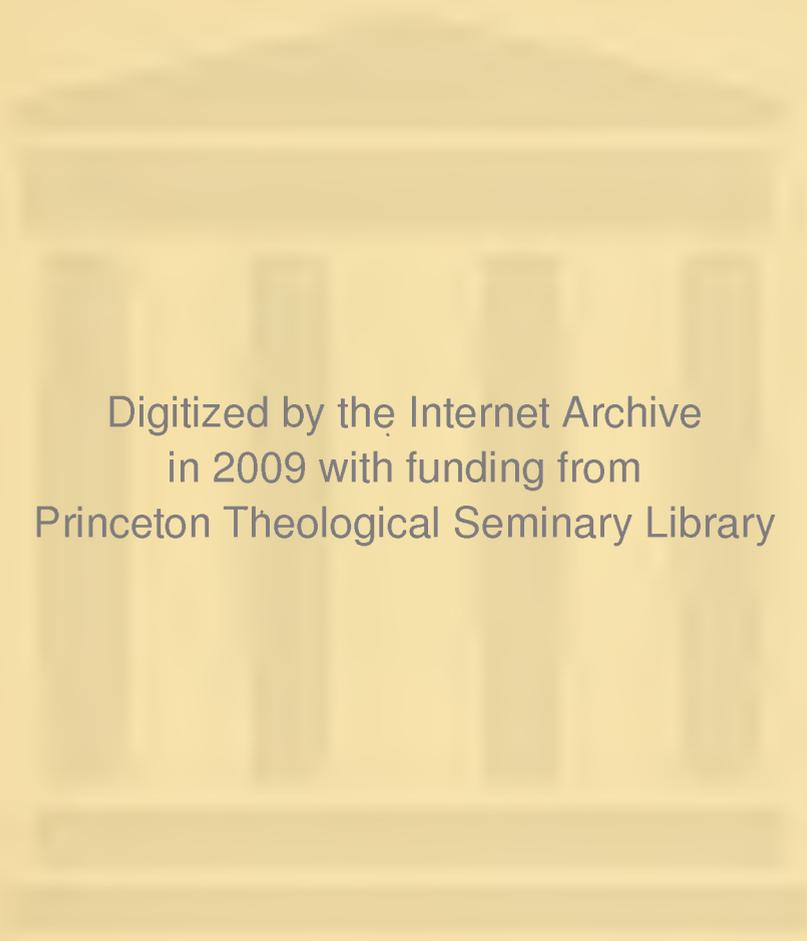




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Pure religion

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PURE RELIGION

BY
J. CRAYTON NICHOLAS

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Libr. of relig. thought.



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To
MY FATHER AND MOTHER
WHO REST FROM THEIR LABORS

PREFACE

Two outstanding facts prompt the publication of this volume.

1. The increasingly urgent need of more Religion. There are many religions, but not enough Religion. More Religion, in human hearts, in society, in business, in politics, in recreations, in our homes, in our schools, in our colleges and universities, in the Church, in our communities, in our nation, among all nations, throughout the world, is the greatest need of the hour. There is literature abundant on almost any subject. The world needs to be flooded, saturated through and through with Religion.

2. The Brevity of Human Life. The older we become the more are we impressed with this fact. What we do must be done quickly, and to attain commensurate results, we must hasten our step, double our energy, increase our resources and agencies for righteousness. You will find ample room for criticism, if you so desire. Much has been left unsaid purposely, and therefore full opportunity is afforded for suggestive thought. This you will gain by deep study, meditation and prayer. In such a spirit, its

defects will never harm you. May God's Benediction accompany His printed Word as it has rested upon His spoken Word and be a Blessing to all who receive it into their hearts.

J. C. N.

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INTRODUCTION

There is but one way of bringing the world into covenant relation with God, and that is to preach the Word. All other methods are the outburst of inflamed imaginations, and visionary. The preaching of the Gospel is, and always has been, the dynamic to bring mortals to conviction and decision.

The preacher is a voice of cheer to a dying world and an ambassador of the Kingdom of God.

The sermons contained in this volume were delivered by the author in the course of his ministry in the regular pastorate. They were intended for comfort and guidance, and, by the help of God, brought many hearers to a determination to holy living.

The author, J. Crayton Nicholas, has been eminently successful in the pastorate. In 1901, he took up the pastoral care of a small struggling mission in the city of Butler, Pa. His labors were so blest that during the 14 years of his ministry there the congregation increased so rapidly that two new church buildings were erected in different parts of the city to accommodate the needs of the parish. When he left the field to take up labors elsewhere, a magnificent stone edifice—churchly and modern—

stood as a monument to his zeal and devotion. At the present time Mr. Nicholas is the pastor of Grace Lutheran Church, Pittsburgh, Pa., and the same successful fruits are attending his efforts there.

The author first saw the light of day in the manse, July 14, 1870, his father being a minister of the Gospel, and so great was the example of that home for God that the three sons of these sainted parents are now proclaiming the message of God to large congregations, and the only daughter is the helpmeet of a devoted pastor.

These sermons are practical and helpful. They were *preached*. They have rescued. May the reading of them be an echo from the hills to bring you to the Father's House.

W. O. IBACH.

PURE RELIGION

PURE RELIGION

I

PURE RELIGION

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 many respects the world is making rapid progress. The material resources are being utilized as never before. Modern invention and discovery have made wonderful strides. Science and art have both given their aid in the advancement of humanity and education and secular improvement receive no little attention to-day. Reformation and restoration are changing existing orders, so the world is truly moving.

There is no immediate danger of man's failure to look after his temporal needs as more than ample time and attention are given to his physical welfare. Multitudes are controlled by styles and fashion, forgetful that "the fashion of this world passeth

away." Public opinion and propaganda often keep men in subjection.

All kinds of cults and isms have their day, however, the Bible is still the Storehouse of genuine wisdom and knowledge and will never fail.

"Heaven and earth shall pass away but my word shall not pass away."

The greatest need therefore of this age and all ages is pure religion.

I. *What is religion? Negatively stated:*

(a) It is not emotionalism. Religion has its effect upon character and conduct, but will not impel a man to display an indecent physical posture or undignified behavior in the performance of his spiritual duties. It does not ask us to depend upon feeling but faith. Feelings vary. Religion is constant. The impulse that instills the desire to cut and mar the body in order to purify and preserve the soul is fanaticism and an inexcusable delusion.

(b) It is not asceticism:

It does not demand sacrifices that are injurious to the body, neither does it separate its votary from a needy world and hide him in some nook or corner and there by chastenings and flagellations, bless the souls of men.

(c) It is not Christian Science:

There are certain movements that have sprung up in our day which are regarded as new and wonderful discoveries, yet they are simply the revival of here-

sies that have had their day centuries ago; nevertheless, the question has arisen in the minds of many people: How do you account for the phenomenal success of these movements? It must be candidly confessed that Christian Science is not all fraud. No movement, without some foundation, could survive. You cannot account for it by its esthetic form of worship, it has none. You cannot attribute its growth to its appeal to intelligence, lofty ideas or Biblical interpretation. The literature of its chief book, "Science and Health," is of the most trashy sort. It attracts because it emphasizes certain phases of Christianity. The mind does exert an influence over the body. God is imminent in the world and cares for His creatures. He does heal the body of its manifold ills. People want health and strength of body and mind and they will do anything to attain this end. This accounts for the hold upon the people, but the truth must be told in all kindness, regardless of any one's feelings.

Christian Science is anti-Christian. It denies the reality of sin, the divinity of Jesus Christ and hence the necessity of an atonement. Christ shed his blood in vain according to the idea of Christian Science. This is as old as the first Christian Era. Its greed for wealth is well known. It does not concern itself to spread the gospel to the ends of the earth, among the poor and needy but caters to the rich and well-to-do and proselytes among the otherwise weak and

unfortunate, but who have the money to pay. It is a delusion: It has led many a poor soul to believe that he would recover from his disease and thus deceived he has been ushered into eternity unprepared. Scores have gone down to untimely graves because they have been refused rational treatment. Credit should be given for the good done, but when this is far outweighed by its baneful effects it is high time to awake from our stupidity and indifference.

(d) It is not Man-made:

Man-made religions have their day, wane and die away. Some people are always looking for something new. The tried and true become monotonous.

II. *What is religion? Positively stated:* Religion is of divine origin.

God has planted the religious instinct within man. Religion is therefore an indispensable factor in man's life, whether he is conscious of it or not. Man lives and moves and has his being in God and can no more survive spiritually without God than he can live physically without food. The great need of the world to-day is more religion. Pure religion. Man has strayed away from his God and it is religion that brings him back. What is religion? It is the ever-present invisible power of God in the life and soul of man.

III. *Religion is beneficiary:* "To visit the fatherless and widows in their affliction." A visit here means more than an ordinary call. It signifies to

minister to, to aid, to relieve. The whole world is in need. Our schools and colleges, hospitals, churches and missionary operations supply this need. These are concrete examples of religion. Religious literature is a powerful aid in advancing the Kingdom of God. The more we give and pray and work, the more enlightened and prosperous and Godly the world will become. The "fatherless and widows" include the poor, sick, ignorant, unfortunate, needy and un-saved everywhere. As another says: "The world is a big hospital, charnel house, a den of iniquity. How dare we withhold the only remedy, or sit idly by and let the world perish?" The heathen are calling, "Come over and help us." Our Boards and institutions of learning are crying mightily for men and women to prepare for service to humanity and the honor and glory of God. "Pray ye therefore the Lord of the Harvest that He send forth laborers into His Harvest." "The Harvest truly is great but the laborers are few." "Deny thyself and take up thy Cross and follow Me."

IV. *Religion is purity*: "Unspotted from the world." (1) It purifies the individual. As a general rule most people manage to keep clean outwardly. They set aside one day out of the week for wash day, and are very scrupulous about cleaning dishes, furniture and clothes, but are not so much concerned about the "inner man of the heart."

The heart may be "deceitful and desperately

wicked," yet no one sees it, they think, "why care?" The apostle enjoins us; "Be not conformed to this world but be ye transformed by the renewing of your mind." Religion purifies the heart. (2) It likewise purifies the home. There is a vast difference between a house and a home. The house may stand on the most prominent street of the city and yet be a den of iniquity, while another house may be built on a back street and be the very gateway to Heaven. The difference is caused by religion or the lack of it. Religion brings sunshine and love and good cheer and peace and joy. Where it is lacking you find discord, strife and contention, unfaithful parents and ungodly children.

(3) Religion purifies business. Without religion civilization and business could not survive. Most men know the difference between right and wrong. Honesty and integrity are prized by most men but these are buttressed by religion. Morality and honesty are insufficient of themselves to preserve civilization. Religion is necessary to preserve the peace and safety of nations. Babson, the great statistician says truly: "It is not the policeman who protects your life and property, neither is it the iron bars and bank vault that preserve your money, but *Religion*. Take Religion from the heart of these men with whom you entrust your wealth and property and your bonds and bank-books and mortgages would be worthless. It is Religion that makes them

true and trustworthy." Hence to augment material blessings and comforts, instill more and more Religion into the lives of men.

(4) Religion purifies a community. Law may intimidate and restrain but it cannot prevent crime. The apostle spoke truly, "He that is born of God cannot sin." The man, religious, will not do the wrong, it is contrary to his nature. He has a passion for righteousness and hates sin. Any community or state or nation can enact law but back of it must be enough Religion to enforce it. Religion compels a man to love the right and hate the wrong. A religious community is therefore the safest and most prosperous, and since Religion is a safe-guard and protector from the vile and vicious, and alone guarantees peace and blessing, the church, school, state, and home should teach more Religion if for no other reason than for their own preservation. One man is religious and another takes no interest whatever in religious things. Why this difference? One man's chief joy is found in the church, Bible class or religious assembly, while another shows no interest in these things. The difference is accounted for in early training or lack of it. "Train up a child in the way he should go and when he is old he will not depart from it." "Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." Early training will have its corresponding effect in

old age. We cannot disregard God's laws and expect to escape the consequences, "Whatsoever a man soweth that shall he also reap." "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap everlasting Life."

When down South, the life and character of Henry W. Grady were brought to my attention with renewed interest. He wrote a thrilling history of the Civil War and its effect upon the Southland. In his account he portrays in vivid colors the desolations and destruction of her farms, factories and cities, and the marvelous transformation as if by magic, of these ruins into a beautiful new South with fruits and flowers. What seemed adversity was a blessing in disguise, and from crimson seeds sown on the fields of battle there has sprung a bounteous harvest and from her waste places there were born new ideals and new aspirations and new homes and cities to give cheer and comfort to her teeming millions of people. No more loyal citizens are found to-day under the Stars and Stripes than those who live in the Sunny South.

Henry W. Grady was born and reared in a Christian home in Georgia. Those stern realities of rural life wove into his fiber those qualities that mold character. In his daily life he was laying up in store for a future day, industry, integrity, honesty and religion. Like so many young men the

lure of the city became too strong for him and he decided to migrate. As little opportunity was offered him amidst his native surroundings, he informed his parents that he would seek his fortune elsewhere. He started for Atlanta and reached the city at night with but little money in his possession. He was not long, however, without a position and means of support. He secured employment as a clerk in a store and rose rapidly from one position to another until he became manager and owner of the establishment. Sad to say that while he seemed to prosper, his religious interest declined; he was like so many men who when their business increases their religion decreases, his absence from the church and prayer-meeting became more frequent. Finally like the prodigal of old he came to himself and soliloquized thus: "Here I am accumulating wealth at the peril of my own soul." "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." Seated alone in his room in deep meditation and prayer he determined to go back home to the mother from whom he received his early religious impressions. The way seemed long and dreary, so anxious was he to reach the home of his childhood once more. When he arrived at home he saw his aged, gray-haired mother seated in her armchair, at twilight, by the window. He quietly opened the door and walked in, greeting her with an affectionate kiss,

at the same time making full confession of his erring life. "Mother," he said, sobbingly, "I have lost my soul and I have come back to you to find it. Mother, while I kneel by your side, I want you to teach me to pray as you used to do when I was a little child." And then she lisped the prayer she had taught him years ago.

Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep,
If I should die before I wake,
I pray Thee, Lord, my soul to take
This I ask for Jesus' sake. Amen.

"And now, mother, put me to bed as you did years ago with a kiss and a blessing." She put him to bed, tucked the covers around his neck and kissed him good-night. After that night of penitence and tears he arose a new child of God. In the morning he bade his mother a tender farewell and returned to his work a changed man. He was like Nicodemus of old, who learned from Christ's lips, "Except a man be born again, he cannot see the Kingdom of God." After his return to the city he renewed his vow in the church and ever afterward lived a consistent Christian Life.

As a Bible teacher and Christian worker he is known all over the South and as one of the greatest philanthropists of his generation.

Religion is the world's greatest need.

THE GOSPEL INVITATION

Luke 14:17. Come; for all things are now ready.

You would suppose everybody would be ready and eager to accept such an invitation. Every sane, healthy man enjoys a good feast. The thought of refusal is presumptuous. To treat such an invitation with arrogant indifference, and supreme contempt is the height of folly and stupidity, to say nothing of the insult and discourtesy manifested toward the gracious host. God, too, provides an abundant feast to which you are invited. His servants have gone out to the ends of the earth to extend the invitation. You would rightly imagine that by this time his house would be filled; but his servants are urged to still greater diligence and importunity; "and yet there is room." We repeat the call to-day as we present,—The Gospel Invitation. Let me say in the first place that it is—

I. *Old.* This text isn't the first time that the gospel invitation has been extended. From the very beginning of time the call went forth; yes "before the foundations of the earth were laid we were called

in Jesus Christ." As a general rule age has a tendency to increase the value of anything. Ancient literature, ancient buildings, ancient works of art have a fascination about them that call forth the admiration and commendation of all; and therefore sustain a claim to superior value. The Gospel is of supreme importance because of its age long standing. It is also—

II. *Universal.* The invitation embraces the whole world. It appeals to men; the best that is in them. No man can attain his highest state without the Gospel. It appeals to the heroic as nothing else can. It is a challenge to the best that is in man. It appeals likewise to the noblest and best in woman. Here is where woman receives her just deserts. Only where the Gospel has gone has woman ever received due consideration. It is the Gospel that has elevated her; and she of all beings should be the last to despise the power that has redeemed and saved her. Sometime ago, a woman, whose habitual absence from church prompted her friend's remonstrance, remarked that "she just could not go to church, since her mother's death; for it always made her feel so badly." She is not in tune with the great principles of the higher life, but is enjoying the blessings of Christianity in a land of Gospel privileges for which she manifests no appreciation whatever. If many women would give less time and consideration to the ephemeral and devote their attention to the moral

and religious education of the children in the community in which they reside, the world would be better off. Mothers, by virtue of their position in the home are the first and most influential teachers of childhood. Many a father and mother fail to see their opportunity and responsibility in time and when the child has grown beyond their reach, they realize their fatal and irrevocable mistake. The church and Sunday school are doing far more for the childhood of our day than is generally credited to them; however, with the endorsement and hearty support of parents, much more could be accomplished. The teaching and training in the Sunday school and church is often counteracted by the indifferent and often irreligious character of the parents at home. The positively conscienceless conduct of many teachers and adults who swarm out of the Sunday school and ignore the church services afterward, is a direct and effective annulment of all that has been taught. "The way the twig is bent the tree is inclined." With parents and teachers pulling the opposite way, isn't it a miracle that the church has really accomplished as much as she has? Our only consolation, however, is that the number of such is not legion. The Gospel invitation is for all, in every age, down to the end of time, among all nations. Again it is—

III. *Urgent.* The man who prepared the supper sent his servants out to say to those bidden—

“Come, for all things are now ready.” And when those invited hesitated and faltered, his servants were authorized to go out into the streets and lanes of the city and bring them in and if the poor and the maimed and the halt and the blind are too few, they were commissioned to go out into the highways and hedges and “compel them to come in.” It is needful that the house be furnished with guests. If the chosen people reject the invitation, go among the submerged in the slums and dens and dives of sin, out on the streets, in your homes, among the outcasts, to the educated and uneducated, in home-land and foreign-land, to the ends of the earth and invite, bring, compel, persuade, implore, importune the people to come that the house may be filled and souls saved. Repeat the invitation over and over. Let patriarch and prophet, apostle and teacher, missionary and preacher, fathers and mothers, neighbors and friends, in private and public, on the street or on the housetop, echo and re-echo the invitation.

Repeat the story o’er and o’er

That Christ has died for sinful men.

IV. *It involves immense cost.* The price paid for the redemption of the world is incomprehensible. The proclamation of the Gospel has always been attended with great expense. Prophets and apostles and saints of all ages have shared in the price paid. The first few centuries of the Christian era, the mar-

tyrs are numbered by the millions. "The half has not been told." Multitudes are suffering to-day for conscience' sake and dying for their faith in heathen lands. This Gospel invitation is:

V. *Immediate.* "Come for all things are 'now' ready." "For today if ye will hear His voice, harden not your hearts." Some years ago a man attended the services of our church occasionally though he never became a communicant. In conversation with him I learned that his regard for the church and sacraments was very high. He abhorred the levity and indifference displayed by many church members with respect to sacred things. He looked upon himself as too vile a sinner even to touch the broken body and shed blood of Jesus Christ in the Lord's Supper. He was morally upright and unquestionably honest. I reminded him that—"This cup is the New Testament in my blood, shed for you and for many for the remission of sin." "Though your sins be as scarlet they shall be white as snow." Christ died for the chief of sinners. He seemed to consider his eternal interests seriously and thoughtfully. His occupation exposed him to the most perilous dangers. One day he was driving his two horses, seated on a wagon loaded with glycerine, a high explosive, that was used in shooting oil wells, when by some means, (no one ever remained alive near enough to know and thus explain), this gigantic power let loose, and the only thing left was broken windows, within a radius

of several miles caused by the concussion, a few splinters of wood from the wagon and little bits of bone and flesh from man and horse, the one indistinguishable from the other. The increasing number of fatalities in our day; the uncertainty of this life anywhere should lead to an immediate acceptance of the Gospel Invitation. Is there any valid reason why men should not accept? None. On the other hand there are various excuses raised why they refuse. No matter to what expense this man had gone to provide this supper, nor, how politely and courteously and earnestly the invitation had been extended, they all with one consent began to make excuse, "The first said, I have bought a piece of ground and I must needs go and see it." "I pray thee have me excused." Another said: "I have bought five yoke of oxen, and I go to prove them"; "I pray thee have me excused." And another said: "I have married a wife and therefore I cannot come." These excuses are not peculiar to that age; the same are in vogue to-day.

Earthly treasures, domestic affairs often supersede our interest in the kingdom of God. Men do not hesitate to present their excuses, but the real truth of the matter they are not so free to disclose. Pre-occupation is often a hindrance to the acceptance of the Gospel; our minds and hearts are so filled with the material things of this world that a true perspective of life's relative values is lacking.

The God of this world has blinded your eyes. How grateful that blind man would be to regain his sight; but the optic nerve is gone. God only can cure him. A little blind boy was standing before a large window in the street beside his companions who were earnestly endeavoring to describe the beautiful toys displayed within. It must have been pathetic to see their every effort, but all in vain. God only can restore sight to the blind. "The natural man receiveth not the things of the Spirit of God; they are foolishness unto him, neither can be known them; for they are spiritually discerned."

The grace of God illuminates blinded eyes. "Ye will not come unto me that ye might have eternal life." I heard of a man who complacently sat in an upper room of a fourth story building while fire was raging all about him and yet he made no effort to escape. He was demented and therefore to be pitied.

A man was drifting in a boat above Niagara Falls down towards the rapids. Ropes were thrown out to him, he spurned every attempt to rescue him. Gleefully, he rode on until he was tossed over the cataract to his death. He was a maniac and therefore aroused the sympathy of the on-lookers. On board a ship the cry was raised: "Man overboard," "Man overboard." Instantly a boat was lowered and a seaman at the risk of his own life rowed rapidly to him. When he reached the unfortunate man, his

hand was extended in rescue; and as he did so, the wretch threw himself back and went down beneath the angry waves. He was a lunatic who had escaped from an asylum and secreted himself in the hold of the ship until she steamed out of port.

Why not accept such an invitation from the King of Kings and Lord of Lords? It means more than some social function or worldly banquet. "Eye hath not seen, ear hath not heard, neither have entered into the heart of man, the things that God hath prepared for them who love him." "Come for all things are now ready." God, the father, is ready; Jesus Christ the Savior is ready; The Holy Spirit, the Comforter, who pleads and strives, is ready; the church is ready; the Word and Sacraments are ready; the many mansions are ready; ARE YOU?

THE GLORY OF THE CROSS

Gal. 6:14. But God forbid that I should glory save in the cross of our Lord Jesus Christ.

Have you seen the "Human Spider" climb the wall of a building 10 to 15 stories high to the very top of the pinnacle, watched by a throng of people, who burst into deafening applause when the perilous height is reached? There is a definite purpose in the hazardous undertaking; and that is to attract the multitude and then create a sentiment favorable to the sale of Liberty Bonds, War Savings Stamps or some other cause. There is a much more ready response when the crowd has been worked up to a certain pitch of enthusiasm. The same principle is applied, with varied details, in a political campaign. If sufficient sentiment can be aroused, no matter what may be the character and qualifications of the candidate, his election is assured. In an athletic contest the enthusiasm of the crowd plays an important part in the victory of the home team. The players are greatly aided and inspired by the hurrahs and shouts and demonstrations of the interested on-

lookers. Your most successful lawyers and physicians and business men and tradesmen are filled with enthusiasm. It is the spirit within the man that accomplishes results. It is likewise true in Christian experience: men who have "turned the world upside down" were full of enthusiasm. The spirit of the Master took possession of their lives and they charged the lives of all others by their dynamic influence.

When the natives saw Judson walk along the streets they would point the finger and say, "There goes Jesus Christ's man." An old saint accused as a spy, was summoned to appear before his superior officer. As he approached the commander-in-chief, the officer looked in his face and then addressing him by name said: "Vassar, are you a spy?" To which he instantly replied: "Gen. Johnson, are you a Christian?" and immediately dropped on his knees and offered a fervent prayer in his behalf.

One of the most enthusiastic men who ever lived was the apostle Paul. He was boiling over all the time with divine fervor. In what did he glory?

I. *Robust health?* In the fulfillment of a great mission, health is a valuable asset. With all the apostle endured, he must have had a strong physique, notwithstanding the contention among his enemies that he was mean and contemptible and little of stature. There was a young man in our community some years ago, who could boast of as fine a phy-

sical presence as anyone of his generation. He was regarded at one time as the premier base-ball pitcher of the national league. He lived to be less than 30 years of age. There was no just evaluation of physical strength. It is not to be despised and yet the apostle found nothing in it of which he could boast. He knew as we do that death may come any time. Our cemeteries are being crowded; war has added her millions; all nature teaches us that the change is bound to come sometime. The other day a father, in company with his little boy, strolled along the river. In the heat of the day he sat under a tree to rest while the child played along the water. The father fell asleep. He awoke, rubbed his eyes and looked around for his little boy; but he was nowhere to be found. He went down to the stream, tremblingly peered over a cliff and there on the rocks below he saw the mangled body of his child. Paul may have been deformed in some way, "and therefore could appreciate health of body the more"; however, he would not glory in it. Did he glory in—

II. *His talents?* He had some ground for emulation and praise; for he was a myriad minded man. To one, God gives five talents, to another two and to another one. In the parable of the talents, Christ pronounced his condemnation on the individual not because he possessed the least number but because of his failure to use what had been entrusted to him. Many a life is worthless not because of lack of

ability and qualification to perform prodigious tasks or at least to aid in some measure; to accomplish worthy ends, but because of the stupid refusal to use the ability that God gives. Paul was not one of those who could sit down and see the world go to ruin and decay without protest. He was here for a purpose and until the last moment of his earthly life he will work for the uplift and salvation of men for whom Christ died. He used his talents but he saw something extraordinary in which to glory. Did he glory in—

III. *Wealth?* Paul like his master, commanded little of this earth's goods. In his missionary journeys he secured funds for the churches established in various countries and for the relief of the needy Christians but concerned himself very little for his own welfare. A large bank account may be a desirable asset but the hungry soul will find very little nourishment in it, until he uses it to supply the needs of others. The miser who finds his chief joy in poring over his ill-gotten gains will find little comfort when the "day of reckoning" comes. A millionaire was asked one time by a friend if he was satisfied with what he had accumulated, and he replied, "No, I am still eager to add to my estate." "Money never satisfies." A man who by foresight has provided a competency has a perfect right to all the enjoyment and profit his wealth may secure and is under no moral obligation to divide with the shift-

less, worthless, conscienceless character who contends that the "world owes him a living"; however, when wealth becomes his God he is guilty of an eternal blunder. A man who had consistently added acre to acre and had become the proud owner of three farms, was suddenly stricken down by illness. He was carried to his home and the weary body laid upon the couch and the physician summoned to his bed-side. Upon his arrival and noting the pallor in his face and the glazed condition of his eyes, the physician at once knew that the end of his earthly sojourn was near at hand. He reluctantly admitted there was nothing he could do for him and earnestly solicited him to make preparations for the inevitable which was bound to come soon. When he spoke of the needs of the soul the poor, rich man remorsefully confessed that he had been so busy with his farms that he had no time for religion. He died as he had lived, as men generally do. They carried him out of his Christless home, away from his earthly treasures, placed his worn-out body in a hopeless grave, to await the Resurrection and appear before the God whom he spurned here; wise as to the things of this world but unwise to the things of Eternity. Many of the epitaphs on the tombs of our highly vaunted philanthropists will appear ingloriously inappropriate on the Day of Judgement.

"My wife axes me for money, morning, noon and night," said a negro to his friend. "Why, what does

she do with it all?" he asked, "I haven't given her none yet," he replied. In what did the apostle glory—

IV. *In pleasure?* Pleasures, like gold, never fully satisfy. Blessed is the man who knows how to mix business and pleasure in due proportions, for there is virtue in the right use of pleasure, and the greatest pleasure in the world is to do the right. Solomon, Byron and hosts of others who have bowed at the shrine of pleasure, all confess that they failed to receive the chief good from her proffered assurances. Paul's pleasure was found in the service of God, rather than in the changeable fads and fashions of this world; "At thy right hand there are pleasures forevermore." Did he glory in his—

V. *Achievements?* If any man had just ground for self-adulation, the apostle had. He accomplished more than any man of his age or generations since. He was a "globe trotter" in a worthy sense; the greatest missionary of all times, whose influence will be felt throughout eternity. Did he glory in his—

VI. *Home?* He, too, might have owned a luxuriously furnished house and enjoyed its ease and comfort, with all that money can buy but there was important work for him to do elsewhere. He could have supplied himself with a fashionable and expensive wardrobe, and appeared on the streets or in Society dressed in the latest styles, rivalling the "gentlemen" of his day, but he saw the needs of a

dying world. In any profession or calling he could have out-ranked them all. He denied himself a home (for he was a bachelor), he left the country of his birth; he renounced the world, "for the fashion of this world passeth away," in order that he might wholly and solely devote himself to the uplift of humanity. He gloried in none of these things. However there was one thing in which he gloried. What was it? "God forbid that I should glory, save in the Cross of our Lord Jesus Christ." He found his glory in:

VII. *The cross.* The cross was a stumbling block, an offense to his own people, why glory in the cross? 1. Because of the Beauty of Sacrifice. Long ago at the appointed time of the year, an Indian Tribe, following a custom of years' standing of offering up one of their number annually as a sacrifice to their gods, assembled above Niagara Falls to choose by lot the person to be offered and perform their religious ceremonies. This year the lot fell upon the beautiful daughter of the Indian Chief. She was prepared for the sacrifice. The canoe was brought to the water's edge. She stepped into it and it was then pushed out into the stream to glide slowly but surely down toward the raging cataract. The father with eyes bedimmed with tears gazed upon the scene as the little boat in mid-stream, with the precious form of his daughter on board was destined soon to be carried over the merciless precipice. He

could restrain himself no longer; he stepped into another canoe and rowed out by her side, saying as he reached her, "Though I cannot save you I can go with you" and they both plunged over the mighty falls, as a sacrifice to their gods. Paul gloried in the cross.

2. Because of Forgiveness. Paul was a sinner; he calls himself the chief of sinners. He, therefore, realized his own need and the need of the world. At the cross is the only place of safety for the sinner.

Some years ago traveling through the west on horse-back a body of men suddenly saw a glaring light arise in the distance in front of them. Familiar with the western conditions they at once were aware that the prairies were on fire and the blaze was traveling toward them at a gait faster than horse can run. Instantly one of them asked for a match and when he received it, he started a fire in the dry, prairie grass near-by. The fire spread in a circle, devouring everything in its path as the flames increased. After a circle large enough had been burned, he with his companions rode into the circle unharmed and watched without fear the elements raging as the fire receded farther and farther from them. At the cross there is safety. There is no other power either in heaven or on earth that can ever lift this world out of its filth and sin. "And I, if I be lifted up, will draw all men unto me."

An old hulk of a ship had been resting for years in

the bottom of a river near the ocean imbedded in dirt and rubbish. Time after time effort was made to remove this derelict, but without success, until a workman came along and said: "I know how it can be raised," and so he was given an opportunity. At low tide he brought his boats and tugs immediately above the object to be removed. Divers were sent down with ropes and chains and these were attached to the timbers and beams of the sunken ship and the other ends fastened to the boats on the surface above. After everything was fastened securely, they sat down and awaited the in-coming tide. As the strong arms of the ocean came in they simply took a hold of that old hulk and raised it as easily as the child can lift his finger, and when once released the tugs pulled her away as quietly as a ship steams out of port.

Paul found his greatest joy, peace, comfort, reward in the cross.

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story,
Gathers round His head sublime.

“WHAT ARE YOU WORTH?”

I Cor. 6:20. Ye are bought with a price.

It has been said, truly or not, “There is some good in all men; good in the worst of us and bad in the best of us.” However that may be, we are sure of one thing and that is there is ample room for improvement in all of us. God must have created all men for a purpose, even though that purpose may not always be clear.

When Li Hung Chang, Ambassador to this country, was introduced to a stranger he habitually asked two questions, a custom common in China, though not so graciously received among Americans. The questions asked were these: “How old are you?” and “What are you worth?” It is the latter we propose for our consideration today: what are you worth?

I. *Physically?* The market price of the various elements that compose the human body will give you some idea of its probable worth. Those elements found in the body are sugar, salt, iron, lime, fat, water (two-thirds of which make up the body) and a few others. However, would this give you a correct

estimate of a man's worth? Prices of various commodities vary. During the war, we were told, the bodies of the boys were taken from the battlefield, the fat extracted and used in the manufacture of ammunition. The other day the papers announced the offer of a certain man to sell his body for \$60 to a medical school to be used in the dissecting room after his death. The chemist could take all the elements found in the body and form a man, yet there would be something lacking. Man has different organs. What are they worth? The power of vision may be increased by the telescope, but there must be an optic nerve, a detector may aid the sense of hearing, but there must be an auditory nerve. A man might dispense with a few of his five senses and still get along tolerably well, but he gets along better with them; no price could compensate him for his loss. However, this does not answer our question, what is a man worth? Man is more than body.

II. *Mentally?* What are you worth? A true answer involves a consideration of your mental powers, your talents; for man has mental faculties as well as bodily organs. What are these worth? Some time ago a man was killed on the railroad and in the case brought before the courts for compensation it was proved that negligence on the part of the company was responsible for his death and a verdict for \$50,000 was granted his surviving widow. “Some men are worth more dead than alive.” Of course

some men are worth more than others. There are those whose value to the world can never be computed in dollars and cents. What is Michael Angelo worth, whose masterpiece brings a fabulous price; or other artists, and musicians who with voice or instrument have blessed mankind; or orators and statesmen, inventors and discoverers and teachers, whose worth to humanity is incalculable. Howe invented the sewing machine. What is he worth to our mothers, daughters and sisters? The inventions of men like Edison have placed a heavy debt upon the world. Columbus, whether the rightful discoverer of America or not, and other pioneers have mortgaged the centuries. Africa will ever be under obligation to Livingstone for his self-denial and sacrifice even unto death. What are such men worth financially? They are worth very little. Charlie Chaplin refused a salary of \$2,000,000 per annum the other day. There are men worth millions, others worth more and still others worth less, whose worth for the uplift of a world has been worse than worthless. The question is still unanswered, because we have not yet arrived at the true value of a man; what are you worth?

III. *To your family?* "God has set the solitary in families." Each member of the family has his own specific duties to perform. "Children obey your parents in the Lord." "Parents, provoke not your children to wrath." Some families get along well to-

gether while others are constantly quarreling. Family life is ideal where all is love and serve God and try to relieve and assist one another. If one member suffer they all suffer likewise, if one helps another they all share the blessing. One absent from home brings sorrow to all the others. When little Billy Whitla was kidnapped, his father very readily deposited the \$10,000 demanded for his return. His boy was worth more to him than all his money. What are you worth?

IV. *To your community?* People should take an interest in the welfare of the community in which they reside. The houses and streets and lawns and vacant lots should be kept clean and made attractive to residents as well as strangers. The man who is worth while in a community will visit the schools and give cheer and encouragement and moral support to pupil and teacher. He will support and promote the efforts of the institutions and organizations established for the education, relief and uplift of the young and the old. A man is justified in the exercise of a proper community spirit. What are you worth?

V. *To your city?* The good name of a city should be guarded with jealous care. Too often has the finger of scorn been pointed to the city as the hot-bed of crime and iniquity of all kinds. The lover of his kind will see that the fair name of his city be not dragged in the mire. Men in public office, ele-

vated by the franchise of a free and responsible people should never forget their obligations to enforce the mandates of law and order and preserve the peace and happiness of the worthy from the encroachments of the vile and vicious. The decent citizens preserve the life of the city. Many of our modern cities would have been destroyed long ago, were it not for the moral and religious character of its multitudes of people. Ancient cities were destroyed because of the lack of moral righteousness. "Ye are the salt of the earth." What are you worth?

VI. *To your country?* We take a just pride in the history of our country. There is none like it in all the earth. Our fathers and mothers sacrificed, "bled and died" to establish and preserve our rich heritage. The nation has guaranteed us Life, Liberty and the Pursuit of Happiness. Many have been the blessings handed down to us by our forefathers. We owe it to our country to obey her laws, support our institutions and defend her against all enemies within and without. Our patriotism should be as pronounced in time of peace as in War. The utter contempt for our old-established institutions and customs and the infraction of law knowingly or unknowingly on the part of many are sufficient grounds for exemption from all the rights and privileges of this nation. The many problems that confront us to-day demand a sane and safe citizenship in and out of office. What are you worth?

VII. *To humanity?* Some men belong to the whole world. When they are removed the whole world mourns. When our martyred president, McKinley, died humanity everywhere bowed and wept. His departure was a distinct loss to all Nations. On the other hand some men, though little known outside of their own immediate community, are missed, when called hence, because of the good that they have done quietly and unostentatiously. “The evil men do lives after them, the good is oft interred with their bones,” and this may be true sometimes. However, it is also true that, “Their works do follow them.” What are you worth?

VIII. *To the Church?* The one brightest spot on earth in all ages has been the Church. Turn to any period in the world’s history and you will always find the Church pointing men’s faces Heavenward and Godward, as the spires peer upward. No matter how degraded, deluded, wicked and sinful the world had become there were always the faithful few who kept the fires burning on the Altar of their God. Distressed and persecuted she has always come out of the fire pure and strong for nobler Service. She invites you into her fold. Her mission is world-wide. She preaches the Gospel in all lands. Her business is to evangelize the whole world. She is organized and equipped to meet the needs of all. Her Sanctuaries, her hospitals, her educational institutions, are ministering to an entire world. The church has a

place for you. It will make a man of you if you give her a chance. What part have you in the church? What are you worth to this the noblest, the best institution God has given? It is said there are three classes of people in the church—Shirkers, Jerkers and Workers. To which class do you belong? What are you worth?

IX. *To God?* Here and now? God has at great pains created a world and inhabited it with people made in His own image. He shared His eternal Blessings with man. In this world beautifully fitted up with all the treasures, he ushered His own creatures. He filled the mountains and hills with minerals of various kinds for the use of his children. He concealed innumerable seeds all over the earth. He filled the air above with electricity, all things needful for man were concealed in this world. God knew that man needed to rely upon his own resources for strength and development and therefore much has been hidden from him. However, he had confidence in man and trusted him to the utmost. Because many of these things were unrevealed there was given to man the opportunity of invention and discovery. Man has discovered a few of these elements in nature and the laws of the universe, but many are yet to be learned. Here is his opportunity to expand and grow more and more into a complete man. Steam and electricity still hold in their grasp many secrets. Man's intellectual advancement and con-

formity to the laws of God will yet master these secrets and open up the way to a higher and nobler manhood. God wants to use you for a glorious end. He has placed in our hands a work in which angels would rejoice to engage—the evangelization of the world. “God so loved the world that he gave His only begotten Son that whosoever believeth in him should not perish but have everlasting life.” Surrounded by angels and archangels in fellowship and companionship with His Father and the Holy Spirit, he denied himself the blessed association of heaven and descended to the vice and crime of a world to save us from eternal death. Patriarchs and prophets foretold His coming. The world was setting the stage for the greatest act of all ages. At the appointed time when all was in readiness He came. Miraculously born, His whole life was a miracle. Up and down this earth He went day and night teaching, healing, comforting, blessing human kind. Hungry, thirsty, weary, He forgot His needs in His ministry to others. “There was no place He could call His own and yet the Universe belonged to Him.” “Foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head.” The tragic day dawned, after the denial and betrayal and mock-trial the rude soldiers at the behest of unprincipled rulers, hurried Him outside the city walls. On the way He bore His own cross until overcome by grief and pain He fell beneath the load

and was relieved by one standing by, Simon by name. The motley crowd stood and jeered while the rough guards pierced His hands and feet with the nails. Amidst earth and Heaven He hangs and utters His last cry "It is finished," while the veil of the Temple is rent in twain and darkness covers the earth and the dead arise from their graves, and the multitudes flee and the earth trembles.

O! Sacred Head! How wounded,
 Alas! and did my Saviour bleed,
 And did my Sovereign die?
 Would He devote that Sacred Head,
 For such a worm as I?

But drops of grief can ne'er repay
 The debt of love I owe,
 Here, Lord, I give myself away
 'Tis all that I can do.

A Christian saint was suffering with an incurable disease. The disease was an affection of the tongue. His attending physician informed him that his only chance of relief was the removal of the tongue. He was prepared for the operating table. Before the anæsthetic was administered, the surgeon in charge asked him if he had any statement to make before the removal of his tongue which would ever afterward prevent him speaking another word. Knowing that these were his last words he should ever utter, he folded his hands gently over his breast and then

with a smile upon his face, he whispered his last words—“Jesus, blessed Jesus.”

What are you worth to Christ, who has committed the world’s evangelization in our hands: “Go into all the world and preach my Gospel to all creatures.” “He that believeth and is baptized shall be saved.” “He that believeth not shall be damned.” What will you be worth?

Hereafter: Man’s true value is inestimable. You cannot tell how much you are worth. The price paid for your redemption is incomprehensible. “Ye are bought with a price.” But the purchase price is not stated. We may be able to form some idea of your worth by resorting to mathematics, at any rate this will give an estimate of the value God places upon an individual soul. Suppose you multiply all the drops of water by the number of grains of sand on the sea-shore and then with all the sun-beams that have escaped from the sun and then with all the stars of heaven and then with all the blades of grass and all the leaves on the trees; would that measure the value of an eternal soul? No, you would not sell your soul for any price. You are worth more than all the diamonds, jewels and precious stones in the world; and God is counting on us here and now to fit and prepare ourselves for his use hereafter. Your worth hereafter will depend very largely upon the way you use your time and talents and opportunities here and now.

MANY PROBLEMS AND ONE SOLUTION

Rom. 6:23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

How much do you weigh? This is an easy problem. All you need to do is, step upon the scales and the hand will indicate the number of pounds weight. By a mathematical process, you can calculate the weight of this world with all its mountains and oceans and lands. The greatest burden, however, resting upon this earth is immaterial, imponderable and incalculable. It weighs upon the human family, although "all creation groaneth and travaileth in pain together until now." It is the burden of sin, the mystery of iniquity. The greatest problem with which man has to wrestle is the problem of sin, though many others grow out of it and have their tap-root in sin. We will enumerate some of these problems and offer their solution.

I. *Illiteracy.* Multitudes in this world have not yet emerged from the dark ages. Ignorance, vice and crime prevail everywhere, in civilized and unciv-

ilized lands. It is authoritatively stated that one out of ten of the young men in our country who were in service during the late world's war, could neither read nor write intelligibly. In some countries as high as 90 per cent are illiterate. This illiteracy, found among the immigrants to a great extent, is not confined to them alone. Schools have been established among them for instruction in Americanism and thus changed conditions have been brought about to the relief and advantage of many quarters. Unless we do something to stay the downward trend of multitudes of our people, our very institutions will be endangered. The moral illiteracy, however, of the times is alarming. Every day we are shocked by a new outbreak of the wave of crime that is sweeping over our land and foreign lands as well. Our neighboring county of Fayette has just witnessed a series of incendiaryisms, the like of which is not to be found in the annals of her history. School houses, and farm dwellings to the number of a dozen and more have been reduced to ashes and the culprits have escaped unscathed. In the largest and most prominent cities of our country crime is rampant and many of our public officials are unable or unwilling to cope with the situation. It has even been proven that some of those sworn to execute the laws have been found guilty of connivance with criminals, in sharing their booty with them or accepting a bribe to evade the enforcement of law. Only yesterday a riot and fire

in our Western Penitentiary, where there are more than a thousand prisoners in our very midst, almost succeeded in throwing open the doors to these frenzied inmates and giving them their liberty to roam at large. It was only the quick response of the firemen and the drafting of extra policemen that prevented the destruction of the entire plant and a possible release of all the prisoners. The financial loss will mean thousands of dollars. In spite of all these terrific occurrences there are fathers in this enlightened (?) twentieth century who insist that their children shall "grow up" and "choose for themselves." Our schools and our churches have a big problem on hand.

II. *War.* War is hell on earth; it is worse; it is eternal. Nations that prepare for war expect to go to war sometime; when men build houses, construct ships, manufacture ammunition, forge guns or discover gases, they intend to use them. War is one of the most prominent subjects in all histories and encyclopedias. We have had war in all ages and will have it to the end of time or until the only remedy is accepted by all nations. The expense of war in lives and property is beyond computation. Nations are conscious of this immense cost and hence have resorted to almost every remedy but the right one for relief. Arbitration has been proposed; the peace congress has made desperate effort (expending millions of dollars) to preserve the peace of the

world. Man's plans have always failed. "Righteousness exalteth a nation; sin is a reproach to any people." Self-sufficient men are averse to acknowledge their dependence upon God. Haughty man is loath to share the glories of war. "Mine own hand hath gotten me the victory." War will be no more when nations adopt God's program. There is the problem of—

III. *Suffering*. Suffering has a two-fold effect. In the case of some, it draws them nearer to God; while in the case of others it estranges them farther from Him. Job's testimony is the experience of many—"Though He slay me yet will I trust Him." Suffering is a mysterious problem to many people. Why the innocent and guiltless should suffer, they cannot understand.

Heredity is a powerful factor in our lives. "The sins of the parents are visited upon the children unto the third and fourth generation of them that hate me." Ignorance is often a direct cause of suffering; while willful disobedience, too, brings pain. Often sheer stupidity and careless indifference to consequences bring upon the innocent and guilty pain and remorse. In such a world as this is constituted, there could be no advancement without suffering. Education and improvement demand sacrifice; discipline is necessary for the highest development. Suffering is a danger signal, often warning us against unseen enemies. Physical pain and suffering may

sometimes be productive of spiritual blessings to a whole family or an entire community or nation. A whole community may be brought to its sober senses by the suffering and sacrifice of a saint. Suffering is vicarious. Death solemnizes and sanctifies. It may purify the soul and bring about a new nature. "These are they who came out of great tribulation and washed their robes and made them white in the Blood of the Lamb."

IV. *Death.* This to many is the greatest of all mysteries; and yet this event in life is also in the Hands of Him Who knows all things and therefore provides what is best for us. Without death, the Race would long ago have gone back to Savagery and the Jungle. The day of removal is needful; as well as the day of promotion, desirable. "It is appointed unto men once to die." In this appointment He makes no mistake, as in nothing else. Death is in the Hands of Life. Before the *Lusitania* took her last plunge a man who stood on deck, and was rescued, heard his companion say before he sank—"Why fear death; it is the greatest adventure in Life." Since God, the Creator, has placed within the lower order of animals an instinct that impels them to provide for the future He will not disappoint His own Child.

Howard, the Great Reformer, before his death, said: "Place a Sun-dial over my grave and let me be forgotten." However, such lives live on. "Who-

soever liveth and believeth in Me, shall never taste death.”

V. *Sin.* Many look upon Sin as merely a mistake or an error, but it is more; it is a disease; it means separation from God; it will bring eternal ruin and loss unless the remedy be applied. The other day there was a wreck on the railroad when the engineer and fireman were both killed. Of course, during the investigation, the responsibility was placed upon the dead engineer who could not defend himself. However, upon further investigation it was discovered that the foreman had failed to make necessary repairs and the damaged ties would not hold the spikes and the rails spread and the engine left the track and rolled over the embankment and killed fireman and engineer. This is called an accident. God brands it as a Sin. Defective workmanship that causes the loss of hundreds and thousands of lives, Greed for Gain that invites a man to hoard his wealth and refuses to pay sufficient to insure the safety and protection of his men and as a consequence brings dire disaster to multitudes, may be regarded as unavoidable accidents, but God sees them as Sins, for which men must render an account.

The adulteration of food-stuffs, shoddy workmanship, inefficiency or neglect that bring disease and death to an unwitting public are Sins. There are events that transpired during the World War that men condoned as mere incidents of the War

and therefore, allowable, but God looks at them in a different light and calls them "Sins," a term not so willingly espoused by man. Sin is deceptive; insidiously it works its way into the heart of man and eats the very life out of him. Its consequences are always unrevealed. A famous artist at one time desired to portray on canvas the difference between innocence and guilt. He chose the image of a little child and day after day he stood before his canvas, painting the picture of the little child beside him. By patient toil and artful care he succeeded in transferring the very image of the little one, with dimpled cheeks and rosy lips and curly hair, to the canvas. His picture was as nearly perfect as human touch could give it. He then left his studio in search of its direct opposite. He wandered up and down the land, sketching here and there and adding to his store of paintings. He was suddenly reminded that he had not finished the counterpart to his Masterpiece. He wandered from city to city in the dens of vice and iniquity and at last his search proved successful as he looked upon the criminal chained to the floor of his Dungeon. With brush in hand he proceeded to transfer this image of a monster, with blear and blood-shot eyes, marred face and disheveled hair, to his canvas. After days of arduous toil, imagine his consternation, when he was informed that the figure before him was the identical person who sat by his side years ago as a little child.

Sin ages and cuts and hacks and mars and ruins if unconquered and uncontrolled. What is the remedy for sin? Original sin; sins of omission and commission; all sin of which human flesh is heir? Sin is here to test and sift us. What is the solution for all these problems?

VI. *Solution.* Different agencies and institutions are at work for the relief and uplift of humanity. The Red Cross, the Y. M. C. A., the National Reform Association, the Salvation Army and kindred organizations have done much for the welfare of humankind, yet they all subscribe to the one great remedy for human ills, without which no aid is possible. Our schools, the church, all institutions confess, there is no hope without Divine assistance.

Nature has no mercy on man.

Fire will burn, cold will freeze, water will drown, gravity will carelessly throw his body to the ground, tempests will submerge his ship in the angry waves. Nature says obey my laws and live or break my laws and die, but it never whispers one word of hope for ruined sinners. Society has no remedy. She is too busy decorating her own body to care for anyone else and then again improvement and advancement on the part of another is looked upon with jealous eye.

Government too is making a desperate effort to cope with the many problems of the day. She sets up her courts of law and justice, builds her prisons

and penitentiaries, her hangman's gallows and electric chairs, and with the material at hand does wonders. But why not try the only remedy? The world has never yet given the Gospel of Jesus Christ a fair chance. It will give man the new nature needed; it will transform his character and change his conduct; it will create a new heaven and a new earth.

In closing, let me quote the words of James Russell Lowell, whose character and worth no one can doubt. "When the microscopic search of scepticism which has hunted the heavens and sounded the seas to disprove the existence of the creator, has turned its attention to human society and has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children, unspoiled and unpoluted; a place where age is revered, infancy respected, manhood respected, and womanhood honored, and human life held in due regard—when sceptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone first and cleared the way, and laid the foundations and made decency and security possible, it will then be in order for the sceptical literati to move thither and there ventilate their views."

I argue with no one but simply say: "God commendeth his love towards us in that while we were yet sinners, Christ died for us."

THE SECOND COMING

Matt. 24:3. What shall be the sign of Thy coming and of the end of the world?

This world is destined to pass away—"There shall be a new heaven and a new earth wherein dwelleth righteousness." All this shall take place when He comes again. Prophecies are being fulfilled daily. We hasten to His Second Coming.

I. *Fact.* The Old Testament is full of prophecies concerning His coming. "Thine eyes shall see the King in His beauty." "When the Lord shall build up Zion, he shall appear in his glory." Patriarchs and prophets, angels and apostles foretell this great event. The New Testament especially emphasizes His coming. Jesus himself says, "I will come again." "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." When he spoke to John, the beloved apostle, on the Isle of Patmos, "Surely, I come quickly." His disciple replied: "Even so, come, Lord Jesus."

II. *Time.* The time is not revealed. "In such an hour as ye think not the Son of man cometh."

He will come at the restitution of all things, when all prophecies are fulfilled and His plans completed. The Jewish race will be here, for, "this generation shall not pass away till all be fulfilled." The condition of the world will be very much the same as it is today. "But as the days of Noah were, so shall also the coming of the Son of man be." "They were eating and drinking, marrying and giving in marriage—until the flood came." Those who expect a millennium before Christ comes will be sadly disappointed; universal peace, greatly as it is to be desired is merely in the imagination of uninformed optimists. Wars there will be to the end of time. "Nation shall rise up against nation, kingdom against kingdom," until He comes and changes the order. "In the last days perilous times shall come, men shall be lovers of themselves more than lovers of God." But "he that endureth unto the end, the same shall be saved."

III. *Manner.* "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, Who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God."

"For the Son of Man shall come in the glory of His Father with the angels."

His manner will be altogether different from His first advent.

IV. *Signs.* "And there shall be signs in the sun and in the moon and in the stars; and upon the earth, distress of nations, with perplexity; the sea and the waves roaring."

Christ has come once as Saviour and Redeemer. The primary purpose of His coming was not to heal and restore and raise the dead, though He did all these, but "to seek and to save that which is lost." He still comes through the Holy Spirit and the means of grace to save.

He comes to save men and women and children. It is the business of the church to preach the Gospel and administer the sacraments to the salvation of all men. "Go ye into all the world and preach the Gospel to all nations." "He that believeth and is baptised shall be saved."

While He has come and is still coming to save, He will come again, not as Saviour, but as Judge. "For I will come again." The disciples were anxious to know something about this Second Coming and hence they inquired, "What shall be the sign of Thy coming?" To this He replied by giving not one but many signs. Whether reference is made here to the destruction of Jerusalem or not, the destruction of this city is a true type of the destruction of the world and these signs are found in (1) The sun, (2)

the moon, (3) the stars, and (4) the nations of the world.

1. In the Sun. Christ explains these signs. He says, "the sun shall be turned into darkness and the moon shall not give her light." Has this first sign come to pass? Let us turn a few pages of history and see. May 19, 1780, is an ever-memorable day. This mysterious day was as dark as midnight. The sun refused to shine at the time when an eclipse was impossible. Many people were distressed and alarmed. Along the Atlantic coast from the south to the north, people thought the judgment had come.

When Christ was crucified the sun refused to shine for three long hours.

2. The Moon. "The moon shall not give her light. History also tells us that the night following the dark day, though the moon rose full, it did not give light enough to distinguish between the heavens and the earth. The darkness was so dense that a sheet of white paper held before the eyes was invisible. Concerning the appearance of the Moon a certain writer says: "My father and mother, who were pious, thought the day of judgment was near. They sat up all night, during the latter part of which they said the darkness disappeared and then the sky seemed as usual; but the moon, which was full, had the appearance of blood." And the moon became as blood. Herschel, the great astronomer, says, these wonderful phenomena of nature will al-

ways be read with interest but philosophy will never be able to explain them. Noah Webster said: "The true cause of this remarkable phenomenon is not known."

3. The Stars. "And the stars shall fall from heaven." This sign, too, has already been fulfilled. Meteoric showers have occurred in this country lasting for several hours. Great dismay was occasioned by this phenomenon. November 13, 1833, during one of these celestial exhibitions, men thought the world was on fire. Meteors seemed to fall as thick and fast as snow and rain. In "Geography of the Heavens" we read: "The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fire-balls resembling skyrockets. Their coruscations were bright, gleaming and incessant and they fell thick as the early snow of December." These signs in the heavens have every one been fulfilled. Jerusalem has been destroyed. Not more than 40 years elapsed after Christ made his declaration when the Roman army laid siege to the city and reduced it to ashes and as Christ said the plow turns the furrow where once the wall stood. Have the signs relating to the earth likewise been fulfilled?

4. The Earth. "Upon the earth distress of nations and perplexity." What are some of the earth's perplexities? (a) Famines. Since Egypt's famine of seven years' duration, other nations have

passed through hundreds of famines. Ireland experienced a famine by the failure of the potato crop more than once. Millions upon millions perished in India. History records awful loss of life through starvation. "And there shall be famines and pestilences." Plagues, epidemics of yellow fever, small-pox, cholera, too, number their victims by the millions. All these signs and more shall precede his coming. (b) Earthquakes. "And there shall be earthquakes in divers places." Like other calamities which have come upon the earth, earthquakes occur in direct fulfillment of Christ's prophecy.

In the earthquake of Lisbon, November 1, 1755, nearly 100,000 people lost their lives. The earthquakes of Italy, the West Indies and California are still fresh in our minds. Our encyclopedias will not venture a guess as to the millions of lives lost and billions of dollars' worth of property destroyed.

(c) Volcanoes. "The sea and the waves roaring." Peter referring to the scoffers of his day, says: "But the heavens and the earth which are now by the same word are kept in store reserved until fire against the day of judgment and perdition of ungodly men." "The elements shall melt with fervent heat." Vesuvius, Mount Pelee, boiling geysers, are signs that Christ is coming.

(d) War. "Ye shall hear of wars and rumors of war." The world has been a great battlefield ever since sin has entered and will remain so until

sin is destroyed. Nations have arisen and fallen by sword and blood. Time cannot change the hearts of men. With all our cry of peace, nations are making desperate efforts for warfare. Glance over the world and you will find greater preparations for war in this twentieth century than during any other period of the world's history. The spirit of Napoleon and Alexander and the jealousy of nations are not dead. The navies and armies of the different nations of the world are increasing daily. These preparations for war are not made without a purpose.

(e) National perplexities. We rejoice in our national heritage and take pride in our form of government. Is it wise, however, to cry peace, peace, when there is no peace? Let me assure you there never will be peace in this nation or any other nation until the Prince of Peace reigns. We send our men to the army and navy while the women stay at home to support them. This government is creating new offices and positions for men almost daily. Taxation is becoming burdensome. Men must be cared for while in the employ of the government. Why shouldn't these men look after their interests? We are told that houses of ill-fame and the saloon (for they always go together) are in the interest of the army and navy. Shame on a civilized nation!

The crime committed at Newark, Ohio, when a man laboring in the cause of righteousness was lynched, will simply hasten the day when men will

rise in their might and destroy the iniquitous saloon. Our nation alone cannot solve the temperance problem. Neither can she solve the problem of capital and labor and many others. But there is One who can. And these perplexities are simply the signs of His coming. God's signs are disregarded today as they were heretofore. "As the days of Noah were, so shall also the coming of the Son of man be." Noah was a preacher of righteousness, but an ungodly world merely scoffed and ridiculed. They didn't scoff and ridicule when they were struggling in the water and he was safe in the ark.

Another sign we must not forget.

(f) The Gospel must be preached to all nations. All other signs have been clearly seen. Has this one? We are told this is a missionary age. If this sign has not yet been fulfilled, it is being done now.

V. *Purpose.* When He comes what will He do? He will be greeted joyously by His own people, while those who spurn Him now will try to escape then, when they will call to the rocks and mountains to fall upon them and hide them from the face of Him that sitteth upon the throne. "For the great day of His wrath is come and who is able to stand?" One object of His coming is the resurrection, "Behold, I show you a mystery, we shall not all sleep but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall

sound and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together in the clouds to meet the Lord in the air."

"For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Another event that will take place is the Judgment. "For all must appear before the judgment seat of Christ and give an account of the deeds done in the body." Penalties and rewards will then be meted out everlastingly impartial and just.

Peter says: "Seeing these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and Godliness?"

1. In the first place we ought to stand in holy awe and fear of God. The thunder and lightning bring men to stop and think. Why not listen to the still small voice?

2. We ought to abhor sin. We place the victim of a contagious disease in the pest house, separate from society. Sin, we condone, flatter, and fondle. The only remedy for germs is fire. "Boil the water" was the admonition during the epidemic. Fire is the great purifier. Hence the conflagration of a world means the destruction of sin as far as this earth is concerned.

3. Center your affections upon things eternal. "The things that are seen are temporal." I looked

into the marble casket of Washington at Mt. Vernon. The frame crumbled to dust, but Washington was gone.

Be in a state of preparation and readiness. No matter how long this world may endure, perhaps thousands of years and more, the end must come sometime, for it is a limited world.

He will come as a thief in the night.

“Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh.”

MY KINGDOM

John 18:36. My kingdom is not of this world.

The vacation season is about over. It was our privilege and pleasure at this time to visit some of our friends in our former congregations at Avonmore, Butler and Butler County. One thing that impressed us more than anything else was the absence of so many of our older people, caused by death.

In these churches where I ministered for nearly twenty years I found many vacant places. At Butler I assisted at the services of a triple funeral. Three boys, aged 17, 15 and 8 years, were instantly killed at a railroad crossing in an automobile. The father, mother and little girl in the same auto were spared. Some years ago I officiated at the marriage of the father and mother and also baptized the boys. They were all bright promising boys, regular in their attendance at Sunday School and Church services.

Since our vacation we hope and pray that we all may have come back with a desire to engage more aggressively in the service of the Master.

Since my return my mind has been focussed on

the Kingdom and our interest therein. The text is the words of Christ: "My Kingdom is not of this world," and the subject is: "His Kingdom."

Let us thoughtfully and prayerfully meditate upon this subject while we notice first of all the nature of the kingdom. What is it? It is not:

I. *Political*. The Church has too often mingled in politics and thereby defeated her ultimate purpose. It is the business of the Kingdom to influence and thereby transform the world but not to adopt her policies. When any church gets away from her true mission she invites defeat, and the contempt of the world.

It is not:

II. *Militant*. Nations are still engaged in warfare, but it is the work of the Kingdom to turn swords into plowshares and spears into pruning hooks. True, the Church must fight, but her weapons are not carnal: "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

It is not:

III. *Ecclesiastical*. The Kingdom is not limited to any one sect or denomination. It is not of human origin or directed by human agents. It is divine and universal in scope and power.

It is not:

IV. *Scholastic*. Verily, one great purpose of the

Church is to educate, for the great need of the world today is Christian education. However, mere intellectual culture and morality are inadequate to meet the needs of the age. Science and art, worthy as they are, will not save the world.

It is not:

V. *Earthly*. "My Kingdom is not of this world." Its policies, principles, laws, are far beyond anything the earth can produce. It differs radically from the world.

The world says: "Let us eat, drink and be merry for tomorrow we die." "What shall I eat, what shall I drink, wherewithal shall I be clothed." "After all these things do the Gentiles seek." "Your heavenly Father knoweth that ye have need of all these things, but seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Materialism is satisfied with the world and wants nothing else. "The kingdom is not of this world." Hence, positively speaking, the Kingdom is:

1. *Spiritual*. "Ah! there's the rub." The worldling will accompany you to the end of the earth but there he will stop. So far and no farther. The Spiritual to him is an enigma. Eyes, but they see not; ears, but they hear not. The real world is the spiritual.

It is:

2. *Invisible*. The best things in life are the un-

seen. The materialist believes only what he can see and since he can see very little, his faith necessarily is small. The Kingdom is spiritual, hence invisible and intangible. God is Spirit, man is spirit, therefore invisible. You cannot see man, you can only see the body in which he dwells.

It is:

3. Universal. His Kingdom is not confined to the earth, but is as wide as the universe and as high as heaven. Its citizenship is composed of the noblest and best of all ages, past, present and future. It embraces what eye hath never seen, nor ear heard, nor hath it ever entered into the heart of man. Its laws are universal and its principles as high as heaven.

It is:

4. Everlasting. Hence it is indestructible. Kingdoms of this world are fast passing away. "Thrones and crowns may perish, kingdoms rise and wane, but the church of Jesus constant shall remain." From thirty to forty earthly crowns have fallen within the past few years, but His Kingdom endures. The Kingdoms of this world shall yet become the Kingdom of our Lord and Saviour Jesus Christ. Last of all, the Kingdom is characterized by

5. Growth. It is a growing and triumphant Kingdom. It increases not merely in bulk as a snowball rolled down a hill, but as a tree in which there is life. The Kingdom of God is like a grain of mus-

tard seed, small in beginning, but grows into a great tree. It is like leaven that permeates the whole lump. The Kingdom of God produces character. It is not meat and drink, but joy, peace, love, goodness, mercy, kindness and so on. What we need to-day is old time prayer, Bible study, and re-consecration to the service of the Master.

We will have peace, joy, league of nations, prosperity, as soon as we bring the Kingdom of God into the hearts of men.

VIII

GREAT POSSESSIONS

Mark 10:22. He had great possessions.

Two young men met on the public highway; not by chance, but by Divine Providence; for there is nothing “happens” in this world without a cause; and every effect has its corresponding cause. But back of every event is some agent. This incident occurred for your and my profit. There was throbbing in the mind of this young man a deep question—a question that is most momentous. “What shall I do that I may inherit eternal life?” He showed his wisdom by going to the Master who is able to answer all questions. He was a poor, young man to whom he came, and yet He was rich. He was the Creator of this world. He was the owner of all things. His wisdom is infinite. This rich, young man who came to Him was very poor indeed in contrast with his Master who though poor, was rich in all things. This rich young man had an ardent desire for eternal life. This speaks well for the young man. He wanted an answer to this great question of questions—the most important question that can

engage the attention of men, and Jesus Christ was ready to grant his request. However, first of all Jesus wanted to prepare him for that life. No man can enjoy the blessed life hereafter without full and complete preparation, so he said to him, "Why callest thou me good, there is none good but one and that is God. Thou knowest the commandments, do not commit adultery, do not kill, do not bear false witness, defraud not, honor thy father and thy mother," and the young man replied, "All these things have I observed from my youth," and the Lord said to him, "One thing thou lackest, go sell what thou hast and give to the poor and thou shalt have treasure in heaven and come follow me," and the young man went away sorrowful, for he had great possessions.

The subject we want to bring to your attention this morning is Great Possessions. I want to enumerate some and try to show you how God entrusts to us, likewise, great blessings for which we shall be held responsible. Let us mention some of the possessions of this young man.

I. *A sound body.* First of all, let me say he had a Sound Body. This is a blessing that none ought to esteem lightly. To have life and strength is a great possession. True, men have attained success in life without this blessing, but how much more could have been accomplished if they had had this great possession—health. God Almighty has placed us here in the world and He has given us bodies in

which to live. He has entrusted us with various faculties and organs and He expects us to use these for our own good and His honor and glory. "Know ye not that your body is the temple of the Holy Ghost?" God wants us to take care of the body that we may use our talents and powers wisely to this end. He has laid down certain laws to which, if we want to keep our bodies strong, we must render obedience. One of the great problems today is how we may prolong life in the world. The average life is about 30 years. We have bodies that might tarry here to perform our tasks for 100 years and more. So men have been trying to find this great secret whereby they might prolong life. The secret is in God's Word. One of the things that will prolong life on earth is obedience to the laws of Almighty God.

II. *Youth.* Another possession of this young man was youth. The Word tells us—"Remember now thy Creator in the days of thy youth" and again "Rejoice, oh young man, in thy youth and let thy heart cheer thee in the days of thy youth and walk in the ways of thine heart and in the sight of thine eyes but know thou that for all these things God will bring thee into judgment." Youth is a blessed time.

However, man does not remain young. We all notice how age is creeping upon one and another. We are surprised to see how soon the hair turns gray and the body becomes infirm. Time seems to slip by so rapidly. Those with whom we associated

only a few years ago are now among the middle aged and soon will be the old people of the world. Time and tide wait for no man and we are all journeying on towards old age. However, youth has its opportunities and blessings and oh how glorious this period of our lives, and yet sad to say, that in this period of life so many fail to use these opportunities that God gives them. There is an idea abroad that the men and women in youth should sow wild oats; forgetful of the fact that whatsoever a man soweth, that shall he also reap. No, this is a command not of Almighty God but it comes as a suggestion from the enemy of humankind. It is wise for us to sow the seed of the Kingdom for whatsoever our lives are in the days of our youth, will affect us in the days of old age. So it is wise on the part of the youngest to use the opportunity that God gives them. That young man or woman who uses the privileges and blessings of religious and spiritual development is going to grow into a character of manhood or womanhood that will be a blessing in old age. Yet so many of our young people these days especially (and yet I suppose it is true of all ages) are eager for the things of the world. The pleasures and allurements of this world seem to demand all their time and attention and they fail to use the very things that are the most helpful and blessed in their lives. No man can develop true character and become a good moral, upright citizen with-

out using the spiritual blessing God gives him. So youth is the time to serve the Lord and the time to insure the great reward.

III. *Model home.* Another possession of this young man was a model home, and I know he had a father and mother who were interested in him. His life shows it. Character does not develop of its own accord. It must be cared for and developed. So I find in this young man he must have had a father and mother who were interested in him. His life tells it. So often we find that the home is lacking in that moral influence and power. Here is where the children receive their first impressions. If the fathers and mothers fail to set an example that is uplifting, the character of their children will reveal this sad calamity in days to come. We need to exert a spiritual influence for our children in the home. This young man had the opportunities of a godly home, and no man or woman who has had this blessed privilege in life, to be born and brought up in a Christian home, should ever forget the kind hands and hearts that ministered to them.

IV. *Political power.* Again let me say this young man had political power. He was a member of the Sanhedrin. He had great power in his control. I am not going to under-estimate the worth of our men who have been elevated to political power in our day. We are dependent upon them; men who have been elevated to office for responsible positions. 'The po-

licemen protect us at night; they care for our property; they keep away the thief "sometimes." However, when men have been elevated to responsible positions, and when they wink at the infraction of the law and fail to meet the oath of office they have taken, they are unworthy of consideration and responsibility. Hence there is placed upon the citizens of this country grave responsibility that men be elevated to office who have consciences. One of the dangers of these days in which we live is the laxity of law enforcement in our community. You will see young boys and girls brought up in homes where elders not only fail to set a worthy example, but rather teach them it is a sign of manhood and womanhood to disobey the laws of God and the commonwealth. What can you expect in the days to come from men and women brought up in such surroundings without any responsibility for decency and order? We need to teach the people of our day that that one only is a good citizen who is obedient to our laws and those who do not want to obey our laws, let them pack up and go hence. This is a Christian country and we have laws in harmony with the Christian religion. We have a right to demand obedience to our laws. This is one of the great possessions that we should esteem highly.

V. *Moral character.* Again, let me say another possession of this young man was moral character. When he came to Jesus and said "What shall I do to

be saved," and Jesus said, "Thou shalt not kill, thou shalt not commit adultery, &c." the young man replied, "All these have I observed from my youth." Yes, he kept these commandments but yet he lacked one thing. What was that one thing? It was not moral character. He was honest and upright. Lots of people in the world have moral character and it is good. We would not disparage character nor morality. Men should be trained to be honest, but this is not sufficient. Man is more than body and mind. Man is a spirit, so he needs to develop his spiritual nature. Hence the Master said, "One thing thou lackest." That very thing that ministers to your eternal welfare and this is what the Master said to him. So, though he had moral character, he had no spiritual character and that is where the laws of men in our modern days fail. They are good citizens, upright and decent, but when it comes to the fulfillment of a religious obligation, they are found wanting and they lack that spiritual preparation not only for this life, but for the one to come.

VI. *Desire for eternal life.* Then again, this young man had another possession in his ardent desire for eternal life. He came to the Master and said to Him, "What shall I do to be saved?" He showed his deep humility and reverence for Christ and was willing to abase himself so eager was he to obtain everlasting life. And yet in spite of his

ardent desire he failed utterly. Yet it was not the fault of the Master. He prescribed the great remedy for his ills and presented the great plan for his life. All that is needful is to accept the great prescription handed to him by the Son of God, and all would be well, but he failed.

VII. *However, he had another possession.* That was the personal love of Jesus Christ. We are told here in this lesson when Jesus saw the young man he loved him. What a compliment conferred upon him. Jesus the Son of God loved the man; he loved Mary and Martha and Lazarus and John. He loves you and me, but this young man it mentions in particular. He loved him, and what a blessing that is if it would have been reciprocated by this young man.

VIII. *Again, another possession was wealth.* He was a rich young man. He had houses and lands; he was classed among the wealthy of his day. Why did Jesus say "Give up your wealth—it is hard for a rich man to enter the Kingdom of heaven—sell what you have and give to the poor"? Jesus knew that the young man loved his wealth and that his heart was centered upon these things. Jesus was not a barbarian. Christ saw the value of money. Some people have the idea that the rich man is to be condemned because of his riches; that God looks with scorn upon wealth. Not so. But God knew as well as you and I that you cannot serve two mas-

ters, either you will hold to the one and forsake the other, or you will forsake the one and love the other. You cannot serve God and Mammon. This man had his heart centered upon wealth. As long as that was in his way, he could not serve or follow the Master.

On another occasion Jesus spoke to a young man where it is said, "The ground of a certain rich man brought forth plentifully and he said within himself, 'What shall I do? . . . I have nowhere to bestow my goods. This is what I will do. I will tear down my barns and build greater . . . and then say to my soul, 'Soul, thou has much goods laid up for many years, take thine ease, eat, drink and be merry.' But God said to him 'thou fool, this night shall thy soul be required of thee, then whose shall those things be which thou hast acquired.' So," says Jesus, "is everyone that layeth up treasure for himself and is not rich towards God." Jesus does not condemn a man for making money when he uses it wisely. But when it becomes an obstacle in Christian progress, then he says, give up wealth, for it is better to lose an eye or a hand than to be cast into hell fire. Jesus knew the use of wealth here in this world. It may be a great blessing and it may be otherwise. It is the love of money that is the root of all evil. Not money, for that may be used to carry the Gospel to the ends of the earth. Money builds our institutions of learning, hospitals, churches, &c., and car-

ries the message of cheer and hope to a dying world. So when properly used it becomes a blessing, but mis-used, a curse.

These are some of the possessions of this young man. Now what did he do with them? It is important that that thought come to us now. What shall he do when the Lord Jesus Christ offers him everlasting life? Will it pay to surrender his hold on earthly treasures and grasp things that endure, or shall he keep hold of these things, letting the things of eternity slip by? What did the young man do? You have the same possessions. You have opportunities and blessings put upon you. What are you doing with these possessions entrusted to your care? I know what some are doing this morning. You know. There could be in our community temples of God crowded with devout worshippers. Men and women could go out in the highways and hedges and compel them to come in. Men and women could be training in the Sunday Schools. How soon our opportunities are taken from us. Men could devote themselves here and there in various ways to the advancement of the Kingdom of God. How many that have these possessions entrusted to them are mis-using or ignoring them entirely. This young man had his opportunity. What is he going to do with it? Listen what he did. Jesus told him to surrender these things, take up His cross and follow Him. Did the young man accept? No. This is what he

did. He turned his back upon the Son of God and went away sorrowful, "for he had great possessions." He was like that young man taken from the train some time ago and when the physician examined him he said he had better be taken to the hospital for an immediate operation. So when the physician tried to locate the disease he laid his hand on the side of the young man, but the young man drew back and said, "don't, doctor, it hurts." But it was needful to locate the disease. Jesus came as the greatest of all physicians. He flinched when Jesus proposed that he surrender his earthly goods. The young man hesitated and finally turned his back and left his Master and went away sorrowful for he had great possessions.

It is the love of money, greed for gain, the desire for pleasure; having the affections centered on this world, that keep men away from the eternal kingdom of God. God says, "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven . . . for where your treasure is there will your heart be also."

It is sad, but we never hear of this young man again. Jesus offered him everlasting life. He rejected it. But we do hear of him a long time afterwards in another place. Dante in his "Inferno" refers to him and it may be the exact character. When

Dante is guided through the infernal regions he lays his hand on the shoulder of Virgil and says, "Who is that young man gnawed by memory and remorse?" Virgil scans the scene and says "That is the young man that made the great refusal." God has entrusted to every man talents and He expects us to use our time and opportunities. If we fail, we fail not only in time, but we fail for evermore.

THE SPIRIT OF THE BOYS IN CAMP

The training in the camps has wrought a wonderful change in the lives of our boys. This is especially evident in the conduct and character of the men as contrasted before and after the war. To many of them life has a new meaning since their return. Since coming in contact with world problems and conditions and men of all nations, their vision and knowledge of things in general have been enlarged. It was an experience they can never forget. In my experience of 15 months' camp life I came in contact with men of all classes and character, and of these some of the most masterly men of the world. Men from all sections of the world met in camp or battlefield. Men of princely bearing rubbed shoulders with the uncultured and illiterate and such contact must have an ennobling effect. Where and what has become of all these fellows eternity alone can reveal. A record of their lives would be interesting reading. Of the great number who went across we know many have not come back; while others who have returned are still

in our hospitals maimed for life or have since succumbed to their wounds. The nations of the earth should have learned their lessons by this time; but we tremble to know that such lessons are soon forgotten. The world long ere this should have learned that materialism is inadequate to preserve peace and insure prosperity. At a time when the nation's banks were overflowing with wealth and its people enjoying its greatest blessings, like a thunderbolt out of a clear sky the world was plunged into the most deadly war. Human resources, education and culture are insufficient to preserve a world from decay. After this deadly holocaust nations are again arising to build. If we build better than before we shall not have sacrificed in vain. When the boys came home people and communities and cities vied with one another to do them honor. Feasts were prepared, monuments erected, oratory displayed, gifts presented, all in honor of our boys. The little ones and adults lined the streets as they passed along and looked upon them as heroes. They deserved all the glory received. They sacrificed much and some their all. I went across to "lend a hand," instead "I gave a foot," remarked one of the unfortunate ones. Under all circumstances the spirit displayed by the boys was remarkable. It is our purpose to characterize this spirit. It was a—

I. *Spirit of optimism.* While in camp, training and awaiting transportation the boys could scarcely

restrain themselves so eager were they to "get across." They were imbued with the spirit that "right makes might" and not "might, right"—"Down with autocracy" was the sentiment expressed everywhere. "Democracy alone can and must survive," "Make the world safe for Democracy," and like expressions, inspired the men to heroic service. Even after their return the same spirit prevailed. Much of my camp work was done in the hospitals among the wounded after their return. With scarcely an exception even among the most sorely wounded this spirit of optimism predominated. With legs and arms off, eyes shot out, bullet holes through their necks and bodies, they were still cheerful. One young man with an eye gouged out remarked to a comrade, "I bet I can see more with my one eye than you can see with your two." "How's that?" exclaimed his companion. "Why, I can see your two eyes and you can see only my one," he replied. One young man with both feet amputated was still grateful, for said he, "I am thankful that I will never have cold feet." One young fellow attributed the preservation of his life to a "cootie." Just as he bent his head forward to pluck a cootie from his neck a bullet whizzed over his head. Immediately he placed the creature back on his neck saying—"stay there the remainder of your days. You saved my life." An aviator told me that out of a class of 17 with whom he had graduated only 8 remain. Confronted by

dangers on air, land and sea the boys were always joyful. Inspiring music and patriotic fervor kept the men in good spirits all the time. Often, however, letters from mothers and sweethearts would lend a tinge of sadness to their otherwise buoyant spirits, for home was dearer to them now than ever, yet these emotions were concealed or overcome by a sense of loyalty to their country. Of course after the boys returned they were anxious to get back home. Life in the camp became somewhat monotonous while they were awaiting their discharge. At one of our services in a camp where every Friday evening for nearly a year it was my privilege to be present, I selected as a theme the question addressed to Solomon, "What wilt thou have?" and invited the boys to take part in the service. I proposed to the boys that they choose the best in life, and so when I propounded the question what would you choose, if the Lord appeared to you and said: "Ask what will you have," immediately came a chorus of voices "Discharge." After dwelling for some time on the value of a Christian home, I again asked others, what would you choose as the best in life? When the response came—"Good Health." This too is a great blessing and not to be lightly esteemed. But what would you select as the best? and again the reply came from another corner—" \$60 bonus." Money may bring great good or it may bring a curse. It depends. Again I proposed: what is the

best gift—when some fellow piped out “A good wife.” Here I quoted: “a good wife is from the Lord.” Where then is a bad one from? When a chap from the rear of the building blurted out: “Newport News.” It was near the close of the service, so we sang a hymn and were dismissed.

II. *Spirit of sacrifice and service*: Sacrifice is beautiful, selfishness is ugly. Jesus came not to be ministered unto but to minister and to give His life as ransom for many. On the monument of Nathan Hale is inscribed: “I regret that I have but one life to give my country.” The cost of a World War may be computed in dollars and cents but this does not reveal the actual cost. Billions of dollars were expended, millions of lives were lost, properties and buildings that required centuries in construction were destroyed but this does not tell the whole story. Sacrifices have been made by those at home. The whole world has been bleeding and eternity alone can disclose the enormous sum paid. I saw mothers, wives and loved ones standing at the pier with tear-dimmed eyes, bidding farewell—or waving a last adieu to their boys hoping, praying for their return in safety but they never came back. Others who stood at the pier awaiting the return of the boys were greeted with the message that they had died at sea or were left on the crimson field of battle. I stood by the graves of boys, who only a few days previous were strong and robust and pronounced the

last sad rites over their remains buried thousands of miles from home where not a member of the family was present to witness the last sad ceremony. Many of the boys, victims of the deadly gas, will never recover. Minds have been shattered by shell-shock. The flu epidemic caused a heavy drain on the lives of our boys as well as in the home-land. One convoy, we are told, buried 300 at sea.

At the call of our country, however, the boys responded gallantly and willingly and taking God with them on land and air and sea, they met their patriotic duty without flinching. The sacrifices and hardships never deterred them from rendering their full measure of devotion.

III. *Spirit of comradeship.* The camp assembled men of all classes. The rich and poor, educated and uneducated met on a level. It gave every man a view-point of the other fellow's life. They ate together, worked side by side, slept in the same barracks, received the same pay, faced the same dangers, learned the same lessons. "They were truly one blood of all nations." The prevailing tendency was to destroy all class hatred and jealousy. This was essential because the welfare of the whole mass was at stake. Such a spirit in civil life would change society, and augment the peace and happiness of a whole nation. The boys were comrades, sharing each other's joys and sorrows. The moral and intellectual standard of many was elevated by associ-

ation with their superiors. Some young men who could neither read nor write left the camp equipped with a knowledge that would fit them the better for citizenship. One young man unable to read or write, who frequented our Social Rooms, went back home to surprise his family and friends by his acquisition of an education in the form of reading and writing. He was more than 21 years of age. We are sorry to confess that military life in the case of some has had the opposite effect. Discipline and training have failed in the lives of some; however, these were the few on whom no influence could be made anywhere. The guard-house and detention camp always enclosed their victims. As a rule military discipline has molded better men, physically, mentally and morally.

IV. *Spirit of loyalty.* The experience of the boys abroad convinced them that there is no country in the world like the U. S. The flag never seemed more beautiful than when they again stepped upon American soil. When they left their home and native land the boys cheered and cheered as the transport steamed out of port, but when they returned and got a glimpse of the homeland, the cheers were longer and louder. As one expressed it, "When I saw my native shore, I never saw dirt more beautiful"; and another remarked: "I was never so elated, I could have picked up a handful of ground and eaten it."

One as he stepped upon the shore kissed the ground while another remarked: "I wouldn't give a shovelful for the whole of Europe." "When I get home," said a young man, "they won't be able to drag me away again." Their appreciation of home and country has been greatly increased. This loyalty is illustrated by an incident that occurred at the most critical time of the war.

It was at the time when the German army was near Paris and the city was in imminent danger. The allied chiefs were assembled in the city discussing a proposal of surrender to avert the destruction of their beloved city, when Gen. Pershing arose and said in a few words: "Gentlemen, we have come over here two millions strong, and if that isn't enough we have two millions more; not to discuss terms of peace, but to win a victory. I move we proceed at once against the enemy." They proceeded at once forthwith, and the world knows the result. Such a spirit always conquers. With an army like that determined on righteousness and the kingdom of heaven, this world could be taken for God within a decade. Loyalty to country implies loyalty to God. He that breaks the laws of his country will disregard the laws of God and is unworthy of citizenship. The nation guarantees "the right of life, liberty and the pursuit of happiness," and the citizen should be obedient to the laws of the commonwealth. There are law-breakers in

nearly every community who should be compelled to obey our laws or forfeit their opportunities and privileges and get out.

V. *Spirit of devoutness.* This is the spirit that has made its deepest impression upon me in camp work. Whether in barracks, mess-hall, private room, Y. M. C. A. hut, church, or open-air, with an audience of one or two or 25 hundred the spirit of sincere worship and uplift were always evident in the character and conduct of the men. Before the departure, the boys were always eager to partake of the Lord's Supper. As many as 25 religious services were conducted a week in different places and camps and the spirit of reverence was always present. Many of the boys would come to their own church and brotherhood buildings for a last communion before their departure. Our own church had a full quota of men. In one service conducted for a small body of men to the number of 85 in a mess hall, 45 were Lutherans. The religious interests of men were by no means overlooked. Some of the officers would gather their men together in Bible classes in their barracks or engage others to assist them in Bible instruction. Among these men were some of the finest Bible students. In one company they were nearly all college graduates, ministerial students, teachers in our public schools and colleges.

Gen. Pershing realized the value of religion for after his selection as commander of the American

forces he requested first of all the appointment of a chaplain for his official staff. It was religion that has cheered and comforted many a boy. The early religious training of many men supported them in their hour of need at the front or in the Hospital. After a religious Service in one of the U. S. Prisons, a young man came to me and asked me to pray for him. I went with him into his cell and with his arm around my neck he wept like a child and made his confession. He occupied an important position by appointment of the Government. Money tempted him. He betrayed his trust. He was sentenced to prison. The greatest grief to him was the disgrace he brought upon his loved ones at Home. He came from an honored Southern family. A letter from his broken-hearted mother with whom I corresponded at her son's request revealed the poignant pang thrust into the heart of everyone of his family. It would have been easier for them to have placed the boy, a sacrifice on the Altar of His Country than to betray his trust. The boy was sincerely penitent and only saw the enormity of his crime when it was too late. However, we hope and pray that by this time he may be restored to his family and live an upright Christian life. The spirit of our men in Service is needed so much today everywhere. We need this spirit in the home, in the community, in the church, in politics. The cost of a world war is heavy. The sacrifice has been made. Shall we profit

by the experiences of the past? "Righteousness exalteth a nation." Peace is assured by the adoption of God's program. Our nation has set aside a memorial day when we are asked to do honor to our noble dead. France too has a Memorial Day. When the bodies of our boys were to be returned to America, the mothers of France requested that they might adopt them. "They died for us," and we will keep their memory green. The largest American cemetery is not in the U. S., but in France, 25,000 sleep on foreign soil. Every year on Memorial Day the French mothers place a flower on the graves. "We can never forget them." They say, "They died for us."

A CITY ON ITS KNEES

Jonah 3:4. Yet forty days, and Nineveh shall be overthrown.

The city of Nineveh was a city on the Tigris river, the center of commercial life between the east and west. It was a magnificent city—its surroundings were beautiful—its hanging gardens attracted the people. It was not like our modern city, crowded, but was so arranged that the streets were wide and people could breathe the wholesome atmosphere. The city was not only beautiful in its magnificent surroundings, but it was notorious for its iniquity and sin. The violence of the city ascended to the very throne of God and He beheld the wickedness of the people. Graft in her civic life, licentiousness in her social life; corruption everywhere. The city became a stench to the nostrils of Almighty God and He called upon Jonah to go to the city and cry out against its wickedness. The prophet hesitated to go to this city, but after an eventful experience, wonderful in many respects, he became reconciled to the commands of Almighty God and in obedience thereto departed for the city.

He entered its gates and cried to the inhabitants of the city 'Yet forty days and Nineveh shall be overthrown.' The people were startled by this message but finally convinced of their sin and wickedness, determined to abstain from their sins and vice and turn to God. The decree went forth from the king that everyone should put on sack cloth and ashes, a sign of penitence and grief for their sin. God saw this immense population of over a half million people bow their knees in reverence and He declared that He would come down and forgive the city for its sin for they had repented of their iniquity. God "repented of that which He said He would do and He did it not." There was great rejoicing in the city of Nineveh when their disaster was turned to prosperity and Divine favor.

There are three lessons I want to draw from this thought in the text this morning.

I. In the first place I would have you observe that there is a limit to our religious opportunity. 'Yet forty days' God Almighty says, 'and Nineveh shall be overthrown.' What a chance the people had to escape destruction! How generous God is in His treatment of humanity. Forty days may seem a short time and yet God has been just as generous and more so to you and to me and to all men. God never afflicts willingly, but always gives men ample time for repentance. Someone, some years ago, stood up before an audience and after he had pulled

out his watch, issued this challenge to Almighty God. 'If there be a God, let him strike me down in five minutes.' Well, God did not strike him down. This man thought that he was a great hero and that he had triumphed over the power of Almighty God. Someone who heard of this incident remarked, 'I wonder if the gentleman thought that the patience of Almighty God could be exhausted in five minutes.' God very often refuses to chastise men though they are deserving of His wrath and condemnation. God does not deal with men as you and I do. God's love, complacency and patience are far superior to ours. God is patient and therefore often stays His hand and refuses to strike because He is long-suffering and kind and gives disobedient and rebellious men an opportunity to turn away from their sin.

II. I would have you observe in the second place, that God always warns before He strikes the fatal blow. Has not God done that through all the ages by His word? He has taught mankind by His providence; He has labored to instruct mankind, and today, through events that transpire, God is trying to lead men to repentance and righteousness. This is God's method of dealing with mankind. He has always been compassionate and kind even though man has rebelled against Him.

In all the events of life God shows His interest in mankind. His purpose is not to condemn but to reform and regenerate and to bring humanity back

from their lost estate. This is the supreme purpose and mission of Jesus Christ. He came into the world to seek and to save that which was lost; so God's purpose is to bring about His kingdom in the hearts of men, and yet often His dealings with humanity are unheeded and disregarded. No matter what takes place, there are always those who are stupid and dull and rebellious and will not have Him to rule and reign over them. We have just passed through direful experiences. The world has been deluged with human blood, and we would imagine that after all these experiences of misery and woe, the world would have learned its lesson. But has the world learned its lesson? When the war was at its worst and the crisis seemed imminent and defeat and disaster were staring the allies in the face, our President issued a proclamation that the people, on an appointed day, should go to their accustomed places of worship and by fasting and prayer, invoke the Divine benediction upon the forces of our nation on sea and land, and that very day, (Memorial Day, the 30th of May), when you would expect humanity everywhere to regard the mandates of the President and to have in mind the needs of our nation, when the temples of God should have been crowded, reports have come from all over this land that as a general thing the houses of worship were very slimly attended and the other places, that is places of pleasure and amusement,

were crowded to the very doors. When the request came from the chief executive of these United States that men should be concerned for their nation, at the very time when millions of young men were dying on the battlefield, other millions of human kind were assembled, not in the house of God imploring His aid, but in carousing and satisfying their physical appetites and ministering to their bodily wants. The world, it seems, has not learned its lessons yet. The same conditions that prevailed in Nineveh's day apply in our own day. The nations of the earth are still unsettled. There is still unrest everywhere. Someone has said in an address not long ago "there are thirteen nations waiting to strike once more and to plunge this world into another deadly conflict." And the prophecies of Nineveh's day will be fulfilled unless we, like the people of Nineveh, turn away from our sin and iniquity.

Only a few years ago we well remember the calamity that befell San Francisco. San Francisco became notorious all over this land for its sin and iniquity. From the day when San Francisco was boasting of her prosperity and of her wealth, scarcely 48 hours had elapsed until ruin and desolation were meted out to her by Omnipotent God. Yet He gave ample time to repent. Did they heed?

The Titanic is still fresh in our minds too. When men built this magnificent vessel they supposed that it would be able to withstand all the elements of na-

ture. And they even defied the very powers of the sea, but it did not require a long time after she had struck that iceberg until all on board were convinced that there is nothing here on this earth that can defy the laws of Almighty God.

Yet with all these events taking place, has the world learned its lesson? Is the world growing in righteousness and obedience to Almighty God? We were startled the other day and rightly so, when the news came to us of that robbery on one of the principal streets of our city, in broad daylight. These men perpetrated their crime amid a throng of people and yet escaped. We stand dumbfounded at the sins of our cities with all this violence, with all the unrighteousness we must look upon day after day going on in our very midst, causing consternation everywhere. In looking for an explanation of conditions we find them in our midst yet men go on day after day, year after year and behold the disobedience of the laws of Almighty God and are never even startled enough to stop and think what it all means. The laws of God concerning the Sabbath are probably more ruthlessly violated in our day than at any other time in the world's history. When God says 'Remember the Sabbath day to keep it holy' it seems to count very little whether we obey Him or not. And yet God Almighty says in His commands—'Do this and thou shalt live—break these

and you shall suffer the consequences and bring upon yourselves condemnation.'

Our cities are just as moral in many respects as they were in Nineveh's day. The world has grown rapidly in intellectual and moral affairs. The masses as a general rule are upright and honest; crime is the exception, but there is crime of course. Men commit a crime; they escape and you no more hear of them. But that is exceptional. The vast multitudes in our cities are obedient, loyal citizens. We here and there find corruption in the higher life; licentiousness among our elite. We find disobedience to the laws of our land, greed and graft and all those things prominent in our cities, yet the world has advanced wonderfully. In many other respects the world is living better today. Physical advantages today are far greater than in the day of our fathers. Notwithstanding all the advancement, the important thing is the religious life. The world today is not immoral—the world is unmoral. The cities today are irreligious, not worse than they were years ago in any moral sense, nor in a material sense, but spiritually. We are living better, eating better food and more of it. We wear better clothes. Men and women look better today even though it is often counterfeit. Morals are often painted as well as the faces of men and women. Notwithstanding these things, I say, we delight in appearances; man

should advance in the higher life. However, in view of the fact that the world is advancing, is it not true that men are not concerned so much about their religious welfare as were our fathers? We have not the religion in our homes and schools. We send our children out and expect the public schools and Sunday schools to educate them. That is all good and well. We should look after their interests in the home as well. God places upon fathers and mothers a responsibility that they cannot shirk. God Almighty expects us to train up the child in the way he should go, that when he is old he will not depart from it. The line of demarkation between the world and the church today is scarcely visible and yet God Almighty says 'be not conformed to this world, but be ye transformed.' '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.' I could take you to homes today where you will find fathers and mothers reclining in their easy chairs immersed in the material things of this world, and their children out on the streets scarcely knowing that this is the Lord's Day, especially set aside for the religious welfare of mankind. The day of judgment comes. God must vindicate His own righteousness and justice. And God Almighty will chasten them when they have been sowing the seed in the hearts of their children, for years. God has His laws and we dare

not violate them with impunity. God is still the God of the earth, ruling and reigning in the hearts of men. Yet 40 days, says the prophet to the Ninevites, and the judgment of God will be invoked upon you.

III. I would have you observe in the next place, that when the nations repent, God always repents and averts the disaster. God expects the nations today to get down on their knees and repent or He will send His judgment upon them. Is it not foolish to say—"why care, if man should violate the laws of Almighty God?" See that maniac upon the railroad track—the train is coming at 50-60 miles an hour and yet he stands there in defiance of that huge engine. That is the way some people display their pretended superiority to Almighty God and live day after day disregarding His mandates until His wrath is visited upon them. We are much concerned for our material progress. We are interested in our children so far as their education is concerned, but are we interested in their spiritual welfare? These are the problems we must face today.

Notice that sign on the vacant lot: "Don't dump rubbish here." Yet men are concerned more about their vacant lot than they are of their own souls. They will dump most anything into the souls of their children. I passed a street some time ago and saw in the back yard cans and rubbish and weeds of all kinds but in the front yard there were beautiful

flowers and various designs formed of the flowers to make it attractive. I can find lots of people in the world whose outward life seems beautiful, yet as Christ Himself sees them they are corruption and sin. God wants us to repent of our sin and turn away from evil and if we do that, God too will repent and avert disaster. Nations have sinned grievously. The chastening hand of Almighty God has been withheld time after time, but he will vindicate his own righteousness. Nations and cities as well as individuals should repent. It is high time for Germany to repent of its greed, England of its pomposity, France of its immorality, Turkey of its criminal ignorance and America of its frivolity.

A few years ago I was hurriedly called to the home of one of our esteemed families. A half hour before, the father with his married daughter, and husband and child, were in his auto while he was seated at the wheel driving the car. They came to a dangerous crossing, where the trees and an embankment along the road obscured their vision, but heard nothing indicating the approach of a train. It was evening when darkness had just gathered over them. As soon as they reached the railroad track, the glare of the engine was upon them. He had but a moment to decide what to do and attempted to speed up his engine when it stalled right in the path of the train. The next moment the ponderous engine demolished the auto and hurled its occupants to

the ground. The father was picked up dead; the daughter was transferred to the train and carried to the hospital unconscious; her husband arose from the wreck with a few minor bruises; and the child escaped unhurt. After a few weeks at the hospital, at times hovering between life and death, the daughter became sufficiently strong, without endangering her own life and with the physician's consent, to be apprised of her father's death. It was my sad duty, at the request of the family to bear the unwelcome tidings to her. This I did in as gentle a manner as I possibly could, and upon hearing the full extent of the occurrence, she sat motionless for a while, simply gazing into space, without a tear; until a friend, gently placing her arms around her, soothingly spoke a few words, when the fountain of tears opened up and she wept as though her heart would break. She was immediately relieved and reconciled. As God's child she would willingly submit to his will. "What I do thou knowest not now, but thou shalt know hereafter."

Nineveh was saved and so will modern cities if they turn to God in true penitence.

LIFE'S SUPREME AIM

Philippians 1:21. For to me to live is Christ, and to die is gain.

Hawthorne expresses a profound truth in his allegory of "The Great Stone Face." On the mountain side opposite the village where a young man dwelt there was the image of a great stone face. There was a prophecy concerning this image, that sometime a man of noble character resembling the face would appear in the neighborhood. This prophecy was a matter of constant thought to the young man. At night he dreamed of it, and in the daytime gazed upon the face with anxious thought.

The thought that this man was to be a blessing to everybody claimed his entire attention. He prepared for his advent. Early and late he toiled for the good of his native village. When the young man grew old and the gray locks hung over his shoulders the natives began to say; "The prophecy is fulfilled; the man resembling the great stone face is with us!" His admiration for the stone face and supreme purpose of doing good transformed him and changed his very features into the image which he daily beheld.

Life is sublime when lived rightly. Often the very best things in life are rejected for the very worst. The standard of success erected by the world and that one commended of heaven are by no means identical. The motto of many, though unexpressed, is: "For me to live is—gold."

I. *Gold.* The wise man says, "Money answereth all things." Another man just as wise exclaims, "The love of money is the root of all evil." Money is not an evil. He only who fails to realize its true value declaims against it. Money is an important factor in every enterprise. It builds our massive structures, it supplies our foods, it constructs our railroads, it sends the Gospel to the ends of the earth. The thirst for gold has discovered continents, peopled islands and saved lives. Many a man wants it and works for it because of the good it will do. Men will go down into the mines and dig for it, risking their very lives. They will work and slave in our shops and factories for it. They will toil on the farms and add acre to acre—and why? Money!

We commend them for their labor, and why not? Would they do this work simply for work's sake? Why do men strike for higher wages? Money is needed and demanded, they say. Notwithstanding the utility of money and the blessings procured thereby, the love of money is a curse. If life's aim is the mere accumulation of wealth, that life is worthless. There is no harm in the making of money in an

honorable way, but in the use of it. Many a crime is traced back to this insatiable desire for gold.

Gold, gold, gold,
 Hard and yellow, bright and cold;
 Hugged by young, pursued by old,
 To the very verge of the grave-yard mold;
 The price of many a crime untold;
 Gold, gold, gold.

Hang a bag of gold over a precipice and men will risk their lives for it. How low must a man's estimate of life be who seeks no other purpose of living! Again, many a one, should his words fit his actions, would say: "For me to live is—pleasure."

II. *Pleasure.* No man has ever gotten what he hoped for by pursuing pleasure as an end in itself. Pleasure never satisfies. Listen to the brilliant courtier, Lord Chesterfield: "I have enjoyed all the pleasures of the world and I do not regret their loss. I have seen behind the scenes; I have seen all the coarse pulley and dirty ropes which move the gaudy machines, and I have seen and smelt the tallow candles which illuminate the whole decorations to the astonishment of the ignorant audience." Or hear Lord Byron, after a life of merriment:

My days are in the yellow leaf,
 The flower and fruit of life all gone,
 The worm, the canker and the grief
 Are mine alone.

Mere pleasure-seeking creates selfishness and develops ugly character. The pleasure-seeker is simply fattening himself for the days of slaughter. This spirit brings a man sooner or later to disappointment and sorrow. It cannot be denied that the thirst for pleasure is one characteristic of the age. Epicurus has many followers. What the vast multitude desires today is amusement and entertainment.

With respect to the amusements there is a vast difference of opinion. There are amusements and amusements. A safe rule to follow is to avoid everything that is injurious to body, mind and soul. A broad-minded man or an intellectually-developed woman doesn't need amusement. For children we can make allowance and give them "play things." Paul says: "When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."

Life is too brief and serious a thing to waste upon the trivialities, to say nothing about things questionable. It is a serious mistake to neglect life's real joys and pleasures for counterfeits and spurious happiness.

Life is real, life is earnest,
And the grave is not its goal;
"Dust thou art, to dust returnest"
Was not spoken of the soul.

"For me to live is—education."

III. *Education.* Education is not an end in itself. It is preparatory. Life is a school. The foundation for success is a well-trained mind. Because of the brevity of life and the limitations of man's mind, no one is able to survey the whole field of knowledge. There is no universal encyclopedia. The universe is much larger than this little world. Therefore we need to specialize. Choose your life's work in harmony with God's plans and then apply yourself diligently to your task.

However, no matter how well your mind may be equipped, your education is incomplete without a knowledge of the Bible. This is the guide book of life. It is the masterpiece of all literature. It is the best medical adviser. On law and jurisprudence our statesmen find it unexcelled. Its themes have inspired orators, thrilled auditors and solaced dying pillows. No sane man can speak harshly against this book. It is a good book and only the vicious will find fault with it. It gives not only the latest news, but records events that shall transpire in the immediate future and the ages to come. No improvement has ever been made on the commandments. It soothes, it warms, it pleads, it promises. The man makes no mistake who takes the Bible for his daily companion.

We might rehearse the story of many a man's life by the simple statement: "For me to live is—idleness, or fame, or popularity." But we will ap-

proach the supreme purpose of life. "For me to live is—character."

IV. *Character.* All other things sink into insignificance when compared with character, for it alone abides. You may have wealth and health and fame, but what are these without character? Reputation is the estimation the community puts upon you; character is what you are. Not infrequently do we find men of wealth and genius and education, but who have no influence for good. The reason for this is found in the fact that they lack moral character.

How may a true Christian character be built? (a) By paying the price. Everything worth while costs. It costs labor and sacrifice and diligence. Michael Angelo, Washington, Lincoln achieved; but they were willing to pay the price. (b) By cultivating the virtues. "Abhor that which is evil; cleave to that which is good." (c) By the reading of wholesome books. A strong, robust character cannot be developed by "stuffing" the mind with trashy novels. "What you eat you become," said an old professor of literature. (d) By avoiding the associations of the impure. Two young ladies dwelt in the same home. One slept in a room where she could look upon the picture of Marie Antoinette. The other slept in a room where the picture of Joan of Arc hung upon the wall. In the morning each girl, upon awakening, looked at a picture. The one

read of all the vice and viciousness of her day and followed the mind of Marie Antoinette. The other studied the nobility and purity of Joan of Arc and imbued her own mind with its loveliness and unselfishness. The one became one of the worst of characters while the other was called the benefactress of her age. If a picture has such power over a human being, what must be the influence of a living character!

When did Paul utter this sentiment? It was at a time when he was in the dungeon awaiting his execution. Socrates, the wisest of heathen sages, with hemlock cup in hand, presents a sublime figure as he faces death with unflinching faith in the future welfare of the soul; yet he never heard of the true God. Paul's faith in Christ never wavered. When the morning of the day of his execution dawned, he was just as calm as an infant ready to fall asleep upon its mother's breast.

Some consideration is shown the vilest criminals by ministering to their appetite or bodily and spiritual comfort before execution; but what favors were granted to Paul? He knew he was soon to banquet with angels and the redeemed. When Raleigh lay with his head on the block the executioner asked if his head was all right, to which he replied: "It matters not how my head lies, just so my heart is all right." Paul's heart was all right, and there is the secret of contentment and resignation. When

the axe fell and Paul's head was severed from his body, they knew not the man for whose blood they had thirsted. Today his character is vindicated. Only such characters live down through the centuries.

A few years ago Bayard Taylor died. Longfellow wrote a poem which was read at the memorial service in Tremont Temple, Boston. This is what he wrote in part:

“Dead he lay among his books,
The peace of God was in his looks.
Let the lifeless body rest,
He is gone who was its guest;
Gone as travelers haste to leave
An inn, nor tarry until eve.
Traveler, in what realms afar,
In what planet, in what star,
In what vast aerial space
Shines the light upon thy face?
In what gardens of delight
Rest thy weary feet tonight?”

Only of such a character could the poet Longfellow have written those beautiful words. Let us read the entire verse: “For me to live is Christ; to die is gain.”

Life is sweet; eternal life is sweeter. Live for the best things.

CHURCHLY DUTIES

Acts 2:47. And the Lord added to the church daily such as should be saved.

The church is a divine institution built upon the rock Christ Jesus. "Upon this rock I will build my church and the gates of hell shall not prevail against it." It is of perpetual duration, on earth militant, in heaven triumphant, visible and invisible. It is composed of believers in and followers of Christ. "It is the congregation of believers where the Gospel is rightly taught and the sacraments properly administered," says our great declaration. As to a place in the world, the church is of supreme importance. Her future is not only implied in the text, but well defined in many other passages of holy writ. The church need not apologize for her existence. Long ago she vindicated her claim to a chief place in the world and will continue to bless and ennoble down through the ages, notwithstanding the obstacles and calumny of an ungrateful world, until the bride of Christ shall be received up into glory. When we speak of the duties of the church we include the responsibilities and privileges of all Christ's followers,

whether infant or adult, and likewise all her organizations. To some of these duties let us apply ourselves this morning. The first duty of the church I shall mention is to dispense the means of grace.

I. *To dispense the means of grace.* The means of grace are the word and the sacraments. Only where these are properly used have you the church.

1. The word. By the word is meant the Law and the Gospel. It is the business of the church to see that both Law and Gospel are taught and preached. In presenting the word the thunderings of Sinai dare not be overlooked. The commandments of Almighty God are just as binding today as ever. When God says, "I am the Lord thy God; thou shalt have no other gods before Me," he means it. One of the greatest curses of the day is the worship of mammon. When men worship the almighty dollar instead of Almighty God, what is that but idolatry? "Thou shalt not take the name of the Lord thy God in vain." Even little children are heard to curse and blaspheme the name of God on the streets. What more can be expected when fathers and mothers do the same thing?

We are told to "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." But in many a home the commandment is reversed. Reverence for superiors and things holy is sadly wanting in many a family.

When God says, "Remember the Sabbath day to keep it holy," He means every word He says, and he who will not heed must abide by the consequences. Just now the would-be Samaritan is around in the land. He is very religious and considerate. His plea is to open the confectionery stores and ice cream parlors on the Lord's day in order that the poor thirsty, half-famished men on the street corners may be relieved of certain death and starvation. And then how kind of these Samaritans to open up the parks on the Lord's day and present sacred concerts. A little religion comes in handy, or how could you deceive the people? This is the devil's method exactly. He never approached a man without a little religion to deceive him. So he is leading the shallow and unwary and Godless by the thousands. This Sabbath desecration could be broken up if church members refrained from patronizing these law-breakers, moral and civil. God will yet be vindicated.

Do you suppose God knew what He was talking about when He said, "Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet," or was He merely jesting? Do sinful men know more than the Almighty? "Be not deceived; God is not mocked!" The church must present the law. However, the Gospel, too, must be taught. "For God so loved the world that He gave His only begotten Son, etc." Here is the remedy for sin. Man

has no remedy. This provision for man's sin is made by God alone. Many a man in his last moments has discovered that his remedy is a failure, and called vehemently to God for Jesus' sake only.

2. The sacraments. The sacraments are baptism and the Lord's supper. The subjects of baptism are infants and adults. Our church teaches that the mode is not the essential thing. Just a few words with respect to infant baptism. The Scriptures teach plainly that all men are conceived and born in sin. Since this is true, how are the means of grace to be imparted to an infant too young to receive the teaching word? Our church never taught that little infants unbaptised are lost, though falsely accused of such teaching.

We do not believe that Christ would permit the loss of a little child for whom He died. We have always hoped for the best, but beyond this who can go? There is a difference between hope and assurance. While we hope for the salvation of a little infant unbaptised, on the other hand we know that a little child baptised is saved. In this case all that can be done for the child has been done. With respect to the eternal destiny of a child baptised in the name of the Father, and the Son and the Holy Ghost there can be no doubt.

In the Lord's supper we accept Christ's words as supreme authority. "This is my body, broken for you, and this is my blood shed for you." The bread

remains bread, the wine remains wine, but the believer partakes of Christ, who is present in His supper, as He says.

II. *The second duty of the church is to attend upon the means of grace.* The trivial excuses we hear for non-attendance upon divine services are heart-rending. The winters are too cold, the summers too hot. One man's clothes aren't fit; another's are too gaudy. If there is any excuse lacking the devil is always ready to manufacture one for you. The church must set the example for the world. If men who profess Christ lounge around home all day, what can you expect from an unfriendly world? If I fail to attend the worship of God, what influence will it have upon my neighbor, who never goes to church? Every man is responsible for his example. Emmanuel Kant summarized his teaching in what is called the categorical imperative. "So live," says he, "that the principle of your life may be made a universal law." Notice a few of his principles in the form of questions. "What kind of a world would this world be if all men lived as we live?" "What kind of a community would this be if all men in it took only the same amount of interest in his religious and civic affairs as we do?" "What would be the condition of the world if all men gave to missions and moral reform as much as we give, and no more?" "Suppose all should attend the services of the church as regularly as we do, no more, no less, what would

be the attendance at divine service?" "Suppose all who profess the name of Christ should keep as near to the example of Jesus Christ as we do, would it be easier or more difficult for others to be Christians?" "Could the good Lord take you or me as an example for others to follow?"

After all, what right has the individual to do what all should not do? And if all should do as the many are doing today, this nation would go back to heathenism, as others have done. All we have we owe to the church. Gratitude should impel us to remain true to her. She reared us at her altars, she follows the dead to their last resting place, she is always faithful in life and death.

III. *Again, it is the duty of the church to minister to the sick and needy.* The church has no right to place the responsibility of the care of the sick and needy upon worldly organizations. The more she fails here, the less will be her power in the world. "For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

"Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction and to keep him unspotted from the world." On the other hand no organization of the world has the right to refuse the aid and minis-

try of the church in time of sickness and death. In time of sickness it is well to send for the physician, but more needful to send for the Physician of Souls. Many a man has died without the means of grace simply because the minister of the Gospel has been denied admittance to the sick room. This is altogether wrong, as the soul is more valuable than the body.

IV. *Another duty is to meet all financial obligations.* The existence of the church does not depend upon financial support, or she would have passed away long ago. The support of the church comes mostly from voluntary contributions. This is a credit to the church. However, it has its disadvantages. No other institution in the world could be supported in this way. For her educational institutions, hospitals, orphan homes, missions, local expenses, etc., the church depends for support upon the gifts of her people. These gifts are willingly bestowed. But they could be greatly increased by systematic effort. There is no institution in the world to which men would give more gladly than to the church if an organized system were at hand. In our present plan men do not realize the needs of the church and often one depends upon another to support the financial obligations of the church. An opportunity should be given to everyone, old and young, to support the Gospel. The many small gifts by all relieve the few from over-burdens and none

are taxed beyond ability. To gain this desired end, many churches appoint a collector, who by personal visitation and solicitation secures sufficient funds to meet all obligations. Very few, if any, ever think of refusing to aid so worthy a cause. In our present method at church services often the people do not have the money with them when an opportunity is offered to present their gifts, and often, too, thoughtlessly they fail to make preparation for this important part of the service in their homes. Then, too, they fail to realize that the expenses of the church run on while they are absent. Let the church be supported by voluntary contributions by all means, but give everybody the opportunity to contribute, whether in the Sunday school, Christian Endeavor or other organizations of the church.

V. *It is the duty of the church to seek the lost.* The man or woman who expects the church to carry him or her around has not the slightest conception of the purpose of the church of Jesus Christ. Jesus Christ came into the world to seek and to save that which is lost, and it is the business of the church to follow in the footsteps of the Master. It is not difficult to sit in church and sing "Rescue the Perishing," or at home with folded arms, "I want to be nothing," but it requires effort, yes, hard work, to go out into the highways and hedges and compel them to "come in, that My house may be filled." Who would not help in the search of a lost boy or lost girl? Mr.

Whitla willingly gave his \$10,000 for little Billie. Precious stones have cost millions of dollars, but what are they compared to a lost soul. The church must see her supreme mission. In home and foreign lands she must carry the Gospel. The lost must at least have an opportunity to be saved, and to this work the church is called.

ONLOOKERS

Obadiah 12. Thou shouldst not have looked on.

The land of Judah is invaded by a foreign foe. Jerusalem, the glory of the nation, is in distress. Who shall come to the help of the Lord against the mighty? The enemy is already thundering against the gates of the city. In her dire need she turns for succor to her near neighbor across the Jordan. There are many reasons why Edom, to whom the nation of Judah appealed for aid, should have responded. But she was contented to remain neutral and indifferent. The Edomites were descendants of Esau—Jacob's brother. Kinship should have impelled them to relieve their distressed brethren, but their apathy remained unaroused. Edom was satisfied to look on while her sister nation was struggling in the agonies of death, amidst the wails and tears of her inhabitants the city was destroyed. In this lone chapter, Obadiah hurls the Anathema of Almighty God against Edom for her neutrality in time of utmost need. At no time did Edom assist the enemy in the least. She simply refused to aid the Lord.

Militant Atheism is a thing of the past. In our day blatant infidelity is unknown. The cause of Jesus Christ is hindered and retarded not by outspoken antagonists, but by careless and indifferent professors. The battle between right and wrong, truth and falsehood, Christianity and heathenism is hot and fierce. Everywhere the conflict is waged and many are the onlookers. Go where you will, espouse whatever cause you may, and you will always find those who fail to see their duty. In all communities and churches you have your workers and "shirkers."

If all professed Christians were true to their vows, the world could be evangelized in this generation. "The harvest truly is great, but the laborers are few." Present any worthy cause or reform and the outspoken, courageous advocates are the few. In the conflict of the church with sin and unrighteousness, God demands a clear-cut, positive stand. There is no neutrality with Jesus Christ. "He that is not for Me is against me." What is the cause of this religious indifference?

I. *Want of knowledge.* Notwithstanding our modern advancement there is a woeful state of ignorance. With all our teaching and training the Bible is an unknown book to many a one today. And the sad fact about it is, this ignorance is wilful. How many men and women in Christian communities cannot repeat the Ten Commandments? The practice

of the Lutheran church from the very beginning has been to train her children in the doctrine of the Bible, and we are glad that the other denominations are learning the value of this old-established custom. The Lutheran church has always been recognized as an intelligent body of people. And you know today the most stalwart Christians, the workers in our churches by whatever name known, are those who were drilled in the catechism from infancy. How can we expect people to take an interest in anything of which they are ignorant?

The Bible unlike our books and newspapers tells us not only what has occurred, but what will take place thousands of years to come and throughout eternity. Every man ought to know the Ten Commandments, the meaning of baptism and the Lord's Supper. The great reason men take little or no part in religious causes is on account of lack of knowledge. Ask the average man to explain the great doctrines of the Bible, such as Conversion, Regeneration, Sanctification, and he is at sea; and what is true with respect to the Bible is also true of church history and missions. Acquaint men with the great needs of the world in the home and foreign field and you enlist their service. As long as men close their minds and hearts to the great missionary information accessible, the few will do the missionary work while the many look on.

II. *Lack of sympathy.* Selfishness is ugly

whether in the child or the adult. Here is a whole nation looking with indifference upon their neighbor's struggling against the enemy without once offering assistance. We have a similar scene in the New Testament. "A man went down from Jerusalem to Jericho and fell among thieves." "They stripped him of his raiment and left him half dead." Did the priest and Levite add to the blows already inflicted? No; they simply looked on and passed by on the other side. Sympathy means to suffer with those who suffer and by so doing share their burdens. "Bear ye one another's burdens."

III. *Another cause of religious indifference is greed.* Men are too busy with the things of this world to pay much attention to religion. Food, clothing and shelter are provided in abundance, but the soul is left to starve. Or religion is deferred to a rainy day. But God says: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." Dives, in the parable of the rich man and Lazarus, possessed everything this world could afford. He is not charged with cruel and barbarous treatment. He didn't set his dogs upon poor Lazarus. He never sent his servants with the lash to drive the beggar from his gate as the artists have pictured. He was simply an onlooker. I know many men today who never go to church and some who tell me they need no prayer, but not one of them is the avowed enemy of Jesus

Christ. They simply do not heed His claims and spend their days in utter unconcern and disregard of His presence and right.

How perilous such an attitude! Every day we hear of accidents and even death, brought on by no other cause than sheer stupidity and carelessness. The man above Niagara need not lift his hand to destroy himself. Simple neglect will send him over the swirling cataract. "How shall we escape if we neglect so great salvation?"

IV. *Love of ease.* The Edomites were by nature listless. It is much easier to sit down and look on than to bare the arms and enter the conflict between right and wrong. They had their land to till and vineyards to cultivate and why should they be concerned about Judah? During the hot days they could lie in their tents or under the shade of the trees. They were loath to be disturbed. Isn't it much nicer to sleep Sunday than to go to church? Edom rested in her security.

V. *Fear.* The enemy is strong, thought Edom. Why run the risk of total annihilation? Many a man has been cowed down by the bold front of the wicked. Wickedness makes great boasts, but is the most cowardly thing in the world. You can find lots of men who dare not open their mouths in behalf of a great cause such as temperance. Fear of losing trade or popularity seals the lips of many a man.

VI. *Custom.* Some one has said that if all the

stars ceased shining and then after a hundred years appeared again, there is not an eye but would be directed heavenward and not a lip but would break forth in praise. But stars have been shining for centuries and will shine tonight, but custom has deadened our conception of their reality and beauty. We may close our eyes to the most beautiful scenery because of custom. To grow accustomed to the wrong hardens and petrifies the soul. We are naturally conservative and hence God often sends the earthquake and the storm and death to arouse us from the fatal power of indifference. Even death, which is looked upon with so much dread, is a friend in disguise. For who can imagine the moral and spiritual condition of this world should death have not been imposed upon man as a penalty and consequence of sin? I verily believe the degradation and ignorance and crime of the human family would be more than that of the vilest, darkest nation or tribe under the sun.

VII. *Pre-occupation.* Often men and women who pose as leaders of society, city or nation, have no time or inclination for religious matters. The world looks to our teachers, statesmen, physicians and officials for guidance. And many of these are true guides. But how about the hosts of intelligent men and women adepts in their profession who remain neutral in the great cause of righteousness? Physicians as a general rule who more than any other

class of men are familiar with sorrow and suffering and death and therefore see the needs of religious attention, are by no means the most religious people of the world. Ministering to the body and attending to the ordinary duties of life cannot take the place of religious duties.

The reason for this neutrality is found in our Sunday newspaper to a great extent. If many of our club rooms could be invaded evenings or Sundays, an explanation of religious indifference would be apparent. After all that has been said, the truth of the matter is that sin is the cause of all disease of conscience and soul. Moreover, "Sin, when it is finished, bringeth forth death." We cannot ignore God and His claims with impunity. Notice the end of onlookers or the effect of indifference.

1. The effect upon the world. The world is ever ready to point the finger of scorn to the delinquent. Though he cannot be justified for his conduct, many an individual stumbles over the weakling in the church into the bottomless pit. No man is our example but Christ. "What is that to thee, follow thou me." If every man in the church were a hypocrite, that would not relieve you of responsibility. However, you are your brother's keeper and are obliged to set a worthy example.

2. The effect upon the church. The people of God suffered because of lack of assistance. Many a cause suffers because of lack of fearless, outspoken

advocates. Suppose all the members of the church were onlookers, who would support her missionary enterprises, maintain her educational institutions, teach her Sunday school classes, meet her financial obligations and conduct her business? The old couplet is worthy of consideration:

What kind of church would my church be
If all of its members were just like me?

3. The effect upon the individual. By and by came the inevitable harvest. Edom, intrenched in sin, sowed to the wind and reaped the whirlwind. Destruction came at last. God despises the neutral man. "I would thou wert cold or hot. But since thou art merely lukewarm, I reject thee with contempt." In the battle for righteousness the one thing that God abhors and visits with His Divine wrath is neutrality. "He that is not for me is against me," is writ large in divine Providence. I have more respect for a Voltaire or an Ingersoll than an onlooker.

Who are the men that are revered and honored today? Take for example the days of slavery. Will the men who catered to the whims and fancies of politicians, having in view the Presidency, survive the ages of men like Lincoln who boldly stood for the right, regardless of consequences? The rich man in hell lifted up his eyes, being in torment. Why? What had he done? Nothing. That is the great

trouble. If he would have done something he might have averted the awful doom. But he simply did nothing but revel in luxury and ease.

Some writer cites this incident: During the days of Paul, the apostle, a decree was issued that all Christians should renounce their religion or be driven from the land at the point of the spear. Far beyond the mountains in a distant province the decree found its way, and a centurion of noble character and soldierly-bearing was detached to execute the order. He summoned all Christians to appear before him outside the principal gate of the city. His company of uniformed soldiers was in line, their spears glittering in the sun. To his surprise forty Christians appeared. He told them they must renounce their allegiance to Christ or be driven from the city; but if any should return before sundown and give up their religion they would be gladly received and publicly honored.

The hour came, the command was given and forty Christians started for the caves and rocks and mountains to starve and as they left they lifted their voices in concert and cried: "Forty witnesses for Christ." For miles the sound could be heard, as they disappeared down a dark ravine, and wound their way among the rocks and hills. At last no sound was heard, and there at the gate of the city stood the centurion with his soldiers and a multitude of people, waiting and expecting the return of the

Christians. But they did not return. As evening came on, one poor, straggling, half-starved man was seen wending his way toward the city. When he drew near the people cheered. He was coming back to deny his Lord. But while the rabble shouted, the centurion was pale and sad. The cry: "Forty witnesses for Christ," was sounding in his ears.

The Spirit of God had touched his soul and the loyalty of the thirty-nine Christians so affected him that he could not forget it. As the one poor wretch came up to deny his Master and receive his reward, the centurion received him, gave him his liberty and empty honor, then he laid aside his own badge of honor, his helmet and his sword, and with trembling lips but resolute heart, took up the cry: "There are yet forty witnesses for Christ!"

A CHRISTIAN'S BUSINESS

Luke 2:49. Wist ye not that I must be about my Father's business?

The text is a question of the boy Jesus at the age of twelve years. It was His first visit to the great city of Jerusalem. We may easily understand that to Him the center of attraction was the Temple. So engrossed was He in the affairs of God's house that he failed to notice the departure of His parents for their home. They had already gone a day's journey before they were aware of His absence. They supposed He was in the company. They were unconscious of their loss. Joseph thought He was with Mary and Mary supposed He was with Joseph.

From many a home Christ is lost today because of a divided household. Only when they realized their loss did they search for Him and find Him. They found Him where Christ is always to be found—in His church. "And when they saw Him they were amazed and His mother said unto Him, Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing."

The text is Christ's reply to their astonishment:

“Wist ye not that I must be about my Father’s business?”

And what is Christ’s business is the business of the Christian. This is the only business worth while.

I know a man who is in the wholesale mercantile business. He is an officer in his church, president of a Sunday school association and active in every worthy cause. His office tells the story of his life. He always finds time for the King’s business. If you ask him in what business he is engaged, he promptly tells you, the Lord’s business, and that he is “running his establishment merely to pay expenses.” The first requisite for a successful business is adequate preparation.

I. *Preparation.* The Lord’s work suffers woe-fully because of lack of information. In any earthly occupation or worldly business, men demand fitness and special preparation. If he be an electrician, he must know electricity. If he be a lawyer, he must know the law. If he be a carpenter, he must understand the trade, or a farmer, he must know when to sow and when to reap and many other things that the farmer should know.

Does he teach? Then he must be able to master his subject.

“Knowledge is power,” says Bacon, and it is indispensable in the business of the King. The success of the church is marred today because men will

not take time to prepare for this great work. In the church we have different departments, as in all business enterprises. Each one is fitted for his own special department.

In a well-organized church there is work for all, from the cradle to the gate of heaven. Our great textbook is the Bible. Ignorance of the Word is the great cause of indifference and carelessness in the Master's work. You can never be a teacher and leader of others until you are first taught and led by the great leader, Jesus Christ. You will never become a missionary to others until you familiarize yourself with the great work of missions. Study your Bible. Another requisite is:

II. *Love.* Love is not necessarily essential in the work of the physician or attorney or business man, but the Christian must love his work to insure success. Many a Christian fails because he does not enter heartily into his work. Whether it is love for the service of God or not, we are happy to note as one of the signs of the times a discontinuance of Sunday secular work.

III. *Practice.* "Practice makes perfect." Men become experts by constantly keeping at it. Theory is not sufficient. "Faith without works is dead." God wants our service. Everything He has created is useful. Halley's comet, stars, trees, flowers, all creation is busy and how much more ought you and

I be constantly engaged in the Master's business. The great question is, do we want to serve Almighty God as He intended we should?

The elevated lake, the twining rivulet are serving Him. If we are satisfied to be saved and not serve others, we are not His servants. A cup of cold water in His name, a bouquet of flowers, shall not be unrewarded. Angels and archangels might have been employed, but God has chosen you and me.

IV. *Tools.* Every well-equipped establishment has its special tools for each particular work. The effective tool in the hands of the Christian is the Bible. Mere possession, however, does not guarantee results. To insure success, a man must know and use the tools God gives him. "Thy word is a lamp unto my feet and a guide unto my pathway." This is the tool for the teacher, the missionary and the slum worker.

Without the word of God, you go empty-handed. The church is an employment agency. She does not advertise "hands wanted," but hands and heads and hearts. You need never be out of work, either. You may suppose, as many do, that the wages are insufficient. If this is your idea, you are entirely mistaken.

V. *The Pay.* Before anyone ventures upon a business career he wants to know if it will pay. This is altogether proper. And so we have a perfect right to ask, does Christianity pay? Ask the early Christians and they will tell you "notwithstanding our

property was confiscated, even though we were ostracized and our lives taken, it paid to serve the King." Interrogate the angels and there will be "silence in heaven" while the reply, it pays a hundred fold in this life and in the world to come there will be everlasting life." The question is often asked, Do missions pay? Contrast the home land with foreign lands and the answer will be self-evident.

Let the foreign missionaries tell us whether Christianity pays or not. One of our missionaries tells us: "The success of modern missions is the wonder of our age. Japan has today, after 50 years of contact with Christianity, more Christians than all the world contained one hundred years after the death of Christ." The largest Christian Endeavor society today is not in the United States, but in Congo, Africa. Seventy-five years ago there was not a Christian in Hawaii; today there is not a heathen. Years ago missionaries went to the Fiji Islands, where they found nothing but polygamy, cannibalism and idolatry. Today, out of a population of 117,000, about 100,000 are Christians, in whose homes the last sound heard at night is that of prayer, and the first sound in the morning is that of family worship.

It might be a good thing to have a few Fijians come to our country and teach us the lost art of family prayers.

Today we have 20,000 missionaries scattered all

over the world; the best men and women you can find in the world. About 1,000,000 students are enrolled in our Christian schools in heathen lands. The Christians are numbered by the millions today, and it is the purpose of the church now to send the Gospel to every heathen in this generation.

It seems to me when we look around and see the progress of Christianity in home and foreign lands the question "Does it pay?" is out of order. No business pays so well as "my Father's business." True, many a time the Christian must wait a long time for the reward, but it is bound to come some time.

Some years ago the veterans of the Civil War were assembled in the court house at Gettysburg. When the program was almost concluded the chairman arose and said there was still a matter of importance to be presented before adjournment. Then he recited the story of the soldier who, at the risk of his own life, caught up the flag after it had been shot down and placed it upright amid the shot and shell of the enemy. "This soldier is here tonight," he said; and then calling him forward he presented him with a gold medal for his act of bravery. He waited more than thirty years for his reward.

Neither does God pay at the end of each day or week or month or year, but He pays.

A MAN'S COMPARATIVE VALUE

Matt. 12:12. How much then, is a man better than a sheep?

If you put this sentence in the form of an interrogation, my reply is: That all depends. Supply and demand regulate the price of commodities, we are told. Snow is cheap now, but there are times when it might be worth a dollar a pound. Some places, as in Africa, men are cheap and sheep dear. You see, it all depends. Following this principle men are placed on the auction block and sold to the highest bidder; while sheep were grazing in the valley below.

There are places where men are sold for \$10.00 and sheep for \$5,000.00. Some men are even cheaper than that. They can be bought for a drink of brandy. According to this materialistic view man is no better than a sheep; in fact, the sheep has many advantages and superior qualities. The sheep grows his own suit of clothes and it's all wool and "fits him to perfection." He never worries about his food. Weather does not interfere with his plans. He has no fear of life or death.

On the other hand, man is born unto trouble as

the sparks fly upward. Fire destroys his property; his ship goes down to the bottom of the sea with all his silver and gold; enemies assail him; his reputation is destroyed. The grave to him is a terror. Is this God's view of man? Nay. "For Thou hast created him a little lower than the angels and hast crowned him with glory and honor."

The money standard is the prevailing one in many quarters today. "How much is he worth?" and the response is always in dollars and cents. Some man, I think he was a bachelor, estimates man's value at \$1,000.00 and woman's at \$750.00. God's estimate, however, is from a different standpoint. There are men and men and women and women. In the true sense when we speak of man, generally, we mean not the 10-cent man, but the honest, faithful, upright, loyal, Christian citizen, who is not only better than the sheep but destined to outstrip the angels and therefore invaluable to himself and God. We will notice first of all:

I. *His value to the Devil.* The very existence of the kingdoms of this world is dependent upon some men. Men are essential to the Devil's prosperity. If it were not for them and their diabolical conduct, Satan would long ago have been compelled to go out of business for lack of material. His agents are legion and they are always busy. They are found in dens and dives of iniquity, in private homes as well as on the streets, in political caucuses and, sorry

to say, they sometimes find their way into the church. In fact, there are only two beings in the universe where sin can exist and thrive—men and devils. The devil is the most cunning of creatures. He even leads some men to deny his very existence and thus is given ample opportunity for more stealthy work.

Moreover, when a man once “renounces the devil and all his works and ways” Satan has no more use for him. Here is where persecution begins. When Saul of Tarsus, armed with letters of authority to persecute Christians, was on his way to Damascus, he was of inestimable value to Satan, but after his Heavenly experience on the way, the devil lost his greatest ally. Saul’s service to the devil was the regret of his life. The thorn was never removed. I like the attitude of the young man at college, who, among others, was assigned the subject—God and the Devil—upon which to write an essay. He consumed all his time on the first part of the subject and at the end of his paper, wrote, “I have no time for the devil.”

II. *His value to the world.* By the world we mean (and Scripture supports us) ungodly and irreligious people, who live only for the present, and things that satisfy the flesh, in contrast with the church, which exists for the spiritual, moral and eternal welfare of men. Is the Christian of any value to such a world? According to the world’s estimation, no. The philosophy of the world is:

“Let us eat, drink and be merry, for tomorrow we die.” The Christian must oppose the sins of the world and hence the world has become his enemy. The world says, I want to slumber and sleep, the Christian says, awake, there is danger. The world insists, you interfere with my pleasure and arouse my conscience. I want to be left alone and do as I please.

Can the Christian cry peace, peace, when there is no peace. Is there any wonder there is no harmony between the world and the Christian? “Ye cannot serve God and Mammon.” The policy of the worldling and Christian are diametrically opposite. The “Fatherhood of God” and the “Brotherhood of man” have been wonderfully overworked these days. Children of God and children of the devil are not of the same family, or God and the devil are one. “Ye (meaning workers of iniquity) are of your father, the devil,” says the Son of God. The world never has and never will appreciate the true value of the Christian.

The fagot, guillotine, arena and cross show the value the world puts upon the Christian. Moreover, in a wider sense, how poor and desolate this world would be without the Christian! In fact its very preservation depends upon the disciples of Christ. “Ye are the salt of the earth,” to keep it from corruption and decay. Edison’s value to the world cannot be measured in dollars and cents. Before Frank-

lin pulled the lightning from the Heavens he gazed into the face of God. Washington on his knees at Valley Forge preserved his country. Lincoln never could have signed the emancipation proclamation unless he would have received the courage and strength from communion with God. Moses was the greatest law-giver ever born, because he was born of God. Paul's Epistles will stand because they are linked with the immortal Christ.

And what shall I more say, for the time would fail me to tell of Gladstone and Bismarck, the martyrs and missionaries the best of all past ages and present, who through faith in God subdued kingdoms, wrought righteousness and are still transforming this world of sin and darkness into the marvelous light of Jesus Christ. The world's best in music, art, science, literature and architecture, we owe to Christianity.

Is there one thing that is a blessing to mankind today that has not come to us through a Christian man? The Christian man's value to the world is incomparable.

III. *His value to the community, home.* If a man has no respect for himself, it seems to me, if there is the least spark of manhood left, he ought to have some regard for the community in which he lives, and the family that loves him and ministers to him. Is life worth living? What is a father worth in the home where he never teaches the children the way of everlasting life? Even though he

provides for their temporal welfare, he is worthless to the highest welfare of his children. Is he of any real benefit to that devoted Christian wife and mother? One of the darkest pictures in this world is the home where there is no Christ at the table, in the sleeping room, in the library or in the parlor. An unchristian father, by his word and conduct, not only condemns himself, but removes all hope and sunshine from the lives of his children. If you want to know what a Christian man, or Christian woman, a Christian boy or a Christian girl is worth, go to some land where Christ is unknown and you will readily learn their true value.

IV. *His value to the church.* My friends, God is counting on us. Do not disappoint Him. What are you worth to the church? How many talents have you? Are you using the talents God has given you? That is more important. Are you a member of the council, teacher in the Sunday school, singer in the choir, officer in the Christian Endeavor society or other organization of the church? Then you are engaged in the greatest work on earth. Are you always at your post of duty? "The church needs you and you need the church." How much are you worth to the church and to God?

V. *His value to angels.* Angels have always been interested in men. In all ages they have appeared to men. They visited Abraham and David. They ministered to Elijah. They delivered God's children.

They were interested spectators at the cross and happy assistants at the Resurrection. Paul was released from prison by an angel. They will have a glorious part in the 'consummation of all things.' It seems their happiness in Heaven will be marred unless they fill the corridors above with the redeemed. 'There is joy in the presence of the angels of God over one sinner that repenteth.' Certainly angels must know something of man's value or they would not be so greatly interested in him.

VI. *His value to God.* This is seen in (1) His origin. Whatever may be evolutionists' or skeptics' ideas of man's origin, the Scriptures are the final authority. "In the image of God created He man." You ask me why God created man? My only reply is: "God is love." Love impelled Him. He needed some one to share His glory and power. Love delights to give, and to give the very best.

(2) In his fellowship. Of all earthly creatures, man alone can and must commune with his Maker. Man needs fellowship with God. In prayer, private and public, we come near to our Father through Jesus Christ. Many races have been found without science and art, but none have ever been discovered without the instinct (if we may call it such) for prayer. Men may not pray until driven by calamity and distress, nevertheless this is simply a proof of the fact of prayer. A man can get along without food as well as he can get along without prayer.

(3) In the price paid for his redemption. The price paid was the "most precious blood" of the Son of God. Neither saint nor angel could ever have redeemed man. They were neither good enough nor sufficiently precious. "God so loved the world that He gave his only-begotten Son that whosoever believeth in him should not perish, but have everlasting life."

In the cross of Christ I glory,
 Towering o'er the wrecks of time;
 All the light of sacred story,
 Gathers 'round its head sublime.

(4) In His high and holy calling. The Christian man is God's ambassador on earth. "Go ye into all the world and make disciples of all nations." What a privilege! Why didn't God employ angels in reclaiming a lost world? Angels can't preach the Gospel. They can't teach Christ. You and I and our fellow Christian are the only beings who can ever evangelize the world. If we fail, God has no other plan for man's redemption.

(5) In the home prepared for Him. "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you." "Eye hath not seen, ear hath not heard; neither has it entered into the heart of man, the things that God has prepared for them that love Him." God says: "Heaven and earth shall pass away, but My words shall not pass away." Proph-

ecy, external and internal evidence, all inform us that sometime the sun shall cease to shine, the moon shall refuse to give her light, the stars shall fall, the heavens shall be rolled together as a scroll, but the soul shall live throughout the ceaseless ages of eternity.

Therefore, Set your affections upon things above where neither moth nor rust doth corrupt, nor where thieves break through and steal; for "Where your treasure is, there will your heart be also." "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?" Man is created not for time, but for eternity. Here we have no abiding city. We are pilgrims and strangers upon earth as our fathers were. Journey Godward and Heavenward.

Some time ago one of our families left us to return to their native country. We always grieve at the removal of our friends, but it is time we learn that this world is merely a place of meeting and parting." When they stepped on board the vessel at New York, their luggage was carried down into the hold of the ship out of sight. This was not needed for the journey. But on the other shore, when they reached their home, they could use their baggage. You and I have many things that seem unnecessary in this life, that will be of inestimable value on the "other side."

I know of no better place in this world where I may leave you than at the door of Heaven. In the evening the sheep are gathered into the fold, and so may we all in the evening of life be gathered into the fold above, a brighter, better, happier Home than any sheep-fold, as man is infinitely better than a sheep.

SOUL FAMINE

Amos 8:11. Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. This day is this scripture fulfilled in your ears.

In Eastern countries famines are raging this very moment and hundreds of thousands are reduced to death by starvation. Notwithstanding the abundant supply God has always provided for the human family, countless hosts have died for want of food. In nearly all ages, somewhere on this earth, famines prevailed. The scriptures record many such famines. In one country people may have an abundance of food, while in another they may be starving. Famines have been so severe that people have been driven to almost every extremity to preserve life. They have been known to have eaten the roots of herbs, the bark of trees and, in utter desperation, parents have devoured their own children. Reports came to us today that in Russia they are starving by the thousands. Little children, we are told, are thrown into the river to drown to save them from added suf-

fering. China and those eastern countries have had many famines. The various countries of Europe, Asia and Africa have all experienced a like hardship. America has been signally blessed, for which we should be devoutly grateful. However, the famine that concerns us this evening is not caused by lack of food but for want of "hearing the words of the Lord." In this respect America is not exempt. This is far more pathetic than any material famine. The fact that souls are starving does not appeal so strongly to the people because the effects are not so evident as in an emaciated, dead body. We are directed to this soul famine this evening.

I. *The extent.* This famine is confined to no country or territory but is prevalent all over the world. Of the 1,600,000,000 inhabitants on this earth at least one-half of them have never heard the word of God as revealed from heaven. Who is responsible for this deplorable condition? Heathen countries at one time had the opportunities of the Gospel as you and I have. They despised them as multitudes are doing today, and they were taken from them. However, this does not relieve you and me of responsibility. Nearly nineteen centuries ago Christ issued his command: "Go ye into all the world and preach the gospel to all the nations"; and it is our business to obey. Many of these heathen nations are eager to hear the word of God and would gladly do so if they would have the opportunity. But what

shall we say of multitudes in so-called Christian countries who have the opportunity to hear but despise the word of God. In the slums of your cities you will find them huddled together by the thousands and millions with famished souls. Gaze upon them as you pass along the streets and see them crouched in their hovels, with souls unfed, starving and dying. Behold the children on the streets, scantily clad, ragged and unwashed and uncombed, a picture of the pinched, starved, unseen condition of the soul within. Parents, themselves untaught, untrained in morals and religion, never think of the injustice and injury they are meting out to their offspring. You will find these famine-stricken souls not only in the slums among the immigrants but in the palaces and mansions on the principal streets of our cities. They exist in every community. They are found among children and adults, young and middle-aged and old, married and unmarried. They have no desire to hear the words of the Lord. Their taste is altogether different. How could you expect the disaffected, lapsed, the unconverted, the starved souls, to take delight in God's word? "He that is of God heareth God's word; ye therefore hear them not because ye are not of God." Men do not want to hear God's truth because it exposes their corrupt hearts. "Men love darkness rather than light because their deeds are evil." In conversation with a young man, he bluntly remarked, "we know nothing

whatever of the future life; no one has ever come back after death." In all seriousness and kindness, what has that got to do with your living a decent life, here and now? You won't live the decent life, the only life worth living, because God has withheld certain revelations from you. In spite of all the revelations, the motives, the impulses, the opportunities God has given, you stagger and halt and stumble at the only obstacle God has failed to remove in order to convince you of your desperate need of a Saviour and the fact of everlasting life. "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead." God has created us not stones or blocks of wood. Of course "there are exceptions to all rules." The soul that is in accord with God and the great principles of truth and righteousness will be drawn to his word as naturally as the needle points to the north pole when magnetized. We see then that the scope of this famine takes in a world. The famine of hearing the words of the Lord is raging in heathen countries, Christian countries, in civilized and uncivilized lands, in every community. Notice in the second place:

II. *The cause.* In the case of bread famines, there may be various causes. Sometimes God sends the pestilence, the earth-quake, the tornado, the hail, the insects to devour man's products, but always for a wise and holy purpose. "I have withholden the rain, and the harvest withered; I have smitten you with

blasting and mildew ; I have sent the palmer-worm to devour your gardens and vineyards, and olive-yards ; yet have ye not returned unto me, saith the Lord." He hath sent plagues, such as in Egypt, overthrew cities like Sodom and Gomorrah, and yet men refused to heed his commands. God's kindness and mercy impel him to use all the resources of eternity even at the expense of the body to save an immortal soul. The last few years war-stricken countries have suffered greatly because the consumption of food products has exceeded the production. The war claimed the able-bodied men and the few at home were physically unable to sow and reap the harvests. Even where a sufficient supply was at hand the greed of man has cornered the market and kept the supply under lock and key until an exorbitant price was paid for their commodities. So, likewise, facilities for transportation have been lacking and whereas in one place there was more than enough to feed all, in another they were starving. While the causes are many, spiritual famines too have numerous causes. Sometimes the over-fed bodies of men leave no room for spiritual nourishment. Often the wearied, jaded bodies of men with unceasing toil from morning till night, all week, unfit them for the mental, moral, and religious advantages of the Lord's Day. The materialistic view of life hinders them from a proper appreciation of their deeper needs. Their business engagements demand the time and attention of the

whole week, so they take Sunday for relaxation and recreation. In explaining his absence from church services, an employer of men told me one time that it was his custom to balance his books on Sunday that his account might be ready for the following week. I wisely reminded him of another account he was liable to render any time and he jokingly replied: "That is too far off." In less than two weeks I stood by his casket, trying to comfort the weeping wife and little children as well as forewarn all of the unexpected visitation of the last messenger. The automobile may be a helpful agency in the promotion of our religious welfare, but I fear more people are lured away from the Church by it than are carried to it. Sunday visitation, picnics and excursions supply mighty poor nourishment for the immortal souls of men. While pleasures and recreation are necessary for the health of body and mind, and soul, it is extremely fool-hardy to say the least to rob the soul in order that the body may thrive. There are others too who consume a great amount of food but never become strong and robust Christians because the organs do not properly masticate, digest and assimilate the food. Many a poor soul is feeding upon husks and doesn't know it. Some people will gulp down anything. The flabby souls of many these days may be accounted for by examining the character of food consumed. For instance, take a look at the menu card: Skepticism, Universalism, Mate-

rialism, High Criticism, Dowieism, Pantheism, Commercialism, Russelism, Eddyism, Mormonism, Bolshevism, Socialism, Communism, Humanitarianism, Spiritism, Paganism, Agnosticism, *et al., et al., ad nauseam*. Need we be surprised at beholding a spiritual famine all over the world? What is the effect of a soul famine?

III. *Effect*. Famine-stricken countries must present a pitiable sight. How thankful we ought to be that God has always supplied us with sufficient food and shelter and clothing, yet with all our blessings there are many unthankful rebels. America has been spared such direful, heart-rending results. We thank God that we have never experienced a famine. But travelers and missionaries have related the horrors and sufferings and deaths of famine-devastated countries. We have seen too the pictures of the emaciated bodies of its victims in our papers and magazines. These pictures portray the bodies of little children and adults with scarcely anything left but skin and bones. Most pitiable must have been their cries for a morsel of bread before they expired. Grewsome as these sights are, they are not to be compared with the condition of the soul, neglected, starved, lost. Our Saviour fasted forty days and forty nights but he never starved his soul. McSwiney fasted over seventy days and then died. Christ feasted upon food that the world knew nothing about and taught his disciples that "man does not live by

bread alone." McSwiney's ambition was the creation of enough sentiment to gain the freedom of Ireland. The Protestants are content to remain under the dominion of Protestant England rather than to submit to a freedom under the domination of Papal Rome. Christ never failed to present first things first.—A starved soul means death for time and eternity. It is anything but pleasant to look upon death with all the agony, pain, separation of friends or note the quiet step, opened window, whispered word that it involves, but it is infinitely worse to meet the last enemy unprepared. Some years ago there was a young man in our congregation who was a leader in his profession. His chosen calling kept him confined most of the time and thus undermined his health. His physician advised him to change his mode of life and get out in the open air, and assured him of the recovery of his health. He merely smiled and continued his daily tasks. Friends remonstrated with him though without avail. He was active in the work of the church and civic righteousness. He realized the needs of the soul, but was not so much concerned for the health of the body, something rather unusual. When you spoke to him about his disease, he would jokingly reply: "That is just a cold and I will soon be over it." But it was not to be conquered in that way. The insidious disease was gaining headway. Finally at the physician's advice he decided to go to the higher altitude of the moun-

tainous regions of Colorado. With his wife and little children, we bade him farewell at the station, where he took his train for the West. At the time there was very little hope of his restoration to health and his return home. He hadn't been absent from his family very long when one day his wife received a message from him saying: "Send money at once to come home." In a few days he returned only to fall asleep surrounded by his family and friends.

Many a man today is treating his immortal soul as this young man treated his body. With all opportunities you cannot afford to starve your soul.

THE BOOK OF JUDGMENT

Revelation 20:12. And the dead were judged out of those things which were written in the books according to their works.

There are five books concerned in the interests of every immortal soul:

There is the Book of Nature that everyone may read—"for the heavens declare the glory of God and the firmament sheweth His handiwork. Day unto day uttereth speech and night unto night sheweth knowledge."

There is the book of human nature—"Ye are our epistle written in our hearts, known and read of all men." This is the book that some people read only with an idea of criticism and not for profit.

There is the Book of Providence where God speaks in the events that transpire day after day, for there is nothing occurs here on earth but what God is back of it ruling and reigning for His own glory and the uplifting of the people of the earth.

There is the Book of Divine Revelation—"Thy word is a lamp unto my feet and a guide unto my pathway."

There is the Book of Judgment of which the text speaks—"for all must appear before the judgment seat of Christ and give account of the deeds done in the body, whether they be good or evil."

It is our purpose this morning to speak on this the Book of Judgment and we shall present the What, the Why, the When and the Who of Judgment.

I. *What is the Judgment?* In the first place let me say it is the day of reckoning, when the books shall be opened, we are told, for God is keeping an account of all that takes place here on earth and some day all shall appear before Him and there render an account for their conduct on earth. There are many books, we are told here in this text, so there are many events that transpire here on earth. Sometimes we are not conscious that these things are being recorded, nevertheless they are, for there is nothing takes place here on earth without the notice of Almighty God. There are some things that have been revealed in the discovery and inventions of science that have aided us in the understanding of the judgment day. For instance, the atmosphere round about us is essential to the transmission of sound. Were this air removed from this room this morning, the sound of my voice could not be heard, so from the lips go forth sounds carried by these air waves to the end of the earth. You, the receiver, take hold of this sound and hence it becomes to you

a means of information through the language we use, in the expression of our thought. However, this is not the end of our sound, for it is carried on farther and farther as wireless telegraphy has proven in these modern days. When a message is sent out from the transmitter, the air waves carry it for thousands of miles and even across the ocean in some distant continent the receiver takes hold of that message and interprets it in human language and so sound is carried everywhere. You will find in our community here and there little stations on the tops of buildings where messages are received from the air, for the air is full of these messages, for no sound is emitted from any source but what is carried for millions and millions of miles through space.

So photography likewise has revealed this great law. Light is necessary to produce pictures, hence any object here in this world when it is thrown upon some background, these rays of light form the image of that object. So sometimes people imagine that their acts and conduct is unknown in this world. There is not a hand lifted; there is not a sound emitted, but what somewhere it is registered and shall be reproduced on the day of judgment.

The other day men were eager to see a reproduction of that great prize fight—the whole thing has been re-enacted, and why? Because these light pictures were used as the acts were being portrayed and then transferred to these films and there retained and

sent all over the country to be reproduced. So there is a reproduction of sound and of the acts and the movements of men all over this land.

Some years ago, in company with a friend of mine, an old minister, we were invited to a physician's office to see the X-Ray and when we entered his office he took us to a little room and showed us this wonderful invention. As you looked into that wonderful instrument you could see the bones of your hand; you could see through any object no matter how thick or dense, and so the doctor placed in the middle of one of his large medical books a silver dollar and then told my friend to look in that machine and see what he could behold. As he gazed, he said, "I see a dollar." Well, the doctor said with a smile, "I never yet saw a preacher who could not see a dollar." But the fact is that everything in this world is visible to the eye of Almighty God. Nothing can be hidden from Him. There is one sentence in the old book that is startlingly true nevertheless—"Be sure your sins will find you out." All over this world are being recorded somewhere in this impressionable atmosphere round about us, events that shall be reproduced sometime on that day that God Almighty has appointed—the Day of Judgment. That is a day of reproduction as well as a day of reckoning. All the events that have ever taken place in the world are recorded somewhere and then shall be brought forth in great panoramic review.

When Columbus set sail from Spain and traversed an unknown sea, and succeeded after perilous journeying, in discovering the new continent—that event is recorded somewhere and can be reproduced. The life, the character, the deeds of men, live after them down to the end of time. Yes, throughout eternity. The countless number of wars that have taken place and deluged this world with blood, are registered in the heavens above somewhere. All the deeds of men—yes, their very thoughts form some impression upon the air round about us. The great receiving sheet that God Almighty has spread shall be gazed upon by the numberless hosts in the days to come. There is nothing in this world that transpires that is annihilated and forgotten on the day of judgment. But it is not only a day of reckoning and reproduction—it is also a day of awards, when God Almighty shall reward man according to the deeds done in the body. The Christian on that day need fear no ill consequences of his life because the blood of Jesus Christ cleanses us from all sin. That is the remedy for the sins of those who turn away from their evil lives to Jesus Christ the Saviour of man. So much then concerning the Day of Judgment of which the Bible speaks from the very beginning to the end. In the Old Testament we are told the judge of all the earth shall appear and pass sentence upon mankind. The New Testament speaks of it over and over again where we are admonished to prepare for

the day when all men shall give account of the deeds done in the body.

II. *The why of the judgment.* The day of judgment is necessary in the first place because of the inequality in this life. We are all aware of the fact that justice cannot be properly meted out in this world for the simple reason that man himself is limited in knowledge, in ability; even if courts of justice are impartial, they may be unable to declare a just judgment for the simple reason that they may be biased, prejudiced, or limited in their knowledge of the case. The consequences of men's acts are not always seen, for they go on to the end of time, even if man depart from this life. So you see the impartial decision cannot possibly be rendered in every case. The injustice of this world is familiar to all of us. Hence it is necessary that there be a day when justice shall be meted out to humankind, and the consciences of men everywhere are in accord with this great demand, that sometime man must appear before God and give an account of his conduct, no matter how low and degraded he may be. There is some conception imbedded in the very life of the human race that justice somewhere shall be done to humankind. Men may deceive themselves and imagine they can do all sorts of crime and escape the consequences of their conduct, but their ignorance of the great laws of God and of His moral demands upon humankind will never answer for them

on the day of judgment. They ought to know better. Why then should there be a day of judgment? Because the time must come when all wrongs shall be righted. It may seem at times as though right is forever on the scaffold and wrong forever on the throne, but it is only for a time. That Day of Judgment will straighten out all the wrong that has been done here.

III. *The when of the judgment.* When shall this great event take place? Well, not until after death. We read it is appointed unto men once to die and after that the judgment. When shall it take place? Not until after the Coming of Christ. We are told again that "as ye see Him going into heaven, in like manner shall He come again." So everywhere we are told in this Word that Christ is coming again and after His advent the second time in the world, shall take place this day of reckoning. When shall this judgment take place? Not until Jesus comes and raises the dead. This, we read in the lesson this morning, is the first resurrection, for he shall descend from heaven with a shout and the voice of the archangel . . . and the dead in Christ shall rise first. Then after the first resurrection, we are told here in the Divine Word, there shall be a period called the Millennium—the thousand years when He shall reign with His saints, and Satan shall be bound and righteousness shall cover this earth. The Divine Word shall be found everywhere as the waters cover

the sea. Then after this period of millennium when Jesus shall reign visibly on earth with His disciples, shall come to pass that second great event called the second resurrection. But Jesus says "blessed is he that has part in the first resurrection; upon such the second death has no power." After this second resurrection then all who shall be raised unto condemnation shall appear, with the saints, before the judgment seat of Jesus Christ, for in the last great day perilous times shall come. Then shall men call upon the rocks and mountains to hide them. So after this second resurrection, this book tells us, shall occur this judgment day.

IV. *The who of the judgment.* Who shall be judged? We are told that all nations, all kindred, all tongues, all men and angels shall be brought to appear before the judgment seat of Christ. After the resurrection; after the great program of God has been carried out to completion, then shall take place the last great event of the world's history, before there shall be a reward or a judgment unto condemnation upon the human family. The atheist will be there; the agnostic; those men who slew the millions of Christians in the early centuries; the man who pulled the trigger that sent the bullet through the body of our beloved president William McKinley will be there. Those men who the other day committed their dastardly crime in sending to an untimely grave one of our beloved citizens and Chris-

tians—a useful man of this community—who escaped with their booty and at least one of them imagines that the transaction shall never be brought against him any more—that he can carry out to a successful issue all the plans without detection. He will be there. Men of all ages; of all nations; of all the universe if there are others inhabited, will be there, for the angels, we are told, shall be brought before the judgment seat of Almighty God. Yes, then one who this morning by his own selfish ideas imagines he can use this day as he pleases, will be there and must give an account for the manner in which he spent this holy Lord's day. The man who corners the market and fills his own unrighteous coffers with filthy gain and cheats his fellowmen and even reduces men to starvation because of the lack of food, will be there. Yes, the man who leads his unrighteous, irreligious life; the man who expects to escape detection here, will find that he cannot escape the judgment day for all will be open before the eyes of Him with whom we have to do. Yes, the infidel will be there; the man who denies God; who blasphemes his Holy name and disputes His Divine Word and leaves an influence in the world for unrighteousness that can be felt on to the end of time. He too must appear before the judgment seat of Christ. The Christians will be there. Ah, yes—not for condemnation, but for vindication, for God then will see that righteousness shall be meted out to all His people.

Some time ago a man who had come home from his place of business, as he walked along the street near his own house, looked up suddenly at his building and was startled to see sitting on the very roof of his house, his little two-year-old child. His heart almost stopped beating when he saw the perilous position in which this little one was placed and as he walked, the little one extended his arms to the father. He did not know whether he should speak or walk or stand still. He was almost paralyzed. But soon he saw his wife, the mother of the little child, at the window and with hands beckoning to the little child and a forced smile on her face, she soon attracted the attention of the little one and he turned to climb back again into the window and succeeded finally in getting back again and was safe in the arms of the mother. But there are countless hosts of men and women in this world who are unconscious of their danger, just as this little one. They live on their life to the end of their sojourn; careless and indifferent with respect to the consequences of their lives. God has placed men here in this world for a purpose and He is keeping an account of all our conduct and some day all men must give an account of the deeds done in the body.

THE TEARS OF JESUS

Luke 19:11. And when He was come near, He beheld the city and wept over it.

This is the first Sunday of Lent. The name Lent is given to this season of the year because the days begin to lengthen, and because the church especially calls to remembrance the passion, crucifixion and resurrection of Jesus Christ. This is a most appropriate time of self-denial and meditation upon the sacrifice of our Blessed Redeemer. His life and death are subjects of deep interest at all times but particularly at this season should we draw near to the cross and fully appreciate His sufferings and death for us.

It is our purpose from now until the blessed Easter-tide to journey with Him to Calvary and so prepare ourselves for a blessed and profitable Communion on the Resurrection Day.

Our Saviour was journeying to His cross. He set His face steadfastly to go to Jerusalem. Multitudes accompanied Him. Some through curiosity, others prompted by sincerest love and affection. At

a sudden turn in the road Jesus gets a glimpse of the city, a city He loved and for which He is about to die. As He gazes upon the city in all its magnificence and glory, tears fill His eyes—"O! Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee how often would I have gathered thee as a hen gathereth her brood under her wings, but ye would not; your house is left unto thee desolate." "And when He was come near, He beheld the city and wept over it."

Let us reverently study the theme, "The Tears of Jesus." Notice first of all, they were:

I. *Tears of loneliness.* How lonely He was in a world He himself built! Even His disciples could not understand Him. He was alone on the mountain side in prayer, alone in dark Gethsemane, while His followers slept; alone in Pilate's judgment hall; alone on the cross; and yet He was not alone; His Father was with Him.

"Allein und doch nicht ganz allein bin ich in meiner Einsamkeit."

"Alone and yet not quite alone am I in my own loneliness."

II. *Tears of homesickness.* He was absent from His home for thirty-three years. The world to which He came was altogether different from the one He left. The associations and companions were all different. He came to a race to save and He was re-

jected. He humbled Himself and became obedient unto the death of the cross. "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head." There was no place He could call His own and yet He owns the worlds. Even after His death His body was placed in a borrowed grave. The cold, harsh treatment of an ungrateful world was enough to make Him weep, He was far away from home.

III. *Tears of suffering.* Who does not know what suffering is! We have all had our aches and pains. But there has never been any pain or sorrow commensurate with His. He was reviled, persecuted and tormented. No suffering has ever been experienced like His. In the last moments of a dying man we do everything possible for his relief. In the case of Christ everything was done to increase His suffering. The mob thirsted for His blood. "Crucify Him!" "Crucify Him." His closest disciple denied Him. Judas with torch in hand leads the angry crowd through the streets to the Garden and places upon His feverish brow the kiss of betrayal. Through the stormy night they cry for His last drop of blood. They hasten the mock trial in order that they may the sooner quench their thirst for blood. They march to the place of a skull where His greatest sufferings are inflicted and where occurs the greatest tragedy of all ages. Unable to bear the cross any farther He totters and falls under the

load. A bystander is immediately pressed into service. On they go to Calvary. The hole into which the cross is to be placed has already been dug. They bore holes through His hands and feet, the tenderest parts of His body, where all the nerves seem to center. They lay Him on the cross and pierce His hands and feet. Up they lift the cross and let it fall into the hole prepared for it, with a thud. What excruciating pain He endured those six long hours, no mortal can ever know! No wonder He wept on the cross, as the writer to the Hebrews says.

IV. *Tears of sympathy.* We read where Jesus wept at the grave of Lazarus. He wept tears of sympathy. His heart was touched with the woes and sufferings of humanity. He suffered with men as well as for men.

V. *Tears of grief for a city in ruins.* When He beheld the city He wept over it because they knew not the day of their visitation. When Jesus beheld the city He not only saw the present but the future condition of the people. When they rejected Him they chose ruin and destruction rather than peace and blessing. In less than forty years after Christ's warning to the city of Jerusalem, its inhabitants were either slain or scattered and their fair city reduced to ashes. He saw this in advance and that is why He wept. Josephus tells us that at the time of destruction there were over three million people in the

city. In his writings he gives us some idea of the magnificence and splendor of this great city. It was protected on one side by the river and on the other three sides there were immense walls. Some of the stones in the walls were thirty feet long, fifteen feet wide, and seven and one-half feet thick. The temple of marble and gold with its dome elevated to the sky and overlaid with gold, glistening in the sunlight afforded a wonderful spectacle. On the walls were dozens of towers built high into the heavens, also of solid stone, giving ample opportunity to destroy any enemy that might appear. The people all seemed confident that their city was bound to stand until the end of time. But Titus with his Roman army came and laid siege to the city. He battered away at the gates of the city. The inhabitants within continued their orgies. They felt secure. The day of their doom, however, was set. Gate after gate tottered and fell. In one day 500 human beings were taken out of the city and hung on crosses outside erected for the purpose. The enemy entered the city trampling upon men, women and children. The streets of the city ran with blood. Over 100,000 bodies were lying there, dead, at one time. Mothers crushed the lives out of their little children, believing that thereby they would relieve them of a more cruel death, should they fall into the hands of the enemy. Many were allowed to escape after their arms were severed from their bodies. In order to conceal the

gold saved for years by the people, many swallowed their savings. When the army learned of this the soldiers cut open the victims and robbed them of their treasures. All these bitter consequences of their disobedience Jesus saw. No wonder He wept! The sad fact is all alike suffered, the innocent and guilty. The rulers, teachers and chiefs of the people might have avoided all this horror.

The same is pertinent to our day. Who is responsible for the immoral, irreligious conditions all over the world? Why this dreadful conflict on European soil in this twentieth century? The masses never would have crucified Christ. The masses despise war and injustice and unrighteousness. There are those who are responsible in our day as were those in the first century. And we all know it without further comment. Who are our chief men today? They are our President, members of Congress, legislators, judges, lawyers, editors, teachers, etc., and they have within their control almost omnipotent power. They create public sentiment. All people look up to them. What a power for righteousness. If all our leaders would be God-fearing men, what a power for good would be felt in our land! The leading men of Jerusalem might have saved the city and spared the tears of Jesus. Some one says: the strangest thing about all funerals in the city of Jerusalem was this, that not a tear was shed. But One stood outside of the city and wept. Some

day there will be a reversal of this scene. Jesus will sit on His throne and not a tear will He shed. Instead of a Saviour He will be Judge and all nations shall be gathered before Him. Gratefully accept His offer of Salvation now, and the terrors of judgment will vanish.

ESSENTIALS OF LIFE

Ecc. 12:1. Remember now thy Creator in the days of thy youth.

“Life is the time to serve the Lord.
The time to insure the great reward.”

Youth is the time to begin. There is a more ready response to the appeals of Christianity in youth than at any other period of life; and why? Because at this time character has not yet been fixed and the mind and heart are more impressionable. Observation and experience both teach us that the conversions to Christianity during adult life and old age are very few compared with decisions made in youth. Reliable statistics inform us that 90 percent of Christians came to a definite stand for Christ before the age of twenty-three years. In the salvation of youth, not only a life is saved but a life time. In the theme “Essentials of Right Living,” we want to consider ten this morning.

I. *A sound body.* The body is the temple of the Holy Ghost, in which God dwells and therefore we must care for it. Health is very necessary in the

battle of life, many a man or woman has achieved fame in spite of a weak body, yet it stands to reason that without this handicap they could have accomplished even more. We owe it to God as well as to ourselves to care for the body. It is a serious as well as startling fact to know that 100,000 more men go to their graves annually than women. In infancy the deaths of females far exceed those of males, but at the age of about 25 years the tide turns and the males who go to their graves outstrip the females by so great a number as stated. Why is this, the stronger sex outlived by the weaker? You say because of his occupation in shops, railroads, and manufacturing establishments the man's life is constantly exposed to danger and therein do we find the cause for this immense draught of human life. While this is true, the number of fatalities in these respects do not cause the excess. The reason is found in man's moral degeneracy. The insane asylum and penitentiary, man's habitation, reveal the sad truth that man is more vicious and immoral than woman. The liquor traffic, lust and other vices of which man is guilty, bring down untold numbers to untimely graves. Take care of your body, it is a gift of God.

II. *Trained head.* A citizen of the twentieth century needs to be informed. Competition is keen today and the man who is untrained in the great battle of life must suffer defeat. Men are paid not

only for what they do, but for what they know. In all vocations and professions fitness is demanded and rightly so. Do not begrudge the time expended in preparation for your life work; the Master spent thirty years in preparation for three years' work. The best Christians are those who have spent their days of youth in the study of God's work. Boys and girls well trained in the Catechism develop into the most earnest and efficient workers in the kingdom.

III. *Trained heart.* "Keep thy heart with all diligence, for out of it are the issues of life." The heart needs cultivation, no one has a monopoly of love, kindness and generosity. You may each and all possess these virtues. The Altruistic spirit is so much needed in our day. We are our brother's keeper, "in honor preferring one another." Love others and by gentle forbearance and kindness be transformed into the very image of Christ.

IV. *Trained hand.* No man has a right to expect this world to give him a living. He owes the world a life and the best he can live. As a rule life is what you make it. You get out of life exactly what you put in, no more. We are put into this world to do something noble and good, whatever be your bent, make your life choice with God's help and there apply yourself diligently until your work is done and heaven's gate will open to receive you.

V. *Sticktoitiveness.* One of the things we find so often lacking is "staying qualities." Many a young

man or woman starts out well but fails to finish in the race. Out of every one hundred girls and boys in our schools only five graduate in the high school and only two from college. The greatest agency, we are told, for the training of boys and girls for church membership is the Sunday school and yet during that critical period of life 60 percent are lost to the church and Sunday school. How sad to behold Sunday after Sunday hundreds and thousands leaving the Sunday school and turning their backs on the church. In Sunday school business and everything else we need re-echoed again and again: "Be true and faithful to the end." "A rolling stone gathers no moss," "stick to your bush," are hoary with age but well worth consideration. You have vowed at the altar to remain faithful to death. Or, doesn't your vow mean anything?

VI. *Courteous independence.* Boys and girls must have courage enough to say "no" at times when assailed by the tempter, the temptations of life are so numerous and strong.

"Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known."

A writer in one of my magazines lined up two football teams, called the great game of life, something like this:

Hope.....	FB	.....	Despair
Self Control.....	LH	.....	Laziness
Perseverance.....	RH	.....	Anger
Love.....	QB	.....	Hate
Honesty.....	RE	.....	Falsehood
Knowledge.....	RT	.....	Pride
Obedience.....	RG	.....	Irreverence
Faith.....	C	.....	Doubt
Prayer.....	LG	.....	Self Will
Humility.....	LT	.....	Ignorance
Truth.....	LE	.....	Dishonesty

This is a continuous battle. Who will win? A young man who cannot say no when tempted to drink has already opened the line for the enemy and defeat is certain. The man who signs the pledge and keeps it, ranks with the signers of the declaration of independence who said, "In support of this declaration we pledge our lives, our fortunes and our sacred honor." Such a man will never know defeat. Call the roll of honor down through the ages and see on which side the world's giants stood.

VII. *Good vocabulary.* A gentleman never swears. Blasphemy is always a sign of mental as well as moral weakness. Whenever man uses unclean and blasphemous words to enforce an argument he at once reveals his empty mind.

VIII. *Christian service.* In some respects lower animals are superior to man. The ox is stronger, the dog is fleet of foot, the eagle has a keener vision, but no man ought to allow the inferior animals to

outstrip him in service for his fellowman. It is related of a St. Bernard dog that he saved thirty-seven persons from dying in the deep snows of the Alps. Completely exhausted after he rescued the thirty-seventh traveler, he fell dead at his master's feet. He had a passion to save men, which so few persons possess.

IX. *Prayer*. "Ye ought always to pray." No man can win without prayer. You say you cannot pray? All men can pray, if they want to do so. Man generally does what he wants to do. If a boy wants to be a doctor he applies himself with that end in view. If he wants to be a mechanic he works to attain his end. If all men wanted to pray and worked at it half as hard as they do at temporal things there wouldn't be a man who couldn't pray. Pray always.

X. *Guide book*. "Thy word is the lamp unto my feet and a guide unto my path way." In youth the mind is more receptive and retentive than at any other time. The more scriptural truths you imprint on memory's tablets in youth the greater will be your pay when once you are unable to read the printed word. No one can journey safely in this world without the Book. Use it reverently and follow its precepts carefully and you will rejoice in all eternity because of fidelity to the word.

"Remember now thy Creator in the days of thy youth."

RELIGIOUS MELANCHOLY

Matthew 2:3. Art thou He that should come, or do we look for another.

John the Baptist denounced the sin of Herod. For this act he was cast into prison. There he lay for a whole year. He, like many others, expected deliverance from the hands of Jesus. Instead he lies there in the dungeon week after week and month after month without even a message from Christ. He is discouraged and sends the messenger to Christ with the words: "Art Thou He that should come or do we look for another?"

We must remember, it is always the earnest, sensitive soul that is most liable to discouragement. The nearer a man approaches the character of Christ, the more sensitive to sorrow and suffering. However, there is a vast difference between sorrow and melancholy. The two disciples on their way to Emmaus were sorrowful. Often we don't just expect what Christ does and so we are disappointed like these two disciples were. In life's experience shadows are needed as well as sunshine. Clouds aid us in our appreciation of the sun. A pious father prayed for

his children thus, "I pray not for all sunshine but just enough shadow to temper the sun."

Our theme today is "Religious Melancholy" and we will dwell upon: 1. Its Nature; 2. Its Cause, and 3. Its Cure.

I. *Nature.* Some worry because they think they are not Christians. It is true our physical condition has much to do with our disposition. But Christian character does not depend upon feeling, but faith. It is the devil who tempts us to look to our own righteousness instead of the righteousness of Christ. Trust Christ and not your own changeable mood. Above all, do not pass judgment upon yourself or anyone else in times of despondency. Wait and pray until the sunshine comes. No man can see clearly in the dark. There are others who worry because they think they have committed the unpardonable sin. The very fact of sorrow is evidence that they have not committed such sin. He that is guilty of so heinous a sin has no sorrow for sin nor does he desire to repent.

Again, there are those who by nature have a physical, gloomy disposition. They look on the dark side of everything. Dark clouds have no silver lining. For them life is one long funeral procession from the cradle to the grave. The world is becoming worse each day. Oh! how sad the world seems to him who looks at it through colored glasses! It is said of Bengel, one of the greatest of

exegetes, one of the best of Christian men, that he fell into despondency. To him the heavens seemed brass and God hid as it were his face from him. He could not pray. All seemed dark. He noticed a little child playing in front of his house. He called her in and said: "Can you pray?" She was frightened at first, but soon recalled a little prayer her mother had taught her and folding her hands, uttered this prayer in the presence of the great scholar. Placing his hand upon the head of the little girl he blessed her and said: "Now I can pray." And falling upon his knees he poured out his soul to God who heard him once more.

II. *Cause.* The first cause I mention is the monotonous way. Our way is often long and dreary without a change. Events are the same, year in and year out. We think our course is so different from that of anyone else. If we could only exchange with our neighbor, how pleasant it would be. Our place in the world is so insignificant. John's trouble was all caused by the place he occupied. If he could have been released from prison or if he never would have been thrust into such a gloomy place he never would have asked the question: "Art Thou He that should come or do we look for another?"

Another cause is sickness. Many a stout heart has been unnerved by illness. So much work to be done and yet the weak body is unable to meet the task. This has been the lament of many a distressed

soul. Nevertheless, often a healthy soul encased in a sickly body has accomplished more for the glory of God and the good of man than the most robust body and diseased soul.

Another cause is sin committed. Many a man is concealing the serpent in his bosom and hugging it to his heart, rather than repent of his sin and make restitution.

Another cause is fruitlessness in work. We see so little results of our efforts that we become disheartened. And yet it is our business to sow the seed and leave the results with God. We are admonished not to be successful but to be faithful. "Be thou faithful unto death and I will give thee a crown of life." We are dissatisfied in order that we may strive to attain more and more of the heavenly virtues.

Still another cause is disappointment. You have laid your plans, hoped for the best, only to be disappointed. You meant to achieve great things for your fellowmen, but you failed. Death entered your home, fire destroyed your property, all your prospects are destroyed. But is everything gone? How about God, eternity, heaven "where neither moth nor rust doth corrupt and where thieves do not break through nor steal?"

III. Cure. First of all remove the causes. Build up the system, repent, accept Christ, believe His promises. Turn to Christ and away from self. For

physical causes take physical exercise, for spiritual causes take spiritual exercise. Work, don't sit down and lament. There is nothing that will change a despondent, gloomy spirit into a buoyant, hopeful spirit so quickly as service for Christ. And last of all, but first in act, go to Christ and learn of Him. Remember what He suffered. John acted most wisely in going to Jesus in his trouble. John was not skeptic as some would have us believe, for Christ said: "Among them born of women there hath not risen a greater than John the Baptist." Even in his darkest moments he was true to his Master.

"I THIRST"

John 19:28. I thirst.

For three hours in the light and three hours in the dark, Jesus hung upon the cross. During these testing hours he uttered seven sayings: "Father forgive them for they know not what they do." He offers divine forgiveness to the vilest sinners. "Today shalt thou be with me in paradise." In deep penitence, the out-cast by his side accepts his Saviour and Heaven his eternal home. "Woman behold thy son." Not forgetful of his own mother He commends her to the tender care of His beloved disciple. "My God, my God, why hast Thou forsaken me," He cries out in deepest agony of soul. In bodily pain He calls for a draught to quench His feverish thirst: "I thirst." It is drawing near the end and so He exclaims: "It is finished." "Father into Thy hands I commend my spirit." When He called for relief in His anguish of soul and body, they ran and dipped a sponge in sour-wine and offered Him to drink, but He refused to stupefy His mind in His last moments and with heart and mind clear to the end, He com-

pleted the great plan of salvation for a lost world. In His brief phrase, "I thirst," he expressed the deepest longings and needs of humanity.

1. *All men are thirsty.* Some thirst for Gold. 1. Their sole aim is to accumulate and hoard up the wealth of this world. No matter how gained their one object is to gain. They will resort to any and every means to accomplish this end. Covetousness is idolatry and leads to all sorts of crime. "No covetous person, who is an idolater, hath any part in the Kingdom of God." "The love of money is the root of all evil," although money itself may be a great blessing when properly used." This "means of exchange" is a line of demarkation between the civilized and savage races. On the other hand this insatiate greed for gold has been the ruin of many a man, body and soul. The miser has no God but the almighty dollar. It is "harder for a rich man to enter the kingdom of God than for a camel to go through the eye of a needle," because wealth so inflates a man as to his own self-sufficiency and self-importance that there is no room left in his heart and life for God. God will not share His rightful place with any man. "Ye cannot serve God and Mammon." There are those who thirst for more.

2. Amusement. The serious and solid things have no charm for them. It is not our purpose to present a plea for the serious and sad all the time. Of all people, the true Christian has the best right to all

the good things of this life with all its pleasures and enjoyments. The Christian has a right to all the pleasures and amusements of this life that minister to the health and welfare of his body, mind and soul. However, there are hosts of people who find life so cheap and uninteresting that their chief concern is amusement and entertainment. There are 25,000 shows and \$500,000,000 annually expended in our country for no other purpose than to amuse 10,000,000 daily visitors. There are other things in this world vastly more important that deserve our consideration and patronage. Solomon, who tasted the pleasures of this life, has given the warning when he says: "All is vanity and vexation of spirit." In contradistinction notice, Moses, God's servant "who chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Again some thirst for

3. Past Opportunities. Many an one has been compelled to confess that much has been missed, never to be regained, because of carelessness and indifference. Multitudes in youth idle away their hours and days when they might by education and training fit themselves for usefulness in after life, only to see their irrevocable mistake and grieve over it when it is "too late." Says one: "I wasted time, now does time waste me." "Consider well before you leap," is a maxim that would avoid many a heartache, if heeded. Christ pictures to us the case of man who in another world thirsts for a

4. Drop of water. Dives was not a criminal. He simply ignored God, neglected his own soul and in his affluence and wealth and self-indulgence, failed to see his opportunities to serve and relieve a needy world. He sees Lazarus now, whom he failed to see before "lying at his gate full of sores." He calls to Abraham, who nestles his faithful son in his bosom and says: "Send Lazarus that he may dip his finger in water and cool my tongue for I am tormented in this flame." Abraham replies, "between us and you there is a great gulf fixed." His utter failure and loss was the direct result of his refusal to hear Moses and the prophets at the opportune time. A drop of water, how insignificant and yet how precious. Moreover there are others whose longings and aspirations are different. There are those who thirst for

5. Righteousness. "Blessed are they who hunger and thirst after righteousness for they shall be filled." Their ambition is to become more and more like Christ who went about doing good always. They are likewise interested in their fellowmen, laboring to transform this world and make it a fit habitation for man. They thirst for

6. Companionship. Life to many seems dreary and monotonous. Friends and companions are called away. They are lonely and dreary. They "long for the touch of a vanished hand for the sound of a voice that is still." Many of God's saints are

eagerly looking forward to the joy and peace of their eternal home. Most of their friends are already on the other side and they are eager to join them. They thirst for the fellowship of God and their Saviour. There are times when He seems to have forgotten them, but His eye never slumbers nor sleeps. "God is our refuge and strength, a very present help in trouble; therefore will we not fear though the earth be removed." "I will never leave thee nor forsake thee." While all men are thirsty we notice in the second place

II. *An abundant supply for all.* Three-fourths of the earth's surface is covered with water, emblematic of the abounding Grace of God. Water is a necessity of life. It cleanses and purifies. It quenches thirst as nothing else can. The water of baptism cleanses from sin. There is nothing so refreshing as a drink of cool, sparkling water. A good well of water was invaluable in olden times. Often enemies came and contaminated the springs or filled up the wells. During the World War guards were stationed at the water-basins of our coast cities to prevent contamination of the water supplies. Isn't it strange that notwithstanding our abundant water-supply men die of thirst? The bleached bones on the desert sands are typical of the famished souls all over the world. Where then may we find this "living water"? You will find it first of all at the

1. Place of Prayer. In the church, where prayer

is wont to be made, you will always be refreshed if you come with a reverent and devout spirit. When all assemble in the church with bowed heads and prepared hearts there is an atmosphere formed, that can be found nowhere else. In your private devotions you prepare yourself for the public worship of the sanctuary.

A young student was eager to see the great commentator, Bengel, and especially behold his conduct in his private devotions. So he concealed himself in an adjoining room and watched. At his hour of retirement—he took his Bible from the shelf and tenderly caressed it. He read aloud a few verses and then instead of offering a long, protracted prayer, he humbly bowed his head and devoutly prayed: "Lord Jesus, we are on the same good terms, Good night"—and laid his head on his pillow and fell asleep. Among the many happy incidents in connection with the life of my aged grandmother, there is one I can never forget. She departed this life at nearly 95 years of age. It was near the close of her earthly pilgrimage that it was my privilege to pay her a last visit. I was but a boy. However, she knew that I had the Gospel ministry in view. Before leaving we both bowed in prayer, and ever since this added blessing invoked by my saintly grandmother has remained with me.

"The prayer of the righteous availeth much," John G. Wooley delivered his valedictory in Pitts-

burg the other day. I heard him some years ago in a convention at Indianapolis. He told how his life had been saved by the prayers of a Christian mother. He was a wayward lad, yet his mother would always follow him and plead and pray for his conversion. "Can a mother forget her child?" One night, he says, she stood outside of a grog-shop in the snow waiting for him to come out. He sneaked out a side door and left her standing in the cold and snow. This cost her life. She contracted pneumonia and in a few days was gone. But her prayers were answered as the life and character of Jno. G. Wooley have shown. This act, however, on his part is the greatest grief of his life. "I would give my right arm, yes my life, if I could recall my inhuman conduct toward my sainted mother," he said. Prayer is the power that will overcome a world and fill the kingdom of heaven. The prayers of father and mother around the family altar will have an abiding influence. We owe much to the example set us by our father and mother, who daily gathered their children together and commended them to a kind heavenly father. They are gone, we miss them; but they rest in the peace and consciousness of an abiding influence for good and the kingdom of God. Another source of supply is the—

2. Lord's Day. "Remember the Sabbath day to keep it holy," God has never abrogated his moral law. The golf links, the tennis court, the automo-

bile, the parks and shows and Sunday visiting are playing havoc with the Lord's day or rather with the souls of men. In many cities the movies attract more people than the churches. Be it said to the credit of Pittsburg that the movies are closed on the Lord's day. The liquor traffic has dug its own grave and so will the movies if they continue to profane our most holy day. The Godly people of America may be a little slow, but when once aroused dens of iniquity will be routed and strongholds of sin will topple down. God gave us this day for a wise and holy purpose and countless hosts have been blessed by its hallowed influences.

3. Bible. God's word is an inexhaustible supply. None have been able to fathom its depths. Men have lived a century and more and searched the Scriptures all their days and at the close found regions still unexplored. A notorious infidel some years ago went up and down this country defaming this book. One day he stood before his motley crowd and read from the Scriptures and abruptly closing the book he said, "I beg your pardon, I would not read any further to insult your decency." Such was his estimate of a book that has given us all our blessings of civilization, our institutions of mercy, our civil and religious liberties. Wherever the Bible has not gone, these are wanting. Enemies have spurned it, ridiculed it, burned it, but it is more virile and dearer today than ever. It has been a

comfort and solace to countless hosts. Many a saint has pillowed his head upon the book and has fallen asleep in its rich promises. When Sir Walter Scott was about to close his eyes he gazed at his library and beckoned for a book. When asked what book he wanted he replied by saying, "Need I tell you; there is but one book: the Bible." God has provided a wholesome, abundant supply for the thirst of the world. He has made just as sure and rich provision for the thirst of the soul for salvation and everlasting life. "And let him that is athirst,—come. And whosoever will, let him take the water of life freely."

Not here: not here, not where the sparkling waters
 Fade into mocking sands as we draw near;
 Where in the wilderness each footstep falters, I shall
 be satisfied:
 I shall be satisfied: but, oh! not here.

David exclaimed: "Oh! that one would give me a drink of the water of the well of Bethlehem, which is by the gate." And three men at the peril of their lives hurried through the camp of the enemy and brought him the refreshing draught. But when he received it, he poured it on the ground as a sacrifice to God, saying, "This was gotten at too great a price." Christ still thirsts for the souls of men. Do you thirst for His righteousness? "I thirst."

GODLY AND UNGODLY

Psalm 1.

Every Bible student has his favorite chapters. Many a saint, in the hour of death, has pillowed his head upon the twenty-third Psalm. "The Lord is my shepherd," etc. The finest ode on love that has ever been written is found in Paul's thirteenth chapter of I Corinthians, "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal," etc. As long as sin and suffering are found in the world, the fourteenth chapter of the Gospel according to St. John will have its admirers and lovers: "Let not your hearts be troubled." "In my Father's house are many mansions." Nowhere in the Bible are the saved and lost, the godly and ungodly, so briefly and clearly described as in the first Psalm: "Blessed is the man," etc.

You are assembled here tonight, members of twelve classes, from 1902 to 1913. The year will soon close. This is the last Sabbath of the year 1913. It is, therefore, very important that we medi-

tate seriously upon this great text, because it has to do not only with our welfare in time, but eternity. We have here a description of the Godly and the Ungodly. You will notice first the Godly, and then the Ungodly, as the Psalmist describes them.

I. *The Godly.* (1) They are blessed. The unhappy man is he who is away from God. You sometimes think that the happy people are those who crowd our theatres and amusement galleries. However, these are the most unhappy people in the world. The very fact that they are always in search of entertainment and amusement proves that they do not possess that peace of conscience and happiness of heart that the Godly have at all times.

2. The saved do not walk in the counsel of the ungodly. Ungodly counsellors are all around us. They counsel against God and His church. They ridicule the Bible and scoff at Christians and everything good and elevating. There are critical times in your lives when you will especially need the counsel of God. In the choice of a life profession or occupation, you must have divine counsel. Why do we see so many failures in life? Because God is not taken into consideration in the choice of your life's work. Why so many unhappy homes? Again, because lust, social position and wealth are regarded as of more importance in the selection of a companion through life than God Almighty. "Walk not in the counsel of the ungodly."

3. The righteous do not stand in the way of sinners. There is a difference between sinners and sinners. All are sinners. There was a sinner on the right and left of Christ on the cross. There are penitent and impenitent sinners. The righteous are to go on the way of sinners to bring them back, not to associate with them and go their way to ruin. Too often, however, "birds of a feather flock together."

4. The Godly do not sit in the seat of the scornful. Here is the third step in the downward course to ruin—first walk, then stand, then sit. The result is inevitable. The drunkard begins with the first glass; the thief at first steals only a pin. The dishonest man may begin by merely cheating you out of a penny. The skeptic, infidel, murderer, liar, robber, thief, scoffer, ungodly, all have their beginning in sin, but the end, unless the grace of God arrests them in their downward career, is the prison cell, the hangman's noose, the electric chair; ruin! lost for time and eternity. First walk, then stand, then sit down in apparent contentment in sin and death. This is the counsel of Satan. The Godly receive different counsel.

5. The Godly delight in God's word. "His delight is in the law of God." He reads and meditates upon that word at home. He loves to go to church to hear the word. He goes to church morning and evening. "In His law doth he meditate day and night." He honors the means of grace. He recog-

nizes his need of the word and sacraments. He does not ignore baptism and the Lord's supper. He does not sit at home, like a heathen, when Sabbath after Sabbath the word is preached and the sacraments are administered in the sanctuary. "He that is of God heareth God's word, but ye hear them not because ye are not of God." That is God's way of saying what has just been said. The Godly want to go to church and do go; the ungodly do not want to go and remain away.

6. The Godly bear fruit. "He shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

He shall be like a tree, "planted." There is growth and stability. He is not a religious tramp, wandering hither and thither; but planted in God's house, loyal and true, bearing fruit the year round, from January first to January first. He is an evergreen—"His leaf shall not wither."

7. The Godly man is the prosperous man. "Whatsoever he doeth shall prosper." He never fails in business, because he takes God into partnership with him, and God cannot fail. Some people have an idea that he only is prosperous who has houses and lands and material wealth. But these things cannot be taken with you when you depart this life. He is the prosperous man who converts these earthly things into heavenly treasures and takes them with

him when his work on earth is done. That man is prosperous whose soul is saved forevermore, regardless of his earthly lot. "What shall it profit a man if he gain the whole world and lose his own soul?" The Godly are the prosperous here, and shall be hereafter.

Who are the Ungodly?

II. *The ungodly.* (1) The ungodly are the direct opposite of the Godly.

"The ungodly are not so." They are the Godless; they want to get away from God, His church, the Bible and all hallowed influences and surroundings. Sitting in church and listening to a heart-searching sermon is purgatory to a godless man. He even raves inwardly when a member of his family or a friend dies and he is compelled to listen to a sermon in the funeral service.

2. The ungodly are like chaff. Wheat is valuable, but chaff is worthless. Chaff is very close to the wheat—merely outside. In this sinful world the just and the unjust are found side by side in the same home, in the same room, in the same church often; but the day of separation will come. The wind will drive away the chaff.

3. The ungodly will not stand in the judgment. For the righteous in Christ the judgment will bring vindication; for the unrighteous, condemnation. From the very nature of the case, justice in this world is impossible. Even in our courts of justice,

just judgment cannot always be rendered because of ignorance, prejudice and man's biased nature. In the general judgment which will be final and no appeal available, the ungodly will fall. "The ungodly shall not stand in the judgment."

4. The ungodly will not be found in the Church Triumphant. "Nor sinners in the congregation of the righteous." We confess with shame and deepest regret that in this world there are names of men and women on our church records who are openly and flagrantly wicked, but such a condition will not be found in the church triumphant.

Churches tolerate in their membership those who are dishonest, who refuse to pay their honest debts; the intemperate and drunkards; the blasphemer and the vile and vicious of all classes. Church discipline, according to Christ's own command, is sadly neglected.

5. "The ungodly shall perish." The tares and wheat shall be separated. The wheat shall be gathered into God's garner, the tares shall be burned up; not annihilated, as so many false prophets who roam around the country teach and would have you believe. I would rather believe God and heed his warning than take the word of these Russellites, or Christian Scientists so-called, who style themselves Bible students, but in reality are the devil's students, and He says the fire is unquenchable and the torment is everlasting.

In conclusion, let me ask where do you belong—to the Godly or ungodly? The line is clearly drawn. I know of no place in God's word where He speaks more plainly or distinctly. He shows us clearly the two ways; the way of the Godly; the way of the ungodly; the way of the saved; the way of the lost; the way of the righteous; the way of the unrighteous. No one can mistake the way. Multitudes have taken God's way and are safely housed in Heaven above, while hosts of others, who refused God's way, have made their bed in hell.

Ingersoll found his chief joy in this world going up and down the land defaming and blaspheming God's name, scoffing at the Bible and Christians, and leaving an example and an influence more harmful than that of any other man of his day or since. Of course, he received thousands of dollars for his blasphemy and many fools were willing to part with their dollars to hear him; but what about his end as far as the world is concerned? In his death chamber the blinds were drawn, the doors were locked, and no one today knows anything about the last act in the sad tragedy but his immediate family and they are sworn to eternal secrecy.

Voltaire died as he lived, as men generally do. In his death struggle, fighting with evil spirits in delirium, he shouted, "Crush the wretch, Jesus Christ"; "Burn the Bible." To a priest who was importuned to minister to him on his deathbed, he cried, "Oh,

that I had never been born." His soul went out in the darkness of midnight.

Hume, in the darkness of his chamber, gasping for breath, cries: "Open the window and let in more light." For him and his friends all was dark, too.

Paul, on the other hand, ended his earthly career as a king goes to his coronation. With his head on the block and looking up into the face of the executioner, he can exclaim: "The time of my departure is at hand; I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the righteous judge shall give to me in that day, and not to me only, but unto all them who love his appearing."

On that fatal day when, by the hand of a dastardly assassin, McKinley was laid low, his faith and trust in God never wavered, but sustained him during his last sad days. Gathered around his couch were his devoted wife, friends and physicians. The most cheerful and resigned of the whole group was the President himself. Day by day, as he approached the Light, his faith and courage increased. No wonder his favorite hymns were "Lead, Kindly Light," and "Nearer My God to Thee." When he realized that the end was near at hand, he bade his loving wife an affectionate farewell, thanked the physicians for their kindness and relief, and then turned to all and said: "Let us have the Lord's

prayer." With his hands folded across his breast, the prayer of the Master upon his lips, he closed his eyes on this world and opened them upon a world where no assassin ever enters.

Moody, before his departure, exclaimed: "I see the heavens open and the earth is receding from me."

Many a Christian father and mother and child of God have had the same delightful experience after their work on earth was finished.

I am deeply concerned for your spiritual welfare. I have had the great pleasure and satisfaction of leading into the church after careful instruction in the different classes nearly 200 young people throughout the past twelve years.

This brings joy to the heart of every sincere pastor. Our joy tonight, however, is tinged with a vein of sadness, because of the absence of some of these young people. Some of these are far removed from us tonight. We hope and pray that they will never forget nor forsake their early instruction. Others have been removed by the hand of death. May they have been faithful to their early vows!

Tonight let us all renew our confirmation vows while we stand and repeat the Apostles' Creed.

THE FRIENDLY CHURCH

In the program of God He has a large place for man's religious nature. In the very beginning of time He provided the altar and His people were drawn to it as naturally as the sparks fly upward. As the people wandered from place to place, they still felt their need of Divine leadership.

The Tabernacle afforded a trysting place with their God. When, after years of development and training the people became settled in their manner of life, the temple became a permanent place of communion with God.

Through the increase in population and the dispersion of the people other centers of worship naturally resulted. The synagogue was the direct product of the needs of the times. Christ came not to antagonize or revolutionize but to fulfill all prophecy and therefore was in line with all the needs of the ages. Christ's training of Apostles and commission to evangelize the world resulted in the establishment of churches throughout the known world.

The work of teaching and preaching and admin-

istering the sacraments has been committed to the church and wherever the Word is rightly taught and the sacraments properly administered you find the church. The church is therefore ancient and modern, visible and invisible, militant and triumphant, here and there, now and forever.

In these modern times of unrest, national strife, commercial competition, industrial upheaval, individual discomfiture, we hear the lament, "What is the matter with the Church?"

There is nothing the matter with the Church; never has been; never will be. The trouble is with the world, the individual, the policies, the practices within or without the Church for which the Church is not responsible. The charges brought against the Church today are the same as those in all ages.

She has weathered the storm, and like a mighty bulwark she will stand through all ages and forevermore. The Church is guaranteed perpetuity.

It is said the Church is cold, unfriendly, socialistic, capitalistic, mercenary, decadent, and with all the scorn and contumely heaped upon her she presses on, ministering to the bodies and souls of men unstintedly. You might just as well expect a rheumatic, dyspeptic, epileptic victim to sit down at a table and enjoy a hearty meal as to expect an unregenerate, atheistic, ungrateful world to appreciate the Church. The Church has never failed. During the World War, she followed the boys into the camps,

on sea and land, to the very battle front, on to the very grave where the last sad rites were administered and never flinched once. HOWEVER, THE SUBJECT IS THE FRIENDLY CHURCH.

While I am not bitterly opposed to suitable epithets, especially applied to the Church, it is not my purpose to esteem one to the disparagement of another.

Some denominations lay claim to certain patent rights and privileges to the exclusion of all others. So there are local congregations who arrogate to themselves certain qualities not to be found anywhere else. I shall therefore deal with the subject in a more general way and describe the FRIENDLY CHURCH.

I. *As Aristocratic.* By this is meant not the generally accepted meaning of that term, but the true meaning. *Aristos* conveys the idea of the best, the noblest, the most excellent. These you will find in the friendly church. In fact between the world and church everywhere you notice a marked difference. As a concrete example of this indisputable fact, line up the church-goers of any community on one side of the street and the non-church-goers on the other side and the very appearance is an incomparable disparagement to the latter. The church is aristocratic and be this said to her credit.

II. *As Catholic.* The friendly church is not limited in her operations to the local field or com-

munity. The field is the world. Her influence is universal. Her Catholicity has been defined at the late Washington Convention. Her missions and benevolence touch Home and Foreign lands, hospitals and educational institutions, rich and poor, high and low, educated and uneducated, bond and free.

III. *As Cosmopolitan.* The friendly church does not cater to any party or class or clique. She is servant of all. Dress, or outward appearance, social standing or intellectual capacity, race or color, language or dialect, does not affect her attitude toward any individual soul. There are those in our land who would taboo any other language but their own. What a loss in literature, art, science, music, etc., if such a policy were adopted. People do not realize the injury to themselves by pursuing such a course. The friendly church welcomes the Indian, African, Chinaman, Japanese, the white and black, red and yellow, brown, mixed or unmixed, saint or sinner, for she is here to minister to the souls of men first of all.

IV. *As Popular.* In the ordinary sense we would hardly call the church popular today, and yet she is the most popular institution in the world in the estimation of some people. It just depends. She is popular with some, unpopular with others. Today, some men like to compare the church, with many vacant pews, to the crowded theatres and play rooms,

to the disparagement of the church. They forget that popularity is a variable term. Amusements have their day of popularity, then wane and die. Only a few years ago one of the greatest crazes was the skating rink. Today you can see the ruins of these buildings in every city. Theatres, dance halls, amusement galleries, ragtime music, minstrel shows, may count their votaries by the millions and spend billions for their propagation, but the church of all ages, apparently eclipsed for a time by the feathers and froth of a world, will emerge the most popular institution among men.

Sometimes you hear of a spinster visiting the churches all over the country to test the spiritual barometer or filial thermometer of the various churches, and then presenting her abominable and untruthful conclusions to some notorious magazine for so much per line, or lie, to be sent broadcast, and an innocent and willing public generally accepts these garbled statements as actual facts.

These are some of the conclusions: "The Church is dead."—"I was in such and such a church Sunday and not a person ever spoke to me."—"No one ever invited me back."—"In another church not a person made an effort to shake my hand." This difficulty might be overcome by placing a dummy in the vestibule of the church where a nickel in the slot would immediately call forth the hand and accommodate the donor with a hilarious handshake.

The trite saying, "You get what you go for," is true in the church, too.

V. *As Magnetic.* The friendly church draws. "He that would have friends must show himself friendly." The character and conduct of individual members in a congregation will go a great way in the solution of the vacant pew. The atmosphere of a church may either attract or repel. A prayerful church will win heaven's blessings. A church that meets the spiritual needs of men will soon be recognized. As a rule, the church will win in a community where it produces the goods.

A manufacturing establishment is known by the kind of products sent out. People soon learn the nature and character of a church by the conduct of its members.

Many a one has been won to Christ and the church by sympathy and friendship shown by a member to some stranger in a time of sorrow and distress.

"She is all I have," tearfully sobbed a father who laid to rest his little child in the cemetery lot. But it awakened a new thought in his heart and a kind consideration of the church he so long neglected. That church he learned to love by kindness shown.

The church that affords comfort and succor in time of need will ever be remembered. Some years ago I was called to the hospital to minister to a young man who was suffering from a most loathsome disease. His home was in a distant city. In all

my experience I never found a man more eager for the Divine Word. He seemed to drink in the great promises of forgiveness and salvation. His disease was so offensive and possibly contagious that before entering his room the nurse cautioned me not even to shake hands with him. When the father and mother, sister and brother came, just before his death, and to remove his poor body to their home, words could not express their deep gratitude and appreciation of the church that ministered to him in his hour of need. Even a bouquet of flowers is an expression of sympathy and love and shall not be forgotten. No doubt the family has forgotten me long ago, but the church they will always remember.

The church of the future will be the friendly church. Endowed or unendowed the Head of the church with the spirit of love will preserve her through all generations.

Fraternal organizations, lodges, eleemosynary institutions, the home, the state, will pass away, but the church will abide. Storms may assail her, clouds hang over her head, tempests may beat upon her, she may be reproached, maligned, deserted, but the harbor of safety shall be reached and the church militant shall become the church triumphant, for the "Gates of hell shall not prevail against her."

SPIRITUAL INSANITY

Luke 15:17. He came to Himself.

Someone who heard Daniel Webster on Bunker Hill, said the oration was brief, but every word weighed a ton. No writer, however, has ever epitomized as much in so few words as is found in this, the pearl of Christ's parables. The Master begins the great parable with the home. The younger son is the central figure. In the study of his character we are impressed with its two-fold nature. This is the case with every man. Each one has a lower nature and a higher. When the lower nature rules, the man is led into the far country where he wastes himself and substance in riotous living, while the higher nature calls him back to his father. Laying aside many of the attractive features, it is our purpose to confine ourselves to this dual aspect as it is illustrated in the prodigal before he came to himself and after.

A man whose reason has been dethroned is one of the saddest objects to behold. Spiritual insanity, however, is more to be regretted than mental insanity. "Coming to himself" is a phrase with which we

are all familiar. We speak of a person being "beside himself," or "out of his mind," which means the same thing. You all, perhaps, have been in the sick room, where the patient's temperature has arisen to 104 or 105 or more and saw by the actions and heard by the expressions that he was not himself. After the delirium he was altogether a different man. Men have these different spiritual moods. In a high state of mental excitement or anger men have done things which they regretted ever since. It is when men come to themselves that they see clearly and do the right.

Let us study the prodigal's spiritual condition and notice, first of all, that his insanity or blurred spiritual vision is disclosed.

I. By the injury done his best friends. The prodigal was more than unjust to his old father. He injured and grieved him, and why? The home was his with all its comforts. Here that dual nature is seen and the lower asserts itself. In his saner moments he could not have been so unkind to his father. Why do men blaspheme and curse God, or despise the "friend that sticketh closer than a brother"? They have not "come to themselves."

II. This unwholesome spiritual condition is also seen in the injury done to himself. Men argue that in their riotous living they injure no one but themselves. Even if this could be true what satisfaction is gained thereby? The state provides a padded cell and other necessities lest the maniac injure him-

self. He wasted himself in "riotous living." His substance he squandered. In the far country, without home restraints, he was free to do as he pleased, without comment. You may imagine where he whiled away his time and spent his money. The conduct of the ever-present prodigal reveals the ancient story. We know that he does not waste his money and time in church hearing dry sermons and worshipping God. How dull and monotonous this would be! And why? He has not yet "come to himself." The great themes of the soul, and God, and eternity are of no interest and concern to him. He cannot estimate the true value of things. Notice the change when he came to himself. This was brought about, first of all—

III. By his remembrance of home. His early training was not forgotten. Impressions made in childhood's days remain. How important, therefore, the teaching of the Bible in the home and church to the children and adults. Many a man who later in life "came to himself" traced the cause of his decision back to the training of father and mother in a Christian home. I am afraid the "Home, Sweet Home" of John Howard Payne is being neglected in the hurry and flurry of modern life.

IV. He came to himself when he came to want. Pig feed is rough diet for a hungry boy. And yet, very often calamity is a blessing in disguise. When his friends and money are all gone he has time to meditate and think serious thoughts. Often the

attractions of the world are too strong for men until they are withdrawn; then they consider. Sometimes men "come to themselves" only for a season. At the funeral service of a friend they were impressed. They admired his character and spoke freely of his influence and noble example and wished the same could be said of them. They realized, for the time at least, that the Christian life was the only life worth living. Hardened and sinful as they were, they reproached one another for their unworthy conduct. Their resolutions and promises, however, were soon forgotten.

A few hours after the service they are again immersed in the business affairs of the world, and all holy desires and heavenly aspirations are lost. They come to themselves, but only for a short while. Esau sold his birthright and when he "came to himself" he found no place of repentance, though he sought it carefully with tears." In contrast, Peter denied his master and when he "came to himself" "he went out and wept bitterly." Saul of Tarsus "came to himself" on the way to Damascus, and instead of breathing out "threatenings and slaughter" against the disciples, he became the apostle of the Gentiles.

V. How did he come to himself? By acknowledging his sin and repentance. "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." His repentance was genuine and sincere. "Make me as one of thy hired servants." Willingness to serve is a true test of

Christian discipleship. When he came to himself he said, "I will arise and go to my father." Are you away from your Father? Arise! He is waiting to receive you with the fatted calf, the kiss, the robe, the ring and the shoes.

FOUR DIFFERENT HEARTS

Luke 8:6, 7, 8.

There is no excuse for the American not to know Almighty God and His Son Jesus Christ. With the native of darkest Africa it is altogether different. Some one has said, "If I am lost I would rather be the most ignorant barbarian than the most intelligent American."

Opportunity means responsibility. Christ had this in mind when he said, "Unto you it is given to know the mysteries of the Kingdom of God; but to others in parables; that seeing, they might not see and hearing, they might not understand." By this He means that it is far better for a man never to have heard the Gospel than to have heard it and rejected it.

A double condemnation rests upon him who hears or has the chance to hear and refuses to heed. "He that hath ears to hear, let him hear." In the parable Christ speaks of different kinds of soil. The field is the world. Outside of the kingdom there is a vast unproductive field. Like the desert, it produces no fruit. Why should there be millions and millions of

acres of barren waste? The soil has never been cultivated. There is an abundance of seed, but the toilers are few. There are still vast multitudes who have not the opportunity to hear his word. And there are many who have the opportunity, but will not hear His word. They, too, are a barren waste. Every man who wilfully refuses to hear and permit the seed to grow into the harvest is a desert waste or merely growing thorns and thistles. The seed is a very small thing, but it is the greatest power in the world. A noted queen before her death ordered her tomb to be sealed and bolted and barred and never opened after her burial. But a little seed carried to the crevice of the rock where she had been entombed grew and expanded and burst the bars which she commanded to be made so secure. It was only a little seed, but the power of God was in it. Likewise does His power reside in His seed of the word. Why then does not every kind of soil produce fruit? The answer is apparent. Four kinds of soil are mentioned in the text, but only one yielded fruit. The heart must be prepared for the seed and then cultivated and nurtured, or the result is no harvest. We want to study these four different hearts. Christ says, "Some seed fell on the wayside, some on stony ground, some on thorny ground and some on good ground and brought forth fruit. Only the last was productive."

I. *The hard heart.* The wayside represents the

hard heart. Is it reasonable to expect a harvest from seed sown on the hard path upon which men walk or drive? Men ought to exercise as much common sense in religion as in other matters. But here is the very place where they often fail. "Some fell by the wayside, and it was trodden down and the fowls of the air devoured it." The seed had no chance to take root. It was crushed and devoured. No matter how often a man hears the word, if his heart is unprepared to receive it, there can be no harvest, not even the beginning of growth. A man may go to church every Sunday and hear the word, but if his heart is as hard as the paved street, where the seed cannot take root, he amounts to nothing. "Today if ye will hear His voice, harden not your hearts." "Be ye not only hearers of the word, but doers."

Many a man is an attentive listener, but as soon as the church door is closed on his back he forgets the text and everything said. "Then cometh the devil and taketh the word out of their hearts, lest they should believe and be saved." Sin has a deadly effect. It hardens the heart. To many an one the preaching of the Gospel is like "pouring water on a duck's back." Give the seed a chance, and it will do its work.

II. *The stony heart.* "Some seed fell upon the rock and as soon as it sprung up it withered away because it lacked moisture." Here we find there was no depth of earth. A little soil on the surface of the

rock, that was all. In explaining this part of the parable Christ says, "They on the rock are they which, when they hear, receive the word with joy; and these have no root, which for a while believe and in time of temptation fall away." The stony heart, the faint-hearted, those who start out gloriously but drop out ingloriously, are familiar to every one of us. "Who did hinder you that you should not obey the truth?" During a time of excitement they made great promises, they received the word with joy, much was expected, but the weather changed, temptations came and they fell away. And why? There was no depth of earth. The temptations of the world, the flesh and the devil were too strong for them. These shallow Christians, so-called, are found in every community. They never go into the depths of God's word. They simply skim over the surface and in the day of trial they lack foundation and their faith fails. Every congregation has its disaffected, "backsliders," stragglers. The question is, what shall be done with them?

The question before the Sunday school today is, how to stop the leakage. And the question before the church is, what shall be done with those who have fallen away? Once they promised well, were present at all services, stood at the communion table, but where are they now? The writer to the Hebrews says, "For it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made

partakers of the Holy Ghost and have tasted the good word of God and the powers of the world to come, if they shall fall away to renew them again unto repentance, seeing they crucify unto themselves the Son of God afresh and put Him to an open shame."

We are plainly admonished, "Be thou faithful unto death and thou shalt receive a crown of life."

III. *Thorny heart.* "And some fell among thorns and the thorns sprang up with it and choked it." Thorns and briars and weeds and the good seed of the kingdom cannot grow together. "And they which fell among thorns are they which, when they have heard, go forth and are choked with cares and riches and pleasures of this life and bring no fruit to perfection." Fruit, but no fruit to perfection; gnarled, scrubby, immature fruit. How discouraging to the fruit grower. What must be God's impression of those whom He has planted? Choked by thorns. What are these thorns? Christ explains: (1) Cares. The cares of this life. In the estimation of many the cares of this life outweigh the cares of the world to come. To provide food, clothing and shelter are not life's supreme concerns. And yet many live for no other purpose. A home, or rather a house in which to dwell, food and clothing are all they desire. Their policy is, "Just so I have enough for the present; the future will take care of itself." But, "man does not live by bread alone,

but by every word that proceedeth out of the mouth of God." (2) Riches. To gain the riches of this life many a man is sacrificing the eternal riches. Their aim is to add acre to acre, house to house, dollar to dollar. To lay up a competence for a "rainy day" is wise, but to hoard money and love it rather than God is fatal. No wonder Christ said "It is hard for a rich man to enter the kingdom of heaven," for he loves his riches instead of his God. The man whose prime object is to accumulate wealth, and thereby neglects his duty to Almighty God will never see the kingdom of heaven, much less enter it. Giving to God and His cause when we have no further use for wealth will not atone for our negligence while living. (3) Pleasures. What is true of riches is equally true of pleasures. No one condemns genuine pleasures. When pleasures interfere with our duties to God, they are no longer pleasures, but sins. The greatest pleasure is to do that which is right and good and true. The pleasures of which Christ speaks are thorns that choke the good seed and prevent fruit. Shall we crown Christ with thorns or fruit?

IV. *Good heart.* "But that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." You will notice in these four different hearts only one brings forth a harvest. They all have the good seed, but the one above brings forth fruit. Let us inquire into the reason for this.

The reasons for want of fruit in the hard heart, stony heart and thorny heart are self-evident. In all cases the seed was good but the soil defective. In the case of the good ground the soil was prepared first of all. (1) Prepared. The heart must be open and receptive, sins must be rooted out and the ground must be prepared for the seed. The word of God will make no impression on you, no matter if an angel from heaven should preach it, unless you repent of your sins and turn away from them.

In the second place the heart must be (2) Cultivated. The word of God must sink into the heart in order to bring forth fruit. Simply lying on the surface will not produce a harvest. The soil must be plowed and harrowed; the seed must find root.

Again the heart must be (3) Honest. Be honest not only with your fellowmen, but with God. Be honest with the Word. It must bear fruit if you deal honestly with it. The fault-finder, irreligious and ungodly cannot bring forth fruit because the heart is dishonest. You might just as well expect a harvest in the Sahara desert after sowing the seed as from such a heart.

Last of all, the Good Heart is kept (4) Clean. "Create in me a clean heart, O God." The thorns and briars must be removed. You can't retain your Christian character and associate with evil men. They will choke you to death. The thorns must be pulled up. This is true in our associations, reading

and meditation. The reason men are more irreligious than women is because they are out in the world more, away from Christian influence such as the home and the church. "What shall the harvest be?" we sing. It is an individual matter. Are you bringing forth fruit, or nothing but leaves?

Oh for a heart to praise my God,
A heart from sin set free;
A heart that always feels thy blood
So freely spilt for me!

A heart resigned, submissive, meek,
My great Redeemer's throne!
Where only Christ is heard to speak,
Where Jesus reigns alone!

A heart in every thought renewed,
And full of love divine;
Perfect and right and pure and good
A copy, Lord, of Thine.

EXCUSES

Luke 14:18. I pray thee, have me excused.

The habit of excuse-making is universal. There is a difference between an excuse and a reason. Some one defines an excuse as an imaginary something given in place of a reason. Reason is real; excuse is imaginary.

In the time of Christ men were adepts at excuse-making, but it is a question whether they outranked those of the present. Not only have the defeated an excuse for their defeat, but in every duty of life men have become proficient in the art of excuse-making. They have become so bold as to think it is just as easy to deceive God as man.

Dr. Albert tells a legendary story of a barn in which pop-corn was stored. "As the burning building heated the pop-corn it began popping and came down in a great white shower. An old horse at quite a distance from the barn saw the shower of white corn, and, although the night was not at all cold; at once imagined it was snowing and he was freezing to death, so he died." An excuse, though unreal,

does much damage. Mark Twain speaks of an oriental who did not want to loan his axe to his neighbor. He gave various reasons for his refusal and at last said he wanted to use it "to eat soup." His neighbor remarked that such was an unusual use to make of an axe; to which the oriental replied that "when you did not want to do a thing, anything would do for an excuse."

The habit of excuse-making always promotes dishonesty and hypocrisy. We are just as responsible today for the carrying out of Christ's commands as when he gave them to his disciples. We are here to accept his invitation; to labor in his vineyard; to evangelize the world. If any of the following excuses fit our case and we find them sufficient then are we released of all responsibility, and not till then.

I. If God had never provided a plan of salvation, then we might be excused. But He did. God prepared a supper for all His people. "The Lamb of God that taketh away the sin of the world" has been offered. He laid down his life willingly. If God never would have loved the world so as to give his only begotten Son, then we might be excused.

II. If no invitation had been extended then we might be excused. But there was. "Come for all things are now ready." This invitation has been sent by God Himself, through prophet and apostle, the church and the missionary. All are invited. "Go out quickly into the streets and lanes of the city and

bring in hither the poor and the maimed and the halt and the blind." Lest they fail to hear, he continues: "Go out into the highways and hedges and compel them to come in, that my house may be filled." Isn't the church extending the same invitation today? Notwithstanding the reproach cast upon the church, her doors are open to all; "whosoever will may come."

This invitation, too, is extended by him who has unquestionable authority and power. "All power is given unto me in heaven and on earth." Christ's friends are re-echoing the invitation daily. There might be some excuse if we had never been invited, but we were.

III. Again, we might be excused if our excuses were valid. Let us see. The first said: "I have bought a piece of ground and I must needs go and see it. I pray thee have me excused." Is ground more valuable than the kingdom of God or the soul of man? Yes, in the estimation of some, it is. For there are those who will add acre to acre at the risk of their own immortal souls. But Christ says: "What shall it profit a man if he gain the whole world and lose his own soul, or what shall he give in exchange for his soul?"

The second representative said: "I have bought five yoke of oxen and I go to prove them; I pray have me excused." Are the possessions of the world comparable with the treasures of heaven? "Seek ye first

the kingdom of God and his righteousness and all these things shall be added unto you.”

The last had the most flimsy excuse of all: “I have married a wife and therefore I cannot come.” Couldn’t he take his wife with him? She would have enjoyed the feast as every bride does. However, domestic excuses are many. The home is not what it ought to be or the invitation would be accepted more readily. What we need is more religion in the home. This would do away with discord and strife between husband and wife, divorces and disobedience and ingratitude of children.

Sam Jones was preaching once in Kentucky, and in the midst of his sermon he said: “If there is a man here who has not spoken an unkind word to his wife the past year, I wish he would arise.” Not a man arose. Surprised, he repeated his request, commenting upon the infelicity of the home, and urging those who were true and kind to stand up like men. Finally three men arose amidst the silence of the assembly. Sam complimented these men very highly for their conduct and then invited them to the platform where he desired to introduce them to the audience. Timidly they came forward to the platform, where he introduced them in these words: “Ladies and gentlemen, allow me to introduce to you the three biggest liars in Kentucky.”

It is too sadly true, some are deficient in moral

and religious training. If all these excuses are sufficient then you are released.

IV. Again we might be excused if Christianity did not pay. But it does. Compare heathen and Christian nations and see the result. It pays in this world and the world to come.

V. We might be excused if we could be saved in any other way. But we can't. "There is no other name given under heaven among men whereby we must be saved." Moody, in the last sermon he ever preached, put it in this way: "Suppose we should write out tonight this excuse, how would it sound? 'To the Kingdom of Heaven: While sitting in convention hall, Kansas City, Mo., November 16, 1899, I received a very pressing invitation from one of your servants to be present at the marriage supper of your only begotten son. I pray thee have me excused.' Would you sign that, young man? Would you, mother? Would you? Come up to the reporter's table, take pen and put your name down to such an excuse? You would say, 'Let my right hand forget her cunning, and my tongue cleave to the roof of my mouth before I sign that.' I doubt if there is one here who would sign it. Will you then pay no attention to God's invitation? I beg of you do not make light of it. It is a loving God inviting you to a feast, and God is not to be mocked. Go play with forked lightning, go trifle with pestilence and disease, but trifle not with God."

“Just let me write out another answer: ‘To the Kingdom of Heaven: While sitting in convention hall, Kansas City, Mo., November 16, 1899, I received a pressing invitation from one of your messengers to be present at the marriage supper of your only begotten son. I hasten to reply, by the grace of God I will be present.’ Will you sign it, or will you say, ‘I pray thee have me excused.’”

WHAT IS YOUR LIFE?

James 4:14. What is your life?

Man, says the psalmist, is fearfully and wonderfully made. He is the greatest piece of machinery ever constructed. Inventions of man rust and wear out but when man becomes diseased he is so constructed that he repairs himself. This cannot be said of any invention or construction of man. Man is here in this world by the providence of Almighty God. We haven't anything to say about our advent here, in fact man was never consulted, but he is here by the creative power of Almighty God and that for a purpose. So God has entrusted to us life. That is a great and inestimable treasure that he has committed to every being. What shall we do with this life? God has given it to us for a purpose and this question is a very important one. We have but one life to live and our eternal destiny depends upon the manner of our living here, so it is extremely important that we live the best life we possibly can. We never come back to repeat our experiences here. One effort, one sojourn, one life, one

eternal destiny. The question has been asked over and over again, *Is Life Worth Living?* I have no doubt that in the case of some, life is worthless, especially when we judge from the results and the effects of their lives upon the world. However, God has given us our being and we shall be held responsible on the day of judgment. So we are simply asking this question this morning as a theme for our consideration—*What is Your Life?*

I. *First of all, it is a trust.* God has committed this trust to our care. In the great plan and purpose of life, man's customs and habits vary. We have our associations; we have our assemblies; we have our business enterprises. Man does not live alone. He is dependent upon his fellowmen, and so we mingle with one another in order that we may assist one another and promote our interests for time and eternity. Man therefore learns to depend upon his fellowmen who trust and believe in him. We entrust even at times our lives to our fellowmen believing that they are able and willing to preserve these lives. Man hands over his hard earned gold to his fellow-men, who safely store it in vaults. We believe that man will care for his fellowman in the preservation and in the guardianship of his property and possession. Man insures his life. He believes that his fellow-man who assumes to care for him and provide for him will meet all the obligations thus assumed. So man is living here in this world trust-

ing his fellow-man from day to day. And now, God has committed a trust to us. That trust is our life and what shall we do with it? Shall we be true to the trust committed to our care? That is the question.

II. *Life, too, is a test.* Everything that is worth anything in this world has to be tested. Any piece of machinery before it is used, is examined and tested. So God Almighty has placed us here in this world and is testing us from day to day. We are being sifted here on earth because we are to be used not only for the brief time here, but we are to fit ourselves for the blessed life hereafter. So we need this sifting; this testing day after day.

Many things are kept from us for the simple reason that it is necessary that this process that is going on in our development, often should be a secret process. Some time ago I was in a train seated near the rear of the coach and near me was a man who had beside him on the seat a clock-like instrument and whatever this instrument was made out of I do not know, but it served the purpose at any rate for which it was being used. I was curious to know what it was there for, so I familiarly inquired about it. Then he told me and explained the mechanism of the apparatus. He said, "You notice that sort of lead pencil and that face of a clock. You watch that lead pencil," and as that train would speed on, that pencil would make a

record of the speed and the manner in which the train was being run and if there would be a sudden jerk, that lead pencil would indicate it by a mark. He said, "The engineer who is running the engine that is pulling this train does not know I am back here. It is a secret, but here is being recorded the exact manner in which he is running his train and when he is to be tested or examined for promotion or demotion, we will have the record of his ability to engineer a train," and so that revealed to me the condition of our lives here on earth. We have been ushered into this world, and many of the things we do here in this world, our life plan, the great purposes for which we have been put here, are withheld from us for a good and valid reason. This is needful that we may grow and develop into proficiency in the service of our Master.

Life, therefore, is a test. Yes, it is wonderful.

III. *Life is a school.* We are being trained and educated here. The greatest teacher, we have been told, is experience, and we know he does charge such dreadful wages. Every man is here in this world to learn his lessons day after day from the opportunities that are given to him. He is the wise man who uses all these privileges and opportunities for his mental and spiritual advancement.

IV. *This life is a battle.* And who has never experienced the struggle of life from the very beginning to the end of our career here on earth. We

have learned that it means an effort. We must strive and we must urge ourselves to attain the desired goal. We have to contend day after day against the world, the flesh and the devil, the three great enemies of humankind, and as we overcome these foes we become strong and efficient servants of God Almighty. This life is a battle from the cradle to the grave.

V. *Life, too, is uncertain.* God has not revealed to us the time of our departure. In such a day as ye think not of, the Son of Man cometh . . . be ye therefore ready, says the Master.

VI. *Life, too, in many a case, is epicurean.* His philosophy of living here is, "Eat, drink and be merry." Multitudes of people here on earth live the animal life and are utterly unconcerned for the life to come. We are amazed day after day at the events that take place. Prominent, especially, is crime and open sin—the indifference, the carelessness of man with respect to a life of decency and holiness here on earth does not so often startle us, but when crimes are committed in broad daylight as occurred the other day again, it amazes us. Then we stop and think, and ask, "What does this all mean? Is the world going to the bad as fast as it possibly can, or what does this all mean?" Various causes are given for these things. The events, especially of the last few years, have led men to become dissatisfied. There are certain people in

our land, as well as in other lands today, who have been accustomed to live on the very top, and now because times have so changed, conditions are altogether different. They have been reduced to want, many of them, and now it is a problem with them how to accustom themselves to these changing circumstances. There are certain types of men who see their fellowmen driving up and down the boulevard and on the public highways, in their limousines. They gaze through the windows of their neighbors on the streets of their city and behold the cut glass and fine furniture, and all the modern improvements, and they become envious of their fellowmen. And there are people in our own land today, as well as in other lands who are obsessed with the idea that the multitudes of men and women in the world today who have an over-abundance of this world's goods, have accumulated these things at the expense of their fellowmen who are less fortunate than they and therefore they are entitled to a part of these rich treasures that the rich and well-to-do have in their possession. And there are men, and women, too, sorry to say it is the case with the female as well, but true, nevertheless, who ponder over these problems and believe they are justified in holding up their fellowmen and robbing them of their possessions.

These crimes that are committed today are not committed suddenly. They have had forethought

and preparation. These men sit down in their homes and ponder over these things and plan them very carefully. Who is to blame for the conditions of affairs as we find them today? It is not alone to be blamed upon those who commit these crimes. Often our manner of life, our habits and customs, especially of the well-to-do, are responsible for bringing about such conditions as we have in the world at present. A life that is anything but wholesome and uplifting, is often worse than the heart of men with jealousy and hatred for which such are held responsible. True this does not relieve a man of perpetrating crime; nevertheless it is the cause of many that are being committed in our day. But life is not merely to eat and drink and to put on good clothes. It is more than that. Multitudes in this world today are concerned with nothing else but the material things that fade and pass away. Life is more serious than all that.

VII. *Life, let me say in the next place, is full of sorrow.* This also is needful for the discipline and development of the human family. Some time ago a man was called to his phone in the office and on the other end of the line was his wife. This was the message that greeted his ears: "Come home quickly, our little child is worse." The man rushed to his private room, got his hat, and started out the door, hurrying to his home. When he got there he found his wife at the door with tear-dimmed eyes,

informing him of the probable death of the little child very soon. The little one lingered for only a short while, then passed away. After this separation of the loved one from father and mother, life to them was very dreary, in fact they decided to remove from their old homestead to a new land entirely where they hoped new surroundings would help them to forget this sad scene in their lives and start anew. So to an eastern country they departed. One day while in this country the husband was out and he saw what he had not seen before in his own land,—a shepherd leading his flocks down over the mountain side through the ravine, tenderly caring for them. When he came to a little brook he lifted into his arms the little lamb and tenderly carried it across the stream while the old mother followed eagerly. After returning in the evening, he said to his wife: “Now I know why God has taken our little lamb home.” Heaven had become dearer and nearer to them than it ever had been heretofore. They at last learned that lesson.

One of the chaplains in the service during the war lost his little girl, two and a half years old, by drowning. He lived along the coast and the children would play in the sand and one day this little child toppled into the waters and before anyone could come to the rescue, she drowned. That father told me that his life is entirely different since that sad event had taken place. Thus man needs this

very discipline and this very correction that seems to be the only thing that will bring people sometimes to realize their need of God. Multitudes live in this world merely existing and thinking of the things of this life—careless of the things of eternity. God must speak to them through some event; through some means, for God is tender and kind and He will use all the resources of eternity to save an immortal being, and even these things, I say, are needful to remind man that it is not all of life to live here, but there is a life eternal that demands our consideration and attention.

VIII. *So I say, in the next place, life is not only full of sorrow but it is full of joy.* Why, who is not thrilled with the blood running from the tips of his fingers to the ends of his toes, in health and strength of body and mind and soul. Hence I say, life is full of joy. There are days of cloud. We need these. But the days of sunshine are more numerous. So man in his normal state wants to live. He loves to live. Because God has put this desire within him that he may preserve life and use his opportunities to the best of his ability. "All that a man hath will he give for his life." That is not always true for there have been men who gave their lives a willing sacrifice, but the life of man is valuable and to be esteemed very highly.

IX. *Life again, let me say, is brief.* In the words that we have read this morning in answer

to the question, it is said: "It is even a vapor that appeareth for a little while and then vanisheth away." How short and hasty is our life. "Man that is born of woman is of few days but full of trouble." "He cometh forth like a flower and is cut down." "The days of our years are three score years and ten and if by reason of strength they be fourscore years yet is there strength, labor and sorrow, for it is soon cut off and we fly away." This life is brief and the older we become the more rapidly does it pass.

X. *Then again, let me say, that life is Eternal.* That is not a contradiction of what has been said, for we live here only a little while—then do we enter upon a life that never ends. Behold, says the apostle, "I show you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, etc." "And so shall we ever be with the Lord." Again the apostle says, we live in this tabernacle here for a little while, then the day of separation comes; then we have a building not made with hands, eternal in the heavens.

So it is much more important for us to live in harmony with the teachings and principles of Jesus Christ. We say that life is a struggle. True, it is. That pilgrim journeying on up the mountain side illustrates your life and my life, yet he is pushing on day after day to gain that palace on the top and he must strive—he must persevere. Day

after day he winds his way up until he shall reach the end of his sojourning. But it means a battle. It means a struggle until he has attained the desired heights. Enemies will come out and harass him; foes will turn their bows upon him. He must contend to win the crown. But at last he is reaching the palace of the king and he is welcome in that eternal home and so we all must contend for the prize. Your life hereafter depends upon the manner of your living here and now, so the prize after which we are striving is the eternal home that God has promised to those who love Him.

BUILDING THE CHURCH

Matt. 16:18. I will build my church.

Man builds for time, God builds for eternity. All structures reared by man will be razed. The Egyptian pyramids, defying the tooth of time for centuries are destined to ruin and decay. The skyscrapers, peering into the heavens are bound to be removed from their foundations. Statues, the pride of the peerless sculptor, and the boast of ages will be reduced to powder. Cathedrals and temples all the work of men's hands, will be leveled to the ground. The grandest structure, erected by the deft hand of the master artist must pass into oblivion. The Titanic could not successfully deny the elements of Nature. The ruins of this world afford a sublime though pathetic story. Their destruction, however, is merely a prophecy of something better, greater and eternal. God is building for the eternal ages.

His building will endure. Time cannot efface it. "Hell shall not prevail against it." Out of this earth Christ is going to construct a building that will

endure after the Heavens and earth are passed away. He is the Master-Builder. Our subject is, "The Building of the Church," and we will notice first of all—

I. *The material out of which the church is built.* The church is not composed of brick, stone, wood, and mortar, but of character and principles. The church is a living organism. The elements that enter into the formation of the church are varied but all of God. The first one mentioned is the Bible. You cannot build a church without the word of God, the infallible rule of faith and practice. The cults and isms of ancient and modern times are unnecessary, but you cannot dispense with the word of God. Building a church on tradition, public opinion, Christian Science, Mormonism, Dowieism, or other humanly invented foundations has foreshadowed doom and death. In her love and reverence for the Gospel the church does not ignore the law. Amidst the thunderings and lightnings of Sinai God said: "Thou shalt have no other Gods before me." "Honor thy father and mother," "Remember the Sabbath Day to keep it Holy." The moral law of God has never been abrogated. God says with a wise purpose in view, "Thou shalt," and "Thou shalt not," and he who wilfully and obstinately disobeys the commands of the Almighty, does so to his own discomfiture. The Gospel too is an important element in the church. What is the Gos-

pel? The Gospel is the good news that Jesus Christ came into the world to save sinners. He came to save the lost not the saved. The judgment day will reveal the sad plight of those who are depending on their own righteousness and have no use for the offers of redemption as presented by the church of Jesus Christ. Is there salvation outside the church? Not outside the church of which we are speaking and which Christ is building for eternity. All the doctrines of the Bible are essential to the church. Faith is another important element in this building. The faith of Abraham, David, patriarchs and prophets, Peter and the apostles and the faithful of all ages to the end of time is employed in the building of the church. Repentance and conversion, justification and sanctification are material principles in this structure. "Except Ye be Converted and Become as Little Children, Ye shall in no wise enter into the Kingdom of God." "The just shall live by Faith." "Grow in Grace and in the Knowledge of our God and Saviour, Jesus Christ."

The two sacraments Christ has left us are essential to the church. "He that believeth and is baptized shall be saved." You say a child cannot believe. How do you know? "He that believeth not shall be damned." Cannot God give faith to a child as well as a hardened sinner. Faith is a gift of God. Christ came to save children as well as adults, for all are by nature lost. "All have sinned and

come short of the glory of God.” We do not say, nor does the Bible teach that children unbaptised are lost. This is a matter that remains with God alone, but we do contend and with scriptural authority that children are included in the covenant. If a child is lost by nature and “Christ came to seek and to save the lost” and you cannot teach a child the word by precept, how is a child ever to receive the means of grace except through baptism? The sacrament of the Lord’s Supper is likewise needed in the church.

“Except ye eat the flesh of the Son of God and drink His blood ye have no life in you.” He gives the command: “Do this in remembrance of Me.” “This cup is the New Testament in My blood shed for you and for many for the remission of sin.” How shall you receive the remission of sin except you obey?

“I will build my church!” Hasn’t He a right to build according to His own plans and pattern?

“Again Christ has respect unto character and quality. Out of human beings He constructs His church. Children were always included in the church. If you will examine our church record you will find baptised as well as communicant members—children are just as much entitled to the privileges of the church as adults.—God adds to His church. The trouble with adults is, there are too many human “joinings” of the church today. People join the

church as it is called and where are they afterward? The difficulty is God hasn't added them to the church.

“The Lord added to the church daily such as should be saved.” Out of genuine boys and girls Christ is building His church. There is something radically wrong with the boy or girl who sneaks away from the church. Young men and women who find their chief joy in the service of the church instead of the frivolities of this world are excellent material for His building. “The fashions of this world pass away.” One bride and groom who are just as faithful after marriage as before are characters whom God can use in the structure. He is preparing for the groom when He comes to take the bride unto himself.

Those who have become aged in the service of the church shall outshine the stars—“Thy hoary head is a crown of glory when found in the way of righteousness.” God needs the aged fathers and mothers in His church or He would not have so many there. Simeon, the aged, stricken with blindness, permitted once more to behold the infant Saviour in the temple was ready to depart “for mine eyes have seen thy salvation.” Anna, the prophetess, over one hundred years of age, unable to walk to the temple any more, had her bed removed there, that she might not miss a service in the House of God.

II. *In the second place notice what it costs to build the church:*

The cost—expensive buildings have been erected all over the world, state houses, cathedrals, king's palaces have cost immense sums of money. Sometimes the expense is greater than the actual cost, as for example, our state capitol at Harrisburg. What does it cost to build the church? It cost God the Father more than we can estimate. It cost Him His son. It meant something to the Father to give His only begotten Son. If you had an only son would it be a trifling matter to give him up? It likewise cost the Son something. He was not compelled to climb the cross and suffer and die. He could have summoned a legion of angels and been released but He submitted willingly. His Gethsemane was bitter; the treason of Judas and denial of Peter were hard to bear yet He endured all for our sakes, that we through His sufferings, death and life might have life eternal. Doesn't it cost the Holy Ghost something to remain here to teach and guide unto all truth? And what shall we say of the early martyrs. Millions upon millions, yes, of all ages whose blood has become the seed of the church. It costs to build the church. It cost the reformers something during the dark ages, when the visible church became so corrupted that the building devolved upon the few and Martin Luther and his co-laborers were willing to sacrifice everything that the church might live.

A cardinal's hat, the seat of the pope, everything the great reformer might have had, but all was rejected that he might remain true to his Master. "Here I stand, I cannot do otherwise, God help me." In the building of the church what has it cost you or doesn't it cost you anything? The best things are the most costly. If the Lord can use you in the building of His church it will cost you the fellowship of the world, the pride of life, the deceitfulness of riches, the fame and pleasure of this world.

Hatred, emulation, strife, discord, jealousy, God cannot use in the building of his church. Neither is there room for apostasy, ignorance, superstition and idolatry. The graces of heaven alone have a place in this building.

III. *The purpose of the church.* The church is not a Pullman palace car, neither is it an aeroplane.

The purpose is two-fold, namely, the salvation of sinners and the edification of saints. The business of the church is to develop character for eternity. The church will never outlive its usefulness. She must expect to be misrepresented and assailed. Hers has been a struggle down through the ages. As long as there is sin to be pardoned and suffering to be assuaged she will be there to minister.

The primary purpose there is to preach the word. "Go Ye into all the World and preach the Gospel

to all Nations." Institutions may come and go but the church goes on forever, because she is on a mission eternal.

"Feed my lambs, feed my sheep." This is the great mission of the church. The church is called to administer the sacraments, to bury the dead, to comfort the mourner, to marry and give in marriage.

The needs of the world today are the same as ever. The church is right up to the times. The greatest movement of the day is the missionary movement. The greatest work the evangelization of the world. The greatest institution in the world is the church. When the building is completed the scaffolding shall be torn down. Then shall we behold the perfect structure, when all refuse shall be cleared away. The great builder is at work. It may require many centuries more until the building shall be finished, but God is working, surely ages and ages may yet be required, we do not know, but it will be worth all the time and talent and patience expended. Can He use you in the building of His church? For He means to continue until the work is completed.

"I Will Build My Church."

TWO MEN

Luke 18:10. Two men went up into the temple to pray.

On the borders of the United States and Canada there are two rivers having their source in the same locality, but running in opposite directions—the one north and the other south. Two children in a family will have characteristics the direct opposite—the one seemingly bent on evil and the other diligently serving God. Two men in the same community with the same environment, breathing the same atmosphere, with all the advantages and opportunities alike—the one exemplary, worthy and helpful to the community in which he lives—the other worthless—no good whatever to the neighborhood in which he resides. Why this difference between men? You cannot help but see it. You see this great dissimilarity in the character of men, women and children all about you. We have in the lesson this morning this same problem. The story is related here by the Master Himself. He describes these two characters; the two men who went into the temple to pray. They were radically dif-

ferent in their character and in their conduct. Why were they so amazingly different? They had the church, they had the means of grace; they had opportunities alike, and yet the history of their lives here as given us by Jesus Christ is altogether different in character. We want to take these two men this morning as our study and notice first of all their similarity and then the difference that is manifested in their character and conduct.

I. *I notice first of all that these men were both church goers.* "Two men went up into the temple to pray." Church going may have been a habit with them, but whatever it is, it is a good habit and he who has formed that habit will profit by it everlastingly. I fear that we have lost some of the habits that we formed in the days of our fathers. One of the customs that has passed out of vogue, apparently, is the family pew, and I believe that the family life today is so much poorer because families do not assemble in the house of the Lord and worship Almighty God together.

I believe too in this modern day, instead of diminishing pews we should add to them. We should have a Sunday School pew. If you notice at the church doors as you come to church, the crowds that flock away from the Sunday School of all our churches throughout all our country, you cannot help but wonder what the next generation is going to do with respect to Divine Worship. It does not speak

well for the future of the church to see the multitudes of our young people willfully absenting themselves from the house of God. Yes, the church pews should be filled every Lord's day if we had the true conception of the value of worship. I knew an old gentleman (and I think he was nearly 90 years of age) who very seldom in his whole life was found absent from his pew in the church. He was regarded as the founder of that church and staunch supporter to the very day of his death and after he had become so old and infirm that he was hindered in the hearing of the Word, he sat right in front of the pulpit, where at every church service he was present, and after he had been transported from the church militant to the church triumphant, they draped his chair and the last time I was in that building I saw the chair was still held as a memorial to the devotion and respect this man had for the House of God.

These two men were both church goers; a custom that many people have allowed to drop out of their lives, and they are so much poorer because of it.

II. *In the second place I notice these men were both praying men.* "Two men went up into the temple to pray." And the fact is that all men pray sometime in their life or will. That notion that men can get along without prayer and treat the prayerful life with contempt, is all mockery and with-

out any foundation when the test comes. Men need to pray when in dire circumstances especially. Men will call mightily upon God. Some years ago, while riding in a train, we came to the junction of another road, and while standing on the platform another train pulled into the station and the railroad men went to the baggage car and carried a man lying on a stretcher out of the car and placed him on the other train. A man standing nearby whom I knew, said he was caught between the two cars and his mangled body fell to the side, while the first thing he thought of was prayer and he asked a few friends to pray for him, but not one of these men could pray for this poor soul about to pass into eternity, until one man tried to repeat the Lord's Prayer for his dying comrade. I knew this brakeman who had met with the accident and I knew him as a profane man without any or very little of any regard for religion or the needs of the soul, but at this time of peril and danger he realized his need as all men do whether they boast of their lack of religion or interest in the things that are sacred or not. But the time comes when they cannot help but call upon God.

III. *These two men too were alike in this—they were both sinners.* There is a difference, however, in sinful men. There were two men nailed to a cross on either side of Jesus Christ—both malefactors. They differed in some respects and that difference

was very great, but they were both sinners. However, the one penitently called upon God or Christ by his side and received remission of his sin, while the other kept on chattering by his side and lost what can never be regained.

There are penitent and impenitent sinners. These two men were alike no doubt in many other respects—in their appearances. Perhaps if you saw them going along you would not be able to distinguish one from the other. They looked alike in many respects. They may have been like the twins of whom I heard when at college; the professors could not distinguish between them and so when called upon to recite the one would frequently arise and answer for his brother. These two men in many respects were the same. However, they were unlike and we want to notice the difference in them.

1. In the first place this difference is explained by Christ in the story when He says the one was a Pharisee and the other a Publican. What is a Pharisee? A Pharisee is one who sees himself and his own goodness only, but always minimizes the goodness and righteousness of others. In fact this man could not see anything good in anybody else. He was constantly looking at himself and thought he was the best man in the world. Now that Pharisaic spirit may be found everywhere. No matter where you go you will find people who imagine that they are always superior to their fellowmen and

oh, how sinful and how foolish men really are if they would only realize it, in contrast with the perfect life and character of Jesus Christ.

What is a Publican? He was a man who was discredited in his community and looked upon with scorn and contempt because the Publican was the one appointed by the Government to collect the taxes and would often use his power to defraud. Because of this practice he was despised and hated among all men. So we find the difference then in the occupation; in the manner of life of these two men.

2. However there is another difference that is evident in their lives. That difference is seen in the prayer they offer. In the story Jesus tells us that the Pharisee stood and prayed: "Lord, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." Does that sound like a prayer? That is self-laudation; that is self-congratulation; that is self-praise. There is not an iota of prayer in any of the petitions there, or the words rather, that he mumbles. He thinks of himself and himself only, but listen to the prayer of the publican. The publican not so much as lifts his eye to heaven, but smites upon his breast and says: "God be merciful to me a sinner." That is prayer. There is a vast difference therefore between prayers offered by these

two men and it reveals the exact condition of the heart of each man.

3. There is a difference also in their faith. They both had some regard for the temple of course. They both believed in God, but the one had a living faith—the other's faith was without foundation. All men too believe, and yet this may sound strange, but the faith of all men does not avail for their salvation. Men will either believe in this life or in the life to come. The matter of fact is that men must believe sometime, for we read where the very devils believe and tremble. So men must believe, but it is too late. Their faith comes when there is no opportunity for their salvation, so there is no hope for men even though faith is manifested in their last or eternal hours.

IV. *Then again notice there was a difference in these two men in this: the one was lost and the other was saved.* The one had no due conception of his immortal interests whereas the other had. The one was on the broad way that leads to destruction and the other was on the narrow way that leads unto life. So throughout our career here on earth these various characteristics may not be so evident, but the time comes when there is a testing; when the difference shall become manifest. We look abroad through the world and see these two classes of people. We sometimes imagine men different in many respects but they can be summed up in only two

kinds or classes—the saved and the unsaved. Those that are on the broad way and those on the narrow way; those who are serving God and those who are serving the enemy of mankind, and the day will come when there shall be a separation as Jesus tells over and over again. The tares and the wheat are to grow together until the God of heaven and earth shall send his reapers and then He says the wheat shall be gathered into his garner and the tares shall be bundled up and cast into the fire. The disciples wondered why this separation does not take place now and Jesus warned them that this would not be a proper time for this separation, but they must await the day for which all other days have been made. We look upon men and often fail to note this condition in their life, character and conduct. However, the day will dawn when that difference will be made manifest.

Some years ago in the city in which I lived, we passed through a dire epidemic of typhoid fever. It raged for a few weeks and about 1500 had been brought down to their beds because of this illness. There were robust men and women who were attacked by the disease and in a few days expired. I have in mind a young man who was healthy and strong—the very picture of health, who was among the first victims to expire. I was called upon to bury, or take into the vaults, the bodies of as high as four a day. A few hundred of these 1500 only

expired, and yet it was all so sudden. But among all those who had passed away there were only two kinds—those who were prepared and those who were unprepared; those who had lived godly lives and those who had lived irreligious and ungodly lives. There was no distinction so far as outward appearances were concerned, but they all suddenly were transported from the world to the very presence of Almighty God.

You remember when the Titanic went down with its 1500 victims who found their graves among the angry waves. When the Carpathia came along and picked up the survivors and gathered up the bodies of those who could be found, they were transported to the harbor of New York. There were thousands upon thousands of people, we are told, that awaited the arrival of these ships and as they brought the survivors from the ships, these thousands and thousands of people that gathered by the pier, removed their hats and then stood in solemn awe as they watched the procession file down off the boats and from there be conveyed to their homes. There was no time for rejoicing nor hurrahs. Everybody was in sympathy with these hundreds of families that had been bereft of a friend. Of the multitudes that had found their graves amidst the angry waves, were men of education and men who were illiterate. Of those fifty or more boys who were locked in their cabin like rats in a trap and drowned as the boat

went down—those who survived or those who were drowned, there were only two classes—the prepared and the unprepared. Of all the stories and parables in the teachings of Jesus, He admonishes us over and over again with a heart of love and mercy, to prepare us for that eternal life. These two men are simply types of the world's population today. The world has its millions of people. There are those among these millions who are serving God and those on the other hand who are misusing the opportunities God Almighty gives them for everlasting life and the day of reckoning will tell who are saved and who are the lost. Hence Jesus lovingly and tenderly invites men and warns men when He says—
“Enter ye in at the strait gate for wide is the gate and broad the way that leadeth to destruction and many there be which go in thereat: Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.”

GOD'S PRODIGALITY

Mark 14:4. Why was this waste of the ointment made?

No home is safe and happy without the presence of Christ. When on earth Christ called no home His own, yet He possessed all things. "The foxes have holes, the birds of the air have nests, yet the Son of Man hath not where to lay His head." If Christ had no home of His own, there was one place where He was always a welcomed guest, that was the home at Bethany. Mary, Martha and Lazarus loved Jesus.

Christ set His face steadfastly to go unto Jerusalem. On His way to the cross the events and burdens of His life multiplied as He approached the end. The events of the text occurred only a few days before the crucifixion, while He was a guest in the home of Simon of Bethany. It was in this home that Mary came, who found her chief joy in His presence, whether ministering to His wants or sitting at His feet learning of Him. There is little said of any one else but Mary. Her sensitive and appreciative nature could not forget the kindness of the

Master. To her, Jesus had restored from the grave her beloved brother. She had learned not only of His miraculous power, but of His redeeming love. This opportunity of expressing her gratitude could not be passed by unnoticed. Therefore while the Master sits at meat, she lavishes her love upon Him by breaking the Alabaster box and pouring the ointment upon His head. "She hath done what she could. This act which she hath done should be spoken of for a memorial of her down through the ages."

The Master appreciated her prodigality, but not every one looked upon it with favor. For some murmured, saying, "Why this waste, could it not have been sold and given to the poor?" It was not so much their concern for the poor that prompted this complaint, as their own selfishness. No doubt their own gifts to the poor were few and small, as is always the case with faultfinders. Perhaps Judas was loudest in his condemnation as his character and conduct so soon revealed. Christ vindicates Mary's conduct by saying: "The poor ye have with you always (which affords ample opportunity for relief), but Me ye have not always." Mary was doing just what God has been doing for ages, and is doing today. God is no miser, but bestows liberally. However, there are those who still look upon this act as waste, while others acknowledge in it the bountiful Hand of God. Let us notice this principle,

first of all, in creation, and, secondly, in redemption, and thirdly, in individual life.

I. *In creation:* We hear complaints in our day of the waste of our natural resources, of forests and mines, of water and air; but God has never stinted the supply. Our little globe may be very small in our day, but look at the countless other worlds, suns, moons and stars; planets much larger than this little earth upon which we dwell. Is there any necessity for so many stars? Why this waste of divine creative power? Or simply take this little world where you and I live, can you count the seeds even in a few plants or the multitudes of fishes in the small streams? Earth and air, water and land abound in the mighty handiwork of God. Couldn't we get along with less? The air is full of birds, north and east, south and west, notwithstanding the lament: "The birds are dying off." Beasts and birds are still abounding everywhere. God bestows with a prodigal hand. Is there no waste in this superabundance? God's rains descend upon the barren rocks as well as upon the fruitful soil. The sun's rays descend upon the North Pole, where Peary and Cook have never seen His beauty as well as upon the tropics, where man's eyes behold the glorious sun. The sun shines upon the good and the evil, the rain descends upon the just and the unjust. But why this waste? Waste in the products of the soil, waste in energy, in thought, in

word, in deed. Why this waste? Waste from man's standpoint is not always waste in the sight of God.

II. *In redemption:* All men are redeemed but not all men are saved. There is a vast difference between redemption and salvation. The world has been redeemed by the sacrifice of Jesus Christ. "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." We are redeemed not with silver and gold, but by the precious blood of Jesus Christ.

There is a fountain filled with blood,
 Drawn from Immanuel's veins;
 And sinners plunged beneath that flood
 Lose all their guilty stains.

On Calvary's brow atonement has been made for the sins of the whole world. Amidst the blackest darkness, the rending of the rocks, the opening of the tomb and the fiercest agony, Christ gasped: "It is finished." It was impossible for this cup to pass by, and the world be redeemed. No wonder our church is Christo-Centric, for on Christ our hope depends. Notwithstanding Christ died for all, all are not saved. Why this immense cost? Provision made for the whole human family, but how much waste, for how many reject the offer? There are those who discredit foreign missions. They say, "Why this waste?"

Some years ago when death thinned the ranks

of our foreign missionaries on the west coast of Africa where the climate is deadly, there were many who were ready to discontinue the work of foreign missions in that locality. Their cry was a waste of men and means. But today who dares call it waste? Were the lives of those self-sacrificing, heroic men and beautiful, capable women wasted when they laid them down willingly for Africa's uplift?

We are told to send over implements and tools of civilization to the heathen and keep the Gospel at home. But the Gospel and civilization cannot be separated. Where is the nation that has ever been resurrected from heathenism without the Gospel? It is not our business to question God's method, but to obey His command. "Go ye to all the world and teach My Gospel to all nations." "He that believeth and is baptised shall be saved, and he that believeth not shall be damned," baptised or unbaptised. But let us come a little nearer home. Is there no waste in our country? Let us see, "For-sake not the assembling of yourselves together." "Gather them all together, men, women and children and the stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God and observe to do all the words of this law." "Remember the Sabbath day to keep it holy." Is there no waste here?

Of the thousands of sermons preached today, were

they heard by all who could have heard them if they wanted to or was there some waste? Did everyone who was able attend Sabbath school and study God's word? Do all who hear profit by it? "He that hath ears to hear let him hear." Yea, verily, you know there is much waste. And yet is all our teaching and preaching and praying and giving waste? Results are not our concern, but God's. It is your duty and my duty to sow the seed and leave the harvest to God. He is the Great Reaper, with His holy angels.

III. *In individual life:* No prayer for the salvation of an immortal soul, no effort in behalf of a worthy cause is ever lost. Many a mother has prayed for years for her rebellious son or daughter without apparent result. Time and opportunity may be wasted, but no prayer or good deed is ever wasted. Monica pleaded with God for years in behalf of her son and at last God rewarded her with Augustine the greatest of church fathers. Often the briefest life may accomplish marvels in the kingdom of grace. Arthur Hallam's short career was the ground work of Tennyson's "In Memoriam." The youth in the very zenith of his power and achievement may be cut down like the flower that withereth, but his genius is not a waste. The tomb, the place of waste and decay is not man's goal. There is no "arrested development" in God's sight. Man is created upright to look into the face of His God. The mother's love for her departed child is

not wasted. The growing interest in immortality as man advances in civilization and Christianity is not wasted. God can't deceive His Own child. We shall be satisfied when we awake in His likeness. Therefore be prodigal with your love and good deeds. Break the box of the most precious ointment on the head of your Lord and Saviour. Give like a prince. Give your best, the most costly. Give yourself, and all will be well for time and eternity.

MODERN MANNER OF LIFE

Acts 26:4. My manner of life. . . . Know all the Jews.

Customs and habits vary from age to age. Our fathers lived the simple life: Times changed. The world is the same and yet different—Environment influences us and yet it is in our power to create environment. Conditions are what we make them to a certain extent. Events do not take place without a conscious agent. In the development and advancement of a world, God and man both play a part. In his own good time, God will work out his plan and program. It behooves man to enter into the purpose and plan of almighty God or go down to defeat. The present tendency of life may be grossly misrepresented or exaggerated. It depends upon the viewpoint. However, we shall try to look at life in all its varied phases. Our manner of life is characterized as—

I. *Fast.* This is an age of electricity and steam. The ox-cart and stage coach have been relegated to the scrap-heap. Rapid travel and communication are the order of the day. Electricity has annihilated

time and space, a cablegram from Europe reaches America ahead of the time dispatched according to the clock. An aeroplane the other day left the arena in Jersey City in which the pugilistic contest was enacted for the championship of the world, at 4 o'clock, with films for the movies, and reached Pittsburg at 8 o'clock. And the end is not yet. We may confidently look for a more rapid stride in the days to come. The rate at which we are traveling today is consuming the vitality of the race. The speed limit is exceeded. Life is cheap. Innumerable fatalities occur almost daily. It is possible to hasten the end. We need not be surprised that in the mad race, men topple over exhausted, thoroughly "fagged out." There is no time for rest and relaxation; meditation and prayer and divine worship. In our haste we lose more than we gain. It is "the set milk that forms the cream," we are told. Froth may look beautiful to the eye but it lacks nourishing qualities. Lack of religion in the home and absence from the church will provide mighty poor compensation in the day when dividends are declared.

II. *Extravagant.* We have been cautioned against waste in our natural resources. God has enriched the earth with all elements useful for man and he expects and desires that we use them rightly. Waste is not only foolish but sinful. "Gather up the fragments that remain that nothing be lost."

The problem of the High Cost of Living may be solved by adapting ourselves to God's plans and principles. However our waste in morals and religion is far more shameful and deplorable. The youth of our land who loiter on the streets until midnight or in questionable places, are losing time and opportunities for culture and refinement and adequate preparation for a useful life that can never be reclaimed. There is extravagance too in religion. Vast sums of money are expended to preserve the church and equip her for service, to provide the remedies for a needy world, yet the multitudes either despise or ignore her, there is enough spiritual food dispensed every Sunday to feed a hungry world if men would only arouse themselves sufficiently to receive it. "Why this waste?"

III. *Artificial.* Much that we behold in this world is merely mechanical. The real is often displaced by the artificial. Artificial limbs and artificial flowers cannot answer the same purpose as the real and genuine. Machinery is supplied for the manufacture of almost everything under the Sun. It is much easier to produce music by machinery than to develop the talent and play artistically, but the effect is different. It is not nearly so difficult to touch a button and start a machine as it is to do the work yourself. However, isn't it possible to lose the training and discipline that we need in robust life? We are apt to miss the growth and

development that we all need. The showy and gaudy may be more attractive, but the staying qualities are wanting. Peroxide girls make a desperate effort to add to their beauty (and who does not admire beauty) but the most graceful and attractive character is revealed by a pure heart and stainless soul. The Apostle says—"Let your adorning be the inner man of the heart—even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Form in religion too is needful, but the spirit is more necessary, as the spiritual is superior to the physical.

IV. *Carnal.* The apostle tells us that "the carnal mind is enmity against God," hence the carnal life leads away from God. The creator has endowed us with physical, mental, moral and spiritual life, and the relative importance is emphasized in his word. Man has a three-fold nature—Body, mind and soul. He also has a spirit and that spirit depends on who his master is.—If he has not "the Spirit of Christ he is none of His." The question that concerns many people most of all is: What shall we eat, what shall we drink and wherewithal shall we be clothed?" "After all these things do the Gentiles seek." "Your heavenly Father knoweth that ye have need of all these things." "But seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." "Eat, drink and be merry," is the philosophy of many.

The body needs our careful attention, the mind must have relaxation; healthful amusement and recreation are necessary, but the soul deserves more consideration. Notwithstanding the cry of the soul and hunger of the mind, many people seldom read wholesome literature, or ever listen to stimulating, or informing lectures. They could not get along without the daily newspapers or trashy novels but as for the Church papers or religious books, they would shy at them as the horses did when the automobiles were first run over the road.

V. *Selfish?* This age has been declared to be the most benevolent, philanthropic, intellectual and unselfish of all ages. It is true, never have such vast sums of money been given to a War-fund, to our Colleges and Universities, to the Church for her missionary operations in home and foreign-lands, to war-devastated and famine-stricken Countries; but the world never possessed as much money as it does now. Years ago millionaires were scarce, now we have many and even billionaires. The War has increased the number of millionaires, while others have become paupers. Notwithstanding the large contributions given, when compared with the immense wealth possessed, the amount is ingloriously small. Many of our men of wealth have not even given the interest to say nothing of the principal. Some may give until they feel it but the number is com-

paratively few. We see this selfishness especially when we note the utter disregard people have these days for the institutions established for the welfare of mankind. There are those who merely live unto themselves. They take no interest in the Church, or public assemblies, or reunions or organizations for the uplift of humanity. You tell these people about their negative, worthless life and they call you a "Joy-Killer." They find their joy in retarding human progress, bringing the world back to the Dark-Ages.

VI. *Aimless?* You would suppose that the uncertainty of life would impel men to hasten their steps and complete their tasks, but this often has the opposite effect. They dilly-dally and postpone, and procrastinate. There is no definite object in life. Their plans and purposes are indefinite. Life is a school but they learn not its lessons. Life is a trust but they betray their trust. Life is filled with opportunities to ennoble and bless but they exist only for the present. They do not even know that there is a life beyond. It is possible to become so worthless as to believe that the perpetuation of such a life would be incongruous to the infinite plan of God. How to account for our present day religious indifference is a problem. Yet the Scriptures are explicit: "The natural man receiveth not the things of the Spirit of God. They are foolish-

ness unto Him; neither can he know them; for they are spiritually discerned." Notwithstanding all that has been said, the modern manner of Life is:

VII. *Religious?* It depends, as we have said, on the viewpoint. Paul's manner of Life before and after his conversion was radically different. Breathing out threatenings and slaughter, his sole purpose was the utter extermination of Christianity. After his eventful experience on the road to Damascus, the bold iconoclast and misguided blasphemer, became the docile disciple and willing ambassador in bonds. Need we be surprised, therefore, that such a life, given wholly to the service of God should effect the course of history for all ages. Nothing could deter him now in his advocacy of the religion he once despised and attempted to destroy. No matter what should befall him, his one aim was to exalt Christ. "This one thing I do." Persecution and distress could not prevent him in the fulfillment of his great mission. On land and sea, by day and night, his supreme task was the presentation of the Gospel. "For I am not ashamed of the Gospel of Christ, for it is the Power of God unto Salvation to every one that believeth." Notice his thrilling experiences:—"In labors more abundant, in stripes above measure, in deaths oft." "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in

the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the City, in perils in the wilderness, in perils in the Sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. None of these things moved him. "For me to live is Christ, to die is gain." Paul paid little attention to what the world said, whether they should cut off his head or not but he was deeply in earnest about doing the will of Almighty God. His manner of life has left its impression and will always abide. What is your aim and purpose in life? In conclusion let me suggest to you the manner of Life that will be worth while for time and eternity.

1. The Prayerful Life. "Pray without ceasing." Pray for your friends, the Church, yourself, your home and community, your nation and all nations, the saved and unsaved, saint and sinner, Schools and Hospitals, the needs of a World, yes for all men, especially for those who are of the household of faith. Pray by day and night, in your home, in the Church, on the Street, everywhere; let your whole nature be saturated with the spirit of Prayer. What a blessing your life will be!

2. The Life of Service. Serve God and you will be of service to your fellowman. Obey His Holy commands. Be faithful under all circumstances.

“Be not conformed to this world but be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God.”

3. The Christ-like Life. It is true you cannot do all that Christ did, but you can follow Him, magnify His Life, manifest His spirit in all your Conduct. Repeat His acts in your attitude toward all men.

4. The Victorious Life. God knows what circumstances are needed to develop within you a beautiful life. Count on Him at all times, no matter what may occur, whether prosperity or adversity, life or death; in company with Him all will be well. No matter on what side of the street you may live, the sun shines, somewhere, live in the sunshine. An aged servant of God near the close of his earthly life had his house arranged so that he could always be in the sunlight. In the morning he would appear at the Eastern window and welcome the King of Day. In the evening he would sit at a western window and watch with rapturous gaze as the Sun disappeared behind the distant Hills. He was kept in the sunshine of God's love all his days and “at evening time it was light.” When Tennyson looked back of him in his room he saw the pallid face of Arthur Hallam. The scene, though, pathetic in the extreme, was an inspiration and from his pen came, *In Memoriam*:

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark.

And tho' from out our bourne of time and place,
The tide may bear me far,
I hope to meet my Pilot face to face!
When I have crossed the bar.

