him to Jesus, as expressed by the people, was, "He hath built us a synagogue." We learn from the travels of Paul that wherever the Jews had gone they had erected synagogues or churches for worship.

II. A church today signifies to us substantially the same that the temple signified to the Jews. It means our unity as a church; it means our stability; it signifies to us the abiding presence of God. There is no permanency to any of our church work until we build a church house and give the membership a church home. It is not speaking disparagingly of the missionary work to say the church extension

work is the most important enterprise of the church. The missionary may go and do his work, but it is casting bread upon the water, very little of which shall ever return, unless a church is erected in which to continue to worship. Bishop Candler fully realized this when he first visited the Cuban Mission. The missionaries would go out into those neglected villages and in a few days would gather together a congregation of converts. These converts were poor—too poor to build a church—but if permanency is given to the work done, a church must be built. The Church Extension Board came to his relief, but this was not sufficient for all their needs, and so the Bishop sent his appeals throughout the church. The plea was earnest—it was urgent—the money came. What Bishop Candler realized in Cuba has been felt in every mission field of the church. The need is the same in all fields, whether mission or not. The people must have a church house to give permanency and unity to the work. And it may be added also, if they expect the continued presence of God, the church house is a necessity.

A tabernacle or a school house will do for a time, but let it be understood that this is only a temporary expedient, and is to be superceded by something more fit and enduring so soon as the people have houses of their own in which to live. God blesses His people who worship in a school house when they can do no better, but if they can build Him a house and will not, then the Lord withdraws His presence from them. We have seen more than one little congregation of Methodists thrive for a time in a school house, and then because they refused to build a church, begin to decline and then die. It is the history of every one that insists upon worshipping in a school house when a church

could be built. The reason for this is that the Lord honors those who honor Him.

Methodism is now building more than three churches every day. Between the rising and the setting of each sun there are three Methodist church houses dedicated to the worship of our God. Southern Methodism is doing more than one-third of this work. Do you ask what is the object of the Church Extension Board? It is to assist a weak and struggling community to build for themselves a church. The Parent Board of Church Extension is for all of Southern Methodism, and is composed of all the Bishops and certain men selected from the various Conferences throughout the connection. One-half of the collection taken in each congregation of an Annual Conference for church extension is put into the hands of this Board to be given to the needy congregations throughout the connection who are trying to build a church. The other half of this money is held in the Conference where it is raised to be given by the Conference Board of Church extension to the congregations within its bounds that are most in need of help. Sometimes a gift from one of these Boards of \$50.00 or \$100.00 will stimulate a community to build a church.

Church Extension makes permanent all the other enterprises of the church. It means that that community can have a Sunday school, league and anything in the way of organized church effort that may be needed. It means, also, that that congregation is no longer the prey of every ecclesiastical vulture that comes along. It means the unity of that community. It means its stability. It signifies the abiding presence of God.

Whitefield startled the world with his eloquence, and swept over England and America like a storm, but he organized no societies and built no churches, and his work

died with him. Wesley was not so eloquent, but he was an organizer. He established societies and built churches everywhere. The result is that Methodists are numbered by the millions.

God honors the people who honor Him. Seventy-five or more years ago, at the head of a beautiful valley amid the hills of middle Tennessee, there was a piece of land for sale. It measured ten acres and included a beautiful spring. A distiller offered to buy the land for the purpose of establishing a still-house for the manufacture of brandy and whisky. A good Methodist brother said it would never do for that still-house to be established in that community to debauch the youth and make sad the homes of the valley, and that instead of a still-house being located there they, must build a church. He bought the land, and together the community built the church and called it Bee Spring. The distiller was invited by another community a few miles away to establish his still-house with them. It was done. It is needless to add that the history of those communities is in keeping with the choice made seventy-five years ago. Through all the intervening years there has never been a scandal or murder in the little valley that honored God by building Him a house. That community is noted today for sobriety, morality and piety. How many preachers and other good men and women the old Bee Spring church has sent out to bless the world is difficult to tell. Eternity alone can reveal the good that that church has done and will continue to do for the world. The history of the community that welcomed the still-house is as dark as the other is bright. It has been noted through all these years for its wickedness, drunkenness, murders and scandals. The curse of that still-house cannot be estimated.

If we would have God honor us we must honor Him.

Our church life and the well-being of the community and of the individual members of that community depend upon the building of a house where God's honor may dwell. Build good churches—the best possible at the time. Away forever with the idea that we can build a church too fine. The tabernacle, and later the temple, were as fine as money and material could make them. The fine church is not objectionable as long as the people who worship there continue religious.

Would that every congregation that worships in a school house or other inadequate place, would charge itself as David did Solomon his son, "to build an house for the Lord God of Israel."

Death and the Resurrection.

BY REV. G. C. RANKIN, D. D.,
EDITOR TEXAS CHRISTIAN ADVOCATE.

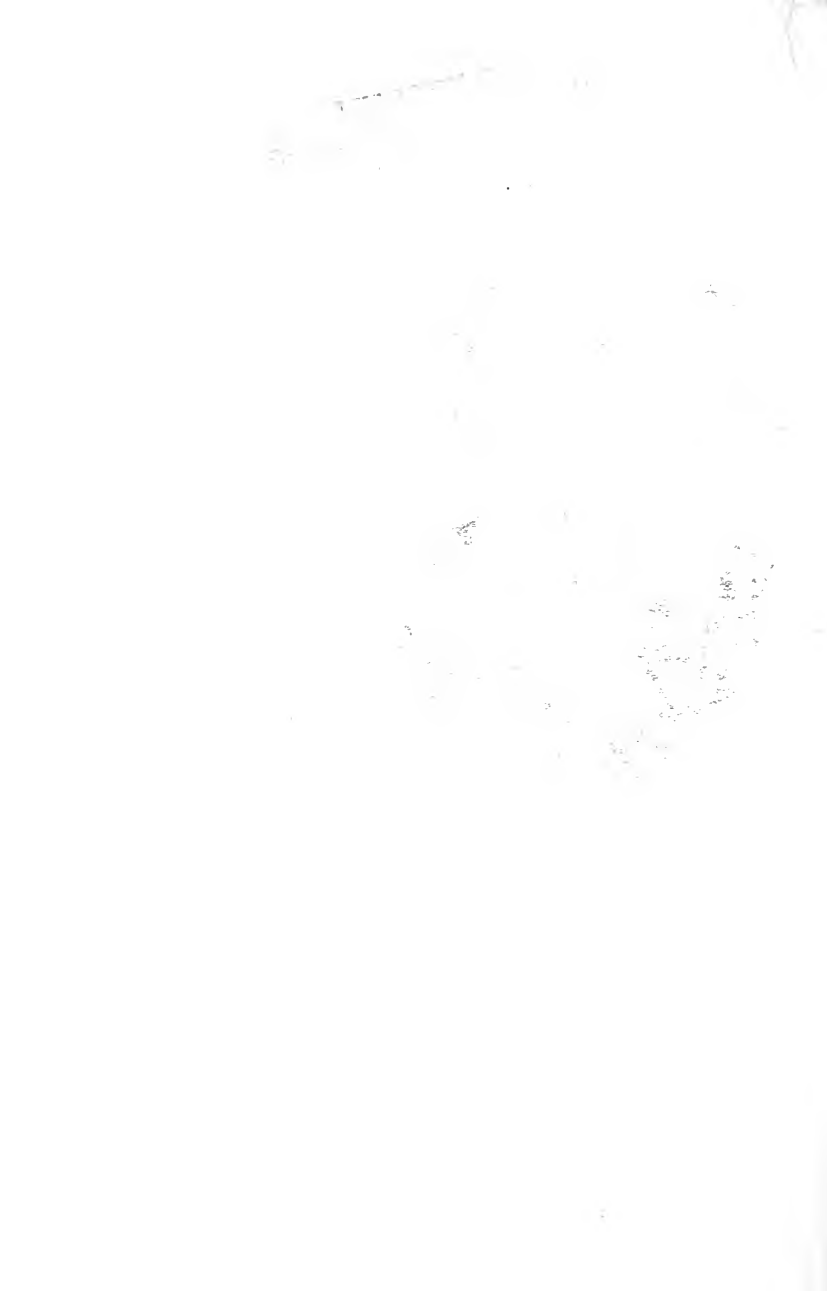
TEXT, I COR. 15:22.

For as in Adam all die, even so in Christ shall all be made alive.

Death is an undisputed fact in human experience. No one is exempt. Even the most sceptical admit it without question. But death is the visible effect of some efficient cause, the precise nature of which must be sought for in the back ground of human history. Whence originated death? This inquiry often forces itself upon our thoughts, and to it we find many answers. For our present purpose we do not indulge in any speculation, but rely upon the Bible for an explicit and satisfactory answer. Here we are told, "In the beginning, God created the heaven and the earth." By His own absolute fiat, the whole realm of nature was formed and placed under the direction of law. He spake and it was done, He commanded and it stood fast. The sun gave His light by day and the moon and stars by night. The waters were gathered into their appropriate channels and vegetation grew out of the earth. The fishes of the sea, the birds of the air and the beasts of the field came into existence. And after the earth had thus been prepared for the



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maintenance of a higher form of life, God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." So God created man out of the dust of the earth and breathed into his nostrils the breath of life, and he became a living soul. His physical nature was perfect and thoroughly adapted to its environment. Hence he was free from disease and death. His mind was clear and unerring. He was able to name and classify the different orders of animal life as they lived and moved about him. His moral nature was, in a finite sense, a transcript of the Divine. His volition was unrestrained by any semblance of force. Supreme love for God and obedience to His command were the principles that governed him. Thus being intelligent, man could easily discern the relation he sustained to God; being moral, he knew right from wrong, good from evil; being free to act, he thereby became accountable to God for his actions. And having become accountable to God for his acts, it necessarily followed that some revealed law was indispensable for the regulation and government of his actions, as a free moral agent. So God gave to him one law, simple in its nature and binding in its requirement, in the continued observance of which he had the promise of a life of rectitude and happiness, co-existent with his obedience. But in the event that he failed to obey it, then the forfeiture of his high estate and certain death were the penalties prescribed. Thus according to the Scriptures were the first human family created and placed under the government of moral law. They were a part of God's eternal government and as such sustained the same relation to Him that the angels in heaven sustain at the present time. Had they

remained in this state, their condition would have remained unchanged, and such would be the condition of their posterity to-day. As to how long they did continue in that state, it is useless to conjecture. However, we imagine that they did not continue very long in that moral state, for in consequence of an exercise of their volition, they knowingly violated the law of God, in that they partook of the interdicted fruit, whatever that may have been, and condemnation and death immediately followed. Therefore, man's nature underwent a change and his relation to the eternal government was dissolved. Man having placed himself in this abnormal relation, God, in His treatment of the case and consistent with the general interests of His moral universe, could but resort to one of two alternatives. He could either apply the penalty of the broken law, consign man to punishment as He did the fallen angels, and continue him in that new relation, a part of the eternal government; or he could introduce a provisional sovereignty of grace, accept a propitiation for sin in the death of Christ, place fallen man under this reign of grace and allow him to work out his own salvation by repentance and faith, but await consummation of this remedial plan for full and complete restoration in body and soul to the eternal government. The latter alternative was chosen. Hence man, to escape everlasting banishment from God, became a legitimate subject of Christ's reign of grace. But the exactions of the broken law made, and still makes it necessary for man to suffer the physical results of his disobedience. The grace of Christ does not, and can not, deliver us from pain and sickness and death. It never contemplated even a modification of that fearful sentence, "Dust thou art and unto dust shalt thou return." We still have to suffer and to die. Therefore, according to the Scriptures, a willful viola-

tion of God's law, brought death into our world with all its woes. "As by one man sin entered into the world and death by sin, so that death has passed upon all men for that all have sinned." And the experience of mankind today is a living demonstration of the text, "In Adam all die." Death has been, and is, and will continue to be, a universal fact in human experience. The two exceptions mentioned in the Bible, and those who will be living on the earth when Christ shall come the second time, seem to be exempt; but the change which took place in the physical conditions of the former and which will take place in the case of the latter is in some way equivalent to the change which death has wrought and is still working; so that in reality there is no exception to the rule, "In Adam all die." How wide and universal, then, is that dominion which death has established over the earth. The results of its ravages are seen from the rising unto the going down of the sun. Wherever humanity has peopled the earth with our species, may be seen the monuments of death's power and victories. From the days of Adam till now the human race has passed to its doom. Among the unnumbered millions who have lived in the past, not one survives, and few are the records that remain to tell for what purpose even the wisest and best of them lived. They have gone from the walks of men and over the sleeping dust of their mortality the grass waves and the serpent hisses. Even many who began life with us have gone from the toils of earth. Where are many of the loved ones with whom we used to mingle in the halcyon days that are passed? We no longer behold their faces, neither do we hear their voices. They only live in memory and affection. And we, too, feel that we embody the elements of our own dissolution. One by one we are passing away. We are

here today, but where will we be tomorrow? But if we survive till tomorrow, where will we be a few years hence? We will be gone the way of all the earth and some other generation will have taken our places. These are facts that we do not question. And I am free to admit that when we take this view of the situation, if we have no hope beyond death, then it were better never to have been born. Life would be a dismal failure. But is death to end all? Is the grave to be our everlasting habitation? Are we to pass into a world of nonentity, into a night of eternal sleep in whose murky firmament no star will keep its luminous vigil and over whose morningless horizon no golden dawn of light and immortality shall ever shine? The Materialist answers, yes; the Agnostic says he does not know; but the Christian says, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." Human life has a hope beyond the grave, and its night of temporal death will be succeeded by the translucent glories of a brilliant morning!

Therefore the resurrection of the dead is a doctrine of the Scriptures, is necessary to the final completion of Christ's work of redemption. He came to redeem and save the whole of man, and his work will not be done until death is robbed of its sting and the grave bereft of its victories. "In Christ shall all be made alive," is to be as universal as the other truth, "In Adam all die." The proof of this doctrine is found alone in the Scriptures—mostly in the New Testament. It cannot be found outside this source. The ancient poets and philosophers never dreamed of it, the literature of modern times does not contain it, and the analogies of nature are not sufficient to satisfy the claims of a rational faith. The inspired teachings of the Word are the fountain head of this doctrine. And the resurrection of

the human body of Christ is the one fact upon which the Apostle to the Gentiles bases his masterly argument in support of the resurrection of the dead. In writing to the Corinthian church he says, "For I delivered unto you first of all how that Christ died for our sins according to the Scriptures, and that he was buried and arose 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 above 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." 1. Cor. 15:3-8. The Apostle might have added the testimony of several good women who were also witnesses to Christ's resurrection, but in Corinth at that time, a woman amounted to nothing, and to have used her as a witness would have invalidated his argument. But in the gospels we have the evidence of these good women to this great fact, for they also beheld Him after He rose from the dead. Then continuing his argument the Apostle says, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; 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. For if the dead rise not then is not Christ raised: and if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." So that, according to the Apostle,

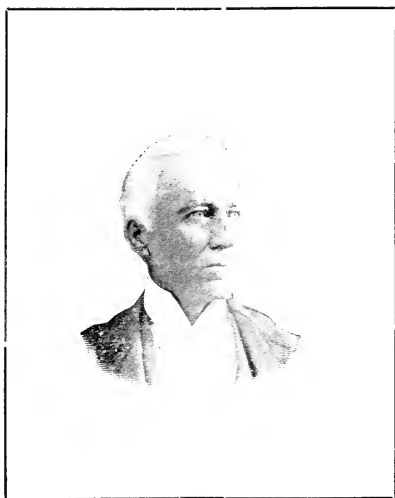
the resurrection of the dead is based altogether upon the assumption of Christ's resurrection. If it can be shown that He did not rise, then the doctrine of the resurrection is without foundation. In fact the whole Christian system falls to pieces. For he tells us that if Christ did not rise, our preaching is vain, our faith is also vain, we are yet in our sins, they that have fallen asleep in Christ are perished, and if in this life only we have hope, we are miserable. There is no other conclusion that can follow the premise that denies his resurrection. But note the conclusion that follows the premise that affirms the resurrection of our Lord, "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Hence the proof of the resurrection of the dead is found in the Word of God, which is the authority for our faith and practice. As such, the Old Testament foreshadows it, the gospels state it as a fact, and the Apostle develops it into a complete system of revealed truth, and founds it upon the indubitable testimony of more than five hundred witnesses, nearly all of whom were living at the time he wrote the Epistle to the Corinthians. It is one of the verities of our faith for, "The hour is coming, in which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation." Jno. 5:28-29. Therefore the doctrine of the resurrection of the dead is a settled fact in the Scriptures. It is a part of our historical Christianity.

But the question arises, and it arose in the Apostles time, if it is a fact that the dead will rise, with what character of body will they come? Concerning the answer to

this question we have but little that we can use as authority, even from the Scriptures. They leave no doubt as to the fact of the resurrection, but they say but little as to the nature of the resurrection body. That there will be radical changes wrought in our present bodies by the processes of the resurrection, can not be doubted. The Apostle says as much. "These vile bodies shall be changed." At present, they are mortal, then they will be immortal; now they are natural, then they will be spiritual; in this life they are corruptible, then they will be incorruptible; "For this corruptible shall put on incorruption, and this mortal shall put on immortality." But whatever these changes may involve, our resurrection bodies will retain their individuality and will be as easily identified, as were Moses and Elijah on the Mount of transfiguration. They will be our present bodies, redeemed and purified and adapted to the habitation of our souls in the spiritual realm. Neither sickness nor death will again be known to them. They will possess the beauty and elasticity of eternal youth. When our souls and bodies shall have reached this state of existence, then will be brought to pass the saying that is written, "O death where is thy sting! O grave where is thy victory!" Death will have been abolished and the grave will have vanished. But how different it is with us today? "The earth rings hollow from below and warns us of her dead." Every breeze is laden with the cries of orphanage and the lamentations of widowhood. If I say to death, "Where is thy sting?" Millions of mournful voices respond in tones of anguish and sorrow. If I say to the grave: "Where is thy victory?" Every grave yard lifts up its voice and silences my challenge. The sting of death is piercing every heart and the gruesome grave is the prison house of all who have gone before

us. But not so when Christ shall have finished His work in the resurrection. Then we can say, "O death where is thy sting?" But there will be no response in all the wide, wide world to the challenge. Then we can say, "O grave where is thy victory?" But the tongue of the grave will be dumb forever. All heaven will take up the refrain, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." No more pain, no more sorrow and no more death. Henceforth "We shall be before the throne of God and serve him day and night in his holy temple: and he that sitteth upon the throne shall dwell among us. We shall hunger no more, neither thirst any more: neither shall the sun fall upon us nor any heat. For the Lamb which is in the midst of the throne shall feed us and lead us to fountains of living water. And God shall wipe all tears from our eyes." Happy consummation! "Therefore my beloved brethren; be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not vain in the Lord."

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REV. R. C. ARMSTRONG.

Unselfish Immortality.

BY REV. R. C. ARMSTRONG, B. D.,
FT. WORTH, TEXAS.

TEXT, HEB. 11:4.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh.

This discourse is topical rather than textual, being predicated upon the one clause of the text: "And by it he being dead yet speaketh." The main thought emphasized is the immortality of pious influence.

"The bell rings, the curtains fall, but the drama of life continues." How can the power and effects of life be estimated? Not by weights, nor measurements, nor mathematical calculations. Here are no metes and bounds, but illimitable possibilities. Forces are set to work, lessons taught, seed sown, currents started that are incalculable in potency, and endless in duration. Traveling back over the history of the ages we stand for the first time in the presence of death. It was a tragical death, fraught with dreadful consequences. It was an act of fratricide; an announcement to the world of man's total depravity; a practical demonstration of man's fallen and corrupt nature. A

good man, in the very act of devotion is wickedly slain at the hands of an envious and malicious brother. From the circumstances of this transaction two currents of influence start in divergent directions—wicked and pious. This brings us to inquire,

I. WHAT IS INFLUENCE? It is a subtle unseen something—call it power. A silent, yet active force that increases with age, and ever bears fruit, evil or good. It can neither be confined nor restrained. It leaps over every fortification, and speeds away in defiance of the will. It matters not how contemptible, base and insignificant a person may be, he has some influence. Even the tramp that stands at your door, the professional thief, the robber whose hand is crimsoned with the blood of his innocent victim. But wealth, political prestige, intellectual culture, and social position augment the power of influence. Genius and character also give potency to influence. Personal responsibility increases with the increase of influence. Some people have much influence, therefore they have great responsibility. It is said of Napoleon that his influence was so great that while he was dethroning the sons of Charles IV, king of Spain, and compelling them to accept a residence in exile and an income from himself, that they become his warm admirers and friends. They exulted in his successive victories and celebrated them with bonfires. At the time the Whig aristocracy had failed to conquer Canada, Bancroft says of William Pitt: "A private man in England, in middle life, with no fortune, with no party, with no strong family connections, having few votes under his sway in the House of Commons, and perhaps not one in the House of Lords—a feeble valetudinarian, shunning pleasure and society, haughty and retired, and half his time disabled by hereditary gout, was now the hope of the world."

So powerful were Geo. Washington's views in determining the actions of the people, that Jefferson said to Monroe in a letter: "Congress has adjourned. You will see by their proceedings what I have always told you—viz: that one man outweighs them all, in influence over the people, who support his judgement against their own and that of their representatives. Republicanism resigns the vessel to its pilot." These were men of strong character and great genius—men of great mental caliber. In their day they were powerful political factors. Although they are dead, still they speak. They live today in the memory of men, in the great impress of their lives, and in the examples they set. Washington lives enthroned in the hearts of the American people, and in the perpetuation of our benighted institutions in the land of the free.

He lives not only as a great military chieftain, but as the expression of sobriety, probity, and unflinching devotion to God. The names of these men are more permanent and abiding than the granite monument, or marble shaft. We are now considering influence abstractly. We may call this indifferent influence, neither vicious nor virtuous.

2. I SHALL NOW INVITE ATTENTION TO VICIOUS INFLUENCE. 1. Evil influence may be transmitted and perpetuated by words. More deadly than the poisonous night shade—more to be dreaded than the devastating pestilence—more dangerous than the bloodthirsty savage upon the war path is the common tattler. Do we fully comprehend the power of words? Have we a proper conception of their infinite effect? James says, "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Horses are controlled by the bits put into their mouths, the ships are directed in their course in the midst of fierce winds by a very small helm. But the tongue

is not so easily managed for it "is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. Every kind of beasts, and of birds, and serpents, and things in the sea is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison." What an inditement! It sets on fire the wheel of nature, and in turning it scatters the fire in every direction—the very fire of hell which breaks up the peace of individuals and of communities. More obdurate than the fiercest wild beast, harder to subdue than the dreaded shark of the sea.

How important that we keep ever in mind that by our words we are to be condemned or justified. That when an evil word is once spoken, it goes forth on its mission of mischief, and cannot be recalled. Stop it, never! Send a tracer after it, but it cannot be overtaken. It has gone, forever gone, on its errand of death it may be. Repentance is helpless before it. Apologies cannot stay its virus. One had spoken defamatory of his neighbor, afterwards he was convinced of the injury done, and sought his injured friend to apologize. Accepting the apology, the injured man said, "bring me a handful of thistle seed." When he received them, he scattered them in the grass, and said to his defamer, "now go and pick them up." "Impossible," said the other. "No more can you recall the injury you have done me," was the reply.

What an apt illustration! It is expressive of the great fact that we are totally unable to counteract the damaging effects produced by defamatory words. Whether spoken with, or without malice, the effect on the injured is the same.

— 2. Evil influence is transmitted by acts and deeds.

Each deed has its place in life. It is reflexive, so that the individual himself is effected by the deed. It enters into the aggregate of his character. It is not confined to the actor, but its effects are transmitted to another. It contained the possibilities of death, eternal death. It entered into the life of another. It found a responsive nature, and it took on greater proportions, it grew with the years, fruited with the seasons. While Abel is speaking, Cain still lives—he lives in history, in influence and in fact. He lives to die never. As his evil deed has been perpetuated throughout past ages, so will the evil deeds of men in baneful influence live for ages to come.

3. Evil influence is transmitted through character, standing, position and prestige.

Men are quoted in proportion to the standing they have in society. Wealth, education and political preferment give social standing. The poor may be as depraved, as vile, as selfish, as reckless, but are not so influential. Hence the better the standing of unrighteous men, the more hurtful their influence. The prating infidel, parading skeptical philosophy, by reason of his pretended or real knowledge, is quoted by the thoughtless.

Wealth also increases the weight of influence. In a trial at court a witness said of the accused, "he is a respectable man." "What do you mean by respectable," asked the attorney? "Why," exclaimed the witness, "he keeps a gig." Such a man's sneer at religion has weight. If he had no gig, he would be called a fool for saying what he says. But because he has a gig his opinion is not to be readily set aside. Worldly people, of intelligence and of wealth, with high social standing, popularize evil. Hence the saloon is accounted less baneful because some of its patrons have high position in society. The theater, the

ballroom and card table, to many have lost their repulsion, not because they are less subversive to piety or deadly in their effects on spiritual life, but because respectable people—church people are constant participants. The mere attitude of a person towards religion, coldness and indifference is construed into opposition, so the whole trend of such a life impedes the progress of righteousness. This follows as a natural result. The will, desire, or intention cannot alter this fact. So it matters not what the protestations of the irreligious man may be, the effect of his life is detrimental to the spiritual welfare of the world.

IV. HALLOWED INFLUENCE IS ALSO TRANSMITTED,

1. By words.

“A word fitly spoken is like apples of gold in pictures of silver.”

“A word spoken in due season, how good it is.” It has the power, the possibilities of life. Many a hapless soul in the midst of life’s perils, tossed upon the fierce billows of time, while weird winds swept in pitiless fury around him, has been rescued from the dismal depths of despair, and from final wreck by the timely words of God’s faithful messenger. Mayhap it was only one word, but it proved to be the very thing needful to save a poor struggling soul from death. Our words carry with them the possibilities of life or death. They are fraught with the most stupendous consequences. We are incompetent of estimating their potentiality. We are told that for every idle word we shall be called to give an account. Why? Because they affect the world. One word started on an errand of love, passes on down through the ages as an ever increasing factor for good and shall not have spent its force until the end of time.

2. Hallowed influence is transmitted by deeds and acts.

Every deed has its effect, and enters into the aggregate of life. Character is a concrete formation made up of deeds. Think of the effect of just one deed. It was just one transgression that brought moral ruin to this world, and set thousands of evil currents to flowing throughout the ages. One act destroys the symmetry of a beautiful moral character, and intercepts the tide of sacred influence. So we are told that a cup of cold water administered to one of the least of God's children shall have its reward. "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." Here the statement is emphatic, the good man shall be blessed in his deed. We can never tell just when the destiny of some soul will be fixed by one single act. To enforce the thought, take this fable as an illustration: A child coming from a filthy home was taught at school to wash his face. He went home so much improved in appearance that his mother washed her face. And when the father of the household came home and found such an improvement in domestic appearances, he washed his face. The neighbors happening to call in, saw the changed condition, and they did the same, so that street was purified, and the next street followed the example and the whole city was affected by the one act of the school boy. This strikingly illustrates the power of example.

If we would have the world around us good, true and devout we must set the example. When men see in us the beauties of our holy religion; the life of Christ reflected by us, they will be moved to accept the same Saviour who has made us clean through His blood. When our characters are strong and beautiful,—our lives transparent, our devotion unquestioned, there will go out from us a power that cannot be resisted. A beautiful story is told in connection with

number 593 in our standard Hymn Book which is a good illustration of the effect of one act of devotion to God. Years ago there lived in the West end of London a family of a wealthy nobleman. They were irreligious and vain. A beautiful and cultured daughter embraced religion. The family was shocked. The father was almost distracted, and determined to dissuade her from her profession if possible. He first threatened and then tempted by extravagance of dress. Then traveled abroad visiting the fashionable places of resort. But his daughter was firm and held steadily to her faith. So he determined that if he could not induce her to recant, he would disinherit her. So a reunion of noble relatives was planned, and it was arranged that the daughters of the different noblemen were to sing and play. In this part, she, as the daughter of the host, must too join. If she did so when called upon, then it would be understood that she had departed from her faith; if she declined, she was then and there to be publicly disgraced and disowned. The eventful moment had arrived; high hopes were entertained by her friends that they would win her back to their side. A heavenly peace pervaded her soul. Others had taken their places on the programme. She was now called upon. All eyes were now concentrated upon her as she arose and took her seat at the pianoforte and sent up a silent prayer to God. Then she began to play and sing with sweet and mellow notes,

“No room for mirth or trifling here,
For worldly hope, or worldly fear,
If life so soon is gone;
If now the Judge is at the door,
And all mankind must stand before
Th’ inexorable throne.”

When she had finished the hymn, she arose from her

seat in profound silence, the solemnity of eternity overawed the assembly, and without speaking they departed. The father was overwhelmed with emotion, and wept aloud, and embracing his daughter, he entreated her to pray for his salvation. He was converted, and from henceforth devoted his talents and fortune to the service of God. Such is the result of unswerving devotion to God. Firmness and persistency in the right will accomplish much for the kingdom of our Lord.

4. Influence is transmitted imperceptibly, but certainly, by a consecrated life.

The walk, the conversation, the general bearings of the devout person is a potent factor in the regeneration of the world. It is this silent force, this unseen power, this indefinable activity, that so often proves the most effective element in the salvation of the most obdurate. They may withstand the most eloquent appeals of the man of God, whose entire being may be swayed by the power of the spirit, the threatenings of God's displeasure, the convulsions of nature, the appalling spectacles of Providence, and the dreadful manifestations of God's wrath. But the silent tear, backed up by the secret prayer, generates a power that sometimes succeeds when all other agencies fail.

V. INFLUENCE IS IMMORTAL. "He being dead yet speaketh." As this is true of Abel, so is it of every other person who comes upon the stage of action. A man dies—his body is buried; but what of his life? Is this the end of all that is earthly? Has he only to do with eternity? Nay! He has left a record behind. He has written his own history. Not upon paper, parchment or stone, but upon the indestructible fabric of immortal beings. His works abide. His impress is on the world. Cancel it? never! Obliterate it? impossible! It is all over now, and life's book with

its blurred, stained, and dark pages, or its sanctified chapters are now stereotyped, and hence unalterable, eternal. This is true,

1. Of wicked men.

Tom Paine, Voltaire, Hobbs, Hume and many others of the same school, and Ingersol of recent years, "being dead yet speaketh." Their words and deeds live. The effect and power of their lives abide with men. They have left behind an immortal impress. Destroy their writings if you will, but still they will live on through an ungodly influence. How many have been, and will yet be influenced for evil through them, remains to be determined in the final day, the end of time. The writer of the dime novel, the hero of which is some bandit, has no conception of the turpitude of his crime. He has injected the virus of death into the susceptible, waiting, natures of unfortunate youths. Start an evil wavelet and it is destined to break never until it breaks upon the distant shores of time. In one of the villages on the upper Hudson, about a hundred years ago, a girl child was born a pauper. They called her Margaret; she became famous as the mother of criminals. In one generation of her ill-fated line there were twenty children, of whom seventeen lived to maturity. Nine served terms aggregating fifty years in the state prison for high crimes, and all the others were frequent inmates of jails and alms-houses. It is said that of the six hundred descendants of this outcast girl, two hundred committed crimes which brought them upon the court records, and most of the others were idiots, drunkards, lunatics, paupers and prostitutes. What a dreadful record! What possibilities contained in one human being! Where will the influence of this poor unfortunate child end? Bring forward the arithmetic of men; apply your mathematical calculations, but all to no purpose, for even vague

speculation is foiled before such a stupendous problem. It is stated in the *Homoletic Review* of Sept., 1897, that a cousin of Ingersol had attempted to commit suicide. The writer says: "It certainly has been a very significant fact that so many of Mr. Ingersol's relatives and friends have sought to take their own lives. Some men go through the world having the influence of the deadly simoon, that withers and blasts whatever it touches; that seems to be the influence of this notorious infidel's teaching." But he is dead now, his body was cremated, and nothing mortal remains of this man of perverted talents but an urn of ashes. But, he being dead yet speaketh. He still lives in two worlds. He is immortal in fact and in effect. He still contributes to swell the tides of death and accelerate the speed of the lost. While evil men who have died continue to live in the lives of the wicked, I rejoice in the fact that,

2. Good men are immortal—that their lives are also stereotyped and that they shall continue to bless the world. Throughout the *æon* of the past, Abel has continued to live on the earth. His devotion to God has been cited to stimulate the faith of God's people and encourage the desponding. His name has been as precious ointment poured out. His consecration has stood as worthy of emulation. The impress of his life loses nothing through the progress of the ages. The shifting winds of time cannot effect it. What is said of Abel in the text finds illustration in the lives of Wycliffe, Luther, Knox, Bunyan, Wesley, Asbury and hundreds of illustrious men, and millions who are unknown to fame, whose lives shine as planets in constellations of stars. They being dead yet speak. Really the grain dies to live. The possibilities of the grain can only be tested by death. Even the cedar is most useful when dead. While living it is of but little value, But when

dead it has a firm grain, and is capable of the finest polish, the tooth of no insect will touch it, and it almost defies time itself. Diffusing a perpetual fragrance through the chamber which it ceils, the worm will not corrode the book which it protects, nor the moth the garment which it guards. All but immortal itself, it transfuses its amaranthine qualities to objects around it; and however stately in the forest or brave on the mountain's brow, it is more serviceable in Solomon's palace—and it becomes consecrated when set up as pillars in the temple, and carved into door posts and lintels in the house of the Lord. All true Christians are useful while living and are efficient in death. Joseph saved many people alive while he lived, and his lofty character was an impressive example to his relenting brethren. Every devout person in this world of strife serves, while living, as a dyke against the breakers of death which threaten the human family. But death brings out the mighty silent force, the tremendous effect that lives to perish never.

Human immortality is of three kinds, objective in God—the immortality of conscious existence; subjective in the minds of men—the immortality of fame; subjective in the life of the world—the immortality of energy, energy that expends itself in good works, and, by the natural transmission of force, perdures throughout time and eternity. The second of these, the immortality of fame, is possible to but few, but the immortality of conscious existence is the heritage of all men; and the immortality of good works is possible to us all. It may be said of Abel that no particle of him will ever be lost. Ever since he died there has been a growth of the Christ-life. The seeds he dropped took root in the soul of man, having grown apace, flowing every spring, fruiting every autumn, spreading in the air the odor

of the bloom and the flavor of the fruit. Nothing good is ever lost.

Forty-four years after his death, the Council of Constance ordered the bones of Wycliffe to be dug up and burned. The vulture of the law took what little they could find, burned it, cast the ashes into the Swift, a little brook running hard by, and thought they had made way with both his bones and his doctrines. But how did it ultimate? The historian says: "The brook took them into the Avon, the Avon into the Severn, the Severn into the narrow seas, they into the main ocean; and thus the ashes of Wycliffe are emblems of his doctrine, which is now proclaimed the world over. In view of this truth, Luther was emboldened to defy his enemies, saying: Let them take me and burn my body, and scatter my ashes to the four winds; my ashes will more potently preach the gospel than any words that I can employ."

APPLICATION OF THE SUBJECT.

I. We have in the text the declaration of a great fact—individual responsibility. It is a solemn thought that every word, thought, deed and action will become witnesses in the day of final adjustment, so true and faithful as not to be bribed or intimidated. The concrete aggregation of life, which in some mysterious way is communicated to others, effecting, and in some instances controlling their conduct, shall have its say on that momentous occasion. This unbidden force which is continually going out from us, is immortal. All that is for or against us cannot be known until the end of time. Personal responsibility pertains to God and man. It follows then that we are citizens of the universe. We belong to the great family of God. We are a part of His creation. We are included in His works which are great and marvelous. As citizens of the universe we

belong to two worlds, to two periods, time and eternity. We are interested in all things, material and immaterial. If we comply with the conditions of heirship, then we shall inherit all things. The apostle says: "All things are yours," the world, life, death, things present, things to come; "all are yours." Being responsible for our acts and deeds they must necessarily effect our relation to God. If they are benevolent, such as affect others for good, such as tend to the elevation of our race, the betterment of men, the glory, of God, and the advancement of His kingdom, then we are brought nearer to Him. But if done regardless of His glory without reference to the good of men or worse still, in direct opposition to His will—in contempt of His authority, we are alienated from Him. Our acts and deeds affect our moral nature. So we become more virtuous under greater temptations, or more wicked under less temptations. The apostle says, "but we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Then speaking to the other side of the question the same apostle says: "Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy having their consciences seared as with a hot iron." So important is all this that the Lord has given the rule of life. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." "Give none offense, neither to the Jews nor Gentiles, nor the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." Enforcing the thought of our personal responsibility, the Lord speaking through the Apostle says, "Them that sin rebuke before all, that others may fear. I

charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things—neither be partakers of other men's sins: keep thyself pure." Partakers of other men's sins: In what way and to what extent may we be partakers of other men's sins? In so far as we encourage them to sin, by example, word, deed, or act. Every whole is made up of its parts. Society is the aggregation of all the members of society. So each individual is responsible for society to the extent of his influence. Disguise this subject as we may, think of it as we will, yet it remains true that fearful responsibilities devolve upon us and that momentous issues depend upon even what we choose to regard as the small things of life. The infinite value of little things in their bearing upon life in this world has a striking illustration in the history of the gypsy moth, which pest has annoyed the state of Massachusetts for years. A Howard professor who entertained the vain hope of advantageously crossing the European moth with the American silk worm, allowed his one solitary caterpillar to escape. What was the result? An insect that destroyed the trees within three hundred and fifty square miles of territory and threatened the entire country, the expenditure of hundreds of thousands of dollars did not exterminate the posterity of this one insect. Eternal issues are made to depend upon some acts which we choose to call insignificant. "Am I my brother's keeper?" To an alarming extent I am. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend; as in water face answereth to face, so the heart of man to man."

2. We are photographing our lives upon the lives of others. The statesman moulds a people into order and progress partly by the force of character, and partly by great measures. We are the statesmen of our little world, the

circles in which we move. Every day impressions are made upon others within the radius of our influence. Every day parents are impressing their own characters upon their children. Our children reflect ourselves in mannerisms, actions, verbal expressions and general deportment. They take tuition at our feet—we are their ideals in moral ethics—their models from which they copy their forms. We are now acting our part in life's drama. But our time upon the stage of action here will soon be past, but the effect of our lives will be perpetuated throughout time and eternity. We are now reflecting the characters of our honored dead. We are treading in the footsteps of our sainted and ascended parents. Looking back over the past, we recall the scenes of the old home with its sacred environments—the hallowed memories of the long ago stand out in bold relief. The inmates of that old home have long since been scattered by time and some of them transplanted by the hand of our Heavenly Father to the home of the good, but their pulse beats through our pulse, their blood flows through our veins, their lives are relived through our lives. We in turn shall transmit ourselves to others, and thus an endless chain of influence shall forever endure. "He being dead yet speaketh." How inspiring the thought of immortality. The immortality of the soul which correlates around it an immortalized body, the immortality of thought, of word, of deed, of the effect and force of life. Annihilation is unknown in the universe of God. In nature there is mutation everywhere, but destruction nowhere. Transformation is common—one phase of matter assuming the form of another, so in the realm of the immaterial there is the eternal preservation of all things pertaining to man, great and small. There is no death, but perpetual existence.

“There is no death! The stars go down
To rise upon some fairer shore;
And bright in Heaven’s jeweled crown
They shine forevermore.

“There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit,
Or rainbow-tinted flowers.

“There is no death! The forest leaves
Convert to life the viewless air;
The rocks disorganize to feed
The hungry moss they bear.

“There is no death! An angel form
Walks o’er the earth with silent tread;
He bears our best loved ones away;
And then we call them dead.

“The bird-like voice, whose joyous tones
Made glad these scenes of sin and strife,
Sings now an everlasting song,
Around the tree of life.

“And ever near us—though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead!”

How careful we should be to transmit to coming generations an untarnished escutcheon, the legacy of a good name, an abiding heirloom of devotion to our Lord.

Through Suffering to Power.

BY REV. J. H. CHAMBLISS,
HASKELL, TEXAS.

TEXT, HEB. 12:2.

“Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

I. Paul has just completed his chapter on the cloud of witnesses, of whom the world was not worthy, bringing their testimony to bear as to the goodness of God, manifested in His merciful dealings with men. Their number was so great that he speaks of them as a cloud. Their united voice testified to one thing—God’s promise has been given for some better thing to come, even a plan by which we and they may be made perfect. In other words their faith in God’s plan to save the lost had so related them to His saving power as that they could testify to its efficacy, so that they were willing to devote themselves to Him at all hazard. Abraham left his home to wander in a strange land and was ready to offer his only son—and he the son of promise—because of his faith in the word of his God, believing that God could restore him. Moses refused to be called the son of Pharaoh’s daughter, esteeming the reproach of Christ greater riches than the treasures in Egypt. King-



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doms were subdued, righteousness wrought, armies put to flight, scourgings and mockings endured, they wandered about in sheepskins and goatskins, in dens and caves of the earth. All of these things testify to the fact that these witnesses had the power of the Divine upon their conscious nature in a way that brought them to realize a higher and better state than that which comes to man through the ordinary channels.

2. God has "provided some better thing for us." That this better something was for them as well as for us is evident, for "they without us should not be made perfect." I believe I will do no violence to the general tenor of God's word if I say He has provided the best things for us. God's love is manifested in all that He does for us. I am sure an impartial investigation will convince any one that all God's works are done in love. Benevolence is recognized by all as an attribute of the Deity. The Bible tells us that "God is love." Therefore we may justly conclude that, while other attributes, such as power, wisdom, etc., are inherent in the Divine nature, yet benevolence is the dominant one, and all others are subordinate to this. Not only do all His works proclaim that "the hand that made us is Divine," but in all do we see and hear the higher fact revealed that love ruled in all that was done. I am aware that some imagine they see that which speaks a different language, but this shows a superficial investigation. I would briefly consider one of the most serious objections I have ever known raised. If God knew that man would fall, and thus entail upon the race the misery following and the possibility of eternal punishment, why did He not prevent it by not creating man? The thought seems to be that to make man, and allow him to sin and suffer through eternity is inconsistent with love; that it would be better not to create at

all, than create so that man might suffer. If we investigate the source of this question, I am sure we will find that it originated in the mind of him who is guilty of sin and will not repent. He knows he is living a life of evil, and that he deserves to be banished from the pure and the good, and yet would fain escape the punishment he deserves. It is the vain effort of a corrupt mind to lay the responsibility of its own sins upon some one else. No man that wants to do right will fly into the face of God and say, "Why hast thou made me thus?" There is an innate conscious delight in knowing that I am. "To be or not to be," is not the question, but to be is a joy in itself, and few indeed desire that joy to go out in eternal night. The almost universal desire is to be, for there is a happiness in conscious existence. God, moved by His benevolent nature, made man capable of happiness, and it was surely better that other happy beings should abound in the universe than that He should sit solitary and alone. With profoundest reverence I would approach the thought that for God not to create other beings capable of happiness, would have been to restrain His impulses of benevolence and would have partaken of the nature of selfishness. God's love evidently prompted Him to create man. His wisdom indicated the kind of being He should create, and all His powers were brought to bear in creating man; although such a being, capable of the happiness man can enjoy, could be created only under such conditions as made it possible for him to fall. God's benevolence says, "Let us make man." Human consciousness, thrilled with the knowledge that "I am," is ready to approve the Divine plan with a loud "Amen."

But I have no doubt that it was a part of God's plan, even when He created man capable of falling, to provide a remedy for him, in case he should fall. God would not

have so conditioned man as that he could fall, and then have provided no remedy for him. Therefore Christ was "fore-ordained before the foundation of the world, but was manifested in these last times for you." 1 Peter 1:20. (See also Rom. 16:25; Eph. 3:9-11; Col. 1:26.)

Therefore being governed by the same principle of benevolence that was exercised in man's creation, God at the same time provided for man's redemption. Man fell and the remedy was at hand, and in due course of time Christ "endured the cross." Therefore Paul says "as by the offense of one judgement came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Romans 5:18. Christ removed the condemnation incurred in the fall of Adam, so that no man is lost because of Adam's fall. But grace did much more abound, and it is evident that provision has been made for each individual, guilty of personal sins, that by repentance and faith he may turn to God and be saved. Thus every possible condition of man, even sinful man, has a merciful provision to meet every contingency, except one, and that single exception is one for which he alone is responsible. When a man hardens his heart and becomes incorrigible, corrupting himself until he reaches the point that he believes a lie and is incapable of being renewed unto repentance; then and not until then is his case hopeless. See 2 Thes. 2:11-12.

3. But the benevolence of God is manifested, not only in meeting the demands for the happiness of man in creation and redemption, but also in the manner of the manifestation of His love, as it is shown in the sufferings of Christ. He suffered the just for the unjust. It was not for His friends but for his enemies, He suffered. How much? We can never know the depth of the agony of the garden with its

bloody sweat, or the keenness of the pains of the cross as He hung upon it. But all this He endured for us. God so loved the world that He gave His Son, and the Son so loved the world that He was willing to be given to die for it, and the agony is proof of this love. But is there any deeper insight into this love? Listen! "Father, forgive them, for they know not what they do." Even while dying He prays to the Father to forgive His murderers. So He not only suffers but His love still runs out after man and He prays for their forgiveness. Truly may we say, "What wondrous love is this?" "Peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that while we were yet sinners, Christ died for us." "He endured the cross, despising the shame," that He might manifest His love to men. The most wonderful stories of love, told in language the most thrilling, may arrest the mind and fascinate for a time; but love written in living deeds and voiced in pain and agony, touches the heart and inspires its trust as nothing else can do. The story of the Cross is ever new, and touches and thrills as no other revelation that God has ever made of Himself. What a power is thus given to our Christ.

4. This leads us to the next thought that He "Is set down at the right hand of the throne of God." He has obtained power in a new sense. All power was given to Him in heaven and earth, and in this power evidently the power to move human hearts as never before. I need not dwell upon this phase of the subject, for it is evident to all that the sufferings of Christ have given Him a power to draw human hearts to Himself in a most wonderful way. I do not reject the idea that He has all the power of omnipotence, so that He is able to create or destroy anything in nature. I believe He is all-powerful. But all this He

had before His incarnation. But when He ascended on high, He had a new power over the hearts of fallen man, and that was to show His love in a way that man could not doubt. He has proven Himself a "friend that sticketh closer than a brother." Such is the manifestation of His goodness that even the most lowly, as well as the learned and rich, can feel that in Him they can confide.

5. But how is this wonderful power to be manifested to the world? Paul says, "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." Gal. 2:20. In this Paul brings out again the idea of suffering. He had been crucified with Christ and now had the life of Christ formed in him. We must judge of his meaning by what he says and does. Following up his history, we find him everywhere doing all he can to lead the people to Christ. He not only does but suffers also. He is in perils by land and sea; beaten and otherwise maltreated in many places; working with his own hands to secure a living in order that he might be able to preach the gospel; and he reaches the climax of his wonderful devotion to this work in the declaration, "For I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. 9:3. He is filling up the measure of the sufferings of Christ, and Christ is living in him by the power of His spirit, and the world sees Christ manifested in his life. Jesus says, "Ye are the light of the world." Matt. 6:14: also in verse 16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The world needs the light and Christ has put the duty and the privilege of enlightening it upon His followers. To withhold the light is to dis-

obey Christ as well as to refuse a blessing to the world. We must not put our light under a bushel. What a wonderful privilege and honor Christ has bestowed upon us! O, you professed followers of Christ who live in ease, knowing nothing of the cross of self-denial; how shall the life of Christ be manifested in you? Why will you not become partakers of the fellowship of His sufferings? Has not Christ admitted you to partnership with Himself in the throne of His power? As Jesus has obtained power over the hearts of men, so has He granted to us, or rather exercised through us, this same power. Having the love of God shed abroad in our hearts, we will love our brother also. If we follow Christ we will be ready to suffer with Him, and when the world sees the spirit of Christ in us, they will esteem us accordingly. No power can touch and soften a hard and impure heart like love manifested through self-sacrifice. The only way to accomplish any thing of value, is to put something of value into some one else—to make an investment. As we make others happy our own happiness is increased. The church has a commission to carry the gospel to every creature, and this shall be done at any cost; for only in so doing have we the promise of Christ abiding with us. While He abides with us we are invincible. Where two or three are gathered together in His name, He with all His majesty and power, is present with them. One shall chase a thousand and two put ten thousand to flight. (See Deut. 32:30.) We can do "all things through Christ who strengtheneth" us. Therefore let no one despair or even falter. Dread not the fatigue and wounds of the fight; shrink not from toil and pain, for it is the Master's cause and He will give success. Behold the success already accomplished. While it is true that the greater number of people in the world are heathens, yet it

is also true that the greatest power in the world is wielded by the nations in which the Christian religion has its greatest sway. Christian nations lead the world in intelligence, and the greater part of the world's wealth is under their control. In proportion as we use God's gifts in trying to uplift the world, He increases those gifts. The loaves and fishes in the Master's hands fed the multitude and left more than there was at the beginning. Is this an accidental lesson? Surely not. Is it not exemplified in modern christianity? Is it not true that those who have done and suffered most for others have increased most in power? The man who used his five talents gained other five. This is not all; for, having been faithful over a few things, the Lord made him ruler over many things. The Lord is saying the same things to His servants in a practical way today. To every one who, like his Lord, is using all his power for the uplifting of humanity, God is giving power; and, in proportion as He increases the power, He increases the joy, for He also says, "Enter thou into the joy of thy Lord." Hear the language of Paul.

"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." Gal. 6:14. May Paul's glorying be ours. Let us not forget that it means a double crucifixion—the world to me and I to the world. It is an unholy ambition to seek power or learning or wealth through the church that we may use it only for ourselves; but it is eminently right to seek them that we may use them for the good of others. But let us beware of the sin of Achan and Ananias, who withheld that which was devoted to the Lord. But some may say, "I have not devoted anything to the Lord." Neither had Achan, but the Lord had, and Achan withheld it. "Ye are not your own, for ye are

bought with a price." "Every good gift and every perfect gift is from above, and cometh down from the Father of light, with whom is no variableness, neither shadow of turning." James, 1:17. All we are and have is from God and shall be used for His glory; and there is no grander way than that taught us by the example of Christ. Thank God for what has already been done! The victories of the past are guarantees of the success of the future. Therefore let us "endure the cross, despising the shame," that we, too, may partake of this wonderful power.

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Jealousy.

BY REV. T. J. DUNCAN,
ENNIS, TEXAS.

TEXT, EXODUS, 34:12-14.

Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee; but ye shall destroy their altars, break their images, and cut down their groves; for thou shalt worship no other god; for the Lord, whose name is Jealous, is a jealous God.

The association of the word jealousy in the text, contrasted with the general use made of it in our times, well justifies the investigation of its meaning. Certainly it cannot mean one thing in this world, and another thing in the heavenly world when applied to the same subject. God is love. Religion is love. The relation of a saved man to his Saviour is as a bride to her husband, i. e., an affectionate relation. Then let us make earnest inquiry.

DEAR BROTHER VAUGHAN:—I hand you herewith the manuscript as promised you by my sainted father. I now know that he prepared it when he was physically unequal to the task, and chiefly because I insisted that he should grant your request. The night before his departure he spoke to me about helping him the next day to revise it, but ere another sun arose his ransomed spirit had found release from earthly toil. It is all right, but the flesh still shrinks from the pain of parting, and my loss seems from day to day to press down more heavily upon me. Pray for me!

With kind regards to you and yours, I am,
Your brother in Christ, JEROME DUNCAN.

What is jealousy? If we would get an answer clear of all doubt and uncertainty, we must first ascertain what is not jealousy. Envy is not jealousy. We envy another that which is rightfully his own. That was doubtless a beautiful coat which told of the love of a doting father. The baby boy was the innocent and rightful possessor of it. Yet he was the object of fraternal envy and hate. Among the passions that sway the human heart what could be more infamous?

Jealousy cannot be confounded with covetousness. That is a desire to retain and increase worldly possessions. The rich fool did not say, "I have enough goods." He said he would "tear down his barns and build greater," and when they were well filled he would say to his soul, "Soul, take thine ease." He never reached the goal of his covetousness.

Jealousy cannot possibly pertain to any material earthly possessions. Whether human or Divine, it must forever pertain to moral possessions. Our good name, character, the affections of those with whom we have entered into affectionate relations, these are our moral and our rightful possessions. An eager desire to retain these when imperiled, or when being alienated, is justifiable jealousy in God or man. For this reason jealousy always refers to persons and not to things. We may find this passion inhering in ourselves. Our good name may be the object of our jealousy. The bard of Avon wrote wisely:

"Good name in man or woman, dear my Lord,
Is the immediate jewel of his soul.

Who steals my purse steals trash; 'tis something, nothing;

'Twas mine, 'tis his, and has been slave to thousands:
But he who filches from me my good name,

Robs me of that which not enriches him,
And makes me poor indeed."

Certainly this good name is a moral possession. When after a pure, clean life, devotion to duty, fidelity to the friendships of life, and all that ennoble manhood, one sees that his fair name is being filched from him, jealousy for that good name is the most natural result. Nor is it less commendable than natural.

We may add in this connection that one's friendships are his moral possessions.

"The friend thou hast, and his adoption tried,
Grapple him to thy soul with hooks of steel."

Any effort upon the part of another to alienate our friendships is a natural and justifiable ground of jealousy. The ties of true friendship are ties of affection, and are therefore, our moral possessions. Can you conceive of a character more loathsome than one who would wantonly sever these ties?

The mutual love of husband and wife are the most sacred ties that can bind together the hearts of men and women in this world.

Any falling away of, or infringement upon these moral possessions is justifiable ground for the rising of this passion which has so often been held up to ridicule by the thoughtless and uninformed.

We may well inquire then, what does jealousy signify? Clearly it signifies that there is a right involved.

God says, "I the Lord your God am a jealous God." "The Lord whose name is Jealous, is a jealous God." "I am jealous for Jerusalem and for Zion." Paul says, "I am jealous with a godly jealousy." Here we are confronted with the much used analogy of the church and the bride. It

is to the bride, the Lamb's wife, the Apostle refers when he says he is "jealous with a godly jealousy."

This jealousy is inseparable from love. It may be the love of a wife, a husband, a child, a friend. It may be the love of the church for a Saviour who loved us and bought us with His blood. With Paul and our Father in heaven it is the latter. With the Saviour who shed his most precious blood for us, it is the latter. Away then with the idea that jealousy is unmanly, that it is a crime. The thought is enough to unmother, unfather, unhusband and unwife this world. The very first impulse of jealousy sounds a note of danger. It never raises its head from its lair unless there has been an infringement upon its rights, or a trespass upon its heart's treasures. "Let him that thinketh he standeth take heed lest he fall." This is a Divine principle in the human heart. It is inseparable from true love. It exists potentially in every loving heart. Where there is no love there can be no jealousy. It is always present, though often latent, where true love is found.

The fruitful sources of jealousy are alike in the marriage relation and the relation of God and His church. No more faithful analogy could be found in the sacred page.

1. A departure from the sacred vows of the marriage relation is admitted by all thinking people to be justifiable ground for jealousy.

The Jews aroused God's jealousy, while the Corinthian church aroused the jealousy of the ever faithful apostle Paul.

Two souls have plighted their love each to the other. For a time all has gone well in the marriage relation. A change has come. The endearing expressions and attentions are on the decline. She who loved and is continuing steadfast in her love and integrity feels that there is an alienation,

Her heart is yearning for its treasures. See her as she stands in the door looking longingly after him who has so recently left the threshold without a caress or even a kindly word or look. She realizes that the love which was once so warmly and tenderly bestowed upon her is waning, and that another is receiving the affectionate attention for which her heart is aching and breaking. O, how tender, plaintive and yearning her plea for his return! All heaven bends over her in love and sympathy.

The first impulse of her jealousy is to restore her lost treasure. There is but one scene that can eclipse it for agony and yearning. We are carried away by the law of association to that scene which beggars all description, "And when he beheld the city, he wept over it." Then the exclamation which could only have been born of an outraged love—"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!"

Did love ever yearn with deeper sorrow and more jealous grief?

2. To bestow on one, outside the marriage vow, unusual attentions, by word, look, gesture, wink, nod or in any other way, always has been and always will be ground for jealousy on the part of those to whom that love and attention has been plighted in solemn marriage contract.

At this point I wish to speak so plainly that he who runs may read. I would not be understood to mean that there are no civilities due to society from those who hold the marriage relation. There are. Those who would ignore these civilities cannot claim to be prompted by a yearning love.

Love is confiding. Love is civil. Love is social. Lack of love creates suspicion. These must not be confounded. Lack of love and confidence will not tolerate these civilities. Matches made elsewhere than in heaven have produced hordes of such cases. They will not allow the civilities of married and social life. Incapable of attracting they will not allow others to attract. But never let it be said that this is love. Suspicion, envy, and rivalry are not love.

“Call snake-eyed malice mercy, call envy honest praise,

Count selfish craft for wisdom, and cowardly treachery for prudence,

But with the world, thou friend and scholar, stain not this pure name;

For love is no more such than seraphs' hymns are discords,

And such is no more love than Aetna's breath is summer.”

This nice distinction is made clear in that oft repeated couplet of Shakespeare's:

“Trifles light as air,

Are to the jealous proofs as strong as Holy Writ.”

So keen is love's vigil that the slightest infraction upon its domain is perceptible in a moment. As there is civility in the marriage relation so is there civility in the relation of God and His church. In this country there are those who, to let them tell it, are “All gone to good.” They are too good for the church, their spiritual mother, from whose breast they drew the very milk on which they fed in spiritual babyhood. The ballot box, that genius of our American government, is too impure. They are too holy to cast a decent ballot. They cannot mix with the vulgar throng. The spirit of asceticism dominates them. They will go

into hermitage. Sometimes you will meet one walking with steady step, looking straight to the front, all gathered up within himself, as if he feared that he might come in touch with the sinful world and be contaminated.

Another will come with flanged bonnet, as if to defy the world's approach. All these are mere perverts. They pervert the whole spirit and tenor of the Gospel of Christ. They know nothing of the beauties and glories of a contact with the world in the Saviour's name, by which a mighty influence is wielded for the salvation of men. Our Saviour is our exemplar. He could move among the multitude. He was in the world but not of it. He urges the same principle among his followers. Let us not forget the civilities of the relation we sustain to the marriage of the Lamb—the Bridegroom.

Not only could the hem of His garment be touched, but His great heart could be touched as He moved among men, stricken, smitten and afflicted with sin.

The grief-stricken, the bodily-afflicted, the blind, the palsied, all alike shared the helpful, tender offices of Him who came to sympathize with us in our lowly estate. The study is a good place, and he who goes forth to minister without that preparation which God has placed within his reach can in no case make full proof of his ministry. But never let it be said of a Methodist preacher that he has cloistered himself from his flock and the world that lieth in wickedness around him, that he may go forth from his study more thoroughly equipped for his pulpit. He whose well organized thought has not been saturated with the marrow and fatness of pastoral experience formed in the homes of his people and the world around him as well, has missed the whole object and aim of the christian ministry. That layman who shuts his life up in a corner, never conversing

with the world, except on worldly matters, and who is always compromising with the world, has forfeited his claim to spiritual-mindedness, and has perpetrated a travesty on our holy religion.

But we must remember that marriage places a limit on association. Marriage puts an end to coquetry and flirtation, otherwise jealousy awakes from its slumber. That man or woman who would keep up the same associations after marriage that afforded them the pleasures of their single life, may rest assured that domestic happiness is at an end. The "forsaking all others" must settle that matter, and forever. And yet, how often men are seen in the lowest haunts of vice and shame before the time for an ordinary honeymoon has passed. They absolutely leave the company of pure sweet wives who have left their fathers and mothers and sweet christian homes to cast their lot with them, and hie themselves to some low saloon to indulge the vulgar jest and consort with the basest of those who congregate there. If a man intends to lead a corrupt and depraved life after as before marriage, why add to his former corruptions his forfeited and outraged vows?

Brother, let me appeal to you. Are you what you were before you took the solemn vows to "renounce the world, and flesh and the devil?" Has the new relation wrought no change in your life? Are you running with the same company? Do you indulge the same practices? Are you still flirting and coquetting with the world? Then know you that your Father in heaven is a jealous God!

Hear Him: "Thou shalt have no other gods before me."
Hear your Saviour: "No man can serve two masters."
List to Paul: "Be ye not unequally yoked with unbelievers."
And yet, how often do we see those who have assumed the vows of God's Church, run into the same riotous excesses

that characterized them as children of this world before they assumed these sacred vows.

This is the sin of the church of God today. Small wonder that He says He is jealous.

The operation of this principle would break up the domestic relations of the happiest home in christendom. Your wife must give up her former loves or your heart will rebel. Your husband can no longer keep up the associations with his former female friends. Your solemn protest would come through your sobbing, weeping, heart-breaking jealousy. Our land is in continual mourning over broken vows and broken hearts. The kingdom of God is suffering as well. There is scarcely a daily newspaper that does not tell of the forfeited baptismal vow of some devotee to the god of this world. Our God is justly jealous. How far His kingdom would have been advanced if His professed followers had kept out of saloons, gambling parlors and gambling hells! How far His gospel would have been spread abroad if the ball room, theaters and card tables had been left alone to those who make no profession of religion and who have no confidence in the piety of those who indulge with them! Hard bargains, made with impoverished and needy brethren, pressing them lower down in the scale of poverty by reason of their very helplessness, and kindred crimes of those whose lips have been wet with holy wine, and whose heads have been wet with the baptismal water, justly provoke the jealousy of our God, and finally His everlasting wrath.

III. The decline of conjugal devotion and affectionate attention is productive of jealousy for reasons that are patent to all. In the first place, it is contrary to the act of betrothal. You know where and how that was. Alone with the one you love it may be. Was it under the mistle-toe

bough? Was it in the quiet of the family parlor? Was it during that delightful tete-a-tete in the buggy or carriage? Where was it? You recall the time—the place. Yes, the joys of that betrothal are fresh in your memory, however far you may have proven yourself unfaithful. Can it be possible that the loving and confiding one has lost her charms for you? Have the sweet and endearing associations in that delightful trysting place been lost upon you? From a period of time in which you would have sacrificed your life for her, have you brought her down to where her life is slipping away in silence and sorrow because of the loss of the love you promised her in that happy hour?

And what shall I say of those who remember so well their trysting place with their Saviour? How well you remember the time when you first plighted your love to Jesus! The act was your own. The angels rejoiced. The Saviour was well pleased with your covenant relation with Him.

Let me ask you in all seriousness, and with the deepest concern for your soul, has Jesus lost His charm for you? Do you not remember when He was all the world to you? Did you not sing that before you would leave your Saviour you'd lay you down and die? and now you sing:

“Where is the blessedness I knew,
When first I saw the Lord,
Where is the soul's refreshing view,
Of Jesus and His word.”

Are you surprised that He is jealous over your alienation from Him? In the next place, this decrease in conjugal affection and attention is contrary to the marriage vow.

The betrothal has been made, the vows are taken. “Forsaking all others wilt thou cleave thee only unto her?” “I will.” Words easily spoken. But a solemn truth lies deeper still. “Actions speak louder than words.” These words, uttered in a breath, require a life-time for their ful-

fillment, uttered while all is joy and gladness—fulfilled by the sick bed; wiping the sweat of suffering from a brow knitted with sorrow. In all that goes to make up the life of our loved one we are pledged to life-long sympathy and solicitude—to share equally its deepest misfortunes and ills. If in the midst of these sorrows and ills a change comes over the one or the other, then love sets to work to win her idol back.

Now let us take our religious experience and ask ourselves how it has been with us. With some of us many years have passed since we took the vows that separated us from the world and wedded us to Jesus. All was religious merry-making with us then. The revival fires were burning brightly, it may have been. Our souls were in the full enjoyment of their earliest love. The prayer meeting, the love feast, the Sunday School, the public worship of God, all these were sweet notes in the harp of our christian experience. Can we say as much now? Have we been faithful? Is His name still above every other name? Do songs of praises fill our hearts with joy and gladness as in the long ago?

A decrease in conjugal affection is a most unnatural thing. There should in the very nature of things, be a constant increase in the affections that bind two hearts in this life. With every trial, hardship, bereavement or calamity that befalls us in wedded life there should be a corresponding warmth of affection. Even the brute creation sets us an example in their devotion to their chosen mates. It is one of the sweet recollections of my brethren in dear old Tennessee, that one of them sat by the bedside of his suffering wife holding her emaciated hand in his, and with an unusual warmth and fervor said: "Mary, I love you!" He had loved her from the first, but when he saw how she suf-

ferred, how true and patient she was, his love took on a new zeal.

Surely, there should be an increase in our affection for those who have loved, suffered for, and been true to us through the increasing years of our married life. How much more then, should be the increase of our love for our Lord! Not only from the day of our espousal to Him, but from our mother's womb He has been "our very present help in every time of trouble." Fixing our faith as the foundation we should build thereon the noblest, truest, highest type of christian character. Our path should be as the shining light that shineth more and more unto the perfect day. Then would we give no cause for pain to Him by having grieved His love.

"Take heed unto thyself lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee; but ye shall destroy their altars, break their images, and cut down their groves; for thou shalt worship no other god; for the Lord whose name is Jealous, is a jealous God!"

Let me here remind you that jealousy may often lead to divorce. "Every heart," it is said, "knows its own bitterness." Nearly half a century of happy wedded life may be good soil from which to grow sound sentiment on this most fearful social and domestic question. The ease with which the marriage relation is dissolved in this country, and the trivial causes which bring it about are alarming.

The idea seems to obtain that an unhappy home is all that is needed to make a case of divorce. The relation formed, it may be with a rope of sand, is as easily severed as formed. This is one of the sad blights upon our American civilization. That divorce is a Divine right under certain conditions is as clear as that marriage is a Divine in-

stitution. The conditions of divorce in the Word of God are as unmistakable as the conditions of Divine favor and blessing. When these exist, the unfortunate parties are no more to be blamed, unless they be also the guilty parties, than the Saviour who placed these conditions in the code of morals. We should have the highest regard and deepest sympathy for one whose heart has been torn in sunder by the unfaithfulness of a companion. A divorce upon that ground, and that alone, should be a letter commendatory. It implies that jealousy has done its best and that the law of love and loyalty has been shattered in the presence of purity.

Yet who will deny that wholesale divorces have been the curse of this nation? The influences which have wrought this social condition are too numerous to mention. Chief among them, however, are the low and sordid conditions upon which many of our marriage alliances are formed. Free-love-ism standing in Tremont Temple, Boston, and Polygamy, standing in the Mormon Temple at Salt Lake, have joined hands in unholy wedlock. The whole body, social and moral, of our great government has become contaminated with it. In one part of our country it is a felony to commit a bigamous act; hard by, it is a part of the creed of so-called religionists to multiply their bigamous acts many times over. These conditions are confusing to those of our countrymen who are in a low state of mentality or morals. Even the courts have contributed their share to this confusion, and the law limps.

Not only have Mormonism with its "stereotyped caricature of the marriage relation" and Free-love-ism, with its short-haired and long-tongued advocates in Tremont Temple, done their worst, but other influences as well; have flooded our land with a literature of social and domestic in-

felicity and infidelity that has poisoned our streams of wedded life at their fountain and thrust upon us a crime which is the scourge of our civilization. If our legislatures would make divorce difficult instead of easy, then we would have more prudent and legitimate marriages. Then would marrying to reform men, to secure control of the money earned by a loving husband deceased, to secure a place among the nobility, and many other ill-bred motives in marriage be unknown.

But who will charge our Saviour, the Bridegroom, with giving justifiable grounds of the jealousy of His bride? Has He not lived close and true to the promise that "He will never leave thee nor forsake thee?" How often when we have felt our love for Him waning have we heard the still small voice calling us to His bosom and His love! Then when we have broken every tie and severed the relation formed and fixed in our baptismal vow, what but divorce from us is left to Him? When He says, "Ye wicked and adulterous generation, know ye not that friendship with the world is enmity with God," what shall we have to answer? We run with the world and adopt its maxims, enjoy its forbidden pleasures and run riot with its follies. Our Saviour has wept and loved us. He stretches out His hand and calls in tenderest tone. We heed Him not. The last cord has been severed. We take our divorce. The courts of Heaven approve. The angels fold their wings. The sainted dead behold the awful separation. The erstwhile backslider has at last become a divorced apostate. O, what a distressing sight in a christian land! Men and women, once "heirs of God and joint-heirs with Jesus Christ," who have "tasted of the good word of God, and the powers of the world to come," now by long and guilty wandering from God have become separated and divorced from Him, for

whom their souls once so lovingly and tenderly yearned. Thank God, even here there is forgiveness with Him! Though so sadly sinned against, divorced and oft times insulted and wounded, yet He says, "Return unto me and I will return unto you." We may yet rush into His arms of love and say, "Though thou wast angry with me, thou hast turned thy anger away from me, and thou comfortest me!"

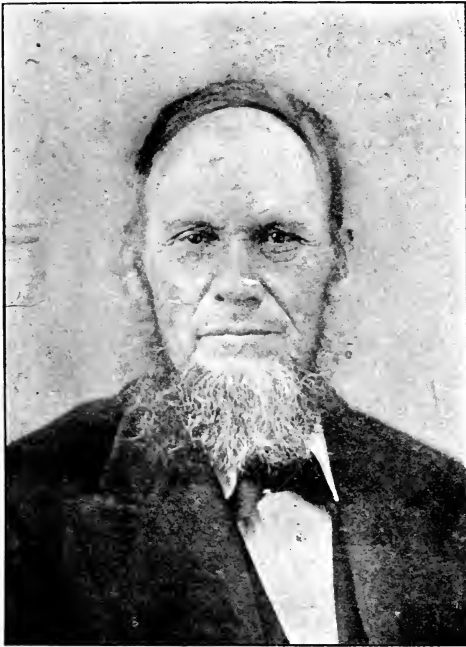
A Memento,

OF REV. WILLIAM VAUGHAN,
BY REV. HORACE BISHOP, D. D.,
DALLAS, TEXAS.

I wish very much you could publish a sermon from your father. I know it is impossible. His children remind me of him constantly. But the unique character, the acute intellect, the profound theologian, the guileless man, the fervid, eloquent, enrapturing, transfigured preacher, whom we so often saw in the pulpit, and knew as "Uncle Billie," is with us no more. You have sent me a few skeletons of his sermons. I know of no word that describes them better than that suggestive word skeleton. I recall the power and unction attending his deliverances from the pulpit, and I look in vain for it in these brief notes. Favorite utterances of his he never wrote on paper. The words that fired our souls at every Annual Conference are not written down.

How well do I remember, when at Belton in 1870 in the afternoon, Thursday I think, he preached from the text: 1 Cor. 13:13: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." In dwelling up-

NOTE:—A tribute of love by a long time friend. Several friends wanted to see a sermon from him. They must be disappointed. He left only the briefest notes. Many who knew him will appreciate this little sketch.



REV. WM. VAUGHAN.

on the nature and assurance of faith, he pictured a thirsty wayworn traveler inquiring for water. "He was told that by traveling in a certain direction he would come to a spring of clear, cold water coming out of a cove in that mountain just ahead. Renewing his energy, the tired pilgrim, panting for water, presses on in his journey, hoping he may reach the fountain, ere he falls fainting and famishing by the way. He hears the rippling of the little rill, he sees the crystal waters rolling over the rocks, he gets down and drinks from the refreshing stream. Now he did not at first come to the spring but the stream that flows from it. He has the "substance of the thing hoped for and the evidence of that which is not seen." The world could not convince him that there was not a fountain above from whence the water came.

The wayworn pilgrim in this world, athirsting for the water of life does not reach heaven itself at first, but he comes to the stream of the water of life that flows out from under the throne of God, he drinks from the stream that satisfies the soul, and all the infidels and atheists on earth could not convince him that there was not a fountain over yonder sky from whence comes such peace and joy and happiness to his soul. He has a foretaste of heaven:—The "substance of things hoped for and the evidence of things not seen. Brethren sometimes the way has been so rough and thorny I have been tempted to locate, but I have concluded to locate in Heaven. This faith assures me that Christ will not fail me in any trial and that Heaven will be my final reward because He said:—"If it were not so I would have told you." How Uncle Joe Sneed and others shouted as the preacher made the application!

I heard him again about two years later on the "Trans-

figuration of our Lord." He began by saying.—"I have taken the advice of Dr. Clark to young preachers to take a long text, so that God would be heard much and the preacher little." The whole discourse was twenty-eight minutes. He astonished us all by his quitting power. But when he had delivered his message, he had no words of his own for us. Briefly he described the ascent of the mountain. He did not discuss the question of location. It was mount Tabor.

"There were three witnesses from earth, James, Peter and John and two from Heaven, Moses and Elias. Moses had been dead about fifteen hundred years, and about nine hundred years before this event, Elijah had been translated to heaven without passing through the common ordeal of death. It must have been a great pleasure to them to visit the earth once more and talk over the scenes and trials they had passed through while here.

From Mount Tabor we behold the most wonderful scenery in all the holy land, and places made sacred by scenes that had transpired there. Moses could behold in the distance to the Northwest the Mediterranean sea and all around the plains of Esdraelon and Gallilee; to the South were the high mountains of Gilboa, so fatal to Saul and his sons. To the East the sea of Tiberius, and casting the eye Northward, Mount Beatitude. Looking to the North in the far distance you behold Mount Lebanon snow capped and famous for her noble cedars, "The glory of the Lord." The memory of this man of God would recall the forty years journey in the wilderness and he could look Southward over Canaan, the promised land of Israel. And as Moses recalled his trials and privations and how God had led him in the pillar of cloud by day and fire by night and fought his battles, what memories crowded his soul. And

on and on Southward was Mount Sinai in Arabia where amid earthquake, fire and smoke he talked face to face with God and received the ten commandments, written by the finger of Jehovah on two tables of stone. Descending from the mountain and seeing the idolatry of Israel he threw down and broke the tables of the law.

Elijah could look over Samaria, where for three and a half years no rain or dew fell upon the land, where he had met Ahab and the prophets of Baal when he stood alone the representative of the true God and had been vindicated by fire from heaven that burned up the sacrifice and licked up the water. The hour of his flight from the wicked Jezebel would naturally be recalled and his solitary despondency under the Juniper tree when he requested God to let him die. He must have talked of his dwelling by the brook, Chereth, where the ravens fed him at the command of God. To the North was Sarepta of Sidon, where a widow was the entire church, but she took care of the circuit rider and the meal did not fail from the barrel nor the oil waste from the cruse. On Mount Horeb the old prophet had listened for the voice of God in fire, storm and earthquake, but heard Him in the still small voice.

So on Mount Tabor Jesus had brought together two witnesses from Heaven and three from earth. They were talking of His early decease and things concerning the Kingdom of Heaven. Suddenly the indwelling Divinity darted out through the veil of his humanity and all the glory of Heaven rested upon Him. Matthew says, "His face did shine as the sun, and his raiment was white as the light." Mark says, "His raiment became shining, exceeding white as snow; so as no fuller on earth can white them." Luke declares, "The fashion of His countenance was altered and his raiment was white and glistening." It

seems that for a few moments silence and fear and trembling had seized the disciples. Peter, the bold-hearted spokesman of the apostolic college, broke the awful silence and said unto Jesus: "It is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses and one for Elias. While Peter yet spake behold a bright cloud overshadowed them, and a voice out of the cloud which said, This is my beloved Son in whom I am well pleased, hear ye him."

Brethren, when I get to heaven and behold the Lord in all His glory, and all the saints that lived before Him, dwelling with Him in glory, I'll be just like Peter: I'll say it's good to *be there*.

Once more; it was in Waxahachie. The Conference *would hear him preach*. He had been with us ten years. He preached once or twice at every Conference. No one was ever disappointed in him. His piety and unction and simplicity drove from your mind that subtle, secret foe that sometimes disqualifies you for listening to a man of power. We always turned ourselves loose to listen when Uncle Billie took the pulpit. In fact, we belonged to him from the first sentence to the close. On *reflection*, I repeat, we *belonged* to him. I was in his confidence. He told me once with a *naivette* that was natural and inimitable: "Brother Keener, Bro. McTyeire and I were boy preachers together in the same Conference. I always thought they would be great men, likely Bishops. We loved each other. It always seemed to me that everybody saw what was in them and did everything they could to help them, and I was so glad, for they deserved all they got." His eye was never "green" for one minute of his saintly life. The wisdom, wit, learning and executive ability of those two great men,

never sufficed to give them the wonderful afflatus that habitually abode upon him and fired great congregations under his preaching. He had no occasion to be jealous.

Late in the evening it was announced that Bro. Vaughan would preach that night. He was a little at a loss for a subject. The crowd was gathering. He asked me to walk with him. Out in the darkness he confided to C. E. Brown and I his trouble. I suggested the text: "For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God." In a few brief sentences he discussed the inferiority of Grecian wisdom and Jewish signs and wonders when compared to the wisdom of Jesus and the glory of the gospel. On the dark back-ground of this world the Cross of Christ shone in all its "power and wisdom." I vividly recall one sentence: "The Son of God with one hand held onto the throne of God, and with the other He reached down and caught hold of the sinking hopes of the world; and on the third day He put the right foot of His power on the shouts of wicked men and devils, and came forth a mighty conqueror over death, hell and the grave, and brought life and immortality to light through the gospel."

I think it was at Fort Worth, Bishop McTyeire presiding; we asked Bro. Vaughan to preach a missionary sermon. His text was Matthew 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." I recall a few of the features of that great sermon, how, without dogmatism, that "inspired" interpreter of the Word swept away the silly twaddle of pre-millenarian teaching—builders of whole

systems on this single passage—how he entered into the spirit of the text—universal redemption, universal proclamation of the gospel, the overthrow of sin and final triumph of the Kingdom of Heaven and the end of all things by the coming of our Lord. After discussing the evil influences in the world and hell's missionary movements under such influence as Mahomed, the Pope of Rome, Infidelity, etc.: "In order to counteract these plans, a missionary society was organized in heaven. This society is heavily endowed with love and mercy. The Father subscribed His Son in the first missionary collection ever taken up; the Son gave His own life and volunteered to come to this world as a missionary; the Holy Ghost offered Himself with all His power and influence. The saints in all ages have been making large contributions of life, time and means. Luther and others threw off the Roman yoke, unchained the Bible and gave a mighty impetus to this great work. Wesley, Coke and Asbury with other pioneers of Methodism, first in the old and then in the new world. Under their preaching the gospel rapidly spread like the Cedars of Lebanon; like fire in stubble; its sheet-like flame leaping and burning till from a distance it is like prairie on fire. This flame has been fanned by the eloquence of Cookman, strengthened by the determination of Cox, who fell in Africa, and Dr. Taylor in China and Dr. Lambuth, who, with his young wife, crossed the Seas to give their noble lives to increase this endowment to the missionary cause. The missionary cause, for long ages, was like a vessel with sails, but more than eighteen hundred years ago the old ship of Zion was remodeled and now may be compared to one of our magnificent steamers, with all modern equipments, walking the waters like a proud thing of life. Let us keep the fires burning, that warm the waters of benevolence, that set in motion the en-

gine of faith, which turns the wheels of prayer. The Bible is her chart and compass. Christ is her pilot and captain. She is shunning all the rocks of pride, passing through the narrows of temptation, has never stopped amid the breakers or grounded on a sand bar.

“Launched at Jerusalem more than 1800 years ago, under the power of the Holy Ghost, the clear tone of her bell rang out along the coast of the sea of Gallilee, along the shores of Armenia, around the Mediteranian sea, to Asia-Minor and after awhile crossed the Atlantic ocean and brought the gospel to the new world. When time fails, she will make her last voyage to the better land.”

He sat down unexpectedly and much to the regret of everybody, but when we reflected, the sermon was complete.

He was not a man of war. One of his maxims was: “It takes a great deal of religion to be a Methodist preacher.”

An instance of his ready wit may not be out of place. He and two young preachers were returning from Conference, and were discussing the organ *innovation*. One said: “I tell you Bro. Vaughan what I think. An organ is a very good thing for the regular services but when you are going to have a *revival*, you had better not have it.” Then said Uncle Billie: “Bro. H., I understand you to mean that when you want to save souls, you had better not have an organ, but if you are just preaching, it don’t hurt anything.” A long, silent meditation followed.

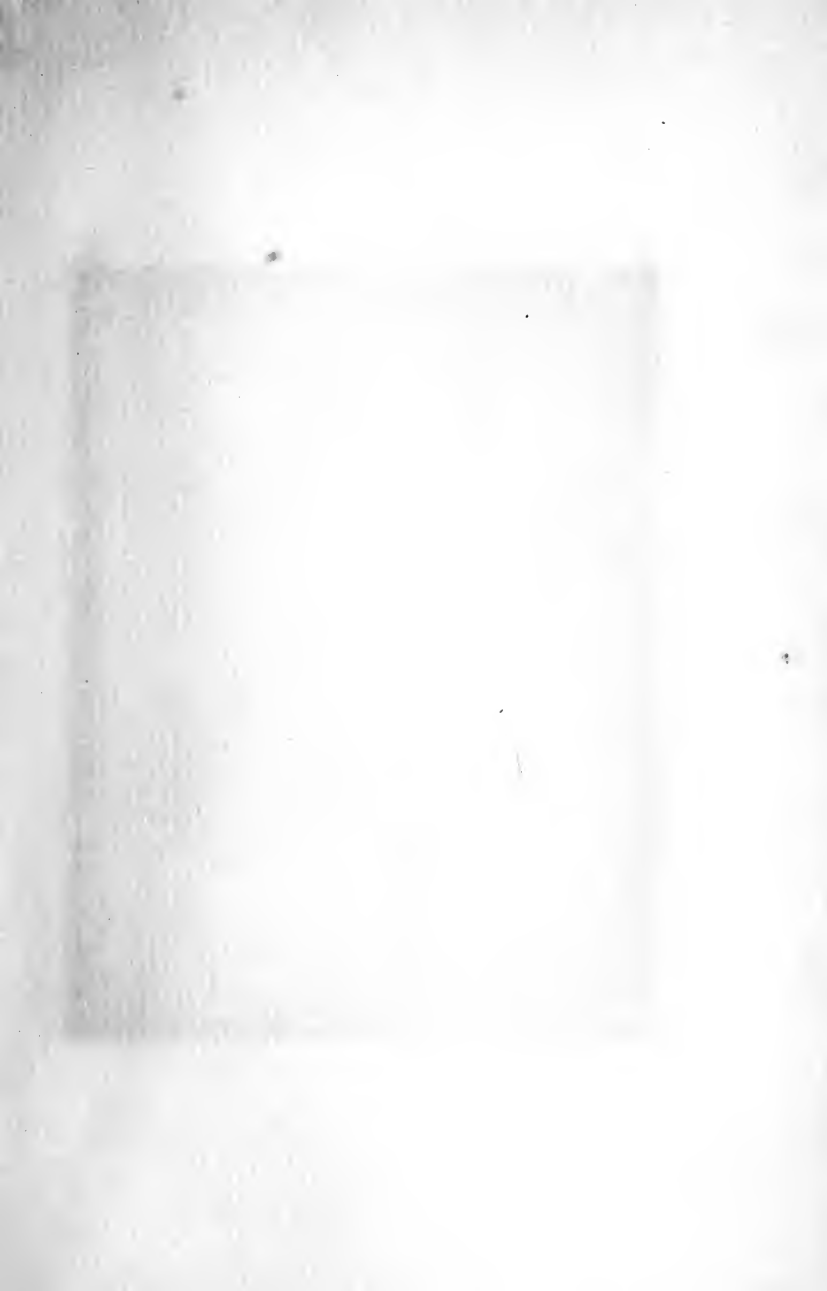
A young brother once asked him if he had ever been sanctified. He replied: “A many a time.”

When he superannuated at the Weatherford Confer-

ence he said: "Brethren, it is hard for the old soldier to leave the field of active battle. I must now retire and turn the work over to younger men. I pray God's blessings on you. I have been coming up to Annual Conference for many years and have never missed a session. When my name was called you have always answered, "Nothing against him." When I go up to the great General Conference above and the Recording Angel calls my name and they answer nothing against him, I will be made up forever."

He attended his last Conference at Abilene, enjoyed it so much and preached one afternoon. During his last illness he said: "I will likely never attend another Conference, but give my love to all the brethren. The same gospel I have preached so long to others sustains me now."





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