



Jno L Brandt.

SOUL SAVING

REVIVAL SERMONS

BY

JOHN L. BRANDT, LL. D.

AUTHOR OF "TURNING POINTS IN LIFE,"
"MARRIAGE AND HOME," "AMERICA OR
ROME," "THE LORD'S SUPPER," ETC.

The Son of Man came to seek and to save that which was lost.
—Luke 19:10.

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TABLE OF CONTENTS

SOUL SAVING	7
DOING OUR BEST.....	23
GOD IN THE WORLD.....	41
NO OTHER NAME.....	59
THE FACE OF JESUS.....	77
CHRIST BEFORE PILATE.....	93
HAVE WE BEEN DECEIVED?.....	115
CHRIST SEEKING THE LOST.....	139
GOD CALLING TO MAN.....	157
CHRIST AT THE DOOR.....	171
SIN WILL FIND YOU OUT.....	187
DANIEL BEFORE BELSHAZZAR.....	201
THE CHOICE OF MOSES.....	219
NOT ASHAMED OF THE GOSPEL.....	237
A PRECIOUS INVITATION.....	251
THE RESURRECTION OF CHRIST.....	267
IN THE DAYS OF THY YOUTH.....	291
THE REJECTED AND ACCEPTED SAVIOR.....	307
RINGING THE BELLS OF HEAVEN.....	321

PREFACE

This volume of sermons is issued in compliance with a request made by many of my ministerial brethren and co-laborers in the Master's vineyard.

Some revival sermons are confined to First Principles; some are designed to advocate and defend denominational tenets, and some are designed to work upon the feelings of the audience, and therefore, consist largely of records and stories of pathetic conversions, pitiful accidents, and heart-rending death-bed scenes. Such sermons may have their place in the preacher's library, and be of service to him in his ministry, but this volume of sermons is designed to occupy a different field and to serve a different purpose. Its purpose is two-fold: to encourage and inspire Christians to engage with all their hearts in the Divine mission of soul-saving, and to persuade the unsaved to accept Christ as the Son of God and the Savior of man. With this in view, it addresses itself to the head and the heart, and to the will and the conscience of man. With this in view, it aims to deliver the Gospel message in tenderness, simplicity and love.

These sermons, delivered from the pulpit, have been instrumental in making thousands of converts to the

Lord, and in publishing them it is my heart's desire and prayer that they will arouse and help the Christians who read them to do all in their power to serve as Jesus served, to love as Jesus loved, and to save as Jesus saved. If the message comes to the lost man it will have but one object in view, and that is the salvation of his precious soul. In their preparation, I am indebted for valuable suggestions: to the evangelists and preachers whom I have heard, with whom I have labored, and after whom I have read, but above all, to the word of God and to my dear Lord and Redeemer, who has blessed me more abundantly than I have asked, deserved, or hoped.

SOUL SAVING

He Winneth Souls That is Wise.—Prov. 11:30.

Every church has its problems, such as perfecting its organization, reaching the masses, discharging its financial obligations, and supporting its missions, but its supreme purpose should be the saving of souls. All else should be subordinate to this important work. It is sometimes called the conversion of sinners and the edification of saints; and sometimes, the work of the Lord, but it is soul saving. For this purpose Jesus came from heaven. He came to seek and to save the lost; this led Him to suffer and to die; with this purpose in view he founded the church; for this purpose the Holy Spirit was sent from heaven; this was the divinely appointed mission of the apostles; to save souls was the inspiration of the life and labors of the Apostle Paul; this inspired Savonarola to thunder against the sins of Florence; this inspired Munson to risk his life amongst the cannibals; this kept Carey in India; this upheld Morrison in China; this sustained Moffett in Africa; this inspired Payton in his work amongst the New Hebrides; this has been the dominant purpose and lofty inspiration of martyrs, missionaries, preachers and evangelists during the history

of the church. Every Christian is saved to save someone else. If he has not been engaged in this business he has missed his calling.

The supreme need of the Church today is soul saving. Some think the greatest need is a pipe-organ; a better choir; a better building or a better preacher, but the greatest need is a passion to save souls. Only one-fourth of our population are professed Christians. Think of the men and women every day going down to ruin! Think of the millions in the gall of bitterness and the bonds of iniquity! Think of the terrible evils of intemperance! Think of the dishonesty in business! Think of the deceit in society! Think of the wickedness in high places! Think of the dogmas and traditions of men that have been substituted for the word of God! Think of the indifference and negligence on the part of the professed followers of Christ! Think of the majority of the inhabitants of the world on the broad road to destruction who must be turned back to God; back from the powers of darkness to the light of heaven; back from the error of their ways to Christ's way.

James tells us he that converts a sinner from the error of his way, saves a soul from death, and covers a multitude of sins. John records how Andrew found his brother Peter and brought him to Jesus. Our Master told the healed demoniac to go back to his home and tell his friends what great things the Lord had done for him. The whole purport of the New Testament Scripture is to convert the world to Christ

by saving the souls of the individuals through the appointed means of grace. This is the most important work of the church. Some Christians act as if the most important work was self culture or pecuniary gain or worldly pleasure or the praises of men. Not so; soul saving should take first rank. It is of more importance than the propagation of dogmas, theological discussions and sectarian tenets. It is more important than the accumulation of wealth, the obtaining of an education, and the broadening of influence and power.

Soul winners are needed not only in the pulpit, but in the home, store, shop, factory, office, bank and upon the farm and in the street. The church of God that loves most and does the greatest amount of good is the soul winning church. The church that has the best prospects for future usefulness is the soul-winning church. Hundreds of churches have been blotted out of existence because they forgot their heavenly mission. Many are falling behind in the race for glory because they are no longer engaged in soul saving. The churches at Thyatira, Corinth, and Laodecia were long ago blotted out because they ceased to save souls. As long as the church is engaged in this business it will continue to live for the glory of God. I read of a sentinel who slept at his post of duty when he should have been on the watch, and for his negligence was tried and condemned to be shot, and I thought, what would be the result if God should treat his negligent watchmen in such a manner? Many of

God's sentinels have fallen asleep at their posts of duty while the enemy has been making headway and destroying precious souls. How many wives have been negligent in winning their husbands to Christ? I was present not long since when an unsaved man went down to death with the question on his lips, "Wife, why did you not say or do more to save my poor soul?" Many parents are asleep while their children are living in sin. I heard of a man in California who went in company with his little boy to pick some wild flowers, and the father, becoming weary, fell asleep and while he slept the little fellow in search of flowers fell over a high precipice to death below. Oh, that parents would awake to the necessity of saving their children!

Poor famished Hager drank of the water and was saved, and she took of the same water and gave it to Ishmael that he, too, might live. Would to God that parents would take of the water of eternal life that has slaked their thirst for pardon and give to their children whose souls are famishing for the waters that bubble up from the fountain of salvation!

It is a great thing to win a man from a bad habit to a good one; to win an enemy and make him a friend; to win the ear of the ignorant and instruct it; to win a wayward child and make him obedient; but infinitely greater is the winning of a soul to Christ. The soul is to be won not to a creed or tradition; not to an opinion or religious experience, but to our blessed Savior. It must be won to have faith in him,

to love him, to confess him, to repent toward him, to obey him; to be a partaker of his nature, to worship him, to profess him before men, to live the life that he lived and to confide and hope in his promises.

The requirements and qualifications of soul winning are within the reach of all.

Wisdom is needed. Wisdom wins many things; influence, position, power, wealth, friends, knowledge, culture; but the greatest achievement of wisdom is the winning of souls. Wisdom is needed to detect the needs of men, and the adaptation of the gospel to their various walks in life. Wisdom is needed that the soul winner may be tactful as well as sincere in approaching, teaching and persuading men. Words fittingly spoken are like apples of gold in pictures of silver. Paul was all things to all men that he might save some. He talked to the Jews as a Jew. In Athens he quoted the Grecian poets. To the Romans he made known his citizenship. He was wise in the sacred art of soul winning. Yes, great wisdom is needed because Satan and his allies are opposed to soul saving. Wisdom is needed to contend with spiritual wickedness in high places. Wisdom is needed to win from the sinful attractions of the world. Wisdom is needed to preach the gospel in all of its power and adaptation to men. Seek this wisdom by the study of God's word. Seek it from God from whom it cometh down. Seek it in prayer. It is sweet and gentle—easy to be entreated. Covet it that you may be equipped for the work of soul winning.

Another qualification of soul winning is the assurance of personal salvation. The Master's servant must get his heart right with God. Nothing convicts like conviction. Faith produces faith. To pull a drowning man out of the water, one must have a sure footing. Jesus said to Peter, "When thou art converted, strengthen thy brethren." The one who would bring others to Christ must turn away from sin and selfishness and yield the whole heart to Christ. No man can be an eminent success in soul-winning unless he is a thoroughly converted person. He must have a close walk with God. He must possess a faith that enables him to meet God in Nature, in History and in Grace. He must live in the consciousness that God is in him. When he thus feels the touch of God he will soon cast the plague out of his own heart, become revived in soul, bemoan the indifference and sin among the members, and will set himself to work to make the flock see and feel as he sees and feels. Without this fire in the heart there will be no kindling of the fire in the pulpit and in the pew.

The soul winner must set a godly example. Some professed Christians drive people away from Christ instead of drawing them to him. Sometimes this is done by such a total indifference to Christ that no one suspects the man or woman to be a member of Christ's body. Sometimes it is done by ungodly conversation and sometimes by disreputable business methods; sometimes by covetousness and avariciousness; sometimes by social pride and strife. Again

and again it has been said, "Is such a person a Christian? I wonder if the church knows what kind of a man he is in business, or the kind of a woman she is in society?" To save souls a Christian must be right in heart and life. The house of God must cleanse itself. The influence of the Christian known to be pure in life, honest in business, and to have a daily walk with God is beyond measure. His face is like the face of an angel; his handshake is inspiring; his life is uplifting. In business he makes other people honest. In the home he makes the other inmates happy. In society he makes the members pure. Have you not heard of the little child who started to school with a dirty face but was taught the first day to wash the face and hands, and on returning to the home so impressed the mother, father and other children that they also washed their faces and hands, and it was such a happy change for the better that the neighbors who saw them began to follow their example until the whole community was cleansed.

This story illustrates the great truth that if we would have the world washed of its pollution we must first cleanse the house of God. The greatest power on earth for God is a consistent Christian life. You have seen beautifully illustrated Bibles, but the best illustration of the Bible is its precepts, lived in the lives of men and women. Forgiveness is beautiful to read about, but it is more beautiful in practice. The life of the Christian should be in such harmony with God that he could cry out with David, "Oh Lord! give ear unto

my prayer that goeth forth out of unfeigned lips.”

A master passion to save souls is needed. If we possess no love of souls we shall be powerless to save them. We may have a knowledge of men and know how to approach them, but if we lack in love our efforts will be mechanical. If we love men fervently we can do almost anything with them. A divine compassion in our hearts will be manifest in our lives. We will then be patient with infirmities, and possess a sympathy that all will appreciate. We learn this love of souls from Christ. Jesus came to seek and to save that which is lost. When He saw the multitude he had compassion on them; when he met the leper, a type of sin, he had compassion on him; when the widow's son lay on the bier he had compassion on the poor mother whose crushed heart was a type of all sorrow; when he saw the fallen woman he had compassion on her and forgave her and told her to go and sin no more. If we would dwell in thought long enough upon the peril of any man out of Christ and the worth of his soul in the sight of God we would possess an intense desire for that man's salvation. This kind of love will never fail. It will give, suffer, endure, and plead until victory comes. Eloquent tongues, shrewd schemes, plausible methods, and elaborate plans may fail, but the dynamics of love will win souls. It was this master passion that constrained Christ to go from province to province, and from city to city, and finally to give himself a ransom for all.

The early disciples caught this divine passion. The Samaritan woman carried the glad tidings to the people of Samaria. The great passion of Paul's life was to win souls. He says, "My heart's desire and prayer to God for Israel is that they might be saved." We should hear the cry of the lost saying, "No man careth for my soul;" the cry of the fallen saying, "God, be merciful to me a sinner;" the cry of Ishmael for the water of life; the Macedonian cry, "Come over and help us;" the jailer's cry, "What shall I do to be saved?" We need a conviction upon this subject such as Baxter had, who said, "I wonder that I do not preach with tears and descend from my pulpit, almost taking the unsaved in my arms, and bearing them to Christ. I wonder that I can sleep when I go to my home and think of the unsaved into whose faces I have looked." We need an engrossment upon this subject, such as Brainard had, who said, "I care not where or how I live or what hardships I endure, so I could but gain souls to Christ." We need a singleness of purpose upon this subject such as Brown of Haddington had, who exhorted his fellow laborers to make the aim of every sermon to win souls to Christ. Our labors should not be so much to produce able discourses and wax eloquent over reformatory measures as to save souls. This was the burden of Paul's preaching; this the aim of the ministry of the great Spurgeon and the saintly Moody, and this will be the chiefest concern as we near the close of our ministry.

A conviction as to the value of the soul will inspire

to soul saving. "What shall it profit a man if he gain the whole world and lose his own soul? What will a man give in exchange for his soul?" Who can estimate the worth of the soul—created in the image of God, with boundless capacities, with unbounded influence, capable of eternal progress and enduring life. A soul that cost the blood of Christ for its redemption. Think of this priceless gem exposed to the wrath to come! Think of it being without Christ in this world; without pardon and peace; without hope of heaven! Think of it under condemnation for not believing in the only begotten Son of God! Think of it being punished with an everlasting destruction from the presence of the Lord and the glory of his power!

With such thoughts surely the soul winner will have a tender solicitude to win men to Christ, and to have them enjoy the blessings of salvation and to walk in the pathway that shineth brighter and brighther unto the perfect day.

The soul winner must have a working knowledge of the word of God. It is the sword of the Spirit. It is the instrument God uses to reveal Christ, convict of sin, and regenerate men. The law of the Lord is perfect, converting the soul. We are born by it; we are cleansed by it. It should dwell richly in us. Others may relegate it to the parlor table as an ornament or the mantel shelf as a dust collector, but the man who would win souls to Christ must use it to supply the knowledge of the hidden things of the soul, to learn about the Gospel of Christ, and the ways of eternal

life. Right acquaintance with it is necessary. Ignorance is dangerous. There are not a few ministers who are so ignorant of the Scriptures as to be like the disciples of John at Ephesus, who had not so much as heard whether there be a Holy Ghost. Many souls have been lost through failure to be instructed in the correct plan of salvation. I have often been amazed at the power of a quotation from the Scriptures to silence a skeptic, to reclaim a wanderer, to encourage a timid inquirer, to convict a sinner, to comfort a sorrowing heart, and to send a ray of light to an anxious soul. If the minister would win souls to Christ, he must know how to use the Bible and teach others how to use it.

Prayer is needed to turn people to righteousness and to save souls. The word of God teaches the efficacy of prayer. The effectual, fervent prayer of a righteous man availeth much. Whatsoever ye ask believingly ye shall receive. Whatsoever ye ask in my name ye will receive. God promises to hear before we call on him. You may not understand all about prayer, but there is power in it. You may not understand all about telegraphy, but you know it carries your message across the continent and around the world. A mother's prayer can travel faster than her wandering boy. It pleases God to hear the petitions of his children and he has promised to answer the cry of his darlings. The answer to prayer travels faster than electricity and it is more powerful than all the hosts of darkness. Believing prayer will bring success

to the efforts of the soul saver. It will give free course to the word and glorify God. Many of the greatest and most successful meetings ever held began in the heart of some burdened soul that poured forth petition after petition to God in private. God must be touched in prayer before we can touch our fellow men. We can oftentimes do more on our knees than on our feet. The spirit of the revival is the spirit of prayer. If the heart is poured out to God in prayer something will be done. Preachers are often weak in the pulpit because they are weak in prayer. Edward Payson said, "Prayer is the first thing, the second thing, and the third thing in revivals." The great Finney took a man with him to remain in the room and pray while he preached. The revival in New York City in 1857 was begun by a man oppressed in spirit over the moral desolation of the city and who began to pray for relief. Prayer was a mighty power in the great Welsh revival. If the minister does not wrestle with God in prayer, the laity will be lacking in prayer and one of the most efficient helps in the revival will be lacking. Pray for souls and you will have them.

Would you turn souls from Satan to Christ? Familiarize yourself with the precious invitations of Jesus. Hear them: "Him that cometh unto me I will in no wise cast out." "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for my yoke is easy and my burden is light." "If any man thirst let him come unto me and drink." "And the Spirit and the

Bride say, Come. And let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely." There is not a soul on earth that may not be brought to God if approached in the right way. Gibraltar is a great fort, and it was claimed that it could never be taken. It was defended by artillery and fleets that poured forth their volleys of death, but England took it, and so the hardest hearted sinner may be captured by the besieging cannon of the consecrated soul winners. It is an easy thing to speak the kind word, to give a welcome invitation, and if necessary to go into the highways and byways and persuade the people to come to the Lord. When men go fishing they do not expect the fish to come up on land to be caught, but they go to the rivers, lakes and oceans and cast out the net for the fish. The best fish sometimes require the greatest care and skill and are found in the most difficult places. To find them you have to travel up the creeks, over the hills and mountains, and so, soul-winners, you must go into the highways and byways, amongst the hedges and thorns, the woods and valleys to find the sinners and bring them to Jesus. Cast down your net; it will not return empty. Proclaim the word; it will not come back void. Co-operate heartily with others engaged in the same work for "they that sow and they that reap shall rejoice together."

Every Christian should be a soul winner. This is his duty. No matter how profound in learning, no matter how broad in culture, no matter how experi-

enced in travel, no matter how eloquent in speech, his greatest power should be to win souls, and to inspire others to do the same. Parents should be soul winners. Every parent that has a deep and abiding love for his child should seek above all else to win him to Christ. Teachers and guardians should look upon soul salvation as of the first importance. Children should be soul winners. "A little child shall lead them." Many a parent has been brought to Christ through the effort and example of his child. Every Christian should feel the responsibility of being a soul winner. Politicians make a personal canvass for votes for the benefit of their party. Wholesale establishments send their representatives into all sections of the country to make a personal solicitation for customers. One Christian fired with the necessity of soul winning will enthuse a whole church with his inspiration. God has given to every man his work. If a man is scripturally converted he looks for his neighbor to bring him to Christ. The number of soul winners in a church depends on the size of its membership. A church with five hundred members should have five hundred soul winners. Every member should consider it his duty to search the highways and the byways till he finds the "lost coin." Christ speaks to us as Joseph spake to his brethren, "Ye cannot see my face except your brother be with you."

The Soul Winner's reward and blessing for the won. He is blessed by having his sins forgiven and has the hope of everlasting life. He has the favor of

God and the comforting power of the Spirit of God. After the Ethiopian treasurer accepted Christ he went on his way rejoicing. The Phillippian jailer was exceedingly glad that he and his household believed in God. The saved soul has reason to rejoice that he has found the path of peace and is in the way that leads to eternal glory. It is a blessing to the church. He that winneth souls awakeneth souls already won. The zeal of one soul winner will excite soul winning in others. It will settle church difficulties and promote the peace and prosperity of Zion. Amongst the souls that are won there may be a prince in Israel; a Cromwell to dissolve a parliament; a Beethoven to write sweet music; a John Howard to introduce prison reform; an Oberlin to educate the poor; a Cooper to endow an institution; a David to write poetry, or a Solomon to build a temple. It is a blessing for the soul winner. It keeps his soul in good health, increases his faith, inflames his love and promotes his holiness. The church becomes more precious to him, Christ more real, and the hope of the resurrection more earnestly to be desired. He finds great joy in the hope of meeting those whom he won to Christ in that better country, for what is our joy and our hope but for them to be in the presence of Christ at his coming? Fellowship here and hereafter, Sons of God on earth and saints made perfect in heaven. "They that are wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever." What an exalted position! The

soul winner shining as stars in their different magnitudes; shining in clusters and constellations; shining in the light of heaven; shining in the diversity of glory, and shining forever and ever. In his presence is the fullness of joy and at his right hand there are pleasures forever more. Now is the opportunity. Souls are waiting to be saved. Souls are perishing; to the rescue! Souls are lost; to the rescue! Souls are crying for help; to the rescue! Souls without Christ; to the rescue! The harvest is ripe; put ye in the sickle that ye may bring the precious sheaves to the Lord.

DOING OUR BEST

She Hath Done What She Could.—Mark 14:8.

Jesus spoke these words in defense of Mary who had anointed him with the oil of Nard. He had spent the day in Jerusalem in the heat of political discussion but would not trust himself in the great metropolis at night. He withdrew from the city to Bethany where he could spend the evening in peaceful conversation and the night in undisturbed repose.

The incident to which the text refers took place in the house of Simon, whom Jesus had probably healed of the leprosy. There were also present Lazarus, whom Jesus had raised from the dead; Martha, the busy, bustling housekeeper, and Mary, who loved to sit at the feet of Jesus and hear his words, and those whom Jesus had called to be apostles. Jesus was reclining at the table and Mary came in quietly, opened the flask, and poured the ointment on his head and the odor filled all the house in which the little company had gathered. Judas criticized her, saying, "Why was this waste of ointment? It might have been sold for three hundred denarii and given to the poor." But Jesus said, "Let her alone. Why trouble ye her? She has wrought a good work upon me. The poor ye have with you always and whensoever ye will ye may do

them good. She hath done what she could. She has come aforehand to anoint my body unto the burial.”

1 This was an ingenious act of Mary's: It was in obedience to no command; it was following no custom; it was imitating no example; it was her own device. She loved Jesus and discovered a new way of honoring him. Happy the Christian who anticipates the wishes of Christ and institutes new and effective ways of serving him and who on seeing a work to be done, does it without being told.

2 This was a timely act of Mary's: She came aforehand to anoint his body. She did not wait until after his death. It is customary to strew flowers upon the coffin of the dead. How much better to give expression to our love and to manifest it by words and deeds of kindness before the cold hand of death removes the objects of affection to where it is impossible for them to appreciate gratitude and love!

3 It was a generous act: The oil was of great value. It was worth about sixty dollars in our money, which, at that time, had a purchasing power of about six hundred dollars and, therefore, it must have been very precious in the eyes of Mary. Had it come from some king or official we would not have thought so much about it, and perhaps there would have been no criticism; but it came from Mary and was all that she had. She gave her best. She had the means and will to gratify the instincts of her love. Happy the Christian who gives so generously to the extension of the Kingdom of Christ as to merit the reward of Mary!

It was a public act: She was not ashamed to confess Christ publicly. The act was not done in a corner, but before her friends and the apostles of Jesus. She cared not who saw her. She loved the Lord and was outspoken in her expression of that love. Happy the Christian who is not ashamed to confess Jesus before men! Such He will confess before his Father in heaven.

5 It was an act of love: There must have been many mingled feelings that prompted this beautiful offering. Gratitude for the raising of Lazarus; adoration of the character of Jesus; recognition of him as the Way, the Truth, and the Life; the worship of him as the Lord of Life and Death. But the foremost motive must have been an expression of her love and desire to honor One about to die. She divined his teachings more deeply than his apostles. It was a pure, unselfish, unadulterated love. It was a devout soul responding to its Savior. Martyrs and missionaries have felt this power. Every Christian who thus loves Jesus and has a passion to serve him can find no gift that will fully express his deep sense of worship and love.

This act of devotion was done regardless of criticism: She did it without fear or favor. She cared not who saw her and she cared less for what they said about her. There are many Christians who refuse to engage in work of the Lord and to give any expression of their devotion to him for fear of criticism and ridicule. The official, carping Judas viewed everything in a financial light. Many people of today are like

him—always ready to criticize and say, “Why this waste; a useless expenditure of money—no good will come of it.” Let all those who stand idly by through fear of criticism emulate the example of Mary—noble, fearless Mary! Who dares call her unselfishness extravagance? Who dares to speak of her devotion as waste? Jesus places the act above alms-giving to the poor. Was it waste for Winkelried to pour the oil of Nard of his precious life upon the Austrian spears to make way for liberty for Switzerland? Was it waste for the patriotic Warren to break the alabaster casket of his precious life at Bunker Hill for his beloved country? Was it waste for Livingstone to pour out his precious life upon the hard and woolly head of Ham? Was it waste for the beloved Wharton to give his life that the light of heaven might shine in the dark places of darkest India? Was it waste, Oh Gracious Father, when thou didst send the Pearl of Great Price to shed his blood that precious souls might live? Had Mary withheld this expression of her love and worship she might well have been criticized. To withhold the best in the service of our Master is waste. The statesman who gives not his best counsel to his country is unworthy of her. The general who does not lay his best plans and break the alabaster box of ointment upon the altar of his country is a traitor. The teacher who does not bring forth all the treasures of his wisdom and experience to anoint the brains and hearts of his disciples is unworthy of the name. The mechanic who does not lay all his skill upon the altar

of his work is unworthy employment. The minister who is not ready to preach as much as lieth in him is unworthy his calling. Whoever serves should serve to the highest capacity; whoever gives should give to the largest liberality. One that will not deny himself and take up the cross falls far behind the Master's example. When the call of duty comes there should be a ready and willing response regardless of what people may say. Over a vestibule of a building standing in one of the Southern states is inscribed, "What Will People Say?" and over the entrance to the auditorium the words "Let Them Say." The world's greatest heroes have been sharply criticized. Do your duty. Heed the Lord's command; engage with all your heart in the work of saving souls; break your alabaster box of ointment in honor of Jesus, and if people criticize remember the example of Mary; remember the commendation of Jesus; remember that the Lord said, "Blessed are ye when men shall say all manner of evil against you."

Some disciples ask to be excused from active service in the Master's vineyard because they can do so little. Their plea is, "My station restricts me;" "My weakness disables me;" "My obscurity embarrasses me;" "My timidity unnerves me, and my talents are so limited." "If I could convert the Scribes and Pharisees; if I could turn a city to the Lord; if I could plant a church, endow a college, support an orphanage, then it would be worth while and I would engage in the service with a commendable zeal and enthusiasm."

But we learn from this Scripture that there is no station in life, however obscure; no condition, however humble; but something may be done for the Lord. Mary was not to be judged by any showy enterprise, by public charities or literary fame; by any performance that might be marked out for its pre-eminence; but on the ground that she had done what she could. It was not a great act in comparison with the achievement of a Barak or an Esther; a Joan of Arc or an Elizabeth Browning; a Frances Willard or a Mary Livermore; but it was the best she could do. One penny's worth, if it is the limit of self-denial, is as good as ten thousand pounds. Jesus so recognized it in what he said of the two mites the widow cast into the treasury, which was more than they which gave of all their abundance, because she gave all that she had; and yet of another woman, poorer and frailer still, who gave only tears and caresses for his feet. Jesus recognized the disposition and ability of the giver. He made no distinction as to weights and measures, tables of value, public achievement and standards of honor as acknowledged by men. Christ is the judge. His declaration is, "Not everyone that saith unto me, 'Lord, Lord,' but he that doeth the will of my Father in heaven."

Mary could not write like the beloved apostle, John, she could not tear down the strongholds of Satan, like the Apostle Peter; she could not plant churches, like Paul; but in her humble station, she did her best, and that is what timid women, reserved servants, shut-in

invalids, poverty-stricken and humble men and women may do the world over. Mary did her best. Every one can do this. If this be done, then despondency ought to be dismissed and the humble disciple count himself committed to Christ as one who has done his best. God is present in small opportunities and activities as well as where power is great, talents many, and opportunities unlimited.

This sentence contains enough to encourage, inspire, and command the greatest talent. Great talent means a great responsibility. To be a "Chosen One" of Israel is to be held accountable for extensive service. Did Elizabeth Fry and Hannah Moore, and Alice and Phoebe Cary in their service reach beyond the average woman? If so, they did only their duty. They did what they could. The command for the king upon his throne is to do his best; the president in the White House, the statesman in the Hall of Congress, the teacher at his desk, the minister in his pulpit, and the commanding genius in the work of reform, must give to the Lord the alabaster box of their talents, be their numbers five, ten, twenty, or a hundred.

Some ask to be excused from active service on the ground of injury to their social standing. Some belong to clannish circles and do not believe in condescending to men of low estate or to a service they consider beneath their dignity. They claim to belong to a certain class, and are not required to go beyond that circle. They will not break down the social lines. They think to retain their own respectability by being

respecters of persons. This was the curse of Judaism; this the curse of ancient Greece and Rome; this the curse of many churches that might otherwise be engaged in the saving of souls. Mary gave no consideration to how her act would affect her social position, but followed the example of Christ, whose glory blazed through every social barrier and who made in him one new man, insomuch that he recognized neither rich nor poor, high nor low. He is no respecter of persons. "He that doeth the will of my Father, is my brother;" the sinner, is my friend; the publican, is my patient; the lost one found, is of my sheepfold; and he that was dead, is my son. We should imitate the example of Mary as she imitated the example of Jesus. Nothing will take the place of this sociability. We must manifest a deeper interest in the less favored in the Kingdom of heaven. We must seek the honor and happiness of all. We must plan and invent methods to make the discouraged man and woman and child recognize that Christ is working amongst them. We must make all artificial and man-made classifications disappear. We must make the Lord the center of a heavenly circle, whose circumference surrounds all those who do his will and whose motto is, "The Fatherhood of God and the Brotherhood of Man."

Some ask to be excused from service because others do so little, or nothing at all. Mary did not withhold her service because others present were not giving expression to their love and devotion for the Master. So frequently we hear it said, "So and So is talented,

influential and wealthy; why doesn't he take hold and do something for Jesus? I have done my share. Let others now carry the burden of the day." But we are not to measure ourselves by the standard of others; the apostle wisely said, "those who measure themselves by themselves and compare themselves amongst themselves are not wise."

We are taught in this Scripture that there is something to be done for Jesus. We pause on that one word, "Jesus!"—the central object of all love. The Father loved him and was well pleased with his work. The angels left their throne to usher him into this world and sang upon the occasion of his birth, watched over him during his earthly pilgrimage and received him back to glory. Jesus, the Son of God, the Savior of men; something to be done for Him. He is our teacher; we are his scholars. He is our captain; we are his soldiers. He is our shepherd; we are his sheep. He is our Master; we are his servants. He is our king; we are his subjects. Surely, we ought to do something for him. We have been born anew by his gospel; washed by his blood; inspired by his example; animated by his hope and comforted by his Spirit. Surely, we can do something for Jesus. Our cry should be that of the apostle Paul, "Lord, what will thou have me to do?" As Christ was in the world as one that served, so should we serve.

What does Christ most desire of us: Is it the product of our skill and labor? Does he not possess these in abundance?

“My Father is rich in houses and lands,
He holdeth the wealth of the world in his hands ;
He has rubies and diamonds, silver and gold—
His coffers are full, he has riches untold.”

He desires, first of all, our hearts. “My son, give me thy heart.” I believe in head religion, and I also believe in heart religion, and in this thoughtful age religion is becoming too much a matter of thought ; in this busy age too much a matter of business. Let the religion of Christ sanctify the heart ; let its affections be consecrated to its Lord and Master.

Love is active. Men prove their love not so much by words as by their actions. Work is the way to strength. Inactivity is the way to infirmity. The running water clears itself ; the still water becomes stagnant. The active soul serves its Master ; the idle soul is the devil’s workshop. In the world of sickness, where so many are upon beds of languishing, something can be done for Jesus. In the world of sorrow, where hearts are breaking over the disappointments of life and the loss of loved ones, something can be done for Jesus. In the great world of sin, where so many are captives of Satan, careless about their soul’s salvation and never mentioning the name of God save in the language of profanity, something can be done for Jesus.

How can you better honor the bridegroom than by honoring the bride? “Forsake not the assembling of yourselves together as the manner of some is.” Your

principle should be "A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." Attend and engage in the services in the house of God. This do for your own good. You are not so strong in the faith but what you may become stronger. Your souls must be edified, your hearts comforted, and your lives made more spiritual. Your attendance will influence others to attend. Unless you are present how can you expect your friends and the ungodly to be there? If you love the Lord you must be found amongst the faithful and nothing but sickness or insurmountable hindrances should keep you from the sanctuary of God. If you are tempted to spend the hour of service in idleness, or visiting, or recreation say to the tempter, "Get thee behind me, Satan!" When you become careless as regards the worship in the house of God you have started on the road to ruin. As long as you are faithful to the church worship you are almost sure to be safe from the enemy, and to refute the claims of the skeptic. There is a sermon for every Christian in the words of Voltaire, "I have no expectation that I will be able to destroy Christianity as long as vast multitudes of people attend the churches one day in every week."

Do what you can in prayer. Abraham's cry was, "On that Ishmael might live before thee!" Jacob wrestled with the angel of the Lord till he received a blessing. The prophet of old prayed for the peace and prosperity of Zion. Hezekiah prayed for the

Lord to lengthen out his days, and his life was prolonged for fifteen years. Prayer was the key in the hands of Elijah that unlocked the clouds and brought down rain from heaven. Solomon prayed for wisdom from heaven to govern his great people and his prayer was answered. When Peter was in prison the little company gathered in the home of Mary and prayed for his deliverance; and God heard, smote the shackles, opened the prison doors and gave the apostle his liberty. John Knox was a man of prayer. Mary, Queen of Scots, said she feared his prayers more than all the allied armies of Europe. We are assured that the prayers of the righteous avail much. If you pray according to the conditions defined in God's Word it will be a prayer that will command the blessing of heaven upon you and your purposes in life. Pray that the kingdom of heaven may come upon earth in the hearts and homes of men.

Do what you can in witnessing for Christ. The prophets of old considered themselves as witnesses for the Lord. The early disciples said, "We are his witnesses." A word spoken in due season—how good it is. Israel had her great witnesses. Moses witnessed for the Lord when he commanded Pharaoh to let the children of Israel depart. Samuel witnessed for the Lord when he said, "To obey is better than to sacrifice." Elijah, when he stood before Ahab and said, "Thou art the man who is troubling Israel!" Nathan, when he stood before David and said, "Thou art the man!" John the Baptist, when he said to Herod, "It

is not lawful for thee to have thy brother Philip's wife." Paul, when he stood before Felix and reasoned of temperance, righteousness and judgment to come. Ambrose, when he drove Theodosius back from the gates of Milan. John Huss, when he called the burning blush of shame to the cheeks of Emperor Sigismund. Luther, when he faced kings and cardinals and said, "I cannot retract; God help me!" So did Ridley and Latimer when the blazing fagots shot upward around their bodies and their souls mounted up to heaven. No age has been without her great witnesses for Christ, and none has ever had a greater need for witnesses than the present. Evils are around us on every side. Moralists are treasuring up wrath against the day of wrath; the indifferent are becoming more indifferent; the negligent more negligent; the dry bones still dryer. Infidelity is not so blatant, but it is more incipient, and therefore, more dangerous. The great work of the church of today is to enlist every member in the heavenly appointed work of soul-saving. Christ called Andrew. Andrew brought his brother Peter to Jesus. Christ called Philip and Philip invited Nathaniel. Christ told the man at the tombs to go and tell his friends what great things God had done for him. Christ sent Peter to preach to Cornelius and Cornelius invited his kinsmen. Thousands of Christians must praise God that some kind friend spoke to them about their soul's salvation. If sinners are active in enticing others to sin, Christians should be more active in saving souls. There is a work to be done everywhere

and anywhere that opportunity presents itself. Christ said, "Tend my sheep; feed my lambs." So long as sin reigns the salvation of Christ must be preached.

If you have not the power to preach that salvation you have the ability to invite the unsaved to the house of God where they can hear of the unsearchable riches of Christ. Say to them, as Moses said to Hobab, "Come thou with us and we will do thee good." Christ calls you to go labor in his vineyard; to go disciple all nations; to go preach the gospel to every creature. He calls you to arm yourself with the sword of the Spirit, and to let your light so shine before men that others may see your good works and glorify your Father which is in heaven. Every excuse has been answered that would keep you from engaging in the work of the Lord, and if there is one more thing that I would drive home in this discourse—if there is one more thought that I would sink into your conscience, like a nail into a sure place, it is this; every individual Christian has a work to do, and if he does not do it, it will not be done; an influence to exert and if he does not exert it, it will be withheld; a kind word to speak and if he does not speak it, it will never be spoken. It is the heartfelt conviction of my soul that the hope of the church in the future will depend more upon the activities of the congregation than upon the ministrations of the clergy. The call is for all Christians—old and young, to join in head and heart, and in body and soul, in the work of saving men from sin.

What are you doing? I would emphasize the word,

“What” I would bring this question close to your hearts. What have you done in the Sunday-school, in the church, in the missionary circle for Christ? What have you done in the home, in your society, in your business for Christ? What have you done in the work of philanthropy for Christ? What have you done to rescue the perishing, to comfort the sorrowing, to strengthen the faith of the weak, to call back the wanderer, to find the lost sheep and to glorify your Father in heaven? Have you done what you could? If not, ask Christ’s forgiveness and remember what he did for you and put forth every effort to redeem the past and to do more for the Master.

What are you doing? I emphasize “you,” for this is a personal matter. What are you rich, what are you poor, what are you of high standing, what are you of low estate, doing for Jesus? It is a personal question to every heart. Is your heart’s desire and prayer to God for the salvation of the lost? Have you done anything in the past, and are you doing anything now, to advance the glory of God?

This text ~~contains the measures~~ of your responsibility. God will ask for nothing beyond your power. If you think this is an easy rule ask yourself this important question, “Have I done what I could?” Am I doing more than I did in the past? Is my ideal higher? Is my standard of duty advancing? Is my life better? Am I ready to stand before the judgment bar of Christ and answer this question? Oh, what a searching question! Test yourself with it, soberly, earnestly, prayer-

fully. Let the busy man of affairs; let the successful ones in life; let the disappointed and sad ones; let the older and long-trusted ones; let those who have been unfortunate and those who have been ruined by the crimes of others ask this question, "Have I done what I could?" Have you wives and mothers, whose sacred office has been the formation of character; you lonely women, who have been kept in retirement and seclusion; you young women, with so few cares for yourselves and with time for large service, done what you could? Have you bereaved parents, you desolate widows, you burdened, solitary souls, done what you could? Have you young men whose glory is in your strength done what you could?

To all who have been sitting at the feet of Jesus and drinking in his spirit, have you broken the alabaster box of the best of your life on his head, for the salvation of souls and the glory of your God? Have you been taxing your resources and ransacking your coffers, as did Mary, that you might bring the highest and best offering to the Master? If you have not been able to do great things, have you been doing the little acts of kindness, and performing the little deeds of devotion for your Master? God promises to help us to do more as soon as we are willing to do something. He forgives us, as soon as we are ready to forgive our debtors. Luther did not commence his work with any purpose of effecting so great a Reformation; he did what he could and was finally constrained to take a stand against the whole church. It is an im-

elling thought that if we do what we can, we are immediately prepared to do more. We take one step at a time. Little by little life opens before us; little by little our faith increases; little by little we rise to eminences of thought and life, and to broader conceptions of God's goodness, scarcely knowing how we came to see so much, do so much, enjoy so much by following out the thought of doing what we can. You know his promise—he that gives a cup of cold water to the least of his disciples will not be without his reward? Have you forgotten his words, inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me? Behold, what he said of Mary: "Where-soever this gospel shall be preached throughout the whole world this shall be spoken of as a memorial of her." Crowned kings and queens have bowed before this monument. Martyrs and missionaries have been encouraged by it. Prisoners have listened to the beautiful story. Its encouragement has comforted the poor; it has sustained the modest and retiring in their obscure labors of love; it has been heralded around the world, and today we place a garland of flowers upon this monument to commemorate the memory of Mary and to fulfill the prophecy spoken nineteen hundred years ago. Today, we honor the Master by new resolutions to serve him with all the power of our souls and with all the affection of our hearts, knowing that he will not forget our works of faith; knowing that if we do our best in thought, in word, in prayer, in deed, souls will be saved, Christ

glorified, and the church go on from conquering unto conquest!

GOD IN THE WORLD

"In the beginning, God."—Gen. 1:1.

"God was in Christ, reconciling the world unto himself."—II. Cor. 5:19.

The sentence, "In the beginning, God," stands like an archway at the beginning of the universe. In the beginning of heaven, God; in the beginning of the earth, God; in the beginning of time, God; in the beginning of man, God; in the beginning of the Bible, God; in the beginning of salvation, God; standing in the center of a railroad track and looking down between the two rails, they seem to approach each other in the distance, until finally they meet; so, looking back through the history of the different races of men there is a common point, where all converge, and that point is "God." Looking back at the universe to the time when the chaotic mists hung across the morning of creation, we see streaking their silvery summits that infinite word, "God." Looking above us at the stars of the heavens, and contemplating their number and magnitude, and the power that created and sustains them, we think of "God." Looking forward into the infinite future, toward which all are traveling, we meet with "God." The idea of God is the center of the spiritual universe. It is the focal point of human

thought. It is the answer to the soul's thirst. It is the universal prayer. It is the greatest idea in the world. It is the idea that overwhelms us; that humbles us; that exalts us, that saves us; that inspires us, and that makes us believe in our immortality. It is the keynote to religious progress. "As a man thinks about God, so he is."

Sooner or later every man will rise or fall according to his conception of God. The idea of God has been made to serve tyrants as well as saints. It has been an inspiration to every noble service and an incentive to every form of selfishness. It has been the plea of the martyr and the excuse of the criminal. It has marched the good and great in their acts of kindness and philanthropy, and it has been the debasing power for the vicious and impure. It has been the greatest blessing to the world, and the greatest curse to the world. The nation whose God is the Lord is exalted in righteousness and leads in the van of history. The nation whose God is Bael is a reproach to civilization and a curse upon the earth. We should rejoice that we live in a land whose God is the God of the Bible and the God of Nature; the ultimate force and the ultimate fact of the universe; the center of all order and the heart of all just government.

Unfortunately, our God has been depicted in a light that is neither attractive nor designed to constrain us to love him. In Art he is too frequently represented as being seated in a rigid and formal manner upon a straight-backed chair, with eyes gazing into space, with

a crown upon his head, with a royal robe wrapped about him, with a scepter of gold in his hand, with his feet resting upon a globe as if to make him the terrible ruler of the earth. In Science, he has too frequently been represented not as a person—not as a Father, with a heart to love, not with ears to hear the cries of his children, not with lips to pardon our sins, not with eyes to look tenderly upon our misgivings, but as something that is unreal and intangible, and with no personality. In Philosophy he is too frequently represented as having created the world, and then leaving it to its own devices; leaving it to go whirling through space in obedience to the laws of Nature; leaving men to wreak their mad and murderous impulses out upon themselves and their helpless wives and children; leaving the race without hope, without prayer, without permission to approach the throne of grace.

In Pantheism, God is made identical with the universe—therefore, is a flower, or a stone, or a tree, or light, or heat, or earth, or heavens, or the aggregate of all these; a God without thought and emotion; a God without tenderness and love; a God without interest in the affairs of men. In History, he has frequently been represented as a conquering King, ruling the people by his iron will; as a Judge, executing the laws; as a Master subjugating his slaves; as a great pattern of man, full of meanness and cruelty, directing the affairs of men, and therefore, the God of History has been made by some people into a God of rivers and harbors; a God of storms and floods; a God of

health and sickness; a God of war and peace; a God of agriculture and wealth; a God whose wrath must be appeased and whose favor must be won by the offering of sacrifices. But we rejoice that in Christ we have a new conception of God. Jesus taught us to say, "Our Father." It was the enunciation of the great truth of the universal Fatherhood of God and the Brotherhood of man. Neither Art, nor Science, nor Philosophy, nor Pantheism, nor History, nor Nature had taught such a comprehensive view of our God. It is a new idea of God that came through the Revelation of the Lord Jesus Christ; an idea of God that brings together in one brotherhood and family all that dwell upon the face of the earth; an idea that levels all castes and ranks of men; an idea that brings peace and good-will to men; an idea that binds all races and colors together in one common bond of sympathy; an idea that saint and sinner, bond and free, Greek and Barbarian, may accept with all heart and soul: We love to entertain this idea of God. We may apprehend this idea of "Our Father," though not be able to comprehend the fullness of its meaning.

There is no need of arguments to prove the existence of our Father. The Bible assumes that God exists, and that every man's conscience is a witness to that fact; with this idea in view, we love to think of God as being in the world and the world belonging to him, and that in him we live, and move and have our being. Idols have been in the world and claimed it, but we rejoice that they are being overthrown and the idol

worshippers are turning from the gods of wood, stone, brass, silver and gold, to the God of the heart and home, of Nature and Revelation. Satan has been in the world and claimed it and ruled it as the Prince of the powers of darkness. He laid claim to it when he led Jesus up into the Mount and showed him all the kingdoms of the world, and offered them to him if he would bow down and worship him; but we rejoice that the power of Satan has been broken, and men have turned from Satan unto God. Great conquerors have been in the world and endeavored to govern it; Cyrus and his legions tried it; Xerxes and his millions tried it; Alexander and his Invincibles tried it; Caesar and his Roman Eagles tried it; Charlemagne and his army tried it; Napoleon and his regulars tried it; but they failed—they all failed and their armies were dispersed. Men of wealth have tried to buy it; monopolists have attempted to monopolize it; kings have endeavored to rule it; but every effort to control the earth has been such a failure that the inscription could be written over the hearts of the usurpers that is written over the door of the Royal Exchange of London—"The earth is the Lord's and the fullness thereof."

God is in the world as its Creator. The Scriptures tell us that "in the beginning God created the heavens and the earth." "Thou hast made the heaven of heavens, with all their hosts, the earth with all things thereon, the seas and all that is therein, and thou preservest them all." "He stretcheth out the north over the empty place and hangeth the earth upon nothing."

“He hath made everything beautiful in its time.” “The Spirit of the Lord hath made me; the breath of the Almighty hath given me life.” “It is he that made us, and not we ourselves.” “We are his people, the sheep of his pasture.” “He giveth to all life and breath and all things, and hath made of one blood all nations to dwell upon the face of the earth and hath the times afore appointed and the bounds of their habitations.” There is design in Nature and design presupposes a designer. A ship presupposes a ship-builder; a watch a watch-maker; a world a world-designer and world-maker. A world-designer is a thinker and that Thinker is God—the Creator of the universe. Man has made wonderful things; great are the beauties of art and wonders of science! Have you never studied the great bronze and marble statues conceived by the wisdom of man and wrought by the delicate instruments of his hand? Have you never studied the great paintings of man, with all their beauty, harmony, proportion and exquisite finish that have portrayed the great events of the world and won the admiration of men—statues and paintings that have been produced by great masters through years of toil, that have adorned great cathedrals and galleries for centuries; that have been looked upon by authors, poets, artists, conquerors, and tourists from all the nations of the earth, and yet, notwithstanding all their beauty and finish, there is not one of them that can equal the delicacy of the little flower or surpass the beauty of the gorgeous sunset, or the grandeur of the star-gemmed heavens. Not even the greatest

of God's children, though he be taxed to the utmost—though his life depended upon it, could make a blade of grass. God is in the harmony, law, order, intelligence, design, relation of cause to effect, adaptation of means to an end and purpose of all Nature.

God is in the world as its Preserver. His province ruleth over all. "The Lord God is a sun and shield and buckler to them that walk uprightly." "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh in vain." "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." "There are many devices in a man's heart; nevertheless, the counsel of the Lord shall stand." If our heavenly Father cares for the sparrows, and hears the cry of the ravens, shall he not much more care for those who are made in his likeness, and hear the cry of his darlings?

God is in the world in promise. The best men in the world have never been satisfied with it. The song of the poet, the prophecy of the seer, the philosophy of the pagan, and the spiritual insight of the Christian have all spoken of a time,

"When wars and tumults all shall cease,
And be banished grief and pain;
When righteousness and joy and peace,
Undisturbed shall ever reign."

Possibilities are being developed in the earth which

indicate that even a blooming paradise may be planted in regions where climate and vegetation seem unfavorable. The remarkable development of the intellect of man is beginning to indicate some of the gigantic strides of man's progress in mental science. The humanitarian ideas of men are beginning to prophesy that the time will come when the lion shall lie down with the lamb, and when we add to this anticipation, the voice of God speaking through Revelation we are indeed encouraged, for herein we are told "That there shall be a time when all the ends of the earth shall turn unto the Lord; that all the men of the earth shall worship before him; that righteousness shall look down from heaven; that they that sow in tears shall reap in joy; that there shall be a restitution of all things; that the day shall come when men will beat their swords into plowshares; that nation shall not rise up against nation, nor shall they learn war any more; that the knowledge of the Lord shall cover the earth as the waters cover the sea; that he shall put all enemies under his feet, that every knee shall bow and every tongue shall confess that Jesus is Christ to the glory of God."

God is in the world in the history of man. He is in the world of nature, ruling by great forces, and in the nations of the earth, ruling by great principles. He walks in the nations and gives them light, visits them with judgment, and opens the gates that the righteous nations that possess the truth, may enter therein. He established Israel and kept her in the

midst of warlike nations. His plan is neither isolation nor antagonism, but the Brotherhood of man and the Fatherhood of God. His plan is to make the nations complements to one another. No one national type contains all perfections. Every nation has its limitations and deficiencies. The Sciences teach us that we are indebted all around: For example, we learn in Botany that the Jasmine came from the East Indies, the Lily and Tulip from the Levant, the Tube rose from Java, the Pink from China, the Dahlia from Mexico, the Heliotrope and the Fuchsia from Chili, and the Shrubs from Japan. Every nation has a contribution to make to civilization. The Hebrew preserved the real worship of the true and only God; the Grecian gave to the world culture, and the Roman law and authority. The nations of the earth are intended to enrich one another in art, industry, literature, language, government, and religion, and every nation should make the most of itself for the good of others. Every nation must develop its special talents and do what it can for the good of humanity. Our motto must not be "America for America," but "America for the world and for God."

God has truly been in the history of our nation. The historian who makes a record of the discovery, settlement and growth of our country, and leaves God out of it, does not write a correct history. Columbus had a strong faith in God and in the prophecies of the Bible, as well as in the rotundity of the earth, that led him to seek a new world. He looked with a pro-

phetic vision toward the golden sunsets of the West. The new world was a necessity. The ever-increasing population of the old world demanded it; the ambition of man required it; the growth of commerce called for it; the progress of political and religious liberty insisted upon it; it was the logical demand of the times. The heart of man was yearning for a wider field of usefulness. The development of Christian ideals was calling for opportunity. Columbus was the instrument in God's hand to do the work.

“Well may he utter prayers of gratitude to God
For guiding him to that green island's sod.”

As God was in the Discovery so he was in the Settlement of this country. Never was the hand of Providence more distinctly shown than in the sifting of the nations of Europe for the best blood for the new world. Never did a nation have a better beginning. The settlers of old Rome were robbers; the settlers of Greece were wandering tribes; Israel came from Egyptian brick-yards; the early settlers of Germany and Briton wore the skins of beasts and spread fire and desolation on every side; but the early settlers of our country were a civilized people. They had in their brains and hearts the highest ideals of the highest civilizations of Europe. They were the best people on earth fitted to found a new world. There were no such people as followed Pizarro into Peru and Cortez into Mexico. They were men of faith, determination

and prayer. They were courageous, conscientious and devout. They brought with them the great ideas of material prosperity, better government, broader culture, and greater religious freedom. Their movements and enterprise were made with an appeal to God for his blessing. When forced to defend their rights, they did so in the name of the Lord of Hosts. When they assembled in Congress they came together as a deliberate body of Christian men. Unless we read their history with the eye of faith we cannot account for their success in face of the opposition of Priest-craft and King-craft. The early history of our nation shows that God was with the people and that he did not intend this country for the frenzied religious zeal and inquisition of Spain, the fashion and infidelity of France, the aristocracy of England, but for liberty, education and Christianity. Thus it is written in God's Book of Destiny that over the homes of America should float neither the Lion and Tower of Spain, nor the Golden Lilies of France, nor the Union Jack of England, but the Stars and Stripes of America!

"God was in Christ reconciling the world to himself." Christ is the express image of the Father. Jesus said unto Philip: "He that hath seen me hath seen the Father." God was in Christ, not to condemn, but to save the world; to draw the world unto himself; to heal the woes of man; to cleanse man from sin and to establish in his heart the great principle of brotherly love and worship of God. It is a wonderful thought that God was in Christ reconciling the

world to himself. He was in him as the light is in the sunbeam. It demonstrates the infinite kindness of our heavenly Father. He looked upon man and recognized his needs. He looked upon his sorrows and sent him a Comforter. He looked upon his ignorance and sent him a Teacher. He looked upon his sins and sent him a Savior, and that Teacher, and Comforter, and Savior was his own Son. Would you like to know how God feels toward you and toward his children? Study how Jesus felt toward those who surrounded him while he walked the hills and valleys of the Holy Land. Referring to the little children, he said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." That one sentence shows the heart of God toward little children. When he saw the suffering sisters at the grave of their brother he wept with them, and called the brother back from the dead, thus showing how he sympathizes with the sorrowing for all time to come. When he looked upon the sins of Jerusalem, he wept over the wicked city, showing his touch of humanity toward the erring ones. When he saw the blind beggar by the wayside he turned to him, and said: "What shall I do unto thee?" When the beggar asked for his sight, Jesus said, "Be it done unto thee according to thy faith." When he saw the man writhing under the power of demons he had pity upon him and cast out the demons and sent the healed one back to his home to tell what great things God had done for him. Are the gates of death opening

to you? He has promised to be with you and to guide you even unto death, thus showing that our Father has a feeling of sympathy toward his children in sickness, in sorrow, in sin, in anguish of soul, and in sight of Death.

God is in the Church of Christ. It was prophesied that he would be in the midst of her and help her, and that right early. If the church had not been of God's planting and an object of his special care it long since would have come to naught, but it was of God and therefore could not be overthrown. God has given her victory over Judaism, Paganism, Barbarianism and Infidelity. The blood of the martyrs has been the seed of the church. The greater the opposition, the greater the growth. Had not God been in the church, she could have never withstood the weapons that have been leveled against her. A living church requires a living Savior.

God is in the hearts of his people. He dwelleth in the high and holy place, and in the humble and contrite heart. "The word was made flesh and dwelt amongst us, and of its fullness have we all received and grace for grace." "He that believeth hath the witness in himself." "The kingdom of heaven is within you." "Ye are the temple of the Holy Ghost." "Behold, I stand at the door and knock. If any man hear my voice and open the door I will come in unto him and sup with him and he with me." "If any man have not the Spirit of Christ he is none of his." "Let this mind be in you that was in Christ Jesus." "Repent,

and be baptized in the name of Jesus unto remission of sins, and ye shall receive the gift of the Holy Spirit." "Christ within, the hope of glory."

With these ideas of God we have a sure foundation for moral distinctions. A world without God would be an immoral world. Man without God would be a debased criminal. With these ideas of God we have the assurance of immortality. God is; therefore, we are. God exists; therefore we can hope for eternal existence. Christ, the same yesterday, today, and forever. Our immortality is derived from him. With these ideas of God there is a great goal toward which we are moving. Without God the universe would be without purpose. Without God there would be no plan in creation, but with the right conception of God, the plan for which all things were created, is redemption, and it is with that end in view that God is in the world in Christ, reconciling men unto himself. With these ideas of God men are constrained to draw near unto him in all confidence and love. He is no longer the "Unknown" God. He has spoken to us in Christ. He has manifested himself in a human life. He has unveiled his love for man through his dear Son. As a result, men have a better understanding of him. He is not less powerful, but more lovable, because men know him better, and the more they know him the more they love him. With these ideas of God our faith is strengthened; we are comforted in our sorrows, and reconciled to our lot,—be it one of disappointment or joy. With this idea of God there is

hope for all: Have you forsaken the path of rectitude and honor and lost your self-respect? Have you felt the hardness and cruelty of men, and at times felt like an outcast upon the earth? Have you felt the pangs of poverty and the bondage and inconvenience of destitution? Have you ever felt that you are in the bonds of iniquity and gall of bitterness, and unworthy of recognition on the part of your Creator? Remember that God is your Father and Christ is your Savior. Have you been called to enter the shadow of affliction—have the loved ones, whose hearts were entwined about yours, been taken to the Green Lawns, the Forest Homes, and the Mt. Hopes? Have you felt age whitening your locks and enfeebling your limbs and the earth slipping from you? Has the companion who walked by your side, upon whom you lavished the treasures of your love, and who pillowed your head and stroked your temple, been placed beneath the white stones of the cemetery? Remember in your loneliness and yearning for companionship, that God is your Father and Christ is your Savior. Are heaven's gates swinging open for you and the summons calling for you? Remember that God is your Father and Christ is your Savior, and hear him say: "In my Father's house are many mansions." "I am the Resurrection and the Life." Thank God that you possess the true knowledge of him, and that you believe on him; that He is in the creation, in the preservation, in the history, and in the salvation of man.

The man must be blind who cannot recognize God's

presence in the world. When we consider the history of the nations, and how, out of their crumbling ruins, God has built a better civilization, how he has overthrown tyrants that better men might rule, and how he has made the wrath of man to praise him, we recognize that God is in the world. When we consider the rapid developments and great achievements of the human race in times of peace, the commercial blessings and benevolent institutions of the nations that acknowledge the Lord as God, and the founders of our Republic, and their victories of faith, we recognize that God is in the world. When we consider the origin and growth of our Sunday-schools—that mighty army marching under the banner of their King, and singing joyous songs that make the very welkin ring, the organization and growth of the Young People's Societies, embracing the whole world in their mighty compass and developing the principles of the kingdom of heaven, our missionary societies and the great difficulty under which they were organized, the stupendous obstacles they encountered in their growth, and the remarkable victories in winning souls to Christ in the midst of heathen darkness, and how feeble our churches were in their origin, oppressed in their beginning, rapid in their growth and wonderful in their transforming power over society, we recognize that God is in the world. When we consider the pit from which God lifted us, the sins from which he has cleansed us, and the comfort that he has given to us, and what Christianity

has done in renewing men, in inspiring them to great undertakings, in making them the light of the world, the leaven that leavens the lump of humanity, we recognize that God is in the world. When we stand beside those we love with hearts so dear, and bid them a last adieu, and see their unfaltering faith in the presence of death and their strong hope of heaven, we recognize that God is in the world. When we reach the limit of our earthly life and stand between the past and the eternal future, and find in Christ Jesus an anchor of faith, both sure and steadfast, and recall how He has kept us, sustained us, cheered us, comforted us, and now points us to heaven with a faith and hope and love that cannot be shaken, and bids our hearts rejoice that we have kept the faith and finished the course, and are now ready and willing to obey the summons to come up higher and receive through him the reward that awaits the righteous, we recognize that God is in the world.

Only the fool can say there is no God, and he cannot say it from any show of reason, but from the corruption of his own depraved heart; therefore, let us sum up the whole matter and hear the conclusion of the whole discussion: Our God is great, holy, wise, good, powerful and merciful. He is in the world in its creation, preservation, history and redemption; therefore, humble yourselves before him, worship him, and prepare to meet him. Let old and young, rich and poor, learned and ignorant, prepare to meet him. Everyone must soon meet him and answer for the

deeds done in his body, for the use of his time and talents, and for the improvement of his privileges and opportunities. Oh, man! Are you prepared to meet your God? If not, I entreat you, by his love and mercy, prepare to meet him. I entreat you, by the atoning blood of Jesus Christ, prepare to meet him. I entreat you, in the interest of your own salvation, prepare to meet him now. Make ready while you have the opportunity; accept the invitation while it is being given; obey his will and consecrate yourself, body soul, and spirit, to his service today; make your peace with God ere another sun sinks beneath the horizon and judgment dawns upon you and finds you unprepared!

NO OTHER NAME

“And in none other is there salvation. For neither is there any other name in heaven that is given among men wherein we must be saved.”—Acts 4:12.

Thus does Peter conclude his splendid tribute to Christ in speaking to the people as they marveled concerning the lame man which he had healed at the gates of the temple. It must have given the Sanhedrim much food for thought when they found that they could not put down this new religion by commanding the apostles not to preach in His name. This great truth was proclaimed by an eye witness: Peter knew Jesus and had witnessed the manifestations of his power. He knew whereof he spoke; it was knowledge from the first source; he was a companion of Jesus; he had been with him in his travels as a personal friend; he had listened to his teachings as a disciple; he had communion with him by prayer, praise, and conversation; others took knowledge that he had been with Jesus. He had not followed cunningly devised fables. He spoke as he was moved by the Holy Spirit. What he said must be received with all confidence and claim our utmost attention.

It is reasonable to ask, “What kind of salvation?” Salvation was a familiar word to the people of Israel.

It generally meant the deliverance of Israel from enemies and generally referred to a national salvation; but the term used in the text refers to the saving of men from moral ruin,—from sin, from the fears of death, from the machinations of Satan, and from the terrors of judgment. It includes the readjustment of man's relations to God and the restoration of man to his rightful position in the Divine economy, so that his will shall be in harmony with the will of God and his conscience awakened to every call to duty, and his heart receive and love Jesus as the Savior of men. The thought of being saved suggests a most perilous situation. When the word is used in our language we think of the fireman making a desperate attempt to rescue some human being from the devouring flames; or of the mariner baffling with the waves to rescue some poor soul from drowning; or of the doctor at the bedside of the waning patient making a brave fight to save the life of the sufferer, and with great joy do we hear the glad tidings when the crisis is past. Sin is a terrible thing and the salvation that Christ has brought means deliverance from sin.

The text declares that salvation is "in the name" of the Lord, Jesus Christ, and in none other name. A name stands for a person or thing. It is a revelation of what a person or thing is. Names, are mysteries, labeled; a thing not labeled is a mystery. If it has not been named we look at it, smell it, taste it, wonder what it is. When it is named the curiosity is annihilated. A thing does not incite as much wonder after

it is named as before. There is much in a name. The destinies of nations have been decided by the significance of a name. Armies have been inspired by a name. If the name stands for a person, it includes whatever rights, privileges, traits of character and achievements belong to that person. When we hear the name "Moses" we think of the law-giver of Israel; of "David," we think of the king and psalmist of Israel; of "Paul," we think of the great apostle to the Gentiles; of "Solon," we think of the wise man of Greece; of "Julius Caesar," we think of the Roman general; of "Luther," we think of the great reformer; of "Wesley," we think of the founder of Methodism; of "Washington," the Father of our country; of "Gladstone," the great statesman of England; and when we hear the name of Jesus Christ we think of salvation, and salvation only in His Name. We have no access to God by reason of our own names, but through the name of his well-beloved son he admits us to our Savior and to his throne of grace. The name "Jesus" is fraught with deep significance and pregnant with meaning, therefore let us inquire what are some of the characteristics of this wonderful appellation.

It is a transcendent name. "God hath highly exalted him and given him a name that is above every name." All intelligent creatures have names by which they are distinguished. Angels have their names—Michael, Gabriel, Uriel. The name of one may shine with great grandeur and glory than others. High in

the military horizon stands the name of "Wellington." The name "Newton" is exalted amongst the roll of the heroes of astronomy. The name, "Garibaldi" glistens upon the pages of Italy. The name, "Victoria" stands for much in Great Britain. The name of "Emperor William" is an inspiration to every German. But the name, "Jesus," stands above every name. It towers above the names of men, spirits and angels. No name on the earth will lift and thrill, arouse dormant energies, agitate, comfort and bless like the name "Jesus." It is the independently perfect name; the one transcendent name; no name like it in all the universe. It is the name that stands over every hierarchy in creation. It is the most popular name in heaven and the most popular name on earth. At the utterance of that name many a soul, has been delivered from the bondage of sin. At the utterance of that name men in defiant infidelity have been humbled and led to believe and rejoice, and to cry out for mercy and help to undo the mischief of their lives.

The name, "Jesus," stands transcendent in art, in literature, and in the governments of the world. If you write a letter or sign a document you must honor Christ by dating it, "in the year of our Lord." It matters not what you call him: whether it be Son of God, Savior, Redeemer, Creator, King, Morning Star, Sun of Righteousness, or My Lord and My God, it is a transcendent name that stands above all other names in the hearts of his people.

It is a Precious Name. He is the chosen of God,

elect and precious. The angels announced that he should be called Jesus, because he should save the people from their sins. God gave him this name. So simple and easy that it becomes the tongue of a child and fits the voice of the aged, and is readily adapted to every tongue and dialect.

“Jesus, I love thy charming name,
’Tis music to my ear,
Fain would I sound it out so loud
That heaven and earth would hear.”

The Scriptures declare that unto all who believe, he is precious. His name is precious to us because it saves us from sin. He is precious in his character—he is human to sympathize and divine to help. He is precious as a teacher, his words have brought light to our darkened souls and hope to our despondent hearts. His blood is precious because it cleanses us from sin. He is precious in his promises,—they have sustained us in the conflicts of life. “I am with you, be not dismayed. I will guide you, even unto the end.”

It is a comforting name. He is called the God of all consolation. Simeon spoke of him as the consolation of Israel. Paul declares there is consolation in him through grace and that our consolation abounds in him. Before leaving the world Christ promised to send us the Comforter, and when the Comforter came he gave us seasons of refreshments from the presence

of the Lord. Mention the name of Jesus to the darkened soul and it will bring light. Mention that name to the mother weeping over her dying babe and she will find comfort. Mention it to the lonely widow following the bier of her only son, and her heart will be comforted. Mention it to the sisters as they stand at the grave of their brother and they will be comforted. Mention it to the bereaved companion and his heart will be comforted in the hope of the resurrection. Mention it to the lonely one traveling down the vale of life, and it will open the very gates of heaven. None other name amongst men so full of comfort to the bereaved soul. Jesus stands by the bedside of the languishing; by the cradle that contains the suffering patient; by the devouring grave, and says, "Look to me; I am the God of all comfort." The world may offer its human sympathy, its money, its pleasures and its honors, but the name, "Jesus," brings comfort when all else has failed.

It is a Conquering name. We are told that "at the name of Jesus every knee shall bow, of things in heaven and things on earth and things under the earth, and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." The same book assures us that all enemies shall be put under his feet; that just spirits shall praise him; that the universe shall ascribe glory and honor and power unto the Lamb forever and ever. John beheld him upon a white horse, with a bow in his hand and a crown upon his head, going forth from conquering unto conquest.

“Who is this that cometh from Edom, coming with dyed garments from Bozrah? He that is mighty to save.” There is mighty power in this name. It has mastered many a soul and conquered many a nation. It has the ascendancy in heaven and is rapidly gaining the ascendancy on earth. It conquered the hearts of prophets, apostles, and martyrs. It conquered Judaism, Paganism and Barbarianism. It has conquered millions who have been constrained to say, “I have set my affections upon him and have submitted my will to him, and my thoughts doth meditate on him day and night.” The longer the world lasts the more conquering power is manifested in that name. The mightiest names of the earth have either perished or are perishing. Where is Phillip the Second, of Spain? Richard Third, of England? Louis XIV., of France? Peter the Great, of Russia?—conquering names that made the world tremble? We speak of them as being dead with none to do them honor, but the name of Jesus Christ, the conqueror of Conquerors, still lives. It lives in our songs of salvation; it lives in our magnificent architecture; it lives in the histories of the world; it lives in the Church of Christ; it lives in the hearts of millions upon millions of his disciples; it lives as the mediator between God and man, as the hope of glory; it lives as the password into heaven. No wonder that Paul declared that we are more than conquerors through him that loved us, and that John declared that we overcome this world and gain the victory through our faith in him.

“There is salvation in this name.” “Believe on the Lord Jesus Christ and thou shalt be saved.” “Christ is able to save to the uttermost all who come unto God by him.” Christ’s commission is, “Go into all the world and preach the Gospel to every creature, and he that believeth and is baptized shall be saved.” It is called a great salvation. It is greater than commercial transactions; greater than healing or teaching. It is great because of its author, its effects and blessings. It expresses the soul’s supreme desire, that of being saved.

This salvation is exclusive in the name of Jesus. Substitution is impossible. Efforts have been made to substitute other names and agencies, and in this so-called substitution we apprehend one of the chief dangers of our present time. These builders of the human temple would set at naught the chief cornerstone of our salvation. They would substitute moral principles and examples, science and philosophy, rationalistic criticism and socialistic theories, sophistical arguments and pretending philanthropy, but all such influences and systems, no matter how plausible, are limited by the horizon of time and have no effects upon the hereafter. They exalt the material above the spiritual and embellish only the outward life and leave the soul untouched and unsaved. They are a delusion and a snare to their followers. Soul salvation is found in only one name. The minister may exalt himself, the priest may hide his Savior, the ritual may shut out the truth, and sectarianism dishonor God; but there

is salvation in only one name. Christ is the Way, the Life and the Truth; no man cometh unto the Father save by him. He is the one only foundation. He is the only hope of glory. He is the door into the sheepfold, and if a man climb up any other way he is a thief and a robber. Other names may stand for a boasted progress, but the final question will not be whether we have made improvement, but have we been saved: Not whether we have grown in intellectual power and social position, but have our sins been washed away by the blood of the Lamb. When we affirm that Christ alone can save we do not deny that other agencies may improve mankind, but they do not save. They may not be open opponents of Christ, but they leave the heart uncleansed.

The statesman may assume that human government is the balm of Gilead for the world's woes, yet all history demonstrates that this theory will not bring relief. It may restrain and protect, but it will not reform. Laws may dictate and control, but they will not cleanse and save. If punishment was reformatory then the criminals of our penitentiaries would be virtuous citizens. One form of government may be better than another, but all forms have been inadequate to suppress vice and save from sin. What did the dynasties of Egypt accomplish? Were the monarchies of Babylonia and Persia sufficient? How about the autocracies of Russia and Turkey? Have the better governments like England and America delivered society from its vices? Is France holier as a republic than

she was as an empire? Examine the history of all governments and tell me is salvation from sin within the reach of civil law? Laws may regulate, but they cannot purify the heart from which action springs. Our splendid government, the best on earth, would soon fall to pieces were it not backed by the sentiment of Christian people. Salvation is of God and not of the civil government.

The Educator may claim a universal system of education as the remedy for vice. He may set self-culture as the chief glory of man. But what about the Golden Age of Greece? What about the intellectual culture of India? Has not his idea been tested and proved inadequate? Has not vice in its most hideous forms existed in the midst of communities where the highest honor was paid to intellectual culture? Knowledge may admit us to the secrets of nature, enable us to make the rocks, the plants, the stars our companions, and open up to us the richest treasures of the mightiest intellects of the world, but this knowledge will not regenerate the heart and change man's moral nature. Did wisdom save Solomon from vice? Did culture save Byron from immorality? Did philosophy save Bacon from bribery? Did poetry save Poe from intemperance? Were the Athenians free from vice? What though culture attained such a height in Athens that the scholars of the world flocked thither to pluck the choice flowers that blossomed in her gardens of wisdom? What though art attained such a height that the birds of Attica pecked at the grapes which

Appelles painted on the canvas? What though the philosophers plumed their wings to soar aloft with the boldest intellectual spirits of the world? Yet the Athenians were corrupt at heart and sighed for a Savior to save them from their sins.

The Benefactor may lay claim to philanthropy as the efficient remedy for vice. I grant that well directed charity may help to improve the general condition of man, but it will not save from sin. All hail to asylums and hospitals and benevolent institutions! But are not most of these institutions the result of sin? If the pride of France and Russia are in the foundling hospitals then greater the shame, for the little children therein were born out of the sanctity of marriage.

Go tell the poor in the slums of our cities, or the wage-earner in the factory, or the mechanic in the shop, or the clerk in the store, or the tiller of the soil on the farm, that to be saved he must be educated and understand philosophy and science; he must study the laws of the nation and obey them; he must apply to benevolent institutions and receive the benefactions and aid of philanthropists; and he will mock and laugh, hiss and despair and turn away, helpless and hopeless. But go tell him of Jesus the Christ, the only Savior of man, and you will bring to him a new hope that will reform his life, purify his thoughts, from whence cometh all the issues of life.

Jesus did not come as a statesman, and yet he taught, "Render unto Caesar the things that are

Caesar's, and unto God the things that are God's." He did not come as a schoolmaster, and yet in him was hidden all the treasures of wisdom and knowledge. He did not come as philanthropist, and yet he went about doing good. He looked upon Rome and saw that law had failed; he looked upon Athens and saw that culture had failed. He looked upon China and saw that filial obedience and benevolence had failed and He at once set about to do what as yet had never been done, viz: to reform the heart. "Ye must be born again." "Blessed are the pure in heart for they shall see God." What he did was more lasting than the founding of schools, giving of laws and building of benevolent institutions. He struck at the root of the troubles of man. The curse of man is sin, and he came to save from sin—its power, its influence, its guilt and its punishment. Sin is no small thing, or Christ would not have come from heaven and suffered loneliness, disgrace, shame, and died upon the cross to save us from sin unless there was need of it. It is a loathesome and terrible thing, or God would not have given his Son to be our Savior. It is so terrible in its effects that it is ruinous to the soul; so terrible in its punishment that Jesus said of those who would not accept of his salvation, "That they should depart as a curse into everlasting fire prepared for the devil and his angels." Now, Christ came to save men and his name is Jesus, which signifies that he shall save the people from their sins. He blots out the iniquities of man and remembers them no more. No mat-

ter how great the sinner, Christ is able to save. He saved Manasseh, who was guilty of blood; David, who was guilty of adultery; Mary Magdaline, out of whom he cast seven devils; Paul, who persecuted the church. There are no greater sinners in the world than some of those named in the Bible who were saved by the name of Christ Jesus. Oh, what encouragement! There is salvation "in his name." He is willing and able to save the worst sinner, the hardest sinner, the oldest sinner, the most inexcusable sinner.

His call is, "Come unto me." His demand is, "Sin no more." His command is, "Go preach the Gospel." He turns men from sin to righteousness and from Satan to God. He transforms the human soul into his own likeness. He gives what man cannot give, the pardon of sins. He is the only foundation upon which to build for eternity. His name and his name alone will reconcile to God. His name alone, and not culture, not systems of philosophy, not houses of mercy, not the laws of statesmen, will regenerate men. His name, and not that of the priest, will bring man into fellowship with God. You might as well dismiss all other hopes and philosophies and names and accept "the only name that is given under heaven by which men can be saved." "He that receiveth me receiveth him that sent me." "Whosoever shall confess me before men, him shall I confess before my Father which is in heaven." "He that believeth hath the witness in himself."

It is a glorifying name. We are told that every

tongue shall confess that Jesus Christ is Lord to the glory of the Father. The acknowledgment of the glory of Jesus Christ is the acknowledgment of the Father's glory. They who receive Christ receive him that sent him. Honor paid him is honor paid to the Father. This is not only a glorifying name, but a name that admits to glory. It is the pass-word into heaven. Those who come from the East and the West and sit down with Abraham, Isaac and Jacob, come in the name of Christ. The bronzed nations of the South and the pallid nations of the North shall come in his name, and in his name shall receive their reward. Those who give a cup of cold water or minister to a wounded soldier, or rescue a street waif from destruction, or teach a little child about Jesus, in the name of Jesus, will receive their reward. Christ, the conqueror, will say: "Thou hast been faithful over a few things, I will make thee ruler over many things." To see Christ in his glory is the desire of all Christians. He prayed that his disciples might be where he was, that they might see him in his glory. Oh, blessed Jesus, glory be to thy name forevermore!

Christian, tell me, have you not found in this name a hive full of honey, a garden full of flowers, a sun that always shines, a fountain that never ceases, a friend that never forsakes, and a Savior that is able to save to the uttermost all that come unto God by him. Then should you not rejoice in the name of this Jesus? Rejoice that you have believed in this name, that you have confessed this name, that you have

been baptized in this name, that you have put on this name, that you wear this name, that you have been justified by this name, that when you suffer, you suffer in this name, and whatsoever you do, whether in word or deed, you do all in the name of Christ. Rejoice that he has given to you the privilege of praying in his name, for he has said, "That whatsoever ye shall ask in my name that the Father will give you." Rejoice that he names your name and has written it down in the Lamb's Book of Life, and that he calleth his own sheep by name. Rejoice, that you are a Christian and at last will triumph over death and enter heaven. Rejoice, that you are permitted to work in the name of Christ for the salvation of souls. Well may that name be inscribed upon the tablets of your heart, imprinted upon the pages of your memory; sound it out often, sound it out well, sound it out in the highways and byways, in the valleys and on the hill-tops, till every flower shall bloom with it, every field shall be aglow with it, every river shall flow with it, every home shall be gladdened with it, and every heart shall respond to its appeal of welcome.

To the unsaved, today his name is preached to you; today in his name is salvation sent to you. Oh, will you not believe on his name, confess his name, and obey the commandments that have been given to you in his name? Will you not name the name of Christ that you may be saved and that you may gain the final victory; that you may enjoy the pardon of your sins and possess the hope of eternal salvation, for he

is the author of eternal salvation to all who obey him. Hear his closing, ringing words: "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." Have you not heard of the power that is in that name, as was once witnessed in a telling scene on the London bridge? A poor, old blind man, reading from the raised letters of his Bible, during the swinging of the bridge, to let a boat pass by on the Thames River below, came to the words of our text, "For there is salvation in no other name." A large crowd had gathered around him and was listening reverently. A blatant infidel stood on the outer edge of the crowd and heard that sentence. The blind man seemed to have lost the place, and again he read, "There is salvation in no other name." "No other name." The open bridge swung together and the crowd passed on, the infidel going to his home with that one sentence ringing in his ears. "There is salvation in no other name." He retired to his room, and the sentence clung to him still. In his dreams he saw the blind man and heard that sentence. It was first in his waking thoughts. He pondered over it during the morning, sought out the blind man to learn from what book of the Bible he had read it, and in his meditation upon that name and his search of the Scriptures he found salvation in Jesus. And today, to every soul that has not received this salvation we proclaim that name to you as the transcendent name, the comforting name, the conquering name, the pre-

cious name, the saving name, the glorifying name.
Will you not name this name in your heart and life till
salvation shall ring throughout your soul?

No other name, no other name,
 Ringing down aisles of time;
No other name, no other name
 With such a melodious chime.
Clearer in note, purer in tone
 Because it is ringing for all
Oh, sweet is the music, listen again!
 Can you hear it—the gospel call?

No other name, no other name,
 All through the record of years;
No other name, no other name,
 Let it ring like a bell in your ears.
Ringing for sorrow or ringing for joy
 Your choice the tone of the bell.
Oh, make it a song of joy to your soul
 And rest in the peace, "All is well."

No other name, no other name,
 You hear it wherever you go;
No other name, no other name—
 His love hath made it so.
That you might know life thro' eternity
 He died on the cross, suffered shame;
Oh, how can you tarry, he's calling for you,
 There's no other name, no other name!

NINA V. BRANDT.

THE FACE OF JESUS

"They shall see His face."—Rev. 22:4.

The human face is like a stage with many actors: Love appears and tells its story; then hate expresses its feelings of animosity. Joy glows for a moment; then grief follows with tears. Confidence walks in sanguine expectation, then despair dejects the countenance. Courage with its buoyancy, is followed by cringing cowardice. Pride struts in triumph, then humility abases. Sometimes all the passionate actors crowd their light into the countenance, and this is called inspiration. When the actors pass from the stage and the emotions make no further records and the last curtain falls upon the scenes of activities, the soul then quits the abode of the flesh, and it is said, "he is dead."

It is an inspiration to see the face of a great man. Let it be announced that a King or President is to appear, and excursions from afar bring thousands of people to the scene of his appearance that they may behold his face. Someone said it was worth crossing the ocean to see the face of Gladstone. When thinking of the departed ones we long to see their faces. We care but little about the texture of their glorified bodies, but we are anxious to see their dear, familiar,

loving faces. The thought cheers and sustains us as we travel along the straight and narrow way that leads to eternal life, but there is a thought that is more cheerful; a desire more intense; a hope more elevating; an expectation more delightful—the seeing of our Savior. We are assured in the text that we shall see his face.

There were no paintings of Jesus prior to the eighth century. During the early centuries he was represented by symbols. Moses striking the rock was a representation of Christ, who said, "If any man thirst let him come unto me and drink." In the sacrifice of Abraham was seen the gift of the dearly beloved Son of God. The picture of the fish was to draw attention to him who called men to become fishers of men. The vine was the symbol of him who said, "I am the vine." The cross was supposed to fasten the thoughts upon its willing victim. The shepherd was an emblem of the Good Shepherd. But beginning about the eighth century, artists began to paint the pictures of Christ, and from that day, to this, it has been the ambition of the great artists to paint the face of Jesus or some scene in his life. To paint the infant Jesus; to paint the youthful Jesus; to paint the ministering Jesus; to paint the Lord as the Teacher of the multitude; to paint the miracle-working Savior; to paint the crucified Jesus; to paint the risen and ascending Lord, and the various scenes and events in his life, has been the ambition of the artists of the world. We are much indebted for what artists have done for

the world in the production of Christ in art. Many of them present vivid conceptions of the events in his life. It was said that a little girl, looking upon "Christ Before Pilate" wanted to be lifted up that she might untie his hands. Many a poor soul has been cheered by looking upon the great painting of "Christ the Consoler," by Ary Schaffer. Hoffman, Tissot, Reubens and other artists have painted many scenes in the life of our Savior; masterpieces that cannot be studied without having the emotions stirred to the very depths; masterpieces that have strongly impressed the grandeur of Christ's character upon the world; masterpieces that have turned the thoughts of men to Jesus; masterpieces that have placed Christ as the greatest historic personage of the world pre-eminent in art. Valuable as are these masterpieces they have fallen far short of presenting the real face of Jesus to us. Every artist in painting the portrait of Christ depicts him as a great benevolent character of the nation to which the artist belongs. Thus the German paints him as a German; the Frenchman as a Frenchman; the Italian as an Italian, and the American as an American. It teaches us the valuable lesson that Christ is the desire of all nations and the Savior of all men, especially unto them that believe. There were no paintings of the face of Jesus Christ and no description of his appearance left to the world—not a line to tell how the lowly Galilean looked when he walked amongst men. Was it because the disciples had forgotten how he appeared, or was it because they shrank

from any material representation of Jesus, or was it because they never thought of him after seeing him glorified as the patient sufferer wandering upon the earth, or was the picture and description withheld for fear men would worship the seen, instead of the unseen, or was it because they had his presence with them, which no artist could paint, no pen describe, and which is far better than to have his picture upon canvas and his description in the pocket. Jesus Christ in the heart and not upon perishing material is the supreme consideration, and yet, the Scriptures tell us some of the experiences of the face of Jesus.

Luke records, "And it came to pass, when the time should come when he should be raised up, he steadfastly set his face to go to Jerusalem." Notwithstanding the bloody history of Jerusalem! notwithstanding the sins of the capital city of the Jews; notwithstanding Jesus knew they were plotting to kill him, and that he would soon be tried, condemned, mocked, he set his face to go to Jerusalem. Notwithstanding he would be compelled to trod the winepress alone and bear the cross and be crucified as a felon between two thieves, he set his face to go to Jerusalem. Evangelist Chapman, to whom we are indebted for several suggestions on this subject, says: "As a picture, there is nothing more beautiful in art; as a sentiment, nothing more pathetic; as a revelation, nothing more touching." He set his face toward Jerusalem as a conqueror of sin, death and Hades.

Still another picture: When he entered the Garden

of Gethsemane, he fell on his face and prayed, saying, "Oh, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt." Why this agonizing cry? Was it because he knew he would have to suffer alone; or was the curse of man's sin so heavy; or was it that he was to be betrayed by one of his disciples, and denied by another; or was it because it seemed as if the Father would withdraw his face. We do not know the depths of the soul anguish that produced this cry, but we are assured that "he was bruised for our iniquities, that the chastisement of our peace was upon him, and by his stripes we are healed."

There is another picture of the face of Jesus in connection with his trial. We are told how they buffeted him and smote him with the palms of their hands, and cried out, "Prophecy now, thou Christ, who is he that smote thee?" And then they did spit in his face, declaring he was worthy of death. Notwithstanding his innocence and the injustice of his trial and the blasphemy of priests and soldiers, Jesus maintained a majestic silence. Think of him, with the thunderbolts of heaven in his hand! Think of him, as the Ancient of Days! Think of him by whom the worlds were made! Think of him upholding all things by his power, and yet in the presence of a howling mob who smote him and spit in his face, remaining silent.

Another picture of his face: When he was hanging upon the cross they watched him there. The sun refused to shine upon his face, but the priests and

soldiers and mob that followed looked upon his face,—now, lighthened up by serene peace as he prayed for his persecutors, forgave the penitent thief, provided a home for his mother, and now displaying intense pain as he cried for a draught to quench his thirst; now displaying his depths of sorrow as he cried out, “My God! My God! and hast Thou forsaken me?” No wonder the centurion in looking upon his face, smote his breast and said, “Truly this man is righteous; truly he is the Son of God.”

Another picture of his face will be seen in the hereafter. We have hints of it in the present, for God who commanded the light to shine out of darkness has shone in our hearts and will give the light of the knowledge of the glory of God in the face of Jesus Christ. John declares, “They shall see his face.” John, the beloved disciple, wrote this Scripture upon the lonely isle of Patmos,—an island in the East Mediterranean surrounded by the seas,—an island bleak and barren as death. In John’s loneliness he recalled his intimate fellowship and travels with Jesus for a period of three years. Above all other things he loved to be in the presence of Jesus and hear him speak and to look into his face; into that face, now expressive of infinite tenderness as he had compassion upon the multitude; now expressive of marvelous affection as he blessed the little children; now expressive of wonderful power as he commanded the winds and waves to obey him; now expressive of truth as he taught his disciples, and now expressive

of his divinity as he healed the sick and raised the dead. The beloved disciple had seen the face of Jesus when he walked upon the waves, when he subdued the storm, when he healed those possessed of divers diseases, when he taught the crowds that thronged about him, when he was transfigured on the Mount, when he instituted the Lord's Supper, when he bore the cross, when he was crucified, when he gave the Great Commission, and ascended to glory, and now, on the Isle of Patmos, as a lonely exile, John recalled the face of Jesus that he had seen so oft and longed to see it again in its wisdom and love, majesty and power. From the picture of Christ's face that lingered in John's memory and was engraved upon his heart, he turned to the future, to look forward and upward to heaven. He yearned to see his face again and gave expression to his hope as if to say the highest joy of heaven will be to see the face of Jesus, reiterating the words of the Psalmist, "As for me, I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." The fullest revelation is not in the present, but in the future. We long to see the faces of our friends. We appreciate the warm hand-shake, but if the face was hidden from our sight, our joy would be greatly lessened.

There are many faces in heaven we shall be delighted to see—illustrious inhabitants, just spirits made perfect and glorified. I have often thought I would like to see the face of Moses, the great law-giver of

Israel; of David, the sweet singer of Israel; of Elijah, who ascended in the triumphant chariot; of John, the beloved disciple; of Paul, the great apostle; of great men like Huss, Knox, Luther, Campbell, and others. And then there are nearer ones. Those who labored side by side in the Master's vineyard who had been called up higher to join the ransomed amongst the glorified saints of God, and still nearer ones, those beloved that have gone out from my own home—how blessed will be the sight of them! I should like to see the face of father and mother, brothers and sisters, of my own children, and the beloved companion of my youth. I saw these faces for many years; saw them fade away in the pallor of death, and it will be a great joy and a crown of glory to see them again; but the greatest joy and greatest glory will be to see the face of Jesus. It seems to me, it will be the first face that we shall behold in rising from the dead. May we not hope to see it in the mystic moments of our awakening? What was the first sight that met the eye of Peter when he awoke from his prison cell? Was it not the angel of the Lord? What the first sight that met the waking eye of Lazarus when his departed soul, dazzling with wonder, reinhabited his body and come forth from the grave? Was it not the face of Jesus? What was the first sight that Jairus' daughter saw when she sat up in the presence of Jesus? Was it not the soul's Awakener? It would have been a great joy to see our Lord when here on earth; to have seen him as the apostles saw him;

to have seen him as he walked to and fro, in the land of Bible song and story; to have seen him as a child growing in wisdom and in stature and in favor with God and man; to have seen him in the midst of his ministry as he toiled and taught for thankless men; as he sat careworn at the well of Jacob; as he comforted the sorrowing; as he forgave the penitent sinner; as he bowed in Gethsemane; as he hung upon the cross; as he arose from the dead; but greater will be our joy when we see him in the land immortal. It will not be a mere hearing, of him, though hearing is a great blessing for faith cometh by hearing, but seeing is far better. A beautiful description of some fair landscape is interesting, but the best description fails before the beholding of the landscape itself. Even so the gospel story of Jesus will seem insignificant in comparison to seeing him face to face. We are assured that we shall know him. We will need no introduction to him. He will be no stranger to us. We shall understand him and read his heart as never before. Here sin obscures our vision, sorrow hinders our understanding, worldly pursuits dim our true knowledge of him, but yonder these things shall not keep us from seeing him, knowing him; it will be an abiding vision, a lasting sight—not a fleeting vision, but one that endures that all may enjoy, for we are told that our joy shall remain. “We shall see him.” It is only natural that we should desire to see the countenance of one whose works we have read, and whose friends we have often met, and who is often in our

thoughts and affections. It is but natural that there should be a longing to see any one of whom we have read much, and of whom we have thought more. Is it, then, surprising that when the heaven of the saint is described it should be represented as a sight of a personal Christ? Yes, we shall see the Christ of the scriptures, the Christ of whom Moses and the prophets spake. We shall see also the Christ of our own thoughts. There is not a believer but has his ideal Savior. We shall see him—a living, personal Savior.

We shall see him as a personal Savior and in thus seeing him we shall not see our sins. That we shall actually forget them is impossible, but that the remembrance of them will not be grievous to us, and the burden will not be intolerable for we shall be cleansed from them and they shall be remembered against us no more. We shall be brands that were plucked from the burning, cleansed by the blood of Christ, and know that the effect of our seeing him face to face is an evident token of our salvation and of our belonging to him. "We shall see him as he is." Jesus has been beheld as we shall never behold. We shall never see him as the Magi saw him—the infant; we shall never see him as the disciples saw him—so tired out that he was sound asleep on the open deck of a fisherman's boat; we shall never see him, the cursed Substitute, groaning under the horrible load of his people's sins—but as he is now, highly exalted. Take the most blessed season earth has ever known, and it is only seeing Christ through a glass darkly. And

these feebler manifestations are never as clear as they might be. I question whether there has ever been a saint but has had in some measure a veil over his soul. The veil may vary in thickness. Sometimes it is dense and dark as a London fog, and at other times it seems no more hindrance than the thinnest gauze. All the clouds that dim our earthly horizon shall be swept away, and we shall see him in glory and be enabled the more clearly to understand the workings of his providence, the plan of his redemption, and his eternal purpose for men.

How shall he appear? What expression shall his face wear? It seems to me it shall wear the look of welcome. Could we enter heaven with our present feelings—oppressed with our shortcomings, fearful of being rejected, the accusations of Satan hovering over us, instantly these things would vanish as we would see him face to face. The face of welcome would bespeak the words, "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world."

It will wear the look of love; not merely of clemency, but of the love that shall remind us of the yearning love of a mother, of the expression of sympathy of a brother in the hour of adversity, the love depicted on the face of a blessed companion in the days of weakness, of the love upon the face of the innocent child, of the love upon the face of the saint of venerable age, of the love, deep and pure and so high that all estimate shall be unworthy. As all the

rays of the sun center in the sun so shall all expressions of love meet in the glorified face of Christ, thus enabling us to cry out with David, "Thy love is wonderful!"

It will wear the look of triumph—full and complete satisfaction. Not the triumphant look of the earthly victor that has traveled through a sea of blood to win the name of conqueror, but the triumphant look that will exhibit his power over sin, death and Hades. It will be the triumph of justice, the triumph of love, the triumph of salvation, the triumph of glory. Notice the one joy of this sight—we shall be like him. Take it first in body. He shall transform our vile bodies like unto his glorified body, thus like the body of Jesus we are led to believe our glorified body will be. It shall pass through a great change—no longer carnal, but spiritual; not corrupt, but incorrupt; not earthly, but heavenly; not weak, but powerful; not a hinderer, but a helper of the soul, formed and moulded for the habitation of the perfected spirit, to execute the will of God for the glory of God, and as with the corporeal so with the spiritual nature of man. We shall be like him, for we shall see him as he is. Everything assimilates to what it is conversant. If a man dwells on sin he will grow to the type of that sin. If a man fixes his eye upon Jesus he will grow like Jesus. We are like him here on earth in a minor degree. The more we commune with him the more are we like him. Now, if seeing him through a glass darkly makes us like him, will not seeing him face to face in all his

glory make us altogether like him, when the poor, green bud shall be brought into the sunshine of his countenance in glory, in a moment, in the twinkling of an eye, will the leaves that hide its beauty separate and admit the flowers of loveliness expand in the light of heaven and make us like him.

It will constrain us to worship him. Being made like him, partakers of the completeness of his nature, with faculties perfected, with mysteries made clear, with the assurance of his abiding presence, with the joyful consummation of our faith and hope, shall we not do as did John on the Isle of Patmos, bow down in humble worship and adoration of the Lamb who is worthy to receive honor, power, and glory and dominion forever and ever.

This hope should be an inspiration to us—an inspiration to toil for those whom we love; an inspiration to work with renewed zeal for the redemption of man; an inspiration that will sustain us in the hour of temptation; an inspiration that will encourage us in our growth in grace and knowledge of the Lord, Jesus Christ.

If great and glorious will be the effect to the disciple of the Lord in seeing the face of Jesus, what will be the terrible effect and consequences to those who love him not? The wicked shall see him, for we are told that even the eyes of them that pierced him shall see him, but they shall feel no joy at his presence. They would rather not see his face. They shall not be able to stand in the congregation of the

righteous. They cannot look upon his face, for it shall be turned against them that do wickedly and their poor, lost souls shall cry out to the mountains and rocks, "Fall upon us, and hide us from his face." "And I saw a great white throne, and him that sat upon it, from whose face the heaven and the earth fled away, and there was found no place for them." That face, that once offered pardon full and free; that face, while on earth, that spoke the invitation to come and find rest for the weary soul; is now turned against them that do evil. Against them that slighted the invitation and trampled under foot the blood of the covenant. It will be a face, to the wicked, that will overpower them until they shall stand condemned in his presence. The one without the wedding garments shall stand speechless. Sad, sad, will be the resurrection of the wicked in coming forth to see the face of Jesus, that they smote by their sins and disobedience on earth, and that now in glory is turned only to the righteous, for the eyes of the Lord are over the righteous and his ears are open to their prayers, but his face is against the wicked. Ah, let him that hath ears to hear take heed how he hears. Would you see Jesus face to face in heaven? You must see him by faith while on earth. Would you stand in his presence in heaven? You must sit at his feet on earth. Would you be a glorified saint over there? You must be a humble disciple here. Would you see the look of welcome, of love, of triumph cast upon you and for you? You must look unto Jesus and be saved during

your earthly pilgrimage. I remember once of going a long distance to attend an important meeting led by a great evangelist, but on arriving I found that I was too late. The great auditorium was filled with an eager throng and the doors were shut. As I walked about and heard the singing, I thought suppose it should be so at last, when I go to the gates of heaven. Suppose I would be too late, and find the everlasting doors to eternal glory were closed forever. Is it any wonder that the five foolish virgins knocked loud and long and cried in the depths of their bitterness, 'Lord, Lord, open unto us.' Sad, sad the response, "Depart from me; I know ye not!" Oh, ye immortal souls look in faith while it is day. Ye mortals hastening to the tomb look while ye may! Look, hearken, obey and live with Jesus while on earth that you may pass safely over the river of death and on the resurrection morning awake to be with him forevermore!

CHRIST BEFORE PILATE

“Pilate saith unto them, ‘What shall I do with Jesus, which is called Christ?’ ”—Matt. 27:22.

This is the question that Governor Pilate asked the High Priests about King Jesus. Have you studied the celebrated painting, “Christ Before Pilate,” by Munkaczy? If not, perhaps you have seen a copy of the original. The artist has given a vivid conception of the scene. It occurs in the open court before the palace. At one end, sitting on a raised bench, dressed in the customary white Roman toga, is the Governor, his smoothly shaven face, closely cut hair, and stout form all characteristic of the Roman commander. He looks out from under his heavy brow, casting furtive glances as if to notice every movement that will enable him to render a decision that will make him most popular. At his right, with his back against the wall, is a Scribe with countenance expressive of contempt. In front are some Pharisees, to urge the death of Jesus, looking as if to say, “I thank God that I am not as this man is.” Caiaphas is there, with his priestly robes, ready to accuse Christ. Standing around is a brutal mob, ready to cry out, “Away with him, and crucify him!” A stalwart Roman soldier stands with his back to the spectator, barricading the people with a spear

which he holds horizontally. Another fellow is gesticulating wildly and crying out, as if he was expressing the sentiment of the multitude, to condemn and crucify Christ. To the right, standing against a pillar, is the face of a gentle woman, with an infant in her arms, as if to represent the daughters of Jerusalem who followed Jesus to Calvary, or to represent the gentleness of woman in the coming Kingdom of heaven; but all the figures seem to pale before the eyes for the look at Christ, who stands in the foreground, with a seamless white robe, with wrists firmly bound, with the composure of one who is able at any time to summons to his aid twelve legions of angels, with submissive yet manly courage, with countenance full of serenity, peace and love, as if to say, "Father, forgive them: they know not what they do;" with a majestic silence and kingly serenity that reveals the might and power of the Savior of men, who is able to decide the fate of nations, change the course of history, to lift himself above the scorn and bitterness of his enemies.

Pilate, on the judgment seat, with inward hatred of the priests who have accused Christ, but yet with a desire not to offend them, is greatly perplexed and disturbed over the kind of verdict to render and sentence to pronounce upon the head of the celebrated prisoner. After repeated efforts to release him, he asks the most important question that has ever been asked by man: "What shall I do with Jesus which is called Christ." It was the pre-eminent question for

both Pilate and the Jews, and it has been the pre-eminent question during the centuries that have passed away since the famous trial, and it is pre-eminently the question of the present age. All the great questions of our times—social, political, and theological, lead to this question and find their solution in the answer to the inquiry, "What shall I do with Jesus?" There have been great questions of tariff, of navy, of treasury, of protection, of finance, but these questions are but tweedle-dee and tweedle-dum in comparison with the Governor's question. There are great questions for every nation and every individual, but the Governor's question is the greatest question for nations and individuals to decide. It is the question that is commanding more thought, moving more pens, exciting more interest than all the other great questions in the world. This Christ stands as the pre-eminent figure in History, in Art, in Literature, in Religion. It is the pre-eminent question because it involves the pardon of sins, and the preparation for eternal life.

It is an imperative question. Something must be done with Christ. There is no neutral ground. Pilate endeavored to occupy a neutral position. He tried to take no part one way or the other. He tried to assume a position neither against the accused nor the accusers. He tried at the same time to satisfy his conscience and his honor. He tried to satisfy both the priests and the Christ, but did he occupy neutral ground? Jesus was at the bar of Governor Pilate; later, on Pilate stood at the bar of King Jesus.

Some try to occupy Pilate's ground, but once for all let it be known there is no neutral ground. It is imperative that the body be fed or it will die, and it is just as imperative that the soul feed upon Christ, or it will meet with eternal death. The taxes must be paid or the property be sold to pay them. The price of redemption must be paid in the Gospel of Jesus as the Savior, or it will cost the loss of the soul. Today with Christ; eternity with Christ. Today without Christ; eternity without Christ.

It is a personal question. It was personal to the Jews. It was personal to Pilate. I repeat the question, "What shall I do with Jesus?" You repeat the question. Place the emphasis upon "I." It is your question as well as mine. It is your question as well as Pilate's. Jesus Christ is here. He knocks at the door and asks to be admitted. He claims to be the Savior of man, and asks us to accept him. He claims to be our king, and asks the right to rule over us, and each one of us must answer the question, "What shall I do with him?" It is no dry, withered question that concerns some one in a distant land, and in past history, but it is a present, impressive, imperative question that throbs with quickening pulse and warm heart to every man and woman that hears the name of Jesus. It is personal to saint and sinner, rich and poor, learned and ignorant, Christian and heathen. None can escape the responsibility of answering it. Choose ye this day whom ye will serve. Work out your own salvation in fear and trembling. What shall I do with

Jesus? Let it come close to your heart. Let the question ring in your soul. Answer it you must. Answer it without evading the issue.

It is a troublesome question. It gave so much trouble to the High Priests that they assembled in their highest tribunal to discuss it and to receive suggestions as to how to dispose of Jesus. It troubled the Roman Governor. He tried hard to dodge the issue, and to evade answering the question. Said Pilate: "Take ye him, and judge him according to your law." But Pilate must give them a hearing and give the accused a hearing, and pass judgment. Hear him say, "I find in him no fault at all." The sentence displeased them, and they were the more fierce, saying, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." When Pilate learned he was a Galileean he sent him to Herod, the ruler of Galilee, who was then in Jerusalem. Herod was unable to decide the troublesome question, so he returned him to Pilate. Pilate is the more troubled, and seeks another excuse. "Ye have a custom that I release unto you one at the Passover. Whom will ye that I release: Barabbas, the robber or Jesus who is called Christ?" His heart was the more troubled on receiving a letter from his wife, saying, "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him." And the multitude, being persuaded by the chief priests and leaders, asked for the release of Barabbas. Pilate, more deeply troubled, unwilling to decide the question, submits it

to their decision, by saying, "What shall I do then with Jesus, which is called Christ?" They at once demanded his crucifixion, and in Pilate's perplexity he saith unto them, "Shall I crucify your king?" They reply, "We have no king but Caesar, and if you let this man go you are no friend of Caesar's." The Governor seeing he could prevail nothing washed his hands in the presence of the multitude, declaring he was innocent of the blood of the just man, thinking by such an act he would be neither guilty of shedding the blood of Jesus nor having part in it, as if the outward washing of the hands could clear the inner guilt of cooperating in such a dark deed of injustice and dishonor. Lady Macbeth could not wash the murder's spots from her conscience; neither was Pilate able to clear himself by the washing of his hands. This question has troubled millions of men. Every conceivable excuse has been presented to evade answering the question. In rejecting Jesus, they have tried, as Pilate, to wash off their guilt, but the guilt of the awful sin of rejection can never be wiped out. It is an inward stain that requires regeneration to cleanse it. It is the more troublesome when decision is wilfully made against the dictates of conscience and the highest judgment. Severe must have been Pilate's condemnation because he went against his better feelings, willing the death of him whom he knew to be innocent. It is a more troublesome question for us today, than it was for Pilate. We have to answer in full view of what Jesus was and did. We have to answer in the light

of the centuries that have been beaming down from the divine face. We have to answer in the light of the accumulated history and experience that testify in favor of Christ. This troublesome question may stir up a frenzied mob of passions, impulses and sins that clamor to give him up for some other idol, and yet the question remains, "What shall I do then with Jesus?" The more guilty the conscience the more troublesome the question, and the more reason we have to be brave in its decision. The deeper Pilate went into the question the more it troubled him. The bitterness of the accusers, the character of Jesus, the message from his wife, the decision of Herod, the clamoring of the multitude, the fatality that hinged upon the case, all bore heavy upon Pilate, deepened his perplexity, and troubled his soul; and, my friend, the more you think about it, the more important, imperative, personal and troublesome will this question become until you decide it for the salvation of your soul.

Look for a moment at Jesus, which is called the Christ, who claims such important consideration. Examine his credentials. The prophets bore him testimony. God gave them power to behold in the distance the coming of Jesus, the Christ, to be the Savior of the world, to bind up the broken-hearted and to proclaim liberty to the captives. Angels bore testimony to Christ. They announced he should be great and should be called the Son of the Highest; that he should be born in the City of David,

and be called the Savior, and Christ the Lord. God bore him testimony when he spoke from the heavens at the baptism of Jesus, "This is my beloved Son, in whom I am well pleased. John the Baptist bore him testimony, "Behold the Lamb of God, that taketh away the sins of the world." Peter gave his testimony in the great confession, "Thou art the Christ, the Son of the living God." Paul gave his testimony when he declared that he was willing to count all things but dross for the sake of winning Christ. Pilate declared he found no fault in him. His wife declared him to be a just man. The centurion who crucified him declared him to be a righteous man. The centuries stand as a cloud of witnesses bearing testimony to his power to forgive sins and to save souls. He claims to be the one whom God exalted to be a Prince and Savior of men. He claims to be the Son of God and the Light of the world. He claims to be the one of whom the prophets spake, that would be wounded for our transgressions, bruised for our iniquities, and upon whom the chastisement of our peace would be laid. He claims to be the one Mediator between God and man, and the Judge of the quick and the dead. Possessing such important credentials and making such important claims adds weight to the question and behooves us to give immediate and serious consideration to its answer. "What shall I do then with Jesus" is the question we drive home today. From the motley crowd of friends and foes, Jews and Gentiles, that gathered around the figure in the time of Pilate come the chief

answers that come from the human heart of today:

The answer of Rejection came from the fickle multitude in the cry, "Let him be crucified!" It was the cry of prejudice and guilt. The cry is echoed today, though in less offensive language: It is the cry of the Truth Seekers, the Infidels, the Agnostics, and the Philosophic Inquirers. It is a cry that is sometimes revealed in poetry and learning, in art and literature. It is the cry of the guilty conscience, the impenitent heart, and the uncontrolled passion; no matter in what form it appears, it is the rejection, "Away with him!"

The answer of Indifference: In the days of Pilate there were many indifferent to the claims of Jesus. It is echoed today in the vast number who are doing nothing with Jesus: who declare they will not be pressed into a corner; that they find no fault in him, that they have a high regard for the church, but they remain indifferent. They assume a vain, shallow, indifferent attitude because they are too weak to believe the truth, and too cowardly to deny it. Indifference is an awful cheat and ruinous to the soul: but can there be an indifferent attitude? Is not such an attitude a rejection of Jesus? "He that is not with me is against me, and he that gathereth not with me scattereth abroad."

The answer of Heroism: In the days of Pilate there were those who considered him only a man, and not divine. It is echoed today by a considerable class of people who accept him as an exalted pattern of humanity, but not as the Son of God. They deny the

supernatural, but in so doing they must deny Jesus Christ himself—the greatest miracle of history; the One of whom it was said, “I am before Abraham.” He is before all things. The same yesterday, today, and forever. In whom are hid all the treasures of wisdom and knowledge. To whom all authority is given in heaven and earth. Who is able to save to the uttermost all who come unto God by him.

The answer of Acceptance: There were several in the company who had accepted Jesus as the Son of God and the Savior of men, and who were true and faithful when others had forsaken him. It is echoed today by millions of followers of Jesus: by those who are loving him, obeying him, and serving him. This class has been redeemed by his blood, is laying up treasures in heaven, is practicing his religion, and recommending and preaching it to the world. “What shall I do with Jesus?”

A careful consideration of this question should convince every reasonable man of the importance of accepting Christ as his Savior. Would you have peace of conscience? Look to Jesus. “Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.” Peace of conscience cannot be obtained by good works, by prayers and penances, or by any other means. It is only through the Lord Jesus Christ that this rest for the soul can be obtained.

The whippings of a guilty conscience have been ghosts to more than one poor soul. It woke Brutus from his slumbers. It made Macbeth cry out in the

night. It led Charles the Ninth, who was responsible for St. Bartholomew's Massacre to say, in the dying hour: "Oh, if I had only spared the innocent, and the imbecile and the crippled!" It led Rasseur to declare in his old age that the sins he committed in his youth still gave him sleepless nights. It led Charles the Second, of Spain, to start at the bitter memories of his past wickedness. It led Cardinal Beaufort, who slew the Duke of Gloucester, to cry out at midnight, "Away! Away! Why do you look at me?" It made Richard the Third clutch his sword at the witching hour of night, as if to fight apparitions, and cry out against his coward conscience. It made Cain cry out that his punishment was more than he could bear. It made Ahab cry out to the Prophet, "Hast thou found me, Oh mine enemy?" It made David tremble before the accusation of Nathan. It made Felix tremble before the great Apostle's speech on righteousness, temperance and judgment to come. It made Belshazzar's knees smite each other and his teeth to chatter when he saw the hand writing on the wall. Would you be saved from a conscience recalling unimproved opportunities, unforgiven sins, and misspent time? Then accept Jesus Christ as the Son of God and your Savior.

Would you have God accept you and adopt you as his own Son? Then you must accept Jesus as your Savior. Neither good works, nor loud praying, nor public alms-giving will secure the favor of God. "He that believeth not on the Son of God is under

condemnation already, but unto them that are in Christ Jesus there is no condemnation, they have passed from death unto life." Christ declared, "He that receiveth me receiveth him that sent me, and he that rejecteth me rejecteth him that sent me.

Would you have the assurance of eternal life? This cannot be purchased by wealth or obtained by good deeds, but only through Christ can eternal life be obtained. Peter said, "To whom shall we go, Lord, but unto thee? Thou hast the words of everlasting life." John declares that God has given to us eternal life, and this life is in his Son. "He that hath the Son hath life, and he that hath not the Son of God hath not life." "Christ has brought life and immortality to light through the Gospel." "I am the Resurrection and the Life, and he that believeth on me shall never die."

Would you have pardon of sins? Accept Christ. To have forgiveness of sins is the source of the deepest joy. Only through Christ will God forgive sins. "He is our redemption, even the forgiveness of our sins." His blood cleanseth from all sins. He came to seek and to save the lost. No matter how heavy your sins may press upon you, in Christ Jesus there is abundance of pardon. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon." Would you escape the wrath of God and the doom to come? Accept Christ. In flaming fire

God shall take vengeance on them that obey not the Gospel of Christ. They shall be punished with an everlasting destruction from his presence. Are there no Revenges in History?

History tells us that Pontius Pilate committed suicide. Tradition tells us that his body was thrown into the Tiber, but the storms broke over the river until his body was taken out and thrown into the Rhone, but the storms swept over its banks until the body was taken out and placed in a deep pool at the base of Pilatas Bohn, Switzerland. But similar atmospheric disturbances played about the mountain and over the deep basin, as if to testify of the execration with which the world looked upon Pilate. Tradition also says that every year the spirit of Pilate comes to bathe his hands in this pool of water in an effort to cleanse them from the guilt of his conscience for condemning Christ. In the book, called "Letters from Hell," Pilate is represented as going about seeking water to cleanse his hands from the guilt of Christ's blood, and forevermore crying out in his guilt and shame for condemning and not releasing Christ. Pilate tried to be indifferent and neutral. He tried compromise and scourging, but at last consented to cruel assassination: but afterwards his conscience smote him. The stain of his guilt sank deeper into his body and soul until all the lavers of Rome could not wash out the blood spots, and now he is execrated by the voice of earth and hell for his decision against Christ. The Jews cried out, "His blood be upon us and upon our children." Pilate

gave way to them delivering Christ over to be crucified, and the revenges of history declare that his blood was not only upon those concerned in the deep tragedy, but upon their children for ages to come. The Lord heard and answered the awful cry even in the place where they made it. Thirty-eight years after that terrible cry, Herod demanded of the Jews a sum of money to build a water course, and upon their refusing he sent soldiers secretly who slew great multitudes in the very place where they cried, "Let his blood be upon us!" It is interesting, though horrible, to follow out the life and death of those who participated in that awful condemnation: Judas died in the horrors of a loathesome suicide. Caiaphas was deposed from his presidential chair the next year. Herod died in infamy and exile. Pilate, as we have already learned, died in banishment and suicide. The house of Annas was destroyed the next generation by an infuriated mob and his son was dragged through the streets, scourged, beaten, and martyred. Some of those who shared in the scenes of that day, thousands of their children, and hundreds of thousands of the inhabitants of Jerusalem were slain by fire and sword, famine and pestilence, and others led into captivity. They cried out for King Caesar to rule over them. Did not Caesar after Caesar outrage, pillage, oppress, and rule over them with an iron hand? They had forced the Romans to crucify their Christ, and they had regarded that method of punishment with a special horror, and within forty years after the death of Christ, they and their

children were crucified in myriads by the Romans, till it was declared that room was wanting and wood failed, and the soldiers had to invent new forms of cruelty and fresh methods of inflicting upon the Jews insulting forms of death. They paid thirty pieces of silver for the Savior's blood, and now they were themselves being sold in thousands for smaller sums. They cried out for Barabbas, the robber, in preference to their Messiah, and now the robbers and murderers attack and destroy the nation without pity. They cry out for the blood of Christ, and now they are staining the last pages of their history with their own life-blood. In murdering the Christ, they were sharpening the ax for their own murder, and in destroying the green fruit-bearing tree, they were laying the ax at the barren and fruitless tree of the Jewish Nation. In branding Christ, they were putting the mark of Cain upon the forehead of their own race. In crying out, "Away with him, and crucify him!" they were sounding the cry to crucify and destroy themselves. Was it but an incident in history, or was it the just judgment of an Almighty God! Truly, his blood was upon them! Oh, people, why not cry out for the efficacious blood of Jesus to be upon your hearts to cleanse them from all sin, and your prayer will be heard. Would you escape the awful doom of the unrighteous, and be saved from the wrath to come? Accept Jesus Christ as your Savior.

"What shall I do with Jesus, which is called the Christ?" Can we not put this question in such a man-

ner as to call forth from your hearts a favorable response? What are you doing with him as a Teacher? Have you not studied his words? Have you read the Sermon on the Mount? Are you not constrained to say, as did the people who heard him, "Never man spake like this man." He spake as one having authority. Do not all the great teachers of the world pale before him, as the moon before the rising of the sun? Have not millions testified that his teachings brought light to their darkened souls, and given an answer to their perplexing questions and a solution to their difficult problems?

What are you doing with Jesus as a Savior? He came from heaven to earth to save men from sin, with its guilt and power. God appointed him for this special mission. He proved his ability to save by his teachings, his life, his miracles, his death, and resurrection, and by what he has done in the world in the salvation of his people during the past two thousand years. Surely then, he is able to save you from your sins, and into the favor of God. What are you doing with Jesus as the foundation of your eternal hope? He is declared to be the foundation of the prophets and the apostles. He is the foundation of our acceptance with God,—“no man cometh unto the Father save by me,” says Christ. The foundation of our hope: “We are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead.” Millions have risked all upon this foundation, and have found it strong, abiding and precious. Surely, then, you will build

your house upon this foundation, that it may stand against the storms of sin, Satan, death and judgment! What are you doing with Jesus which is called the Christ? What are you doing with him as Prophet, Priest and King; as Savior, Shepherd and Friend? What are you doing with his blameless character and with his spotless life? What are you doing with him in your homes, in your society, in your business? The question should come personally to the heart of everyone. It is not what others are doing with Jesus, but what are you doing with him? What are you doing *for* him who gave his life for you?

Is there a heart here that was once cleansed by his blood; but since that happy day fell from grace, and has apostatized from the faith? I appeal to you, what have you been doing unto Jesus? Oh, will you not return unto him—your first love? Will you not come back from your fallen state that you may again have peace of conscience, pardon of sins, and hope of heaven?

Is there a burdened and weary soul here: a soul bowed down by the heavy cares of life—a soul that is overworked, a soul that is burdened with the sins and shame of loved ones, or burdened with the sins of inner guilt. I appeal to you, accept Christ with all your heart, and dedicate your whole life unto him.

Is there a business man here who has been fighting the battles of business, and found no time for his soul salvation? I appeal to you, “seek first the kingdom of God and his righteousness, and all these things

shall be added unto you." Remember the sentence on which the finger of Charlemagne was placed when his body sat, cold and dead, on the marble chair on which kings had been crowned:" "What shall it profit a man if he gain the whole world, and lose his own soul?"

Is there one here who is cast down and discouraged? One who is lowly and without hope? One who feels that there is no forgiveness? I appeal unto you, listen to the words of Jesus, "He that cometh unto me I will in no wise cast out." "Whoever will confess me before men, him will I confess before my Father and the holy angels." Is there one here near to the kingdom? Remember Pontius Pilate: he was in the presence of Jesus. He was near to the kingdom. He came near standing with Joseph of Arimathea and with Nicodemus, but alas! he rejected Christ. If you are near the kingdom, will you not decide in favor of your soul's salvation? Will you not accept Jesus as the Christ, the Savior of men? "Enter the kingdom while ye may." "Seek the Lord while he may be found: Call ye upon him while he is near." I appeal to every man, woman and child who hears me, what are you doing with Jesus? You are now deciding the question. You will decide it before you pass from my hearing. He comes in all his wondrous beauty and mighty power to save. He comes in all his love and compassion to have pardon and pity. He comes with all his promises and hope to inspire and love you. If you will listen to his voice, you will ac-

cept him as your Savior. If you will listen to the voice of the Spirit of God you will accept him as your Savior. If you will listen to the voice of your conscience, you will accept him as your Savior. If you will listen to the voice of your loved ones, you will accept him as your Savior. If you will listen to the voice of history, you will accept him as your Savior. If you will listen to the voice of heaven, you will accept him as your Savior. If you will listen to the voices of peace and happiness, you will accept him as your Savior. But, Oh, should you reject him! Should you decide against him the bells of woe shall forever ring over your doom! In that awful day for which all days were made, will it be said of you, here is a man whom I called, and he refused. Here is a woman whom I importuned, but she turned away. Here is a child I invited, and he came not. Here is a young man with whom I pleaded, but he turned against me. Here is a young woman at whose door I knocked, but she would not open unto me. Hear, ye people! Halt in your onward road to ruin and listen. Of those who reject him what shall be done with them on that great day? Will they not be shut out of heaven? Will they not be cast into outer darkness? Will they not be banished from the presence of God? Will they not have their lot with the fearful and the abominable? Will not their sad and bitter wail be for mercy when the door of mercy is closed? The invitation is now given. Are you going to listen to the voice of cow-

ardice and reject him? Are you going to listen to the voice of greed, and turn against him? Are you going to listen to the voice of beastly passion, and cry out, "Away with him!" Are you going to listen to the voice of Satan, and cry out, "Crucify him!" Are you going to listen to the voice of hell, and take your stand against him? I pray not, lest the day of grace be closed against you. lest your opportunities for salvation be gone forever; lest Jesus of Nazareth passes by, never to return; lest sin hardens your heart and death sweeps you into Judgment, where you shall cry out, on that great Day when the moon is turned into blood and the sun is darkened, to hills and mountains to fall upon you and cover you from view, because of the unpardoned sins of your life.

What shall I do with Jesus? Accept him with all your heart as the Son of God and the Savior of your soul. May the prayers of your sainted mother, constrain you to accept him. May the earnest desires of your Christian friends, constrain you to accept him. May the blood that Jesus shed on Calvary to save your soul, constrain you to accept him. May that Spirit of God that has long been striving for your salvation, constrain you to accept him. May the goodness, forbearance, and long-suffering of God, constrain you to accept him. May the fears of hell, constrain you to accept him. May the ministering spirits that watch for souls, constrain you to accept him. May the angels of God that are waiting to bear the joyful news to the loved ones in the mansions of heaven, constrain

you to accept him. May the sting of conscience, as the result of your own sins, and the peace and pardon that come through the acceptance of the Lord Jesus Christ, constrain you to accept him. Oh, you sinning, despondent, short-lived souls! will you not accept Jesus today as your Lord and Savior?

HAVE WE BEEN DECEIVED?

“Then answered them the Pharisees, Are ye also deceived?”—John 7:47.

The Pharisees hated Jesus to such an extent that they wished to put him to death. Hatred can go no further than to desire murder. It is the last cowardly argument of bigotry, weakness and envy. So they sent officers to lay hands on Jesus, and when they came to him, he did not act like a criminal—he did not flee from them and seek a hiding place; he did not use weapons in self-defense; he did not deny anything pertaining to his doctrine, life or works, but calmly continued to teach the people, heal the sick, and comfort the sorrowing, insomuch that the officers were captivated by him and came under the influence of his teaching; they shared, to some extent at least, the faith of the disciples of Jesus, and lacked the courage to execute the command of their masters. So they returned, under the spell of the dominant enthusiasm of the crowd that surrounded Jesus and with the shouts that hailed him as the great prophet still ringing in their ears, to make report to the Chief Priests and Pharisees. When the Council saw them returning empty-handed they were baffled and chagrined, and at once demanded, “Why did ye not bring him?”

“Why did ye not execute our command?” “Why have ye been foiled in your effort to carry out the command of the committee?” “Where is the man you were sent to arrest?” The officers in reply used no evasions to excuse themselves. They offered no plea that they could not find Jesus, or that they feared the multitude, but without equivocation or fear of punishment from their superiors, they declared at once their reason for not arresting Jesus: “Never man spake like this man.” They had been so overwhelmed with the speaker, in the secrets he had to disclose, in the vast treasure of his knowledge, in his unlimited power to meet the thirst of men, in his ability to make those yield to his influence who were sent to take him that they could not resist the benediction of his sacred teachings and supernatural glamor that fell upon them, and so they declared as something new and wonderful, that no man ever spake like this great prophet. Indignantly do the Pharisees answer: “Have ye also been deceived?” They had already stigmatized Jesus as one who deceived the people. They felt the evil of deception growing very fast when those sent to execute the law returned without Jesus, and with such a tribute to his power as a teacher. They felt that folly, wickedness, deception and treachery were at work near the center of authority, and so in their amazement and anger they ask, “Have any of the rulers believed on him, or of the Pharisees?” As if to say, if the rulers and Pharisees believe on him there might be some color and excuse for the action of the officers. Some

of the Pharisees had already shown some sympathy with Jesus, some of the higher classes in Galilee had admitted his claims, and some of the priests would have believed on him if they had not feared the Pharisees, but He had not as yet been accepted by those in power and authority. The words and actions of the Pharisees indicate great surprise on their part. They had sent picked officers commissioned with the highest authority, to bring Jesus. These officers had a personal experience with Christ. Their failure to take him was not the result of hear-say or second-hand report, for they heard him with their own ears, saw him with their own eyes, and experienced the effect of his wonderful teaching upon their own hearts, and shared in the enthusiasm of the multitude. No wonder the rulers were greatly disappointed. They expected a feast more enjoyable than that of the Tabernacles, from which they had remained away in order to secure the victim of their hatred. Their questions and actions not only indicate surprise and disappointment, but a great insult to their authority. They had been disobeyed, their commandments set at naught by their inferiors and menials, hence the question, "Have ye also been deceived?"

This question is suggestive of a wide and fertile field of inquiry. Were the officers deceived in him? Was the multitude that surrounded Jesus deceived in him? Were his early disciples deceived in him? Has History been deceived in him? Have we been deceived in him? Has the world been deceived in him as a

teacher? The officers' report, "Never man spake like this man," was a remarkable tribute to the power of Christ as a Teacher. Their words imply that Jesus is pre-eminent amongst the teachers of men; that his words are incomparable. There had been great Teachers amongst the Jews and Gentiles: great orators, mighty prophets, eloquent teachers, sage philosophers, but never man spake like this man. Plato, Socrates and Aristotle were great teachers amongst the Greeks, but they never spake like Jesus. Moses, David and Solomon were great teachers amongst the Jews, but they never spake like Jesus. Newton, Bacon and Locke were great teachers amongst the Christians, but they never spake like Jesus. Buddha and Confucius were great teachers amongst the heathens, but they never spake like Jesus. There were great teachers amongst the Scribes and Pharisees, but none like Jesus. The Scribes occupied themselves with the temple and the synagogue, with phylacteries and customs, with literalism and vain repetitions, but the teachings of Jesus concern the life and soul of man and as such are as far above the teachings of the Scribes and Pharisees as daylight is grander than darkness, as the pure air of the Rocky Mountains is better than the foul air of the charnel house. The teachings of other teachers were narrow and dogmatic, their manners cold and indifferent, their sayings second-handed and servile to traditions, but the character of Jesus as a teacher and his sayings stand pre-eminent. The whole comparison proves the fact that the Prophet of Galilee eclipsed all

his illustrious predecessors in wisdom and eloquence as a teacher, and history demonstrates that he has held the same honor from the day he delivered the Sermon on the Mount till the present time.

Never man spake such revelations of truth. Jesus uttered the sublimest truths about the character and attributes of God, about the nature, state and sin of man, about the relationship between man and God, about redemption in Christ and the life immortal. Never man spake such words for the government of life. Nowhere else can we find such perfect precepts about governing conduct, enforcing morality, and commanding obedience to God. His precepts were not all new. Many of them had been scattered as pearls detached from the parent shell, or as rough diamonds under ground. Some had appeared in one age and some in another. Some had been uttered by one philosopher and some by another, but it was left to Jesus to give to the world a complete morality, to give to mankind unquestionable rules of life and manners, to give to his disciples such a code of ethics as to be received with divine authority as an unerring rule for all time to come. The world had been acting contrary to his teachings, and what he said conflicted with the sentiments, maxims and practices of life. Think of one who had been reared as a gentle mechanic, sitting on the hill-top with a crowd of peasants, fishermen and mechanics surrounding him, preaching to them sublime truths of the inner and higher life of the soul, to be received

by universal consent as the greatest and noblest utterances of earth.

Have you ever walked the streets, amidst the din and noise of traffic, and heard coming down from the chimes of some church or cathedral, notes, sweet, fine and beautiful, in sharp contrast with the scenes of vulgar life beneath? In some such manner the words of Jesus fell upon the multitude, and have been received by mankind in general.

Never man spake with such authority as Jesus. It was declared that he spake as one having authority, and not as the Scribes and Pharisees. He possessed infinite knowledge. He knew all things. Nothing could be hidden from him. All the treasures of knowledge and wisdom were hidden in him. The universe seemed as transparent light before him. He is called the only wise God. He is made unto us, wisdom. He knew the Father thoroughly. He had the full measure of knowledge. He saw Satan fall from heaven as lightning. He knows of the joy in the presence of the angels of God. He knows man's need of salvation. He knows the heart's thirst for God. He was never puzzled; and never doubted. He never raised questions he could not answer. He had the correct answer for every question. His words were the truth—he was truth—the truth was in him—in his mind and heart and life. Other teachers quote from history and works of reference, but Jesus said: "I say unto you," "I am the Truth." He had no need to search for it. He was the certificate of its authority. He had no

need to resort to argument to prove his statement. No need to resort to theories, definitions, explanations, suppositions, demonstrations. His affirmation was the highest wisdom upon the subject. The truthfulness of his statements cannot be denied. If Jesus said it, that is sufficient—it is the affirmation of its authority.

Never man spake words that had such an effect upon his hearers. This is the true test that brings out the power of the teacher. The soldiers returned without him. His influence over them was patent to all. No fear of punishment could persuade them to take him. They could assign no other reason than the effect of his speech and doctrine upon them. It is said as a proof of the eloquence of Marcus Antonius, a great orator, that when Marius sent soldiers to kill him he pleaded with such eloquence for his life that they could not touch him, and left him in tears. Jesus did not plead for his life. He appealed to the conscience and heart of men. He pleaded for the life of a sinful world, insomuch that the soldiers returned amazed and spellbound with his magic eloquence. Individuals who heard him in private audience were moved by him. Nineteen private interviews of Jesus are recorded in the New Testament Scriptures. In these interviews his words moved his auditors to action. Sometimes he spoke to great multitudes who not only heard him gladly, but forsook their homes and employments to crowd around him and hear his teachings. It was never said of Socrates or Plato that the common people heard them gladly, but they understood Jesus, and

saw an ever-deepening meaning in what he said. His words were like clear wells of water in which no one can see the bottom; like sea-shells that sound the immeasurable depths of the ocean. His words move the human conscience. Others stimulate the conscience when they preach in harmony with the teachings of Christ, but it is left to Christ to touch and move the conscience of man. Whatever contradicts his doctrine and seeks to overthrow his kingdom only paralyzes the conscience and fires it with righteous indignation. The literature of today that is receiving the largest circulation is that which is in closest harmony with the teachings of Christ, and will reflect his desires for the uplifting of the human race.

His sayings have oft-times been introduced to revolutionize the thought and doctrines of mankind. The greatest reforms of human society are traced to the utterance of the words of the Nazarene. We declare, without any fear of contradiction, that never man spake like Christ to the reason, to the conscience, to the will, to the heart; that never man spake with such high authority, ease, naturalness and conviction; that never man spake with such powerful effect to Nature, to disease, to demons, to the guilty, to the penitent, to the weary, to the heavy laden, to the sorrowful, to death; that never man spake words so full of meaning and preciousness, not only to his own generation, but for all generations to come; words to flow on for time and for eternity; words to be treasured with increasing reverence and attachment by each

succeeding generation; words to reform life and command obedience in the hearts of men for all time to come; words that have been verified by the lapse of time and by the prophetic utterance that "heaven and earth shall pass away, but my words shall not pass away" that stamp his teachings with divine authority

Have we been deceived in him as a Savior? God appointed him to be a Prince and Savior of men. It is declared the Father sent the Son to the earth to be a Savior of men. It was prophesied he would be mighty to save. His name was called Jesus, because he should save the people from their sins. The disciples who gathered around him accepted him as their Savior. The apostles preached him as the only wise God and Savior of men. The author to the Hebrews declared that he was able to save to the uttermost. Paul said, "It is a faithful saying, Christ came to save sinners of whom I am the chief." The world needed a Savior. The prophets declared a Savior would come. Socrates, the great Pagan philosopher, declared that "we must of necessity wait till someone who careth for us shall come and instruct us how we ought to behave toward God and toward man. We cannot know what worship we should pay to him, but it is necessary that a Law-giver be sent from heaven to instruct us. This Law-giver must be more than man, that he may teach us the things man cannot know by his own nature." The sins and sorrows of man called long and loud for a Savior. God answered the call of man as expressed in his need, sins, proph-

ecies, and in the fullness of time sent his own Son to be a Savior. Jesus came declaring himself to be the Son of God and Savior. It was recorded that he went about seeking to save men. He demonstrated his power to save by his teachings, life, character, miracles, resurrection, those he saved at the time and the millions he has saved since his appearance upon the earth. Have these all been deceived in him? We have accepted him as our Savior. Have we been deceived in him? If you are an unbeliever and think that we are deceived in Jesus, I ask you to receive him as your Savior, let him enter the temple of your soul and dwell therein; open the door of your heart and let him have possession and he will drive out the foulness of sin and the beasts of selfishness. He will do for you what false doctrines and philosophies of men can never do. He will drive wickedness out of your temples, cleanse you from all sin, and save your souls by His grace.

Have we been deceived in him as a Comforter? Christ is all and all to the Christian in the time of trouble and sorrow. None have escaped trouble. Man is born to trouble as sure as the sparks fly upward. Man is of few days and full of trouble. All are doomed to drink out of the bitter lake of trouble. John beheld the Redeemed in Paradise, and said: "These are they that have come up out of great tribulation." Our voyage is across a stormy sea, with ever and anon lowering clouds, roaring thunders, dangerous lightning shafts and terrible storms. Our ships never rest

at anchor till they have passed the gale. Life is not spent in the tent with arms stacked, but in weary marches and bayonet charges. There are troubles from sickness, troubles from false friends, troubles from enemies, troubles from sins, troubles from cruel separations, troubles from the grim monster, Death. We are compelled to meet with the coffin, the hearse, and the grave. It is only a question of time till trouble will wrinkle the brow, frost the hair, and in the midst of trouble the question arises, is there no angel of mercy to bind the wounds, no balm of Gilead to heal the sickness, no herb that will serve as an antidote to the poison bites of sorrow? Yes, blessed be God, Christ is our Comforter. He has the handkerchief to wipe the tears from our eyes. He has the tenderness to pull the thorn out of human agony. He has the power to carry the cross. He has a yoke that is easy and a burden that is light. When upon the bed of languishing, with fever burning the body, the patient yearns for health, for rest, for ease, he will find sweet comfort in Christ. When suffering under the sense of sin and conscience is crying out for pardon, there is comfort in Christ. When suffering under the shame of the sins, misdoings and crimes of others, there is comfort in Christ. When suffering from bitter disappointments in life, disappointed ambitions and hopes, disappointments in homes and friendships, there is comfort in Christ. When suffering under the rebukes and ostracism of Society, when loneliness broods like a pall over the heart, there

is comfort in Christ. When the good things of the earth fail to satisfy, there is comfort in Christ. When the King of Terrors gives the stern behest to those who are near and dear to our heart, there is comfort in Christ, and when the rider upon the pale horse comes with a summons to give up this life and cross the Jordan of death, there is comfort in Christ. Yes, in him there is abundance of comfort for every woe, disappointment, sorrow, sin, and trouble. Have you tried this Comforter? If so, tell me, have you been deceived in him?

Has the world been deceived in his civilizing power? The best test of religion is its fruits. Jesus taught by their fruits ye shall know them. What have been the practical results of Christianity? Has it not been a success in civilizing barbarian people? Has it not been the foundation of all just government, the basis of all noble legislation, the inspired impulse of general education, the mainspring of charity, the power back of every moral reformation, the fountain from which flows the redemptive measures for criminals, the motive that has led to the rescue of the down-trodden and outcast? Has Christianity not been the power that has destroyed caste, oppression, tyranny, and slavery? Has it not been the war-cry of every noble revolution? Has it not been the basis of international union and relationship? Has it not been the safeguard of commercial interests? Has it not been the great constraining power to enlist the sympathies of the rich for the poor, the learned for the ignorant, and the

fortunate for the unfortunate? Has it done nothing for children. Yea, it has revolutionized the whole sentiment of man upon the subject of childhood. Jesus Christ has championed the cause and rights of children, sweetened their every relationship, made sacred their endearing ties to home and friends and relatives, rescued them from being serfs and slaves, and instead of being considered as intruders in the home they are welcomed as angels of life and mercy. Has he done nothing for the poor man? Yes, he has taught the Brotherhood of Man and the Fatherhood of God. He has affirmed the great principle that God is no respecter of persons; that God looks not upon the exterior, but upon the interior; that the poor man, in the sight of God, has a soul to save as well as the rich man. Has not Christianity been the only religion to champion that liberty that has opened the gates to fortune and fame, to education and power, to happiness and peace for the poor man? Has not it brought a cargo of blessing from heaven to earth for the poor as well as the rich? Has Christianity done nothing for women. You know the past history of woman. She has been the slave to the passion and tyranny of man. The savages have made her a beast of burden, rather than a companion. The Jews exiled her from the synagogue as being animal in her nature. The Pagans forbade her to own property and doomed her to incessant toil. The heathens considered her without a taste for rational enjoyment, unworthy the knowledge of their highest religion, and doomed her

to awful subjection and drudgery for life. Has she not, amongst all peoples in the past, been cheated out of her rights, deprived of her education, despoiled of her virtue? Has she not been cut out of history as being unworthy a part in it? As a sex you know she has been universally neglected, but from the time the angel Gabriel visited the humble cottage of Mary over in the little city of Nazareth, there has been at work the emancipation of woman from tutelage, subjection and slavery. It is the glory of Christianity to elevate her from the degradation of Paganism, and to make her a rational, lovable, amiable, and serviceable companion of man. She stands today as one of the triumphant glories of Christianity. Children are taught to honor and obey the mother as well as to honor and obey the father. The Pagans were taught such a great lesson by the Christian women that their cultured author, Libanius, declared, "What women these Christians are!" The heathens have been taught that even their wives and daughters have bodies to be fed, minds to be educated, and souls to be saved. Turn to the teachings of Jesus and you will find in the New Testament Scriptures more women named, honored, applauded than is to be found in all the works of the Romans during the great Augustan age. Study the records of the women and the teachings and principles pertaining to them in the New Testament Scriptures and you become convinced that Jesus Christ is the Emancipator of woman; that in his religion there is neither bond nor free, male nor female, for all are

one in him ; that she is entitled to all moral, social, and religious privileges and enjoyments of Christianity on a parity with man. If such be the civilizing power of Christ and his religion, has the world been deceived in him? We believe in his civilizing power. Can it be that we are deceived in him?

Christ came as the destroyer of Death. Is it a delusion and a deception? It is appointed unto men once to die. Kings have searched for the elixir of life, and have found it not. Men of wealth have tried to bribe death, but all in vain. Men have sought for the prolongation of life at the seashore and in the mountains, but futile have been the efforts. From the time that Cain slew his brother Abel death has been the subtle foe of mankind. He has come down the ages, robbing the cradle of its innocence, cutting down youth in its beauty, manhood in its strength, and old age in its weakness. We confront it at home and abroad. He slays men in what they eat. He poisons men in what they drink. He waylays men in the streets. He carries men away from their business. He rides the storm at the sea, he steals his victim from the couch, he walks forth at noonday, forgets not his work at morning, and postpones it not till after the gorgeous sunset. Where is the man who has the power to escape death? There is no exemption in this war. He spares not age nor sex. He has already knocked with his fevers and pains and aches and consumptions at your bodies. The mechanic either has or will soon make your coffin, and the

hearse will soon be summoned to bear away your mortal remains.

From the fear of death, is there no relief? From the sting of it is there no Savior? From the power of it is there no conqueror? Yes, Jesus Christ is the Conqueror of death: the only Conqueror of death. He declared the battle, made the charge, and won the victory. He cut loose the cable that the barque might sail freely to the very havens of rest. He prepared the fiery chariot in which the spirit might ascend to God. He marched upon the foe and wrested his power from him. By dying he took away the sting of death; he wrote out the invitation, "My friend, come up higher." He displayed his power in abolishing death, and bringing life and immortality to light through the Gospel. Millions have had fulfilled unto them the blessed promise of our Lord, "I will be with you always. I will guide you unto death, and receive you unto glory." Have they been deceived? We believe that Jesus Christ has power over death. Is it a delusion and a snare, or a fact?

It is germane to our subject to inquire if these who have believed in Jesus have been deceived in him? Was God deceived in him? The Father sent him into the world as his only begotten Son, declaring that he sent him last of all, saying, "They surely will reverence him." At the baptism of Jesus he acknowledged him as his Son in that beautiful declaration that came out from the clouds, "This is my beloved Son, in whom I am well pleased." At the transfiguration, he

said, "This is my beloved Son; hear ye him." Again he said, "I have glorified thee, and will glorify thee again."

Were the angels deceived in him? An angel announced his coming to Mary. An angel announced his birth to the shepherds at Bethlehem. Angels ushered him into this world, and sang that beautiful song, "Glory to God in the Highest; peace on earth, goodwill to men." It is said that Christ in the flesh was seen by the angels; that these heavenly visitors desired to look into the things in the Gospel. An angel comforted Jesus after his temptation in the wilderness. Another comforted him after his agony in the garden. Angels were sent to his ascension, to accompany him back to his home in glory and we are assured that all the hosts of heaven bow down to worship him. Is it possible that they are deceived in him?

Were the apostles deceived in him? They had the exalted privilege of looking into his face, of hearing his words, of knowing his life, of witnessing his miracles, of sojourning with him during his earthly pilgrimage. Thomas declared him to be his Lord and God. Peter declared him to be the Christ, the Son of the living God. Paul declared him to be God and Savior of men. John declared him to be the Lord Jesus Christ, the Son of the Father in truth and love. James declared him to be Jesus Christ the Lord of glory. They comforted their lives to his teachings. They preached his kingdom. They advocated his princi-

ples. They sealed their testimony and faith with their blood. Can it be possible they were deceived in him? Had Jesus been a deceiver would they not have detected it?

Have the great men of history been deceived in him? Our Lord and Master can be weighed and measured by the estimate of the character and ability of those who have accepted him as the Son of God and the Savior of men. Statesmen, philanthropists, reformers, merchants, authors, historians, scientists, men of might and power, men of learning and title have, in open declaration, confessed him, and with notes loud and clear and strong sounded out his authority over their souls. Bismarck, the great German statesman who made Germany great, declared that he hoped for forgiveness in the blood of Christ, and recognized the will of God in the Christian Gospels. Gladstone, perhaps the greatest statesman of England, declared that Christianity has not only contributed to the betterment of man its brightest and most precious jewels, but has been what our Savior pronounced it, the soul of all the residue. Garibaldi, the great statesman of Italy, in addressing his army, said: "I am a Christian, and I speak to Christians. I love and venerate the religion of Christ, because Christ came into the world to deliver humanity from slavery." Benjamin Franklin, the great statesman and philosopher of America, said: "As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals, and His religion, as He left them to us, is

the best the world ever saw, or is likely to see." Do you ask for champions of faith from the literary world? If you would draw an encyclopedia around the Christian authors, without you would find a howling waste. Noah Webster, the great lexicographer, said: "The United States commenced their existence with the best gift of God to man—the Christian religion." Walter Scott says: "I would, if called upon, die a martyr for the Christian religion, so completely is its divine origin proved by its beneficial effects on the state of society." Sir Isaac Newton declared, "I count the Scriptures of God to be the most sublime philosophy." Do you ask for champions from the scientific world? Sir Humphrey Davy, the famous chemist, has left the statement "Of all the religions which have operated in the human mind, Christianity alone has the consistent character of perfect truth. Its current effects have been constantly connected with the moral and intellectual improvement, with present and future happiness." Morse, the famous electrician, who received honors from all the civilized world for his great invention, stated at a communion table with Christ, "Oh, this is something better than standing before princes." A few days before his decease, when a friend spoke to him of the great goodness of God to him in his remarkable life, he replied, "Yes, so good! so good! and the best part of all is yet to come." It would take volumes to record the testimony of Jesus from the lips and pens of the world's great men. The variety, and scope of their utterances give

them increasing force. They come from land and sea, from city and country, from philosophers and sages; from men of schools and men of business; from reformers in the political world, and from scientists in the physical world; men accustomed to examine testimony, weigh evidence, and pass judgment. Can it be that such men, who champion Christianity and hail Jesus as their king and ruler, their Lord and Savior, are deceived in him?

Were the sinners who were saved by him deceived in him? Were those whom he raised from the dead deceived in him? Have those who have trusted him during the ages that are passed and gone, as their friend, their Father, their Teacher, their Savior and Comforter been deceived in him?

May it not be that the skeptics and unbelievers have been deceived in themselves, and in their own systems of folly and philosophy? The Pharisees were deceived in themselves. They trusted in their own righteousness, which was a weak staff. They thought themselves to be something when they were nothing. They upheld the traditions and commandments of men, which led them into deeper dissipation. They were deceived in their formality and self righteousness. They were deceived in their rejection of Christ.

Is not the infidel deceived in his infidelity? Infidelity is not a person nor a thing. It is a moral imbecility, a spiritual jaundice, a negative idea, the blackness of darkness, a repudiation of evidence. Is not the infidel deceived in his mission? The mission of infidelity is

not to build up, but to pull down governments, morals, laws, churches; to pull down the characters of men and women; to pull down the protection of home, property and life. It is a mission of war upon the Bible and Christianity. It is a mission to discourage all efforts to ameliorate man's condition. Have they not been deceived in the results of infidelity? Infidelity has done nothing to make a heaven of this world! It organizes no missionary societies, supports no missionaries, and neither builds nor supports churches. It neither founds nor maintains Young Men's Christian Associations, Sunday-schools and reformatory institutions. It neither builds nor supports associations of charity and philanthropy. It has done nothing to enlighten, civilize and elevate the human race since the world was made. It has done nothing to establish peace and hope upon the earth. It publishes no system of morals, no codes of law, no methods of education, and establishes and sustains no institutions of learning. It does nothing to correct the frailties of humanity, nor to enlarge public and private virtue. It does nothing to make a man a better father, a better husband,, a better citizen. It removes from man every idea of moral restraint, and respect to God, and gives him free rein to sin and passion. It hangs a dark pall before and after man's life upon the earth. It promises him nothing in this life and eternal sleep beyond the grave. Surely, any man accepting infidelity will be deceived in it; deceived in its theory, its meaning, its result, its association, and destructive power; de-

ceived in its utter inability to comfort in the hours of death. It is recorded that during the dying hours of Hume's mother, who had been divested of her religion by the persuasion of her son, that in her desperate and hopeless struggle with death she sent for her son, and when he arrived she asked him to give her comfort in the hour of death, for she had found no peace in unbelief, and no hope in death, and no light in the future. I knew a blatant infidel in Ohio, who in the last hours of his life, begged his friends to burn his books upon infidelity and turn away from his errors, to forsake his position, and to look to Christ for forgiveness; but on the other hand, can you name a single soul that has departed this life in faith in Christ, affirm that he had ever been deceived in him as the king and Savior of his soul; ever deceived in his teachings and principles; ever deceived in him as a Comforter and Supporter; ever deceived in him in the time of trouble and sorrow, and was now being deceived in him in the face of death? I appeal to you Christians, have you been deceived in Jesus? Is he not all that he claimed to be? Has his word ever failed you? Has his promise ever been denied to you? Has his arm ever lost its protecting power? Has his hope ever ceased to brighten your future? Has his light ever failed to cast a gleam across the darkness of your way? Has his salvation ever proven futile? Has he ever forsaken you in the season of sickness, in the hour of temptation, in the fiery trials of faith, in the departure of your loved ones or in the face of

death and judgment? If not, then love him more, serve him better, live his life, preach his salvation, win souls to him.

To you who have never believed on him, I assure you this day that he is not a deceiver nor an imposter, but the Son of God and the Savior of men. You may have been deceived in yourselves, in your plans and purposes, aims and objects of hope; you may have been deceived in your friends and relatives, but if you will follow Jesus you will not follow a cunningly devised fable; you will not follow a friend who will forsake you, and disappoint you, but you will follow one who will lead you safely along the journey of life, through the shadows that may come to darken it, down to the River of Death, and thence across the Jordan to that better country where you will become a just spirit made perfect and dwell in his presence, with the redeemed in Christ, and the angels of the Lord forevermore.

CHRIST SEEKING THE LOST

“For the Son of Man is come to seek and to save that which was lost.”—Luke 19:10.

Man's condition requires a Savior. He has lost the image of God. He is ruined by sin. He is exposed to the wrath of God. He has defiled the powers of his soul. His sins have estranged his heart from God. He is lost by nature: By one man sin entered the world. “All have sinned, and come short of the glory of God.” “None are righteous: no, not one.” He is lost by practice: As soon as the child knows right from wrong he begins to choose evil and abhor the good. His early passions break out like weeds after a shower of rain.

He is sometimes lost to the church. He may have religious training in his early life and due regard for the worship of God and for the house of prayer, and then, after having tasted these heavenly gifts, turn away like the dog to the vomit, or the sow to the wallowing in the mire.

He is sometimes lost to society. Have you not seen a man dead, while he was still alive? The drunkard, like the leper in the camp of Israel, must be put away lest the evil spread. I once heard a father say, “My son, you shall not want bread while I live, but I must

forbid you my house, for your brothers and sisters cannot endure your society. I fear your presence would destroy their souls, and therefore, must not allow you to associate with them." And thus a man may be lost to society and to his own family.

He is sometimes lost to himself. Like a ship at sea that has struck a derelict or sprung a leak, and in spite of all efforts on the part of those on board she drifts helplessly about, and as the vessel is about to sink, the moaning cry rends the air, "Lost at sea." Thus, man's heart may be rent asunder by sin and he be lost to his own self respect. Some men are lost by reason of their own passion,—as Balaam, by his love for gold; Saul, by his jealousy and madness; Haman, by his envy and self-will; Ahab, by his covetousness; Solomon, by his idolatry; Achan, by his theft; Belshazzar, by his lust; Annanias and Sapphira, by their lying. A lost soul! It is awful to contemplate. A soul is God's highest gift, and in the talent, imagination, feeling and power of the soul is lodged the possibility of the highest heaven or the deepest hell, and the poor soul that is lost to self, to society, to the church, and to God. Christ came to seek and to save. The lost soul is described in the Bible as being blind, starved, naked, fallen, leprous, alien, foreign, a prisoner, a captive, a debtor, as dead. In this awful condition, the lost soul is unable to save itself, and therefore, needs a divine Savior. In this fallen state, it is on the edge of a precipice, in great danger, and therefore, needs to be rescued, and Christ came to seek and to save it.

This was his mission. He came from heaven, the royal palace of Jehovah, the throne of the Father, the worship of angels, the celestial city. He emptied himself of his glory, and was found in the fashion of man. Though being equal with God, he counted it not robbery to humble himself, and to come down to fallen humanity. "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh and dwelt amongst us." He became poor, that we through his poverty might become rich. He left the glory that he had with the Father before the world was. He left his throne. He left the angelic hosts and came voluntarily to the world. He came to this fallen, benighted world. He came to a world in revolt and conflict. He came to a world of sin and iniquity. He came to a world of suffering and death. Amazing condescension! in thus abasing himself, and coming to his footstool as a dwelling place. Coming not on a transient visit, but to be a citizen. Coming not with regal pomp, not in kingly grandeur; coming not to ride in chariots of gold, not to dwell in palaces, but to live in humility. Born in Bethlehem, of a humble Galileean woman. There being no room for him in the inn, his first residence was in a stable. Thus he took upon himself the form of a servant, came to minister and not to be ministered unto, came to be a servant of servants; came to seek and to save the lost. This was the grandest mission ever recorded, and this the grandest missionary that ever came to the world. Men have gone forth on

different missions. Alexander went forth to conquer the world; Caesar went forth to subdue his enemies; Plato and Socrates went forth in search of knowledge; Columbus went forth to discover the new world; Dr. Kane went forth to discover the North Pole; Stanley went forth to explore Africa. Warriors have gone forth to rout armies and their march has been tracked with blood, misery and death. Travelers have gone forth to explore distant regions, to see the wonders of nature and view the monuments of art. Philanthropists have gone forth on errands of mercy, but our blessed Messiah went forth from heaven and came into the world to submit to shame, to endure scourgings and to suffer death, for a race of guilty men, that he might be able to save them from their lost condition.

The question may arise, is he able to save men from their sins? It would require a volume to make a record of the proofs of Christ's ability to save. God appointed him to do this work. God makes no mistakes. What he utters through his servants as a prophesy will surely come to pass. His words accomplished their purposes. His predictions become history. Kings who take counsel against the Lord only bring forth from him that sitteth in the heavens, laughter and derision. God's purposes can never be frustrated by men. He sometimes uses the wicked to do his bidding, and makes the wrath of man to praise him. God appointed Abraham to be the father of a race of people. God appointed Moses to be the

Law-giver of Israel. God appointed David to bind the tribes together in one kingdom. God appointed Elijah to stand before Ahab and recount his sins. God appointed Ezra to rebuild Jerusalem. God appointed John the Baptist, to be the forerunner of Christ. God appointed his only begotten Son, his dearly beloved, to save men from their sins. He hath highly exalted him, and made him a Prince and Savior of men. He exalted him in grace, for as the law came by Moses so grace and truth came by Christ. He exalted him in name, giving him a name that is above every name. He exalted him in wisdom, for all the treasures of wisdom and knowledge are hidden in him. He exalted him in power, giving him all authority in heaven and on earth. He made him the express Image of the Father, and the brightness of his glory. For him kings reign, and princes decree justice. Surely, if God has chosen his Son to seek and to save the lost, he must be able to do so.

The fulfillment of prophecies prove his ability to save. Soon after the fall of man God promised the seed of woman should bruise the serpent's head. He promised Abraham that of his seed all the nations of the earth should be blessed. He promised Moses that he would raise up one from amongst his brethren, like unto himself who would rule over the house of Israel forever. He promised David that he would raise up one to sit upon his throne, and that it would be established forever. He promised to Isaiah a Prince of Peace, who would bear the government upon his shoulders, and of

his reign there would be no end. It was prophesied that he would be led as a lamb to the slaughter; that he would make his grave with the malefactors and the rich; that not a bone of his body would be broken; that lots would be cast for his vesture; that his spirit would not be left in Hades; that his body would not see corruption; that he would introduce the last will and testament of God; that his kingdom would be an everlasting kingdom. Have not these prophecies been fulfilled in him? Therefore, he must be able to save the lost.

His character demonstrated his power to save the lost. He is the Son of God, and he is the Son of man. Emanuel: "God with us." He knows the mind of God and he knows the heart of man. His life is spotless. He is termed, the Lamb, without spot or blemish. No guile was found in his mouth. None could convict him of sin. He is perfect as the Father in heaven is perfect: free from the selfishness of men, free from Jewish prejudices, free from the sins that ruin the souls of men. There is perfect harmony in his character. Zeal is especially manifest in the character of Peter, love in John, work in James. faith in Paul, but all traits of character are perfect in Christ. We see in him, all that is innocent in the cradle, charming in youth, lovely in womanhood, beautiful in the poet, sublime in the orator, and noble in manhood. He is the perfect man. He is the God man. He is the human God. Thus do his life and character demonstrate his ability to save the lost.

His claims prove it. He claimed that he came from God, and that he would return to God; that he was before Abraham; that he is the Great I Am; that he is the Son of God; that he has the power to forgive sins; that he is able to give rest to the soul; that Moses and the prophets spoke of him; that the Scriptures are fulfilled in him; that last of all, God sent his own Son to the world; that he would rise from the dead the third day; that destruction would come to Jerusalem; that the cities of Judea would be made desolate; that he would sit upon the throne of Judgment; that his knowledge would increase in the earth. He knew what these claims meant. He made them without the least arrogance. His claims are false and he is an imposter, or his claims are true and he is able to save the lost.

His teachings demonstrate his power to save the lost. It was said of him that never man spake like this man; that he taught not as the Scribes and Pharisees. He never doubted. He was never puzzled. The Truth was in himself. He had no need to consult books of reference. He had no need of argument to prove his teachings. He spoke with perfect freedom and authority upon every subject he discussed. He knew what was in man and frequently read his thoughts in public. He knew the name of Nathaniel before he had met him. He knew the life of the Samaritan woman, much to her amazement. He called Zaccheus by name, before he was introduced to him. He knew the cunning and crafty heart of Herod. He

knew that Lazarus was dead before the messenger arrived. He knew as much about the future as about the present world. The past, present and future were as an open book to him. He adapted his teachings to his audience. He gave to the world a new idea of the kingdom of heaven. He introduced and affirmed the great ideas of the Fatherhood of God and the Brotherhood of man. All other teachers pale before him. His words convince the intellect, move the heart, and touch the conscience. His teachings, therefore, prove his power to save the lost.

His miracles prove it. During his three years of public ministry he did enough to demonstrate for all time to come that he had power to save sinners. He fulfilled the law, he suffered the penalty, he shed his blood, he conquered the greatest foe of man, he calmed the seas, he cast out demons, he cleansed the lepers, he healed the sick, he fed the multitudes, he forgave sins, he raised the dead. He had power over Nature, he had power over demons, he had power over disease, he had power over the dead, he had power over life present and life to come. Especially do we emphasize the great miracle of his resurrection. He pointed to this event as the final test and confirmation of his claim to be the Son of God and Savior of man. On the third day the sepulchre was empty. Within the next forty days he appeared at divers times on divers occasions to divers people. At one time more than five hundred saw him.

There are clouds of living witnesses to testify of his

ability to save the lost. Paul said it was a faithful saying that Christ came to save sinners; this saying is faithful and true today. It is not a fable, not an imposition, but a living fact: not only attested but proven by the sacred writings of the past; not only attested by the testimony of millions of Christians during the ages past and gone, but it is attested by millions of living professors who have been saved by him. How do we know the sun shines? We see it and bask in it. How do we know the apple falls to the earth? We see it and know it. How do we know that Christ has power to save? We have seen it, felt it, experienced it. You shall know the truth, and the truth will set you free. If any man will do the will of God he shall know his doctrine. Think of the thousands of Sunday-school pupils; think of the thousands of young men and women in our young people's societies; and think of the thousands of Christian men and women in the church of God who have been saved by him, and are now working to win others to Christ. Thank God our Savior is as willing to save as he is able to save. His love is as great as his power. His mercy is commensurate with his omnipotence. His invitations include all who labor, all who are heavy laden, all who are thirsty and all who are lost. All who are sinful are invited to come to him and have rest, peace, and pardon. We are also assured he is able to save to the uttermost—that is, to all intents and purposes. Able to save from sin and into the favor of God. Able to make us heirs of God

and joint heirs with himself. Able to save from the curse of the Law. Was he not made accursed for us?

Free from the Law, Oh happy condition!
Christ is able and there is remission;
Cursed by the Law and bruised by the fall,
Christ has redeemed us once for all.

He came to save from the machinations of Satan. We are assured that he was manifest to destroy the works of Satan, and to deliver us from the powers of darkness. He is the only one able to bind Satan, cast him down, and wrest the scepter from his grasp.

He is able to save from sin. Every man in this fallen world knows that sin is a terrible reality; that it has power over the hearts of men and women. That it is something that is concrete, definite, substantial and incarnate in the human nature, and every man knows his need of being saved and knows his inability to save himself. Look at your hearts: sin is there. It is a disease of your nature, and death is its consequence. It is treason against God, and hell is its punishment. It is a crime against high heaven and remorse is its penalty. Now, Christ came to save you from sin. He gave his life a ransom for many. He came to save you from the dominion and polluting power of sin.

He is able to save from the wages of sin. The wages of sin is death, eternal death, but the gift of God in Christ is eternal life. The sting of death is sin, but

in Christ there is redemption, even remission of sins. By dying, Jesus took away the sting of death. By dying, he brought life and immortality to light through his Gospel. By dying he 'hung the lamp of the Resurrection and life in the lonely halls of the tomb.

He is able to save from the lowest depths of sin. Did he not save Mary, out of whom he cast seven devils? Did he not save the man at the tombs, possessed with evil spirits? Did he not save Saul, the persecutor and murderer? Did he not save Nicodemus, the moralist? Did he not save poor, blind Bartemeus, the beggar? Did he not save Zaccheus, the publican? There is no one too far away for him to see; no one too low for him to reach; no ear deaf to his call; no heart so hard that he cannot break it; no crime so black that he cannot wash away its guilt; no sin so terrible that he cannot forgive. Blessed be his name, he is able to save always. He is just as able to save today as when he was walking the hills and plains of Galilee. Able to save in adversity, temptation, persecution, affliction; able to save in joy and prosperity; able to save in suffering and death; able to give the mansions of light, the crowns of love and the kingdom of glory.

As to his method of salvation, it differs from man's treatment of sin. Human plans have been tried and failed. The government has chastised offenders, executed severe penalties, introduced flogging, the rack, the prison, and the scaffold, and to every mode of government treatment there is written over it one word,

“failure.” Society has tried exclusion. It has banished the offenders. It has excluded them from the privileges of the commonwealth, but over this method of treatment is written the word, “failure.” Lenient judges have tried forgiveness of the offender and trusted to his honor for future gratitude and better life: beautiful sentiment, but over it is written the word, “failure.” The propositions of Philosophy and Theosophy are as great failures as rigorous punishment, indiscriminate forgiveness, and inexorable severity of the law, but Jesus Christ saves by loving sympathy of man, by the beautiful holiness of his life, by an exhibition of the Father’s love, by the cleansing power of his blood, and the redeeming power of the life of God manifest in the life of Christ within us. Through him we have life and light that is the life of man.

Oh, that men could realize they are lost. It is an awful thing to be lost. Look at the sheep lost from the fold, straying in the dark recesses of the mountains and exposed to the wild beasts of prey. The man without Christ, is like the lost sheep, wandering from the fold of heaven. He is like the mariner whose vessel is wrecked upon the rocks and cannot long survive. The man without Christ is like the sick man with the leprosy of disease spreading its foulness throughout the system; there seems to be no remedy; disease is deepening and death is hastening. Such is the state of man without Christ: Sin is disease of the soul; it is fast sweeping him on to destruction.

Look at the malefactor. He has been convicted of crime and is condemned to death; in the eye of the law he is a dead man, and such is the condition of the man without Christ: He is under condemnation; the curse of eternal death is hanging over him.

Now, Christ came to seek and to save the lost. As the kind shepherd follows the straying sheep, so Jesus Christ follows the straying sinner, seeking to save him. As the life-boat is launched to those lost at sea, so Jesus Christ, our great mariner, launches the life-boat of salvation to those wrecked upon the sea of life. As the physician gives medicine to the sick to heal him of his disease, so Christ, the Great Physician of our souls, gives to us the balm of eternal life to cleanse us from the leprosy of sin. As the governor sends pardon to the condemned criminal that he may have liberty, so Jesus Christ, our King, gives pardon to those under condemnation who will turn from sin and accept him as their Savior. If you could only be awakened to the terrible condition of being lost! Lost money may be regained by industry. Lost health may be regained by temperance; lost friendship may be regained by kindness, but when the soul is lost all is lost. I knew a little boy, who, in playing with powder, blew out his eyes, and when the fact was announced to his mother she wept bitterly, bewailing the fact that her boy would never again look upon her and her loved ones, and the beauties of the world; but what is loss of sight to the loss of the soul? If thy right eye offend thee, it is better to pluck it out, cast it

from thee, and enter heaven maimed and halt, than to be cast with the body whole, into hell fire. It is better to lose all worldly goods than to lose the soul. Better to have the body torn, limb from limb, than to lose the soul. It is not only a great loss to the poor sinner himself, but it is a loss to the Father. Everybody seems to have pity for the sinner, and to be absorbed in his spiritual disaster, but how about the Father's feelings? Who suffers the more, the mother tossing and rolling upon her bed at night over her lost daughter, or the girl in the paths of sin? Who suffers more, those who go down at sea, or the survivors bewailing their loss? Who suffers more, the wandering sheep, or the searching shepherd? Who suffers more, the rolling coin, or the woman with the broom? Who suffers more, the reprobate son or the wronged and dishonored father? Who suffers more, the guilty sinner, or the pleading Savior?

To you who are lost in sin, in passion, in worldliness, in intemperance, in indifference, Christ is seeking you. He came to save you. He is anxious to save you. He is willing to save you. He is able to save you. He has long been seeking to save you. He is calling earnestly, tenderly. He goes everywhere in this search. He is seeking you patiently, not willing that you should perish. He is seeking affectionately,—in pitying love, weeping love, praying love, dying love. Behold, how he illustrates it. The coin is lost. The woman lights the candle, sweeps the house, seeks diligently till she finds it. Hear the brushing of the

broom, the moving of the furniture, the turning of the carpets, till she finds it. The sheep is lost. See the Shepherd, with his assistants, and faithful shepherd dogs, searching over the hills, through the valleys, up the mountains, down the ravines, in the jungles, till he finds the lost sheep. Is not this persevering and seeking love on the part of the Infinite Savior? Are you poor? Christ, who had no where to lay his head, saved the poor, blind beggar, and he is able to save you. Are you in sorrow? He comes with a blessing for those that mourn that they may be comforted. Are you in the beautiful and tender period of youth? Jesus comes seeking to save you and asks you to remember him in the days of your youth. Are you a young man? Jesus comes to your heart and seeks to save you and make your greatest glory in your physical, intellectual and spiritual strength. Are you a young lady? Jesus Christ is seeking to save you, and invites you to sit at his feet, like Mary of Bethany, and to choose that good part which shall never be taken from you. Are you a poor, wretched, lost soul? Lost to virtue, and to peace of heart? Jesus, who saved Mary of Magdala, is seeking to save you and is able to say unto you, "Thy sins which are many, are forgiven thee: go and sin no more." Are you comfortable in your competency? Jesus who saved Zaccheus, is crying out to you: "Come down! Come down! Come down! for this day salvation is come into your house."

There can be no question but what Christ came to seek and to save the lost. It is left to you. Will

you accept him as your Savior? Will you accept him in faith, in repentance, in love, and obedience? If so, it will give joy to the Father's heart. His song will be, "This, my son, was lost and is found." It will be the gladdest news that mother ever heard: that this, her boy, or girl, that was wandering, has come back to the fold of safety, and her heart that has been breaking is now glad for the home-coming. Think of the wife whose husband had been lost to salvation, but was found, and now sits in manly love beside her. Oh, her heart is so full that she cannot speak because of her joy. Oh, lost men and women, if you will accept Jesus think of the glad tidings that the angels will bear to heaven over your repentance; think of the joy in their presence over one sinner that repenteth more than over ninety and nine just persons that need no repentance. Think of the joy it will bring to your own souls. The joy of pardon: nothing can surpass it. The joy of peace: what can equal it? The joy of eternal life: what can touch it in this world? The joy of the Christian is the highest and the deepest joy, and no man can divest him of it. No matter what your success in life—you may accumulate fortunes, achieve honors, invent devices, write your name upon the pages of history, fill the world with your praise, but if you lose your soul, all will be lost. It will be an eternal loss. It will be a loss that can never be regained. Then turn ye, turn ye; why will ye die? Turn to Christ who is come to seek and to save the lost.

Major Whittle tells a story of a "Quaker named Hartman, who had a son enlisted in the army, and after a terrible battle, the father started to the scene of the conflict to learn something concerning his boy. The officer of the day told him that he had not answered to his name and that there was every reason to believe that he was dead. This did not satisfy the old Quaker, and so he started across the battlefield, looking for the one who was dearer to him than life. He stooped down to turn over the face of this one and then the face of another. The night came on, and then with a lantern he continued his search, all to no purpose. Suddenly the wind, which was blowing a gale, extinguished his lantern, and he stood there in the darkness, hardly knowing what to do until his fatherly ingenuity, strength and affection prompted him to call out his son's name, and so he stood and shouted, 'John Hartman, thy father calleth thee.'

All about him he could hear the groans of the dying, and some one saying, 'Oh, if that were only my father!' He continued his cry with more pathos and power, until at last in the distance he heard his boy's voice crying tremblingly, 'Here, Father.' The old man made his way across the field shouting out, 'Thank God!' 'Thank God!' Taking him in his arms he bore him to headquarters, nursed him back to health and strength and he lives today."

Oh, loved one, have you been slain by sin? Jesus is seeking to save you. See him coming over the battlefield in search of his lost and wandering children.

Hear him calling for thee; arise quickly and answer his call ere he passes by and you hear his voice no more.

GOD CALLING TO MAN

"Adam, where art thou?"—Genesis 3:9.

The sacred narrative opens with a picture of the Good Shepherd seeking the lost sheep, the Father searching for the lost child. Hear him call to our first parent, "Adam, where art thou?" The speaker is Jehovah, the Creator, Preserver and Redeemer of man. The person addressed is Adam, our common ancestor; Adam, the first man; Adam, the representative of the human race; Adam, made in the image of his Creator, that image consisting in his immortality, in his intellectual powers, his affection, his liberty of life, his moral and spiritual qualities. It is a definite, decisive, authoritative call. The summons is personal. It is common to apply the instruction or reproof of a sermon to one's neighbor; to wish that a friend or acquaintance had heard it, but in this call of God to man we find a direct and personal appeal to the individual, as much so as if it read "Thou art the man!" It should be applied to yourself as much as to Adam. Adam is your representative. It is a substitute name for your own. It is the call of the ages. It is universal in its application. It first rang out in the Garden of Eden more than six thousand years ago, but it has come down through the ages,

now addressed through Moses and the Prophets, now delivered by Christ and the Apostles. No one excused, no one exempted. It is delivered to the whole race. The Lord God called unto Adam and said, "Adam, where art thou?" It is just as direct as if he had said, "Moses, where art thou?" "David, where art thou?" "Peter, where art thou?" He speaks to you as he did to Adam. The question should come to you, in the busy hours of the day; in the silent watches of the night, and in the midst of your chosen circle of friends. The call is addressed to you, "Where art thou?" "What are you doing here?" "Whither are you going?" "What is to be your hereafter?" "Adam, where art thou in the material world?" "Where art thou hiding?" But a short time ago you heard the voice of God and it was music in your ear; but a short time ago you considered it the highest honor to enjoy the presence of the Jehovah, and to be a participant in his blessing; but a short time ago you thought the thoughts of heaven and breathed its very atmosphere. Now, where are thou? Whither hast thou gone? Is the voice of God thrilling your heart with terror? Is the thought of God filling your mind with confusion? Dost thou fear the presence of God, lest he should smite thee, that thou art in hiding from him?

"Adam, where art thou in the spiritual world?" From what heights hast thou been hurled, to what degradation and sin hast thou fallen? Is it possible that the son of the morning has descended to the very gates

of hell? Is it possible that a dark cloud has arisen between the creature and the Creator. Is it possible that an awful sense of condemnation is hanging over his soul? "Hast thou fallen from the threshold of glory to the very portal of the world of doom?" "Adam, where art thou?" "Into what gulf of misery has thou fallen? Thou, who wast clothed with majesty, innocence and glory, into what deep disgrace and bitter remorse hast thou fallen?"

How Does God Call to Man?

In Revelation. He called through Noah, Abraham and Moses. He called through the greater and lesser prophets. We hear that call in the preaching of John the Baptist. We hear it ringing out clear and strong in the preaching of Christ and the Apostles. You can scarcely read a page in the New Testament Scriptures but what you feel in your conscience that God is calling to you. Read the Sermon on the Mount. Read the parable of the lost sheep. Read how Christ wept over Jerusalem. Read the record of his sufferings, and as you read listen to the voice of God calling to you. Or, do you leave the Bible unread because it is not your desire to hear the voice of God and to recognize his presence? Doubtless many neglect reading the Good Book for this reason, but my friend, do you not believe the Scriptures to be of divine origin? Surely you must believe.

God Calls Through the Church.

It is here his word is expounded, the table of the Lord is spread, spiritual songs are sung, prayers are

offered, and fellowship enjoyed in the assembly of the saints. How often have you heard God calling to you through the sermons preached, the songs sung, and the exhortations and invitations of loved ones! Or, do you forsake the house of God and neglect assembling yourselves together, lest you will hear the voice of God and become conscious of his presence? Some people ask to be excused from the service on account of not being well enough clothed, or being too far from the house of worship, or not being able to enjoy the services, but is it not true that in most cases many men and women absent themselves because it is there God calls in a loud voice unto them and makes them uncomfortable in their sins, and awakens them to the necessity of preparing to meet God?

Sometimes God calls through yourself. He speaks through the conscience. You have a faculty in your mind that sits in judgment on your every action; enables you to discern between that which you believe to be right and that which you believe to be wrong, and constrains you to do that which you believe to be right, and restrains you from doing that which you believe to be wrong; a faculty that recognizes God and convinces you that you will have to stand before him some time and answer for the deeds done in your body; conscience warns us to turn from sin and to live righteously. It is an entire court to us, including the judge, the witnesses, the jury, and the executioner. Sometimes God speaks so loud through conscience

that it disturbs the midnight slumbers and gives no rest until peace is made with both man and God.

God Calls Through the Events of Providence.

The Bible may be left unread, the church may be forsaken, the warnings of conscience may be stifled, but God may then speak in the events of Providence with such emphasis that his voice will be heard. Nebuchadnezzar did not recognize God until he had been deposed from his throne, his glory taken from him, and he was driven to make his dwelling place in the field and eat grass with the oxen, and to have his body wet with the dews of heaven. It was then he acknowledged that God ruled in the kingdom and would appoint over it whomsoever he would. Have you been prosperous? Have you the power to make money? The Bible declares that God gave you that power. Have you had length of days? The Bible declares that God has given to you life and health and all things. Have you loved ones? Are they not jewels that God has entrusted to your care? Has he not blessed you in basket and store, and sent sunshine and rain; given mercies new every morning and fresh every evening, and in the removal of the dearest ones, the pruning of the tree that it might bear better fruit, and in the deliverance from temptations, troubles and death spoken to you in tones of thunder? Oh man! Canst thou not hear? Wilt thou not give attention? Wilt thou not hearken to the voice of God?

Adam began to make excuses. Hear the coward say, "I was afraid." "I was naked." "I hid myself."

“The woman whom thou gavest me to be with me, she did give me of the tree and I did eat!” Instead of protecting his beloved companion he thrust all the blame and fault of his sin upon her. “She tempted me and I did sin.” “If a sentence is to be pronounced let it strike Eve. If there is to be an execution, execute Eve. If the thunders of divine justice must roar let them roar over the head of Eve. If endless misery must come, let it come to Eve. If there are any deplorable consequences as the result of my sin, let the effect be upon Eve. If a bitter cup must be drunk to the dregs, let Eve drink it. She gave me of the tree and I did eat. Excuse me, but punish her.” Instead of humbling himself and being penitent of his wickedness he began to justify himself and to make excuses, and are the sons of men that follow in the footsteps of Adam just as bad and mean and guilty as Adam? When God speaks they will not hear; when God calls they will not answer; when God finds them they begin to make excuses. Adam is no worse than the average sinner. His conduct is evidence that God’s presence was still intact in his soul, and in his sin and shame he tried to hide himself from God. He declares that he hid himself because he was ashamed; God’s presence was a terror to him. Sin must have made a terrible change in that the new-made man was now afraid of his God. Why was he fearful? He had eaten of the forbidden fruit. He had transgressed the law. He had gratified a single desire. He had despised the goodness of God. He

had listened to the voice of Satan. He also declared that he was naked, and therefore he was ashamed. It was not so much the nakedness of his body, but his unclothed soul that burdened him. There was no shame until he made shame. Shame makes the sinner shrink from God; wish there was no God; wish that God could not see him, or wish that he could hide away from God and cover up his wickedness. Thus, in the fear of God and the shame of sin Adam is a good representative of the human race.

He endeavors to hide himself amongst the trees of the Garden, but what trees are large enough under which the human soul may seek refuge from its God? Some try to hide behind the trees of rationalism. Some hie away and endeavor to hide themselves behind the trees of sensual pleasure. Some behind the trees of theological traditions, dogmas, and human confessions, and some behind the trees of a feeble and indistinct belief in universal salvation, but alas; poor hiding places; vain refuge of lies! Such an attempt at hiding is impossible. God's eyes run to and fro through the earth, and his presence is everywhere. It is utter folly to try and hide away from him.

I read not long since of a burglar who found while robbing an unoccupied dwelling at the seaside, a marble bust of Guido's Christ, crowned with thorns, standing on a bracket in the corner of a room. It was so placed that the face of Jesus could behold every part of the room. The guilty robber left the marks of his fingers upon it, where he had examined it, and

replaced it with the face turned toward the wall, as if he would not have the sightless eyes of even a marble Savior looking upon his deeds of infamy. And so it was that the first sinner tried to hide himself from the face of God and the sound of his voice.

The only safe refuge for man is in Christ Jesus. He seeks man, calls man from among the trees, and chases him from out his hiding place, as if to say, "Adam, where art thou?" "I am searching for thee wherever thou mayest be. I will look for thee until mine eyes shall see thee in pity. I will follow thee until mine arms shall encircle thee. I will call for thee until thou shalt answer." "I will reach out my mercy until I can bring thee back." Yea, God has a habit of pursuing transgressors. He pursued Adam and Eve in the Garden of Eden by his voice. He pursued Jonah on the ocean deep by his wind. He pursued David by his Prophet Nathan. He pursued Ahab by the man of God, Elijah. He pursued Herod by John the Baptist, and he is pursuing you by his word, his Spirit, his providence, his ministers, his people. You cannot hide from him. Darkness will not hide you. Secrecy will not avail you. Material defense will not ward off his coming; distance will not prevent it; the lapse of time will not hinder him; excuses will be of no avail. He will pursue until you come out from your hiding place and surrender, and call upon him for mercy, and if you will not come forth from your hiding place at his call you will surely be arrested, brought to judgment, and condemned as a traitor and a rebel.

Adam had to answer, and so will you have to answer. The sooner attention is given, the better. Your attitude should be, "Speak, Lord, for thy servant heareth." "Lord, what wilt thou have me to do." "God, be merciful to me, a sinner." "Lord, here am I; send me." It is high time that you were giving attention to the voice of God, and recognizing the presence of God. "Where art thou?" is an inquiry addressed to you. Art thou in the kingdom of heaven, or out of it? Art thou near to thy Father or far from him? Art thou in the sunshine of God's presence, or hiding behind some shadow? Are you traveling the narrow path that leads to eternal life, or the broad road that leads to destruction? Where do you stand on the question of God? The question of the Bible? The question of the Church, and the question of heaven? Where art thou in business? Are you providing things honest in the sight of all men? Where art thou in society? Art thou practicing purity? Where art thou on the question of salvation? Have you been saved by the blood of Christ? Where do you stand on the subject of eternal things? Have you believed unto life everlasting?

I would like to put this question to the backslider, to those who have turned away from Christ and the Church, from God and Heaven: "Where art thou?" Are you not living in sin? Are you not under the greater condemnation? Are you not searing your conscience and hardening your heart? Is not your second state worse than the first? Will

not your judgment be greater than though you had never known the love of the Lord, Jesus Christ? Oh, then will you not hear the voice of God, and come forth from your hiding places that you may again enjoy the pardon of sins, peace with God, communion with Christ, fellowship with his people, and the blessed hope of heaven?

To you Christian people, "Where art thou?" You know the truth: do you live it? "Unto him that knoweth to do good and doeth it not, it is sin." "If ye know these things happy are ye if ye do them." If you neglect to practice what you preach, to live what you profess, then you will have a name to live when you are dead. One of the greatest powers for the conversion of man is a living Christian. A skeptic once said to a young Christian, "All Christians are shams and hypocrites." "But," said the young man, "not all of them. There is at least one exception, and that is my mother." Christians, where art thou on the subject of soul-saving? If Christ is all and all to your soul should you not desire to have him become all and all to the souls of others? If you have had your thirst for God quenched ought you not to hand the water of everlasting life to those around you? If you have been redeemed by the Son of God ought you not to seek the redemption of others? If Christ is precious to you, would he not be precious to your loved ones who know him not? Christians, where art thou in the practice of your religion? Have you put the light under a bushel where it cannot be seen? Oh,

will you not turn over the basket and set the light upon the table that it may light all in the house? Will you not let your light so shine that others may see your good works and glorify your Father which is in heaven? Christians, where art thou? Are not some of you indifferent and lukewarm? Is it not time that you were renewing your energies and redoubling your efforts for the salvation of your loved ones? Is it not high time that you were working out your own salvation in fear and in trembling? Have you not friends near and dear to you still out of the kingdom? There is blame—upon whom? There is responsibility—where?

To you who are not Christians: you have been wandering from the Father's home. You have taken your portion of the goods and have been spending it in riotous living. You have strayed far upon the mountains of sin. You have eaten of the fruit of life—you are now in hiding. You are trying to hide behind your moralities, your business ambitions, your polluted life. Some of you are trying to hide away in your independence, claiming that you are proud and rich and increased with goods, and have need of nothing; that you have been building a nest for yourself and compassing it about against the blasts of fortune, that you may be secure against the calamities and misfortunes of your life. Some of you are trifling, and asking to be let alone for a time; to wait a little while for a convenient season, and then you will listen to the voice of God; then you will turn from sin;

then you will enter the kingdom; then you will follow Christ; then you will read the Bible; then you will pray; then you will work for the salvation of precious souls. But God is calling to all of you, "Where art thou?" He sees you in your hiding places; he discovers you behind your rocks of sin, your trees of negligence. He sees you in the caves of doubt and infidelity; he notices you as you flee from his presence through the brambles; he sees you as you enter the saloon, or the brothel. His eye is sharp to detect your dishonesties in business, your cowardice in religious conduct, your immoralities in society, your profanity of things sacred, your negligence of the precious salvation brought to your door. Oh, then, why do you seek these vain hiding places? Why not come forth and answer the call of God to your soul? Answer me now, Where art thou? Are you a son of God, or a son of Bael? Christ declares that you are the child of God or the child of the devil—a hard saying, but with which class is your name registered? Answer me: Where art thou? With Christ or against him? Jesus declares "he that is not with me is against me, and he that gathereth not with me scattereth abroad." "Ye cannot serve God and Mammon. You must love the one and hate the other." Answer me: where art thou in the preparation for eternity? Are you a vessel of mercy, being prepared for glory, or a vessel of wrath being fitted for destruction? Are you building on the loose, shifting sand, or the firm, solid rock, your hopes of an eternal home?

In closing, I plead with you to take heed how you hear the voice of God. Hear it humbly, for it is God that speaks, and you have the assurance if you will humble yourself before him and confess your sins, he will hear from heaven and pardon. Hear prayerfully, for Jehovah is a God that hears and answers prayers, and he has promised that whatsoever you ask in the name of his Son he will give unto you. Oh, will you not hear the voice of God today, and consider the great question of "where art thou?" attentively, seriously, and with an earnest desire to have your soul saved? Will you not hear that voice and come forth to obey it? It was disobedience that caused Adam to lose Paradise and made Cain a vagabond and wanderer upon the face of the earth. It was obedience that saved Noah, the builder of the Ark; that blessed Moses, the law-giver of Israel; that exalted David to the kingdom of Israel; that brought healing to Naman, the Syrian leper; and salvation to the soul of every Christian.

Where art thou? Oh, could I ask this question as the servant of the Most High God! Could I speak it in tones of thunder! Could I ring it out as with silvery bells! Could I write it as an ominous hand upon the walls of your hearts! Could I sink it deep into your souls and write it indelibly upon your minds that it would be uppermost in your thoughts, not only while you hear it from the pulpit, but when you walk to your homes and lie down upon your couches! Oh, that it would disturb your slumbers, rouse you in your

dreams, and be the first thought on waking in the morning! If I could, I would place it before you in your walk upon the street, in the marts of trade, in the office, and counting room, upon the shelves of the store, upon the ledger in the office, upon the typewriter that you use, on the utensils with which you cook, on the implements and tools with which you labor! Where art thou? Where art thou? Are you saved or unsaved? Are you a believer or unbeliever? Are you a Christian or non-Christian? Are you on the way to heaven or to hell? Where art thou? Where art thou?

CHRIST AT THE DOOR

“Behold, I stand at the door and knock. If any man hear my voice let him open the door and I will come in and sup with him and he with me.”—Rev. 3:20.

This language was originally addressed to the church at Laodicea. This city was located about forty miles from Ephesus and was once large and flourishing but was destroyed by earthquakes, abandoned, and now lies in lonely ruins. The declining church was in a state of lukewarmness. “I would thou wert cold or hot.” Cold water is refreshing, hot water pleasant, tepid water sickening. Cold in religious matters implies absence of religion,—lifeless, dead. Hot refers to zeal and fervency in religious services, but to be neither cold nor hot denotes a state of indifference which is the worst temper in the world. If religion is genuine then it is a most excellent thing and we should be in earnest. If it is a counterfeit then it is an imposter and we should oppose it. Having every assurance that it is genuine it is better to be decidedly in its favor instead of being lukewarm, thoughtless and careless.

It was a state of pride and self satisfaction: thou sayest, “I am rich and increased with goods and have need of nothing;” but knowing their real condition re-

minds us of insane men who think themselves illustrious heroes; drunken paupers who think themselves millionaires and poor beggars who think themselves kings of the first order.

It was a state of abject wretchedness: knowest not that thou art wretched, and miserable, and poor, and blind, and naked?" "Wretched," though they may dance and sing, yet they are as outcasts and are perishing. "Miserable," though lauded by princes and priests, yet the real object of pity and commiseration. "Blind," though the physical optics are sound, yet spiritually they see not. "Poor," with all their pretensions to piety they have not religion sufficient to meet the trials and afflictions of life. "Naked," though robed in splendor, they were spiritually unclothed; naked in soul, without the garment of salvation. What a terrible and alarming condition is the lukewarm professor herein described. It is a state of imminent peril. "I will spue them out of my mouth." Christ will not dwell in a church of this character. He will not dwell in the heart of the lukewarm. "Ich-abod" is written over the door; the glory is departed. No wonder he commands them to be zealous and repent! No wonder he rebukes and chastens the backsliding professor of religion! No wonder he counsels them to buy of him grace without money, gold tried in the fire, white raiment to clothe their nakedness, and ointment with which to anoint their blind eyes that they may be reinstated in his love and enjoy his fellowship. Every lukewarm professor that hears this

description of his perilous condition and the tender importunity of Jesus to open the heart, should repent, confess his sins, hold fast that which remains, and fan the flickering flame into a glowing heat. Oh, wandering soul, come back to your first love. Why not cry out today: "Be gone, ye idols of my heart; only Christ shall dwell there." Why not cry out: "Come in, thou blessed Lord, why standest thou without?"

This text may also be applied to the unsaved—to those unacquainted with the saving power of Christ. What amazing condescension on the part of Jesus! At the Door: it is a wonder that he should be there at all. He who has suffered such unspeakable wrongs comes and knocks at the door of your heart and asks to be admitted as a heavenly guest. He who possesses infinite treasures of love and who embraces all creatures within his arms, comes down from heaven and stands at your door, as if you were worthy such humiliation. Elsewhere in the Scriptures you are invited to come to him; to pray for forgiveness; to faint not; to seek him while he may be found; to call upon him while he is near; to knock at the door of his mercy; to strive to enter in at the straight gate. But in this text he is represented as knocking at the door of your heart, pleading with you to open and admit him. It is not, will he hear, but will you hear; not will he open the door of mercy to you, but will you open the door of your heart unto him. It is not, will you seek him; but he seeks you and comes to you. Will you keep the heart closed against him

while he stands there knocking and pleading for entrance?

Look at the beautiful figure—Christ without, standing at the door; the Just and the Holy One; the Son of God and the Savior of men; the Divine Being, adored by angels; the Chief among ten thousand; the Altogether Lovely. He is represented by a great artist as standing holding a brilliant light, knocking at a door in which there is darkness, and asking to be admitted as the Light of the World. Yes, Christ the King, Christ, the Teacher, Christ the Priest, Christ, the First and the Last, All and in all, so zealous for your salvation, as to come from heaven to earth to be fashioned like unto men, bone of your bone, and flesh of your flesh, standing at the door, knocking and asking if you will open unto him. It appears to be in the cool of the evening; the cares of the day are over; it is now the hour of relaxation; the solitude of the evening disposes the mind to serious thought; alone with its quiet influences; alone, and may be, in the spirit of silence and peace, and ready to approach the chamber for a night of undisturbed rest. Listen! the footsteps of Jesus are heard on the threshold, coming, perhaps for his last visit, and in great love and condescension, with great earnestness and importunity, he knocks at the door of the heart. Oh, what anxiety and solicitude he must possess when he comes so far and entreats so tenderly, to recover from wretchedness and woe and to save a soul from death.

He not only stands, but knocks. In the East there

are great iron knockers; many of them may be seen today. Many of the houses have but one door, with its huge knocker fastened upon it, and those desiring admission knock and use this method of arousing the inmates and calling their attention to the stranger or friend seeking admission; thus, Christ comes to the door of the sinner's heart. He sometimes knocks at one door to the soul and sometimes at another. He knocks at the door of your intellect. He comes with all the evidence of reasonableness of his faith and claims, and there is no show of reason that you can present that can refute his arguments.

He knocks at the door of your conscience: he shows his goodness and righteousness and appeals to your conscience that he ought to be obeyed.

He knocks at the door of your affection: he seeks to arouse within you the spirit of gratitude in response to his love and mercy and what he is doing to save your soul.

He knocks at the door of your fear: he strives to alarm and awaken you to the fearful looking for of judgment, and in view of the terrors to come, he would persuade you to open unto him.

He knocks at the door of your hope: he hangs out before you the most blessed prospect of eternal life, with all it embraces—peace, joy and glory. He knocks at the door of your heart—of your darkened, perverted, hardened and alienated heart that should be melted by his tenderness, goodness, forbearance and long-suffering. Unfortunately, your heart is closed

against him. Your heart is bolted by unbelief. You do not believe the statements of Revelation. You do not believe Jesus to be the Son of God or you would accept him. It was said of him that he could not perform miracles in a certain place because of their unbelief, and because of your unbelief the invitations do not allure you, the promises do not attract you, and the Gospel will not save you.

Your heart is bolted by Satan. He dwells there, his scepter reigns there, his sentinels are on command.

Your heart is bolted by self-righteousness. Vanity and pride reign within. No matter how you think or feel about it, except your righteousness exceeds the righteousness of the Scribes and Pharisees you cannot enter into the kingdom of heaven. No man can be saved by works lest he should boast. Christ cannot dwell with sin. Ye cannot love sin and love God at the same time. Light hath no fellowship with darkness, neither has sin with holiness.

Your heart is bolted by love of the world. The affairs of this life absorb the affection of the heart and the desires of the mind. Worldly honors, riches and pleasures are preferred to the honors, riches and pleasures of Christ.

Your heart is bolted by ignorance. You have never taken the time to search the word of God to see whether these things about salvation be true. Souls perishing for lack of knowledge; minds darkened by the God of this world. The ox knoweth his master's voice, but people made in the image of God will not

consider; will not ponder over the momentous question of soul salvation. "Israel doth not know; my people doth not consider."

Behold, how he knocks. Sometimes by his daily bounties. He comes to you in showers of blessing. He sends fruitful seasons and times of rejoicing. His mercies are new every morning and fresh every evening. He shows mercy upon mercy, privilege upon privilege. He blesses you with family and friends; with happy and loving homes; with prosperity in worldly affairs; with balm in the hour of sickness; with deliverance from dangers; with every possible earthly good; thus he seeks to awaken your gratitude, to draw forth your love, and to constrain you to open the door unto him.

He sometimes knocks through afflictions. Sickness may come to the family. The heavy hand of trouble may be placed upon you. Disappointments may come to your soul; the broad wings of poverty may flap over your home; sorrow, deep, and terrible, may cast its gloom, pall-like, over your life; the nearest and dearest on earth may be taken from you. You may be humbled, crushed, and heart-broken, and in the midst of such troubles and sorrows, Christ may come to you, knock mercifully and ask for admittance. It was not till Nebuchadnezzar was deposed from his throne and humbled to the earth; not till his body was wet with the dews of heaven and he ate grass like the oxen, did he acknowledge that God ruled in the kingdom and would appoint over it whomsoever he would.

He sometimes knocks through the sermons you hear. His ministers are commanded to preach the gospel to every creature; to warn, exhort, and persuade men to obey the gospel. They are commanded to go out into the highways and hedges and compel them to come in. Knowing the gracious offers of his gospel they invite you to kiss the Son lest he be angry. They plead with you to accept the terms of pardon and peace and eternal life that are offered unto you. When these Gospel appeals come to your soul it is Jesus Christ knocking and asking you to open unto him.

He sometimes knocks through his word. You meet with his word on all hands; in the church, in the library, on the center table, and the silence of your room. It proclaims the truth of God, and testifies of the love and mercy of Jesus, of his willingness, readiness and ability to save. In every precept and promise, in every chapter and on every page his word appeals to you to open your heart and let him come in.

He sometimes knocks by his Spirit. The Spirit was sent to convict men of sin, righteousness, and judgment to come. He sent the Spirit and the Spirit came to stir up your conscience and arouse your sensibilities. Will you grieve and wound, resist and quench the Holy Spirit? Why not hear the voice of the Spirit, saying, "Come." Why not open the door of your heart and let him come in?

He sometimes knocks by the prayers and desires of your loved ones. Paul declared that his heart's desire and prayer for Israel was that she might be saved.

Have you a beloved mother, or father, or sister or brother, or companion? It may be that dear one is earnestly desiring and persistently praying for your salvation, and through these prayers God would blockade your pathway to ruin and turn you about to think of your salvation and to think of the tender appeal of Jesus to open the door of your heart and let him come in.

Why does Christ knock? He is anxious for your salvation. He knows the infinite value of your perishing soul. He knows its high capabilities. He knows that it should resemble God and rejoice in him. He knows that it should love and worship God. He knows its terrible peril, and he knows that it is lost,—like the lost sheep or the lost piece of silver or the lost child. He knocks because he desires to enter the heart to cleanse it, to purify it, to make it faithful and true, and to make it one with him in thought, affection and deed. He desires to enter your heart to save your soul from sin and death.

He has many precious messages for you. He has a message of knowledge. He is called the Counsellor. In him is hid all the treasures of wisdom and knowledge. It was said of him, "Thou knowest all things." He is the wisdom of God. He is the solution of your every problem. He has a message of pardon for you. In him is redemption, even the forgiveness of sins. He alone hath power to forgive sins. He has power to wash away your sins and cleanse your souls and make them as white as snow. He has a message of

truth for you—not a fable, not a lie, not a romance, but the truth, cleansing, saving, sanctifying truth. He has a message of peace for you. Is there discord and rebellion in your heart? He has a peace not like the peace of the world; a peace that passeth all understanding. Your peace is like the troubled sea that is never at rest, but the peace Jesus has for you will bring rest to your souls. He has a message of love for you. Hear him declare that God is love; that God loved you and gave his Son to die for you. His love is pure, unselfish and unadulterated. He has a message of hope for you. The hopes of this world may disappoint you, may overwhelm your soul with sorrow, but Christ's hope is well-founded. It is a lively hope. Christ within, the hope of eternal glory will never disappoint you. He has a message of reconciliation. God was in Christ reconciling the world unto himself. He is the Way, the Life and the Truth. No man can come unto the Father save by him. Through him the Father will receive you and forgive you.

It is your duty to hear his voice: To hear it humbly, prayerfully, attentively, thoughtfully; to hear it without prejudice; to hear it with a desire to be benefited thereby; to hear it and heed and obey it.

It is your duty to open the door. You have this power—None other has; not an angel of heaven, not the mighty sea, not the raging wind, not the devouring fire. You alone have the power to refuse or the power to open. You have kept Jesus outside and

freely admitted other guests. You have been reluctant to open the door to Christ, to admit him to your conduct, conversation and character, to accept his maxims and principles—to let his scepter of righteousness reign supreme. You have voluntarily excluded Christ, shut your heart to his every appeal, deadened your conscience to every conviction, and filled your heart with pleasure, business and sin. Yes, my friend, you have shut Christ out. The house is yours, the door and the keys are yours. Christ will not come in uninvited and unwelcomed. You must remove the barriers. You must unbolt the door. You must take the key and turn back the lock. You must open the door by faith, by love, by repentance, by confession, by obedience. You must open it cheerfully and admit him. It is your exalted privilege to admit him. "If any man will open." Thereby, you are taught that you may and should open the door. It is your prerogative. You have the power to say "Enter," and the power to say "Depart;" therefore, the opening of the door depends upon you. This is in perfect harmony with reason, with Scripture, and with history.

It is your advantage to open the door of your heart and let him come in. Surely, it is an honor to entertain such a divine guest. From an earthly standpoint, to entertain any great guest, a Senator, Governor, President, Prince or King is considered a great honor. To sit down at a table and enjoy the hospitality of a great friend is considered a privilege and a blessing. Think of it! the divine indwelling of God. Christ

within you. Ye are the temple of the Holy Spirit. God dwells in the humble and contrite heart. You may wonder at this indwelling, but we are assured that he dwells there by faith. Christ your host; "He with Me." Christ within, as a friend; not an enemy to entice you to sin. Christ within as a loving guest in whom you may put your trust that you may dwell safely. A powerful guest, who is able to succor you in the time of temptation; a sympathetic guest that will never leave you. A guest that sticketh closer than a brother. You have the advantage of not only the divine indwelling, but of the divine fellowship. "I will sup with him." He spreads his own table. He brings his own food. He prepares his own feast. He gives his own invitation. He invites you to heavenly communion. He invites you to a feast of pardon and love. His grace is abundant. His love is inexhaustible. His provisions are everlasting. He invites you to the fellowship of his sufferings and his joy; of his peace and his power; of his mercy and his hope; of his enduring riches and glory.

"Our Father is rich in houses and lands,
He holds the wealth of the world in his hands;
Of rubies and diamonds, of silver and gold—
His coffers are full, he has riches untold."

He invites you to eat for his bread will give strength; to drink, for his water will bubble up into everlasting life and refresh thy heart. You may eat

and drink and spare not, for he has a daily renewal of bread and wine. You may eat and drink and be strengthened and cheered until you attain to the Paradise of God where they neither hunger nor thirst any more. Oh, what a blessed fellowship and mutual communion! What a blessed joy and hope! Then, will you not open your heart unto this great Shepherd that your souls may not want? He who provided manna for the children of Israel, sent the ravens to feed Elijah, replenished the barrel of meal and the cruise of oil for the poor widow, and opened the prison doors for the apostles, will surely bring untold blessings to your soul and make your heart the temple of God.

It is dangerous not to open. He knocked at the gates of Sodom and Gomorrah; of Tyre and Sidon; of Ninevah and Babylon; of Bethsaida and Chorazin and they refused to admit him, and woe was their doom! He knocked long and loud at the gates of the Jewish nation, but they received him not, and their cities became desolate. He knocked long and loud at the iron gates of Greece and Rome, but they mocked at his messengers and spurned the gospel of Christ as foolishness and Greece notwithstanding her great glory, went down in hopeless ruin; and Rome, notwithstanding her military power, was humbled to the dust. He has knocked long and loud at the door of your heart. He has knocked with tender mercy, with pressing offers, with matchless love, and if you refuse to hear that knock and keep your hearts bolted and exclude him, he may cease to knock and turn away.

Behold, he stands ready to depart. If you will not open the doors of your hearts to him now he will not open the doors of heaven to you hereafter. If you now say to him, "Depart," he will say to you on the day of judgment, "Depart, I know you not!" Would it not be a sad spectacle to rise on that day and find the gates of heaven shut, and to knock for admission and find no entrance. He once knocked at the doors of the hearts of the five foolish virgins, but they would not admit him; the curtain of death is lifted; we now behold the five foolish virgins knocking at the gates of heaven, crying, "Lord, Lord; open to us." Listen to the voice that comes from within those jasper walls, "Depart from me; I know ye not, ye workers of iniquity."

The invitation is to any man. To the young; to those who are starting in life; to those who have long resisted the gospel invitation; to the aged sinner who has given most of his life to the service of Mammon and Satan; to those who prefer the pleasures of this life to the pleasures of the life to come; to those who have wandered far from heaven; to those who have fallen from grace; to those who have backslidden with a perpetual backsliding; to those in the gall of bitterness and the bonds of iniquity; to those who feel there is no mercy and no hope for them. He has knocked in great mercy and love at the door of your hearts. He has knocked in great patience and forbearance at the door of your hearts. Oh, will you not hear, open the door of your heart, and let him

come in? Will you not break with evil and make peace with God? Will you not put forth the hand of faith and unbolt the door that the Sun of Righteousness may shine in your hearts? Will you not admit him now ere he ceases to knock and turn away? Will you not cry out to him now, "Here, Lord, I open wide the door. Come in and be my guest forevermore."

I read somewhere a story related by Dr. Arnot, a faithful preacher of Edinboro, Scotland, that beautifully illustrates this text:

"I was visiting," said he, "among my people of Edinburg. I stood away back, and looked up at the high houses to see whether Betty Gordon, an aged saint of God, was at home. I knew that she was at home by this sign: that her little flower pots were out upon her window sill, that the blind was up. I knew Betty was in, for when she went away she carefully took in the flower-pots and pulled down the blinds. I knew that she was poor and needy, but she trusted God, and I was so glad that somebody had given me some money that morning to give to the poor. I put aside Betty's rent for a month in my pocket and climbed up the winding stone stairs to Betty's door. At first I knocked softly, but there was no answer. Then I pulled the bell, but there was no answer. Then I knocked louder, but there was no answer. At last I said, 'Betty forgot to pull down the blinds, and she has gone out, leaving her flower-pots there. What a pity!' Then I went down the stairs.

"The next morning I went back and knocked at the

door. After a little waiting, Betty came and opened it.

“‘Oh,’ she said, ‘is it you, Mr. Arnot? I am so glad to see you! Come in!’ There were tears in her eyes, and a look of care.

“‘I said, ‘Betty, woman, what are you crying for?’ ‘Oh,’ she said, ‘Mr. Arnot, I am so afraid, so afraid of the landlord. He came yesterday and I had na the rent, and I dinna open the door, and now I am afraid of his coming; for he is a hard man.’ ‘Betty, what time did he come yesterday?’ ‘He came between eleven and twelve o’clock,’ she said. ‘It was twenty-five minutes to twelve.’

“‘Well,’ I said, ‘it was na the landlord; it was I, and I brought to you, Betty, this money to pay your rent.’

“‘She looked at me, and said, ‘Oh, was it you? Did you bring me that money to pay my rent, and I kept the door shut against you, and I would na let you in? And I heard you knocking, and I heard your ringing, and I said, ‘That is the landlord; I wish he would go away. And it was my ain meenister. It was my ain Lord who had sent ye as his messenger, and I would na let ye in?’ ”

That is just like some sinners. When Jesus is knocking at their hearts they treat him as if he were a hard landlord and will not let him in. Oh, let me beseech of you, receive the Savior now, let him come in now ere he departs.

SIN WILL FIND YOU OUT!

"Be sure your sins will find you out!"—
Numbers 32:23.

These words were uttered by Moses,—a man of broad experience, of learning and wisdom, and one who had lived in close fellowship with God. He had seen sin in all of its forms and enormity, and had witnessed its punishment with the utmost severity. These words may be applied in a sense to every sin, but were spoken especially of bad deeds, that go forth on their mischievous errands, but are sure to return home and bring retribution with them. The proverb is true of sins as well as pennies—"a bad penny comes back;" true of crimes as well as curses—"curses, like chickens, always come home to roost."

Most people, in committing sin, count on escaping detection, hence the importance of exposing this vain expectation. They indulge the hope of concealment, as if to say, neither man nor the Lord shall know, but we shall see that the escape from the results and detection of sin is impossible.

One cannot hope to escape by lapse of time. Sin is the transgression of the law. It is poison in the blood. It is a thorn in the flesh, and it is useless to say, "Let bygones be bygones;" "let time efface it," for

there is no statute of limitations in regard to the payment of the debt of sin. A note may be outlawed in ten or twenty years and the debt be cancelled in the sight of the law. Not so in regard to sin. Lot chose the rich plains of Sodom and Gomorrah, but years afterwards, he reaped domestic ruin. Saul's bloody house was the penalty of his sins.

It is impossible to escape by concealment. One may think sin safely buried, like a murdered corpse, and that grass will grow over the grave—but it is only awaiting a sure resurrection. Adam tried to hide his sin, but he could not; Achan tried to conceal the stolen goods, but he could not. Even when concealment seems possible the sinner frequently, in awe of himself and under the sting of his own wickedness, makes confession in hope of receiving pardon. Sometimes it is a strange combination of circumstances that brings the sin to light when concealment seemed certain.

The sinner cannot escape by good works. A change of life is most commendable, but if the sins are not pardoned by the Lord Jesus Christ no good deeds, no amends, and no substitution, will wipe out the fruits of wickedness. Jacob had to bear the burden of deceiving his father and wronging his brother. David was pardoned, yet he was followed by the terrible consequences of his own sin. In Nature there is nothing annihilated: the lump of coal, the decaying plant, the buried body may be changed, but they pass into another existence—not out of existence; so it is with sin. Its consequences cannot be hid. All efforts at

concealment, good works, annihilation, and distance from the place of commission or lapse of time will be of no avail, for it is an eternal law that sin cannot be covered; that sin will be found out; that its effects will remain and in some way will be revealed.

Sin brings its own punishment. It has staying qualities. As sure as it had a seed time it will have a harvest time. It will be found out, no matter what pains are taken to prevent it. Phocas built a palace for his security, and after he entered it he heard a voice calling, "Oh Emperor, though thou build thy wall as high as the clouds, if sin be within it will overthrow all."

The source of sin is in the depraved heart. "I was shapen in iniquity and born in sin!" "In my flesh dwelleth no good thing." The works of the flesh are manifest in everybody. The heart is deceitful above all things. The carnal mind is enmity to God. Sin is universal. We find it everywhere—amongst all people, throughout all nations. Sin is sin, no matter how it is classified. The besetting sin is the master sin, like the master bee of the hive. It is the Samson of the Israelites; the Goliath of the Phillistines. It is the hardest sin to give up. It is the sin that pricks the conscience when under conviction. It is generally the worst habit and of longest standing. The besetting sin of some is dishonesty; of some profanity; of some licentiousness; of some fault-finding; of some infidelity.

Secret sins are those bad deeds committed in con-

cealment. They are known only to God and to the participants. There are many people whose social and public life is passable, but whose private life is marred with secret sins. Many people fail in life without apparent cause, but they know, and God knows, the failure is due to secret sin. Many drop into untimely graves because of secret sins. "He that covereth his sin shall not prosper, but whoso confesseth and forsakes them shall have mercy." The cry of all those guilty of secret sins should be the prayer of the Prophet, "Oh, Lord, cleanse thou me of secret faults."

Little sins are the curse of many people. Some men would not think of committing theft, adultery or murder, but sear their souls with little sins. They escape the rocks and wreck upon the sand. They are not troubled by the biting dog, but are bitten by the little fleas. It was a little blaze that started the Chicago fire. Little grains of sand overtake and smother whole caravans. A little worm in a plank of a ship can do as much damage as a cannon ball. A little scratch on a diamond will lessen its value. The most annoying cancers had small beginnings. Little sins make way for greater sins. They keep swelling and increasing until their influence is felt in body, soul and spirit.

The Sins of Youth. An old man once wrote that his bones were filled with the sins of his youth, and he would lie down with them in the dust. Youth may be warned, but they heed not. They sow their wild oats as if they would never have any consequences. Experience is a hard master, and he who profits by

his experience is wise, but he who profits by the experience of another is doubly wise. The youth who thinks that he can live a life of sin without experiencing any evil effects makes a fatal mistake, and will have to suffer the consequences; for every sin committed in youth there will be a penalty to be paid in after life. Mirabeau said, "Oh, if I had not spent my youth in sin, my middle age in folly, then I could have saved France!"

Presumptuous sins are the sinful and deliberate acts of unkindness and cruelty. Judas deliberately sold Christ. Ahab committed a presumptuous sin when he murdered Naboth. The man who deliberately desecrates the Lord's Day is a presumptuous sinner. "The soul that doeth ought presumptuously, whether he be born in the land of the stranger, the same approacheth the Lord, and the same shall be cut off from among the people."

Sins of omission, though not openly so flagrant, are in many respects as bad as sins of commission. Oft-times failure to perform a duty has serious results. Many lives have been hurled into Eternity as a result of a dispatcher failing to do his duty. If your friend is in distress and you can relieve him, and you do not, you are guilty of a sin of omission. The failure to attend to soul salvation will result in eternal condemnation. The man of plenty refused the crumb to the poor beggar, but was afterward refused a drop of water to quench his burning thirst. "Inasmuch as ye did it not unto the least of these, my brethren, ye did it not unto me."

We shall carry the classification of sin no further, but turn to the great thought of our text. "Be sure your sins will find you out." The retribution is certain. There is no hiding place for the wicked.

Be sure your sins will find you out in the body. No matter how strong in body and vigorous in constitution, sin will weaken the body and wreck the constitution. Certain diseases follow certain sins. There is an intimate connection between sin and its physical consequences. Sin will tell on the health. Sin will bring suffering to the body. It is the law of Nature—there is no exception to it. The body is designed to be a useful servant, and not a burden to the soul, but when men disregard the laws of health and recklessly use their bodies they will become old in body while young in years. Sin is followed with disease—diseases in the blood, brain, stomach and nerves. Take, for example, the vice of dissipation and excess: do they not betray themselves in the looks, in the eyes, the gait, the bloated faces, the red noses, the softened muscles, the decaying health, and the wasted fortunes of the victim? The mark of sin is placed upon the body beyond the power of cosmetics and grace of manners to conceal. Disease may be hereditary,—the result of misfortune, but oft-times it can be traced directly to sin. Paralysis, stomach disorders, rheumatism, and a thousand ills that flesh is heir to, may be traced directly to sin. Can man take fire into his bosom and his clothes not be burned? Can one go upon hot coals and his feet not be burned?

Sin will be found out upon the mind. With a weakened body comes a weakened mind. Sin weakens the faculties, perverts the imagination, and destroys the intellect. Strong minds feed upon the truth. Men, to retain full and free use of their mental faculties till old age, must live in the practice of virtue and temperance. A life of sin will enervate and result in the loss of mental power; it will cloud the brain, dim the vision, and efface the memory. Drunkenness will make a man as a child. Excesses make idiots and lunatics. Sin, in its terrible consequences, will so weaken the mental powers of man that he will be incapacitated for business and failure be the result. Women, who might have been of great service in the Master's vineyard and crowns of glory to society, have had their minds weakened and bodies enfeebled by the practice of sin.

Sin will find you out in your character. "Righteousness exalteth a nation, but sin is a reproach to any people." The wicked man is loathsome, and must come to shame. No one covets the reputation of the profane, the extortioner, the miser, the adulterer or the infidel. There are sometimes strange inconsistencies of character which the world may not understand, but which God knows to be the result of a sinful life. Sin freely indulged produces defects of character that prove disastrous to the moral nature. In many instances the effect is so far-reaching as to unfit the sinner for meditation upon God's word, and sink him to such a level that he is almost beyond redemption.

Sin will be found out in the Conscience. It destroys

self-respect. There is no peace to the wicked. The freedom, confidence and peace of conscious integrity are driven out of the heart by sin. Sin is leprosy, not only to the body and character, but to the conscience. We suffer physical torment because of the torment of an accusing conscience. If the sin is concealed from the eye of the world it is not concealed from the conscience, and if conscience condemns, how about God who is greater than the conscience? Conscience will bring sin to remembrance under a searching ministry of the Gospel, in season of sickness, in the diverse changes of human life, and at the near approach of death, and it will bring unutterable pain to the man who carries this accuser in his own heart.

Sin will be found out in posterity. Its evil consequences are inflicted upon others. The iniquities of the fathers are visited upon the second and third generations. The sins of Saul brought death to his own sons. Sometimes weak and feeble children are the result of the sins of the parents. Many innocent people have to bear the shame and disgrace of the sins of others. A corrupt man will impart his corruption to others. A bad book will contaminate every heart that receives it. One of the terrible curses of sin is the evil it brings upon the innocent persons. The curse of the parent is often the curse of the child. The bad example of the parent is too often copied by the child. The man who weakens his body, enfeebles his mind, sears his conscience, destroys his reputation, will curse his posterity.

Sin will be found out in society. No man can be dishonest in business without it becoming known. The employer cannot wrong the employee without having to suffer for it. No man can wrong his wife without having a death-dealing cancer in his heart. The laws of virtue cannot be violated without having to reap terrible consequences, and one of the worst consequences is, that when the wickedness comes to light too frequently the victim is accused of things of which he is innocent, and made to carry burdens that do not belong to him. Society soon detects the scoffer, the intriguer, the libertine, the miser, and the adulterer. "Curse not the king," said the preacher, "no, not in thy thought, and curse not the rich in thy bed-chamber, for the birds of the air will carry the voice, and that which hath wings shall tell the matter." Society punishes the guilty by the loss of confidence and friendship, by public scorn and indignation.

Sin will be found out by our Father in heaven. No evil doer can escape God, though he may enjoy the pleasures of sin for a season. Men may, for a time, despise the goodness, forbearance and long-suffering of God, but retribution will surely come. The dresser of the vineyard may beg for another year's reprieve, but the year will end. "The sinner may say God doth not see," but the fact is that God does see. He sees every sinner in his course, and he sees the results and the doom that will come at last. Be not deceived; God is not mocked. Whatsoever a man soweth that shall he also reap. Did not God know the sin of Adam, and

Cain? The sin of the antediluvians? Who can hide away from the all-seeing eye of God?

Sin will be found out at the day of judgment. It is appointed unto man once to die, and after death the judgment. On that great day there is nothing hidden that shall not be revealed; nothing covered that shall not be made known. Cursed are the dead that die in their sins for they have no rest from their transgressions, and their guilt follows them. Think of being found out in the world to come under the curse of eternal sin! Where the wolf will be stripped of his sheep's clothing and will have to stand revealed in his gaunt, ghastly and sinful character and hear ringing over him, "Found out at last!" Found out before angels and redeemed spirits. Found out where there is no possible chance of escape or concealment. Found out where the violent die as the result of sin, where the soul meets the immediate and swift punishment of destruction from the presence of God and his angels.

Let us make a personal application of this text. Will *your* sins be found out? Are you keeping bad company? Be sure the sin will be found out. "Lest thou learn his ways, and get a snare to thy soul." The companion of fools shall be destroyed. If you keep good company you will be one of the number. If you keep bad company you will be one of the number. If you keep company of wolves you will learn to howl. If your associations are wicked, it will be manifest in your words and deeds. A man recently confessed on the gallows that bad company led him to commit the crime.

Sampson kept company with Delilah, and lost his hair, his strength, his life. Brutus kept company with Casius and was instigated to murder Caesar. Ahab kept company with Jezebel, committed murder, and both lost their lives. Is your sin that of drunkenness? You may, for a time, conceal the social drink, but eventually you will become a tipler, and finally a drunkard. Some one will see and will tell. It will be carried on the wings of the birds, and will soon be found out: found out in your poverty, in the loss of your position, in your looks, in your general appearance, in your tottering steps, and your bloated face. It will be found out in your home and by your associates. Is it theft that you are practicing? No matter how careful the concealment, it will be found out. It will soon become a habit, and you will become bolder and bolder until hiding will be impossible. You may elude the meshes of the law for a few days or months, but soon the net will entrap you. I knew a young man who served as clerk in a store, and who took a little money now and then, until it became a habit. He grew bolder and finally was found out, convicted, and sentenced to the penitentiary. Is it murder? Your sin will find you out. Some one will hear you plotting the crime, or you may be betrayed by an accomplice, or be seen lurking about the spot, or be heard talking about the person, or after you have borne the crime till you can bear it no longer you may inform against yourself, and surrender to justice under the conviction that the hell of punishment will be no worse than the hell of suspense. Have you

not read many instances where every effort was made to cover up the crime, but some little circumstances led to its discovery? It may have been a nervous uneasiness about the future; an anxious looking-into the faces to see whether you were being suspected; the readiness to flee or fight at the approach of an officer. The burden of carrying the secret and the relief found in confessing it may lead to its publicity and your being found out. There are numerous examples to demonstrate the truthfulness of the old adage, "Murder will out." I knew a young man in Virginia who committed a foul murder by drowning his victim, a beautiful young lady, in a reservoir, and after a time her body was found, and recognized. Later on the young man was arrested; his shoe fit the shoe-print left in the sand on the shore; his watch-charm was found, where she had made a desperate struggle for life; the street-car conductor was found in whose car the couple were carried to the reservoir; the watchman was found who witnessed them walking on the banks; the motive was found to induce the young man to commit the murder, and thus many circumstances gradually wove the hemp into a rope that swung the young man into eternity. Yes, history and experience declare that sin will out, and the Bible enforces it.

Our text says, "Be sure your sins will find you out." The wise man declares, "He that walketh uprightly walketh surely, but he that perverteth his ways shall be known." Did not Adam's sin in eating the forbidden fruit find him out? Did not the sin of Cain in killing

his brother Abel, find him out? Did not the sins of the Antidiluvians in rebelling against God, find them out? Did not the sin of Pharaoh, oppressing the Israelites, find him out? Did not the sin of King Saul, in disobeying God, find him out? How about the sin of Ahab, the murderer; Achan, the thief; Belshazzar, the idolator; Judas, the betrayer; Herod, the adulterer; Simon, the sorcerer; Annanias, the covetous man? Are they not all examples that prove the text to be true? "Be sure your sins will find you out."

Are you hardening your hearts against the Gospel of Christ? Are you refusing the invitations of your blessed Savior? Are you slighting the entreaties of your loved ones? Be sure your sin will find you out." I care not whether your sin be little or great; a sin of omission or commission; a sin of presumption or of youth or a besetting sin—it will be found out. It will be found out in your body, in your intellect, in your soul. It will be found out in society, in your home, in your posterity. It will be found out in Eternity, and my friend, be sure it will be found out to your shame and trouble and disgrace. Oh, will you not be wise today and search and find out your sins, and get rid of them? Kill sin before it kills you. Separate yourself from it before it separates you from God. Destroy it before it brings destruction to your soul. Forsake it before you are forsaken by your heavenly Father. I beseech of you, appeal to Christ, the Judge of the quick and dead, to cover your sins, to blot them out of the Lamb's book of Life, and to save your souls

before your sins find you out to the death of your character, usefulness, soul, life, God's love and presence.

DANIEL BEFORE BELSHAZZAR

“Mene, Mene, Tekel, Upharsin.”—Daniel 5:25.

The great court scene in which the prophet appears before King Belshazzar took place in Babylon. This famous metropolis was situated in a wide plain on the Euphrates, which divided it into two nearly equal parts. Its foundations were laid, according to the Scriptures, at the same time with those of the Tower of Babel. According to the traditions which the Greeks derived from the Babylonians the city was originally built 2230 B. C. In the revolutions of centuries it underwent many changes, and received many additions. The statements respecting the size and appearance of Babylon which have come down to us in classical writers, are derived from two sources: the works of Herodotus and Ctesias, both authors having been eye-witnesses of the glory of Babylon. According to the records of these famous writers the walls of Babylon were double; the outer line, being fifty-six miles in circumference, was built of large bricks cemented with bitumen, and constructed around the city in the form of a square measuring fourteen miles along each face. The walls were three hundred and fifty feet high, and eighty-seven feet thick,—so thick that four horse chariots could pass each other on them without danger.

A vast moat surrounded the walls, constructed of the same material, and proportionate in depth and width to the elevation of the walls. The city was entered by twenty-five brass gates on each side, and strengthened by two hundred and fifty powerful towers. There were streets running in straight lines through the town from gate to gate, crossing each other at right angles, thus making six hundred and fifty-six squares, each square being a little more than two miles in circumference. Nearly the entire space was covered with houses, many of them three and four stories in height. The Euphrates River ran through the city from north to south, protected on each side with a quay the same thickness as the walls of the city and one hundred stadia in length. Through these quays were gates of brass, from which steps descended into the river. The two parts of the city were connected by a stone bridge, one hundred yards long and thirty feet broad. At either end of the bridge was a royal palace. The palace on the eastern side was defended by a triple wall, the outermost seven miles around, the second four and a half, and the third two and a quarter. The second wall was three hundred feet in height and contained four hundred and twenty towers. The elevation of the inner wall was even greater than this. The walls were made of colored brick, with the pictures of hunting scenes upon them. The two palaces were also joined by a tunnel under the river. The fortress on the east was called the Royal Palace, and the one on the west was called the Temple of Belus, the latter being

a species of pyramid, composed of eight square towers placed one above the other, the dimensions of the basement tower being above six hundred feet each way. A winding ascent passed around all the towers and led to the summit on which was placed a spacious ark, regarded by the natives as the habitation of the God. As the Euphrates overflowed during the summer months two great canals were cut to turn the course of the waters into the Tigris, and vast embankments were raised on each side of the river. To the west of the city an immense lake, forty miles square was excavated to a depth of thirty-five feet, and into this lake the river was turned, until the work was completed. It was into this lake that Cyrus turned the Euphrates when he captured the city. The inhabitants were at the same time engaged in carousals, it being a great festive occasion. Xenophan states the citizens in the opposite quarter of the city did not learn what had happened until three hours after sunrise, the city having been taken at night. Babylon, in the height of her glory, was enriched by the treasures and valuable acquisitions, rare works of art, and novelties that her kings and conquerors had brought from the various countries and people they had subjugated.

Its greatest boast were the hanging gardens which acquired from the Grecian writers the appellation of "one of the wonders of the world." It is said that Nebuchadnezzar constructed them in compliance with the wish of his queen to possess elevated groves such as she had enjoyed in the hills of her native country.

Babylon was level, and to accomplish so extravagant a desire an artificial mountain was raised four hundred feet on each side, with terraces one above the other to a height that overtopped the walls of the city in elevation. The ascent from terrace to terrace was made by flights of steps. On the walls were spread beds of matting, then a thick layer of bitumen, after which came two courses of brick which were covered with sheets of lead. The earth was heaped on this platform, and in order to admit the roots of large trees hollow piers were built and filled with mould. Water was drawn up from the river Euphrates by means of machinery for the purpose of irrigation. It is said that it had the appearance of a forest overhanging mountains. When all was completed, Babylon doubtless was the greatest city, at the time, in all the world. So great, that after its capture by Alexander and final downfall, four great capitals were built out of its remains,—one by the Greeks, one by the Persians, one by the Parthians, and one by the Caliphs, besides towns and villages without number, the materials being transported along the rivers and canals.

Babylon, as the center of her kingdom, was the seat of boundless luxury. The people were addicted to self-indulgence and effeminacy. Ctesias asserts "Nothing could be more corrupt than the morals of Babylon, nothing more fitted to excite and allure to immoderate pleasures. Money dissolved every tie. The Babylonians were greatly given to wine and inebriety. Women

engaged in the feasts, at first with some degree of propriety, but grew worse and worse by degrees. They ended by throwing off their modesty and their clothing."

At the time of Belshazzar, the Jews were inhabitants within the walls of Babylon. The overthrow of the great city had been predicted two hundred years before, and now the last grain of sand is falling in the hour-glass of Belshazzar: his cup of iniquity is full to overflowing; his career of impiety is hastening to an end; the fatal arrow is aimed, and the sword is suspended.

Belshazzar was the grandson of Nebuchadnezzar, and son of King Nabonedus, and associated with him in the reign. He was the last of the Chaldean kings. Nabonedus was directing the troops in the field and was defeated, while Belshazzar ruled in Babylon till it was taken by the Medes and Persians. The only circumstances recorded of him in the Scriptures are his impious feast and violent death. During his reign he lived in such awful impiety and heaped so many insults and indignities upon the Jews that he brought against himself the judgment of heaven.

The night in which he was slain was a night of awful dissipation. He assembled a company of princes, noblemen and concubines. He devoted the evening to banqueting and intemperance. The sparkling wine was passed freely around amid the sounds of revelry and maddening mirth. Drunkenness and profligacy were the order of the night. Wis-

dom, dignity and good sense, reason and decorum all drowned in the depths of the wine cup. The king led the way to extravagance, folly and intemperance. He who should have been a guide to virtue used his influence to pervert it. He alone is mentioned as the leader of these bacchanalian revelries. Many, like Belshazzar, have been destroyed by the practice of sensual pleasure. For dissipation, many of the ablest and most talented men have given their lives; thousands of parents have gone down to premature graves through trouble over the dissipation of their children. Health has been broken, homes destroyed, children made orphans; fathers, fiends; and wives, widows; because of sinful pleasures. Eternity alone will disclose the multitudes destroyed by dissipation of the Belshazzar sort.

It was a night of great profanity. Throughout Nebuchadnezzar's reign the gold and silver vessels of the temple had been carefully preserved, and the captive Jews had cherished the hope that these precious vessels would again adorn the temple at Jerusalem. Belshazzar had reigned for probably eighteen years and had not, as yet, ventured to profane these sacred vessels, but he is madly inflamed with wine; his purity is lost in the carousing bowl; he forgets the sacredness with which his grandfather withheld these vessels, and being prepared by an inflamed mind, he orders them brought forth and he and his lords and concubines drink wine out of them. Is it not true that infidelity and contempt for everything sacred is

generally produced under similar circumstances? Skepticism is more frequently the result of sinful pleasure than deliberate reflection. The fool has said in his heart, not in his reason, "there is no God."

It was a night of gross negligence. The enemy was at the gates, yet the king was reveling in effeminate orgies. They knew the enemy, with a powerful army, was without, and yet they relied on the security of the city and gave themselves no concern about its protection. It was a time for serious reflection, but reason was dethroned. It was a time for vigilance, but they were possessed of a besotted stupor. What a scene! A city engulfed in dissipation and a powerful army undermining the walls! Indifference and recklessness are natural consequences of dissipation. They deaden the moral feeling, brutalize the passions and sear the conscience. Friends may admonish those who are living in the whirlpool of dissipation, but they hear not; ministers may preach to them, but they hear not; Providence may present her appalling spectacles, but they heed not; health may be undermined, character waning, and business disappear, still they pursue in their course of sin and death.

It was a night of supernatural visitation. God might have sent an earthquake to have shaken the palace and buried the revelers in the dust. He might have sent fire streaming out from the golden vessels to consume king and guests. He might have sent a thunder-bolt from heaven as a minister of his justice. He might have sent a hurricane to have swept over the

city and blown the buildings upon the people. The kings of Babylon were famous for writing irresistible and irreversible decrees, but a mightier King than any earthly potentate is about to write a decree in the sight of all. Behold the banqueting hall! See the king elevated in the midst of his guests! Around are the lords and concubines, with their golden vessels and goblets. The music increases, the excitement and fresh draughts of wine add to the merriment. But behold! in the midst of it all, a hand is seen writing on the wall. It writes publicly in the presence of king and courtiers. It writes silently, which makes it more impressive to all present. It writes decisively, words to remain at which the eyes may look, and become more impressive than the words spoken. It writes mysterious characters. This language of heaven is unknown to these Godless men.

It was a night of awful consternation. The writing drove terror to the heart of the king and his courtiers. The wickedness of the king is as great as that of his slaves. The terror of the king was augmented by his guilt. It was deepened by the unfamiliarity with the characters. The king becomes greatly troubled, his countenance changes, his eyes indicate alarm, his knees smite each other, his frame trembles, his color comes and goes; the mirth of the assembly is interrupted. Fear comes upon them as the glow of the inscription upon the wall engrosses the glitter of the banqueting hall. The ominous hand retires, but the inscription remains, and the consternation increases.

It was a night of dreaded interpretation. The astrologers and sooth-sayers are summoned at once. These are the royal interpreters in matters of religion. These professed to know the secrets of the gods. They were kept at the king's expense, and should render proper service in return. Great rewards are offered to the man who will interpret the strange writing, but they are unable to make known the meaning of the characters. The staff upon which Belshazzar is leaning is a rotten staff; the cable to which he was attaching his frail barque possessed a faulty link. Every attempt to stimulate these men and make known the meaning is vain. The oracles are dumb. False religions may serve for a false life, but when the realities of death and eternity are dawning, then there is no refuge nor retreat for the false faith. At length, the queen, the mother of Belshazzar, is called in. Be it said to her honor, that she was not present with this infamous assembly. She recommends Daniel. Daniel, whose name means, "God with thee;" Daniel, who had proposed in his heart not to defile himself with the king's meat and wine; Daniel, the servant of God; Daniel, who was closely connected with the history of Nebuchadnezzar; Daniel, the wise man; Daniel, the good man; Daniel, the temperate man; Daniel, who had defied the laws of the Medes and Persians, and for which he had been cast into the lion's den, but trusting in God was saved from being the prey of the beasts; Daniel, who had been neglected by the dissolute king, is sent for in all haste.

In early life Daniel was carried away captive in company with other Hebrew children. He was probably born in Jerusalem, and undoubtedly possessed many natural endowments. He early distinguished himself for piety, wisdom and strict observance of the Mosaic law. When opportunities presented themselves in the eastern court he always displayed acuteness of mind and religious convictions. At the close of the third's year's captivity and discipline, he had an opportunity to exercise his gift of interpreting dreams. It was after the utter failure of the Magi of Nebuchadnezzar's court to make known the king's dream to him. In consequence of his success, like Joseph of old, he was elevated to a responsible position—the governorship of the province of Babylon and president of the Babylonian wise men. Later on he interpreted another dream for Nebuchadnezzar to the effect that Nebuchadnezzar was to lose his throne for a while, and then it was to be restored to him after his humility had been effected. After the reign of Nebuchadnezzar, Daniel seems to have lost his princely position for a time. He occupied a subordinate place under the reign of Belshazzar. He had two remarkable visions, which disclosed to him the fact of two of the most powerful empires of the world, and their relations to the kingdom of God. He afterward interpreted the hand-writing on the wall, which foretold the destruction of Belshazzar. When Babylon was taken by the Medes and Persians, he was made the first of the three presidents of the em-

pire. We now find him in deep humility and prostration of spirit, praying to God for the forgiveness of the people's sins and asking for divine mercy.

Being so greatly blessed by Jehovah and occupying such a high post of honor in the state, the enmity and jealousy of his colleagues were aroused, and they at last succeeded in prevailing on the weak monarch to issue the decree which they well knew would be at variance with Daniel's creed and the violation of which resulted in the casting of Daniel into the lion's den. He was miraculously delivered from the den of lions, and again raised to the highest post of honor. At the ascension of Cyrus, he continued to retain his post of honor. He thus occupied a high official position in the state during the reign of three kingdoms—the Chaldean, Median and Persian. He did not accompany the Jews back to Jerusalem, but died in exile when past ninety years of age.

This servant is introduced, and at once, the king offers him great rewards to make known the interpretation of the characters on the wall. Daniel replies, "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God, gave Nebuchadnezzar, thy father, a kingdom, and majesty and glory, and honor: and for the majesty that he gave him, all people, nations and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up

and whom he would he put down. But when his heart was lifted up and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knowest all this; but hast lifted up thyself against the Lord of Heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver and gold, of brass, iron, wood and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE—God hath numbered thy kingdom, and finished it. TEKEL—thou art weighed in the balances, and art found wanting. PERES—thy kingdom is divided, and given to the Medes and Persians.” Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that

he should be the third ruler in the kingdom. In that night was Belshazzar, the king of the Chaldeans, slain and Darius, the Median, took the kingdom, being about three-score and two years old.

It was a night of terrible retribution. The enemy had drawn the bed of the river. The keepers of the gates, in their revelings, had left them open, and the army passed into the city. Herodotus tells us that Cyrus took the city by drawing off the waters of the Euphrates into the great lake and then marching with his whole army along the bed of the river into the city during the Babylonian festival. The people feeling perfectly secure, were scattered over the whole city in reckless amusement. The palace was besieged, the banquet of wine was exchanged for the flowing of human gore, the laughter for cries, the sign of merriment for a sign of danger, and Belshazzar was slain. Ah, such is the typical end of the sinner—of those who revel and profane. “The wages of sin is death, and the wicked shall be turned into hell.” It was not merely a loss of a crown, but it was a complete and irreparable loss. His sovereign power, his health, his life, his hope, his crown were all destroyed at a single blow. The calamity was greater in extent than anyone can estimate. He had a splendid opportunity, but he wasted it; he might have gained heaven, but he failed. “He that is filthy, let him be filthy still.” “Mene, Tekel, Upharsin.” The words written were, “Numbered! Numbered!” A man’s days are numbered when his death draws nigh. This significant word

here implies either that the days of Belshazzar, or his kingdom, are numbered. Daniel applies it to the kingdom. Babylon has run its race and the end is at hand. The Persians thundering around the walls would bring it to a close. The second word, "Tekel," means weighed, and is applied to the king. Roberts remarks that this striking form of speech is much used in the East at this day. Thus, should two men be disputing respecting the moral character of a third person, one will say, "I know the fellow well; I have weighed him, and he is found wanting." "He found wanting! You are much lighter than he." "What, miscreant! Do you wish to weigh against me?" "Thou art but one part in a thousand." "Begone, fellow, or I will soon weigh thee." "Yes, yes, there is no doubt about it; you have weighed me; I am much lighter than you." "What kind of times are these? The slaves are weighing their masters." "Yes, the low castes have become very clever; they are weighing their superiors." What, woman! Do you call in question the authority of your husband? Are you qualified to weigh him?" "The judge has been weighing the prisoners, and they are all wanting." God has the right to weigh men. He is our Creator, Preserver and Redeemer. We owe him our obedience and our service. God has the means to weigh people: his balances are perfect and his laws are just. He has the ability to weigh people: power, wisdom, knowledge, goodness and holiness belong to him. Belshazzar was weighed in the balances and it was found that

he had sacrificed his own dignity, plunged into drunkenness, jested with sacred things, violated the decencies of domestic life, lifted himself up against God, and therefore he was found wanting. In one side of the balance were placed his responsibilities and his opportunities; in the other his conduct and character; he was wanting! Light, frivolous, contemptible, rather than a noble ruler.

We should weigh ourselves, not in the scale of comparative excellence, which is one of the most common scales of man and one on which many rely; we should not follow the example of the Pharisees, who thanked God that they were not like other men. Paul declares that men who measure themselves by themselves and compare themselves to themselves are not wise. We should not weigh ourselves in the scale of selfish opinion. The heart of man is deceitful above all things. Peter failed when he trusted in his own heart. Neither should we weigh ourselves in the estimation of our fellowmen; they may err in their judgment; our enemies will underestimate and our friends will overestimate us. We may be treated as Job was by his comforter; or Joseph, by his brethren; or the disciples, by Judas; or as the apostles, by Simon, the sorcerer; or Paul, by Alexander. We should weigh ourselves in the scale of revelation and the law and the testimony. "Let me be weighed in an even balance, that God may know my integrity." The king had been weighed. This is God's correct weight and just balance. There is One that will judge even

the word I have spoken to you. His word will make all manifest. Herein we should weigh our hearts and see if they have been changed, if they have been converted by the cross of Christ and won by the love of Heaven. We should weigh our spiritual characters and see whether we are under guilt or enjoying the blessing of pardon. We should weigh our principles by these divine scales of justice, and see whether they are principles of love—love to God and love to man, love for the truth and love for right—and love to man, love for the truth and love for righteousness. We should weigh our graces that we may understand whether we have unbounded faith in God and joyous hope in Christ; whether we are exercising ourselves unto patience, humility, and Godliness. We should weigh our usefulness that we may be able to discern whether our talents are consecrated to God, or whether our meat and drink is to do the will of our Father which is in heaven.” All are weighed in balances: kingdoms, institutions, systems and men. Whatever is found wanting, does not bless the race but degrades it, and will be destroyed. Thus religions, philosophies and kingdoms have their day, are numbered, and pass away because they do not lift men higher and make them better. Whatsoever tree bringeth not forth good fruit is hewn down and cast into the fire. There are balances for every man—for you. In the one scale is what God demands of you to be; in the other, what you are. Is there a balance, or does your end of the beam fly upward? If so, you

have no part in the kingdom. Weigh yourself in the scale of God's word, and "add" the Christian graces, until there is an equipoise.

We must weigh ourselves in the Gospel balances: our faith in Christ, our repentance, our love to God, our obedience, our holiness of life, and if we find we are wanting we must place Christ in the other side of the balances, with his power of forgiveness, power of protection, and power of blessing; then we shall not be found wanting. We must weigh ourselves in the judgment balances. In that day when all men are raised from the dead, when the heavens shall pass away with a great noise and the earth shall be burned with a fervent heat, and the Judge shall be seated on his throne, when angelic hosts shall surround him, when the books are opened, when we are called to render an account for the deeds done in our bodies, shall we be found wanting? If so, there will be no weight and no salvation to tip the scales in our favor. Today we must weigh ourselves in the scale of divine justice, with Christ by our side, that we shall not be wanting on the day of judgment, and then we shall not be wanting in time nor eternity; on the day of death nor the day of judgment.

These things being true, I appeal to all of you to avoid the errors of Belshazzar and to imitate the example of Daniel. Will you not worship God in whose hands is your breath? the God in whose hands are all thy ways; the God who hath given to you life and health and all things? I appeal to you, do not lift

up your hearts against him, as did Belshazzar, but humble yourselves before him and glorify him, as did Daniel. If there be any here who have not glorified God, but have been spending their lives in practical infidelity, wicked idolatry, awful recklessness, manifest profanity, terrible dissipation, will you not turn from such a wicked course to the God of Daniel for the forgiveness of your sins and the hope of eternal life?

THE CHOICE OF MOSES

“By faith Moses, when he was grown up, refused to be called the son of Pharaoh’s daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt for he looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king for he endured, as seeing him who is invisible.”—Hebrews 11:24-27.

Greece had her Miltiades, Rome had her Caesar, Carthage had her Hannibal, Russia had her Peter the Great, Italy had her Garibaldi, Holland had her William the Silent, France had her Napoleon, England had her Wellington, the United States had her Washington. The ancient Israelites had their heroes: Abraham, Isaac, Jacob, Joseph, Moses, Joshua, and Caleb. The eleventh chapter of Hebrews contains an honor roll of Bible heroes. Nations have books in which they keep the names of their peers and their pedigrees; this chapter of Hebrews is a peerage book of stars that shine in Glory.

Moses was one of the greatest of heroes. Others were greater in certain respects. David could sing more sweetly; Isaiah had a more prophetic vision;

Ezekial had a more majestic imagery; Solomon had greater knowledge; Peter had more zeal; John had more love; but Moses towered, like the paintings of Raphael or the architecture of Angelo, great in every respect. He stands foremost amongst the heroes of antiquity. No statesman ever moulded such crude materials into so perfect a commonwealth; no military leader ever conducted such a host through such a wilderness. His superlative greatness was not so much in his genius as in his character. He was not only great by virtue of what he did, but by virtue of what he was. Moses was well-born and well-educated. His companions were great; his surroundings were great; his opportunities were great; his prospects great. But he was greatest of all in character, manhood, choice, and service of God. The one act that gives us the best conception of his character is his decision: he refused to be called the Son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt. This was a wonderful decision. It showed forth his real greatness; it shaped his career; it determined his destiny. Let us study the import of this decision and examine into what he declined in refusing to be called the son of Pharaoh's daughter.

He refused a crown. He was born an Israelite, and at a time, when, on account of the rapid increase of the Israelites, Pharaoh issued an edict commanding

all the male children of Israel under two years of age to be slain. This led the parents of Moses to hide him away in the bullrushes. He was a fair child—exceedingly fair. Fair to the mother and fair to God. The beauty of the Lord sat upon him as a presage that he was born to great things. Sometimes, though not always, the countenance is an index of the mind. Pharaoh's daughter came down, after the custom of her country, to bathe in the river or to loiter by its side. She saw the basket of flags being borne down the stream and dispatched her servants after it. When it was opened the cry of the child moved the princess to compassion and she determined to adopt it and rear it as her own. The child refused the care of the Egyptian nurses, and by some wise providence, the sister of Moses was at hand to run and bring a Hebrew nurse, and naturally, brought the mother of the child. Josephus tells us that the child was so beautiful that passersby stood fixed to look upon it, and laborers left their work to steal a glance at it. Josephus, and other historians, tell us that this Egyptian princess was childless, and therefore she had great delight in adopting a child of such marvelous beauty. Many striking coincidences, with monumental records, identify this princess as the only daughter of Sesostris Rameses, the famous architectural monarch. From this time forth, for forty years, Moses must be considered as an Egyptian. The Scriptures tell us that he was educated in all the wisdom of the Egyptians and was mighty in words and deeds. Strabo, Philo and

Josephus inform us that he was highly educated at Heliopolis—taught the whole range of Greek, Chaldee, and Assyrian literature; that he was learned in mathematics and astronomy; that he was an inventor of boats, engines for building, instruments of war, hydraulics, hieroglyphics and divisions of lands; that he was a great student and finally became a teacher; that he taught Orpheus; that he taught grammar to the Jews; and being taught the art of war he was given the command of an expedition against the Ethiopians whom he subjugated. He advanced to the capital of Ethiopia, changed the name of the city, and gave it the name of his foster-mother. He also founded the city of Hermopolis to commemorate his victory. He was so great in knowledge and in deeds that powerful rivals rose up against him. Perhaps some of these learned men became envious and jealous of the caresses he received from the princess, the favors of the populace, and the advancements of Pharaoh, and therefore, they probably accused him before the monarch. I wonder if the proud and dusky sovereign had not reasons to become suspicious of Moses? Probably he thought, "I fear we are putting power and authority into the hands of this young Hebrew that may lead to our destruction. The blood of Levi flows in his veins. His mother may have his ear and heart, and she would die sooner than surrender her faith. He is proud of his people. He worships none of our Gods, but bows down to the God of Abraham, Isaac and Jacob. He is educated in all our arts and

wisdom and has the love of both the Egyptians and Hebrews, and can it be, we are preparing this giant to accomplish our overthrow and lead his people to traditional victory? He is the only heir and entitled to the crown, but will he be true to the Egyptians, or will he throw off all allegiance and identify himself with the accursed race of his mother, and seek to possess the land for them?"

A crown was within the reach of Moses. He was heir to it. He was entitled to the crown of the most powerful country on the face of the earth, for at that time many nations were paying tribute to Egypt. The conquering arms of the Pharaohs had extended far into Africa and Asia. Their fleets, manned by Phoenician sailors, gave them the supremacy of the Mediterranean. The Egyptians had many servants. They were warriors, builders and agriculturists. To be heir to such a throne was to receive, from an earthly standpoint, the highest position that could be occupied by man. Moses must settle the question of his allegiance. He must take a stand. He must identify himself with the Egyptians or the Israelites. Compromise or reconciliation was impossible. Moses was subject to like temptations with the rest of us, and was by education, association, and inheritance, prepared to rule over Egypt. He, doubtless, was possessed of an ambition that is common to man. The diadem was within his reach. I imagine him climbing to the summit of one of the great pyramids, that overlooked one of the most fertile valleys in all the world. In every direc-

tion he sees monuments of wealth and power. He beholds a valley teeming with prosperity—a fertile soil under a high state of cultivation, yielding immense crops of grain and bearing aloft trees heavily laden with precious fruits, and many villages inhabited by the subjects of the great dynasty. In the distance he beholds Heliopolis, with her great library and schools, and in whose halls and corridors are students and scholars from all the nations of the world, seeking the lore of Egypt. He beholds, to the south, sphinx after sphinx, pyramid after pyramid, city after city, and temple after temple, all rising majestically before him. The river Nile, fringed with worshipers, flows like a golden ribbon to the sea. He sees the priests hastening to the shrines for their evening devotions. He beholds the thousands of dusky Israelites toiling away, some quarrying in the limestone rock, some tugging at ropes and rollers, some making brick, some gathering straw and making mortar, some plying the boats upon the river, some straining every nerve and muscle under the cruel rod of the fierce overseer, some lifting gigantic stones to be set in their places. He also beholds the titled aristocrats of Egypt, reposing peacefully in their elegant apartments, or walking leisurely through their beautiful gardens, or driving about in costly chariots. He looks out upon the standing army that numbered over four hundred thousand men. He beholds the archers, spearmen, swordsmen, clubmen and slingers. He sees the numerous chariots of war, richly ornamented and inlaid with

gold. He sees the mighty army marching to and fro, giving their evening drill and exercise, and their brilliant weapons and gay uniforms reflect back the rays of the evening sun.

What a kingdom! The first nation on earth—the cradle of Science. Monuments of art, sculpture, painting and statuary. With an army to protect and defend, or to carry on invasions and make successful sieges. With a country rich in grain and fruit, rich in inhabitants and history, all at the command of Moses if he chooses to accept of the crown. Moses is on the Mount of Temptation. Satan says, “Look to every point of the compass. Behold the splendor of the greatest empire on earth! Behold a mighty army whose swords will be drawn at thy command! Behold a crown set with rubies and pearl! All this shall be thine if thou wilt fall down and worship me.” It is a crisis in the life of Moses. He can accept or reject that for which nations have been plunged into war, millions have been slain, and mints of money been expended. To obtain crowns, what dark, fiendish, and bloody deeds have been executed! To obtain crowns, what inglorious ambition, and what deep scheming! To obtain crowns, innocent children have been murdered, brothers have been assassinated and helpless women slain! Through fear of losing a crown, Saul sought the life of David, hounding him from place to place, determining to kill him. In the hope of obtaining a crown, Absalom rebelled against his father David, and finally met with his own death. After

the death of Alexander, the Great, his generals became ambitious for crowns and for more than a score of years they fought, grasped and wrangled like tigers. For a crown, Lucius and his wife Tullia, murdered Severus, the father of Tullia, and the Emperor of Rome; as Tullia was returning from the Senate, to which she had hastened to compliment her husband on being king, her driver came to the prostrate body of her father, and being about to turn aside she fiercely commanded him to "go forward," and the blood of her father, the old Emperor, spattered her dress as the chariot rolled over the lifeless remains. Of the sixty-two Emperors, from Caesar to Constantine, forty-two were murdered as the result of enmity, jealousy, hatred and strife; and from Constantine of Rome, to Richard the Third of England, who usurped the throne and murdered the legal heirs to it, there have been, in all countries, awful scenes of jealousy, murder, rapine and war for crowns, as if the highest ambition of man was to wear a crown; but Moses refused that for which others fought and fell. He was equal to the occasion. He resisted the temptation. He refused to be called the son of Pharaoh's daughter. In this refusal he declined the crown; he owed his life to this princess, his foster-mother: Doubtless he loved her, and to refuse such kindness from her would appear not only ingratitude to her, but a neglect of Providence that would seem to promote his advancement and that of his brethren. How glorious the triumph of his faith in this trial!

He refused, lest he should undervalue the true honor of being the son of Abraham. He refused, lest it should appear that he was severing his relations to Israel.

In this refusal he declined the wealth of the world. It is a great shrine and many bow before it. Railroads are built and steamships constructed in pursuit of wealth; mills and factories are started for wealth; offices and stores are opened for wealth. This golden shrine has more devotees than Christ. Many who have professed to love Christ, love Mammon more than they love him. For wealth, Lot chose the beautiful plains of Sodom; for wealth, Ahab murdered Naboth; for wealth, Achan took and hid a Babylonish garment, two hundred shekels of silver, and a wedge of gold; for wealth, Elijah's servant lied to the Syrian ruler; for wealth, Judas sold his Master; for wealth, the rich young man disobeyed Christ and went away sorrowful; for wealth, Ananians and Sapphira lied to the Holy Spirit. But Moses rises above the seductions of wealth. His soul was greater than all the treasures of Egypt. He put the treasures of Egypt in one side of the scale, and the reproaches of his religion in the other, and the latter, though the worst of religions from an earthly point of view, outweighed the former. He believed that without God's favor the millionaire was a pauper. He believed that the righteous were the only rich men on earth. He rose like a Giant and overcame the Dragon of Avarice. He refused the wealth of the world for the poverty of his brethren.

Like Christ, he who was rich became poor, that through his poverty his people might be made rich. What a decision was this! Who is there amongst us able to imitate the example of Moses?

He refused worldly honor. For honor, Alexander conquered the world and then wept because there were no more worlds to conquer. For honor, Nebuchadnezzar issued a decree that no other God should be worshiped, save himself. For honor, Herod built Caesarea-Palastina, and adorned it with gorgeous temples and theatres of polished stone, that could be seen a long distance at sea. For honor, the Emperors of Rome built temples, palaces and arches and had their seasons of triumph. For honor, the Pharaohs built the imperishable pyramids and sphinx. For honor, Nero divorced his wife and accepted the hand of a woman of abandoned morals, and in commemoration of the occasion accepted a panegyric in his praise from his infamous and servile senate. For honor, Cromwell forced the proudest monarchs of Europe to address him as "Our dear Brother" and to accord him all the titles claimed by crowned heads. For honor, generals and kings have forced subjects to address, and bow to them, as Gods. In the strife for place and power, the earth has been soaked with blood; for this infatuation, wrongs and cruelties have been perpetuated that make the blood curdle. Even where the attainment of honor is legitimate there are evil influences almost impossible to withstand. Even in our own land the strife for honor is so fascinating and deluding that

not one in a hundred comes out of political strife as clean as when he went in. To have the name in the paper, to occupy a coveted position and to be a law-maker are prospects which glitter and entice the unwary, and thousands in our own land have been ruined by their seductiveness. Doubtless the prospect of possessing great honor in Egypt tempted Moses and cost him a struggle to decide against it. His power of will was greater than the seductive power of honor. The honors of heaven outweighed the honors of earth.

Josephus tells us that when Moses was a child, Pharaoh playfully placed a crown upon his head, but he immediately pulled it off and trampled it under his feet. He declined the honors of men. He rose above the vain flatteries and praises of courtiers. He preferred the approval of God. He preferred the praises of angels. He preferred the favors of a king whose favors are more to be desired than those of any earthly potentate, and whose threatenings are more to be feared than those of any conqueror. Noble decision! Go tell it to those who pant for worldly aggrandizement and gilded gewgaws. Go tell it to ambitious angels who kept not their first estate, but who, through pride, fell. Go tell it to the inhabitants of Tophet, who, for a moment's applause, gave in exchange their immortal souls.

He refused pleasure. In the day of Moses the rulers and rich men of the world lived in great pomp and luxury. The poor people might starve, but the rich would squander a fortune at a single banquet.

Extravagance and ostentation reveled in the heart of society. It is recorded that women of wealth would cover their dresses with pearls and emeralds; that both men and women wore golden collars, bracelets, anklets and finger rings set with priceless gems. They had numerous servants; butlers, barbers, tailors, goldsmiths, chamberlains and chambermaids. Rulers lived in magnificent mansions, surrounded by strong walls and lofty towers. The grounds were entered by folding gates and the avenues were bordered by rows of trees. The buildings were made airy by numerous corridors, columns and open courts, shaded by beautifully colored awnings. The extensive grounds included flower gardens, vineyards, date orchards and sycamore groves. There were stables and chariot houses, summer houses and artificial ponds. Their houses were elegantly furnished with couches, ottomans and foot-stools made of choice wood and either richly inlaid with ivory, or covered with leopard skins. The tables were of fanciful patterns; the floor covered with palm-leaf mattings; around were many toilet conveniences—polished mirrors, fancy bottles with ointments and perfumes, trinket boxes shaped like fish or birds, and everywhere were flowers hanging in festoons, clustering on stands, crowning wine bowls, twining around pillars and flinging forth their perfume and beauty. There were many sparkling fountains and appetizing table delicacies and a retinue of servants. And all this luxurious and pompous living Moses could have for the taking. Others sought after these and

reveled in them, but Moses refused all, preferring the hardships and poverty of his own brethren. He preferred the pleasures of his religion to the pleasures of Egypt. He looked forward to the pleasures at the right hand of God.

His choice was a voluntary one. His decision was not that of a child, but that of a man of maturity. It was the result of serious deliberation. He was forty years old. He had come to years of judgment and discretion. He made his choice upon the convictions of his judgment and the decisions of his heart. It was his choice. No apparition had appeared to him; no angel had spoken to him about it; nothing said about God commanding him. He had no special revelations, no feeders to his faith, no favorable associations to arouse enthusiasm. He did it of his own free will. He obeyed the voice of his own better judgment and nature.

Note what this choice embraced: he chose rather to suffer affliction with God's people. Their lot was one of suffering: suffering great hardships, toil, fatigue, poverty, dangers, fightings. His choice embraced a life of danger, a sphere of humiliation, a name of ignominy. He shrank not from the painful duties of his brethren. He asked not for exemption from their troubles. He was willing to walk their thorny paths and to suffer with them. What though they were slaves? What though they were obliged to gather straw and make brick? What though they were hewers of wood and drawers of water? What though they

would have to undergo great reproach? What though they would have to wander through the wilderness for long weary years? He was willing to suffer and be imperiled; to spend and be spent for them. "Whither thou goest I will go; and where thou lodgest I will lodge. Thy people shall be my people and thy God my God. Where thou diest I will die, and there will I be buried. The Lord do so to me and more also, if aught but death part thee and me." I would rather be the least of the Lord's children, than wear a royal diadem and sit upon a throne. He had waited long enough, and if God would forgive him for the years he had spent in unconcern and seeming indifference he would identify himself with his mother's people and do something for them. He would suffer with them in order that he might reign with them. He would take his stand with them that he might at last take his stand with Him that is mighty to save, that cometh from Edom with dyed garments from Bozrah.

Why did he refuse? He was a man of conscientious convictions and he lived by his convictions; he had the courage of his convictions. He had heartfelt principles and the courage to stand by his principles. He had a deep sense of what was his duty and he had the courage to perform his duty. He knew what was right, and he had the power to stand by the right. He suspended judgment and decided for the greatest good of man and glory of God.

He looked beyond immediate results. Men love immediate results. In order that men may have imme-

diate results from their labors they take a pittance today instead of an abundance tomorrow. Many young men and women will quit school and engage in business for immediate results, rather than toil on and prepare themselves for greater results in the future. Men prefer an empty present to a full future, and tangible results to that which seems far away, but Moses gave up present comforts and princely honors for that which was to come. He had respect unto the recompense of the reward. Yes, the reward! He looked beyond the crumbling dynasties of Egypt. He looked beyond the crowns and glories of earthly-kingdoms. He looked at the end and not the beginning of life. He well knew that the end would crown all. He looked beyond the spring time to autumn. He looked over the sowing season to the reaping season. He displayed sublime wisdom in forecasting the results of his choice. If you had asked Moses why he refused Egypt's crown and diadem, he would probably have replied: "Because I have respect unto the recompense of reward, and endure as seeing him who is invisible. Heaven is the reward, and faith and fidelity is the price I must pay for it. Heaven is the great reward. It is the landmark toward which I direct my course. It is the loadstone that drags my heart. It is the spur to quicken me to duty. It is the argument that sways my decision. It is the sword by which I shall conquer my enemies. It is the attraction that is more charming than all earthly grandeur. I am the servant of the Lord and must endure as seeing him who is invisible. I want to be

on the safe side when life's flickering candle is extinguished. If life and destiny were questions of only four score years then I would choose earth's wealth, honors and pleasures, but life and destiny are questions of future rewards and endless existence, and therefore I must decide for eternity rather than for time. If I had only man to please, then I would accept the diadem, but I must decide as one who sees the invisible. It would be pleasant to be numbered with the Pharaohs, to ride in state, to sit on garnished thrones, to walk in palaces, to wear crowns, to receive the homage of the world, but what if I should lose my soul! Ah, the price is too great! I love my foster-mother, her home and her love, but my interest is a deferred one. My God is on one side of the scales, and my foster-mother's idols of Egypt on the other. Immortal dominion in one, and the throne of Egypt in the other. Pleasures evermore in one, and the pleasures of sin for a season, in the other. Let the world pile up its momentary grandeurs on one side. I pile up the realities of eternity on the other, and weighed in the balances all that is earthly appear as light as air."

All may not have the talents of Moses, but all may imitate him in his choice. You may not have a crown to resign, but you have a passion to conquer. You may not reach the summit of his fame, but you may determine your eternal destinies. You may be destitute of his opportunities and rank, but you may adopt his decision; and in this he was most eminent and in imitating his example you will be most glorious.

There are times in our lives when important decisions must be made. Every man is called to choose between honor and dishonor; between labor and ease; between self-denial and luxury; between suffering and pleasure; between the reproach of Christ and the pleasures of sin; between walking in the spirit and fulfilling the lusts of the flesh; between eternal treasures and ephemeral pleasures; between the delights of heaven and the glittering seductions of the world; between Canaan and Egypt; between God and Bael. There are critical periods when the decision must be made. Sometimes the decision is in the realm of thought; sometimes in the sphere of the affections; sometimes in the force of will, and sometimes in the arena of citizenship. There should be no effort at compromise between truth and falsehood. Every imagination of the mind, emotion of the heart, word of the mouth, act of the hand, deed in the home, or society, or church, is an absolute decision for or against God. We may be compassed about by golden calves, seducing Delilahs, tempting Jezebels and fair prospects, and our spirits may cry out after these things that decay and destroy, yet we must act the part of Moses in our decisions. Let his motives influence us in our choice.

Consider the example of Moses. He came out from the courts of Pharaoh, and identified himself with the people of God. Had he not done this where would have been his splendid biography, his emulation in the hearts of men, his world-wide love? Had he not

done this he would probably have been buried as a pagan, without hope, in a strange land, and no angel escort would have swept over the land of Moab in quest of him, and there would have been no dispute over his body. Standing by Moses in Egypt, his choice may appear foolish, but standing by the glorified Moses on the Mount of Transfiguration, his choice was a wise one. Viewing him in the midst of the charms and fascinations of the Egyptian court, his choice was absurd, but viewing him today, enshrined in the hearts of men, his choice was honorable. Read his epitaph today: "Moses chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season." Then "go and do likewise." Choose, considering the outcome. Choose, knowing that eternity is at stake. Choose, knowing that Heaven is to be gained and perdition to be escaped. Choose, knowing that a righteous choice will identify you with God's redeemed on earth, and his triumphant hosts in heaven. Choose, knowing that the invisible God is looking upon you from every cloud that sails, from every star that glitters, and from every event in your life. Choose, knowing that it is God's desire that you accept his Son as your Savior. Live in fellowship with him, walk worthy of your calling, serve him with your whole heart, and prepare to stand before his judgment bar to answer for your stewardship.

NOT ASHAMED OF THE GOSPEL

“For I am not ashamed of the Gospel for it is the power of God unto salvation.”—Romans 1:16.

Surrounded as we are by the many blessings and victories, friends and followers of the gospel, it requires but little courage to declare that one is not ashamed of it. But when Paul uttered these words the gospel did not occupy the exalted position in the world that it does today. Then Christianity was just beginning; today it can point to the triumphs of nineteen centuries. It has received the homage of the noblest intellects and purest hearts. It has received the reverence of the civilized world; but in the time of Paul, it was in ill-repute and therefore required courage to profess and preach this faith.

The humble origin of Christianity was not calculated to favorably impress the great men of the world. Its origin was in Palestine; its founder was a Jew; he was the offspring of lowly parents; his death was upon the cross.

The Romans looked upon the Jews with contempt and the Christians were considered worthy more reproach than the Jews. The religion of Christ demanded faith in a crucified Savior; contrition and repentance; a new heart, a humble spirit, and a life of

self-denial. It did not appear at first amongst the philosophers, the poets, theologians, conquerors and school men, neither did it provide gorgeous temples and an imposing priesthood. It was a stumbling block to the Jew and foolishness to the Greek. Paul was a Hebrew held in high esteem and repute amongst his learned country-men. He was a scholar versed in Grecian literature and history. He was a Roman citizen entitled to the immunities and privileges accompanying such citizenship: therefore, considering Paul's scholarship and prospects, and the contempt in which Christianity was held, one could hardly expect him to accept unlettered instructors and colleagues, and turn against Judaism to which he had so faithfully adhered. Nevertheless, Paul did become a Christian, and declared that he was not ashamed of the gospel: not ashamed to profess it; not ashamed to declare it in Jerusalem, the capital city of the Jews; not ashamed to declare it in Athens, the city of Plato and Socrates; not ashamed to declare it in Ephesus, the city of Diana of the Ephesians; not ashamed to declare it in Corinth, the city of worldly pleasures; not ashamed to declare it in Rome, the city of Cicero and Caesar. He was not ashamed of Jesus, because Jesus was his Prophet, Priest and King. He was not ashamed of the gospel for it was the religion designed to transform and purify the world. He made this assertion, knowing that it would be read by the statesmen, philosophers, poets, orators, theologians and historians of the world.

The Gospel of Christ embraces the biography of Christ, including the record of his birth in Bethlehem, his residence in Nazareth, his baptism, temptations, teachings, miracles, crucifixion, burial, resurrection and ascension; but it is more: it is a Revelation of God's goodness, power and love to man; it is a record of the best system of morals and grandest code of ethics in the world; it is declared to be glad tidings—"Behold, I bring to you glad tidings of great joy, for unto you is born this day, in the city of David, a Savior who is Christ, the Lord." Glorious good news, that Christ has come, that he has suffered for our sins, risen from the grave, and brought life and immortality to light. It embraces the glad news that God is reconciled to man, heaven to earth, and that man has a right to approach God through Christ. It tells man that there is pardon, peace, and hope for him. It embraces great facts to be believed, great commands to be obeyed, three promises to be realized: some of the facts to be believed,—Jesus died for our sins, was buried, and rose for our justification. Some of the commands to be obeyed,—to believe on him with all our hearts, to repent of our sins, to confess him before men, to be baptized in his name. Some of the promises to be enjoyed—the forgiveness of our sins, the gift of the Spirit of God, and the hope of heaven.

The Gospel of Christ Jesus, sometimes called the Gospel of God, the Gospel of the Kingdom, the Glorious Gospel, was preached first at Jerusalem, then

throughout Samaria and Judea, and everywhere it was received with joy and gladness. It is declared to be the power of God unto salvation. We all admire and respect power. The civil power is needed to preserve peace, promote liberty, maintain justice, and foster industry. The power of eloquence is needed to preach the Gospel of Christ, to impress it upon the mind and move the heart to obedience. The power of truth is needed to overthrow falsehood, silence objections and to shine in the lives of men. The power of miracles was needed in the early history of the church to confirm the truths that were preached, to silence gainsayers and to establish the Kingdom; but the "Gospel of Christ is the power of God unto salvation." The power of God is manifest in the forces of nature around us—in the creation of the universe, the government of nature and the control of the affairs of man; but in the Gospel of Christ is manifest the "power of God unto salvation." Salvation means deliverance from sin and perdition. Men are sinful and need salvation. Prophets of old saw the need of it; philosophers knew the need of it; the wretched condition of the world was a declaration of the need of it; and God gave us this salvation to save men from their sins. "Unto salvation"—there is no narrowness in this term. It is co-extensive with the life of man. Man is ignorant of the true God, a slave to sin, corrupt in nature, an alien from heaven and under condemnation. The Gospel awakens him from his sleep and is quick and powerful and sharp as any two-edged

sword to convict man of his sins, of his unrighteousness, to warn him of Judgment to come and to save him. It is the "power of God unto salvation;" it requires power to pardon sins. Alexander had power to conquer the world by force of arms. Rome had power to render Britain tributary, to swell the Rhine with German blood, to over-run Egypt, and to subdue Judea, but these powers were not able to forgive the sins of man; but the Gospel of Christ is the power of God to forgive men of their sins. It exhibits to the sinner Jesus as a willing Savior able to save to the uttermost all who will come unto him. It is to save from the power of sin in heart and life. The blood of Jesus Christ cleanseth us from all sin. It is to save from the punishment of sin in the life to come, and more—it is to have a present practical influence on our lives. *It is the power of God to change our natures.* It brings to man a new creation. If any man is in Christ he is a new creature. Old things have passed away and all things are become new. It produces a change of heart. It makes man hate that which he formerly loved: as a watch that is cleaned and oiled and put in working order, becomes, in a sense, a new watch, so the sinner in coming under the influence of the life and teachings of Christ becomes a new man. In Christ he is cleansed, sanctified, purified and taught to deny himself fleshly lusts and to follow after holiness.

The Gospel is the power of God to adopt into His family. It makes man the heir of God and the joint

heir of Christ. He is no more an alien, but is an adopted child of God. God looks upon him as his son and says, "I am thy God." He is no more an orphan, but has a heavenly Father, who loves and cares for him.

The Gospel is the power of God to triumph over death. We are told in Hebrews that "since the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage." By dying Christ took away the sting of death and now sustains and strengthens man in the approach of death. His promise is, "Lo, I am with you always." He says, "I will guide you even unto death." He enables his followers to shout, "Oh, Death! where is thy sting? Oh, Grave! where is thy victory?"

The Gospel is the power of God to raise us up at the last day. "He that believeth on me hath everlasting life, and I will raise him up at the last day." "I am the Resurrection and the Life; he that believeth on me shall never die." "We know that, if he shall be manifested, we shall be like him; for we shall see him as he is." He shall change our vile bodies and liken them unto his glorified body. Such is the power of the Gospel of Christ. It has power to melt the hardened soul; power to cheer the broken heart; power to loose the captive; power to emancipate the

slave; power to overthrow the heathen gods; power to give peace to the troubled heart; power to sustain in the hour of departure from the earth; power to wipe tears from the eyes of the mourning; power to raise us up at the last day, to stay the terrors of Judgment, and to admit into heaven.

It is a constraining power. What is it that calls men and women to leave father and mother to go into distant lands and labor as missionaries? What constrains men to stand before multitudes of their fellow-men, determined to know nothing but Christ and him crucified? It is the power of the Gospel. What constrains the timid woman to walk the dark street at eventide to sit beside the victim of fever? What is it that constrains her to visit the imprisoned and the profligate and read to them the story of the cross? It is neither gold nor silver, neither fame nor worldly pleasures, but the power of the Gospel that inspires to these duties. What sends the martyr to the stake amidst the crowds of mockers and sustains him when the chains are being fastened and the faggots are being heaped around him? It is the power of the Gospel of Christ. It is this Gospel that enables him to say, "I know that my Redeemer liveth, and though the fire devour this body, yet in my flesh I shall see the Lord." What sustains the mother in the sick room by the side of the dying child with face blanched with consumption, and death fast approaching? It is the Gospel of Jesus Christ. What sustains the Christian as the earth recedes and the River of Death rolls upon

the shores of Life? Does not the Gospel of Christ sustain him, and enable him to sing,

“Jesus, lover of my soul,
Let me to thy bosom fly;
While the nearer waters roll,
While the tempest still is high.
Hide me, Oh, my Savior hide,
Till the storm of life is past;
Safe into the haven guide,
Oh, receive my soul at last.”

To whom is this power manifest? Paul says, “To *everyone* that believeth.” To the Jew first, and also to the Greek. It is not to those who only hear it and admire it, but to those who believe it and obey it. Its range is large. God’s love is great. God is no respecter of persons. This Gospel is for the Jew and the Gentile; for those of culture and non-culture. It is a Gospel for everyone. There are those who are rich who think that the Gospel will do very well for the poor, and they have no need of it; and there are those who are poor who think the Gospel will do for respectable people, but not for them; there are some intellectual men who imagine the Gospel will do for ignorant people, but not for men of culture; and there are some who are lacking in culture who think it will do for those advanced in knowledge; there are some who think the heathen are well enough off without it, and there is no need in sending it to them. But Paul

declares, "It is the power of God to *every one* that believeth." And for this reason he felt himself a debtor both to the Greeks and Barbarians, both to the wise and unwise. He knew no difference in nation, ability, or language, in creed or class. The Gospel is a message for the rich: it tells them of treasures incorruptible that fadeth not away; it tells them how to become rich toward God. It is a message for the poor: it teaches them to be industrious and contented, to be happy and peaceful amid circumstances of outward poverty. It is a Gospel for men of learning: it sets before their minds sublime ideas; it tells them of a glorious hope and prospect of eternal progress. It is a Gospel for the ignorant: it is full of simplicity and comfort. Embraced within its fold have been men of giant intellects like Newton and Farraday, Miller and Herschel, and men of lowly position who have lived and died in obscurity and yet have been blessed and cheered along life's pathway by the Gospel of Christ. It is a Gospel for the sorrowing; a Gospel to melt the heart of Shylock; a Gospel to bring temperance and honesty to the world; and a Gospel to spread the spirit of gentleness and love and peace over all.

Within this Gospel may be found the solution to the great problems of Capital and Labor: herein the capitalist may learn not to oppress the poor: and on the other hand, the employee may learn not to rail against the employer, and both may learn to dwell together in unity, for God is the Maker of them all. Herein may be found the solution to every problem of society: it

teaches men to honor one another, to love one another, and to live at peace as much as lieth within them. Herein is found the solution to the question of the saloon: it teaches men to be sober, temperate, and practice moderation in all things. It is a Gospel to bless man in body, mind and Spirit. It is a Gospel to bless a community of individuals. It is a Gospel to exalt a nation in righteousness.

Paul declares, "I am not ashamed of the Gospel of Christ." This was his vow, his boast, his glory. He was not ashamed to own it before the great tribunals of men; not ashamed to confess it and defend it in the great metropolis of the world-wide empire; not ashamed to stand by it in Jerusalem, in Athens, in Rome; no matter in whatever company, or city, or nation, it was his sublimest topic, his chiefest joy. He was not ashamed of it, because it was God's power to save men; because it had changed his life; because it was the efficient remedy for the woes and ills of mankind. Like Paul, we should make it our life, our joy, and our glory.

We should not be ashamed of the Founder of the Gospel. Though he was born in a manger; though there was no room for him in the inn; though he was born of humble parents; though he lived in the little city of Nazareth; though he was tempted like as we are; though he was despised and rejected of men; though he ate with publicans and sinners; though he died an ignominious death; we should not be ashamed of him, for he became poor that we through his pov-

erty might be made rich. We should not be ashamed of those who obey the Gospel. There may be some church members who are ashamed of their poor and humble brethren, and who will not recognize them on society occasions, but Christians are not ashamed of the humblest disciples of Jesus; for their Lord and Master has declared that he is no respecter of persons, that the bruised reed he will not break and the smoking flax he will not quench, and that we are all brethren. What though they may not be rich, nor great, nor learned, we must remember that the least of Christ's followers is known to Jesus, and he who despises the least of them, despises the Lord; and he who gives a cup of cold water to any one of them gives it also to Christ; that he who is ashamed of the disciple of Jesus is ashamed of Christ himself.

We should not be ashamed to proclaim the Gospel of Christ. It should be our heart's desire to proclaim it. A great poet said, "I am a man, and everything human has an interest for me." But it was a finer sentiment of Paul when he said he was a debtor both to the Greeks and Barbarians, and to the wise and unwise. And what was that debt? That he might preach the Gospel to them. We are our brothers' keepers. If Paul, a Jew, was under obligation to do something for the barbarians; if Paul, an intellectual man, was under obligation to do something for the ignorant—we, too, are debtors to the civilized and the uncivilized, the wise and the unwise, the rich and the poor, the Jew and the Gentile, and

we should not be ashamed to proclaim the Gospel to them.

We should not be ashamed of the excellency of the Gospel. It is the glorious Gospel of the blessed God,—replete with pity and pardon and full of interest and glory. It is excellent in its Revelations,—revealing to us a Savior of love and a God of power. It is excellent in its testimony,—announced in prophecies, inaugurated by the Son of God, established by miracles, witnessed by hundreds of believers. It is excellent in what it offers,—salvation from sin, peace in heart, and rest for the soul. It is excellent in doctrine,—how wise and instructive are its doctrines of faith, obedience and judgment, and suitable to the sinner. It is excellent in precepts,—they are holy, just and good. It is excellent in its ordinances,—how excellent and beautiful in the ordinance of Baptism,—it is the symbol of Christ's death, burial and resurrection. How excellent and beautiful is the ordinance of the Lord's Supper,—reminding us of Christ's sufferings and death. It is excellent in its privileges and promises,—sweet, various and refreshing,—promises of grace sufficient for every trial.

We should not be ashamed of the victories of the Gospel. Its founder rose from the dead and gained the victory over Death. He ascended to heaven and was exalted at the right hand of God. This Gospel gained a victory over Judaism, Paganism and Barbarianism. "It led captivity captive and gave gifts unto men." It gained victory over Sin. It opened the

prison doors of Iniquity. It made pagan gods to totter. It has risen upon the world as a brilliant sun to shine with increasing splendor until the glorious consummation of hope beyond.

Shall we be ashamed of this Gospel? Shall we be ashamed of that which softened our hearts, opened our eyes and set us free? Shall we be ashamed of the blood which pardoned our sins, elevated our souls, and inspired us with the hope of glory? Shall we be ashamed of him who conquered Satan, Death and Hades? Shall we be ashamed of him who is the light and beauty of the world? Shall we be ashamed of him who is the Chief among ten thousand, and altogether lovely? Never! We exhort you, be not ashamed of the Gospel. Though materialists, philosophers, skeptics, and worldlings be ashamed of it, no matter where you go stand up for the Gospel of Christ:

“Stand up, stand up for Jesus,
Ye soldiers of the Cross,
Lift high the royal banner,
It must not suffer loss.
From vict’ry unto vict’ry
His army shall he lead;
Till every foe is vanquished
And Christ is Lord indeed!”

In the gaities of life, in the temptations of business, amidst scoffings and ridicule, be not ashamed of this

Gospel. Assert your faith in it; stand by it; abide in it; advocate it. The proud are ashamed of it because it teaches humility. The skeptic is ashamed of it because he that believeth not is damned already. The covetous are ashamed of it because the hopes of the covetous shall be cut off. The rumseller is ashamed of it, because "Woe unto the man who putteth the cup to his neighbor's lips!" The drunkard is ashamed of it, because it declares no drunkard can enter into the Kingdom of Heaven. The Romans were ashamed of it because they considered it foolishness. The Jews were ashamed of it because it was a stumbling block to them; but be ye not ashamed of it, because whosoever believeth on him shall not be ashamed, and whosoever is ashamed of it is guilty of sin, and rebellion. Be ye not ashamed of it, because of those who are ashamed of him in this evil and adulterous generation, will he be ashamed when he comes in the glory of God in the clouds of the heavens. Those ashamed of Christ on earth will not be recognized by Christ in heaven. Those ashamed of the words and deeds of Jesus on earth, will find no Savior willing to own their words and deeds on the Day of Judgment. Christ is ashamed of sin, filthiness and iniquity. When he comes in the glory of God with the holy angels and ten thousand saints, those who have been ashamed of his Gospel, his love, and his sufferings shall stand confounded, confused and ashamed in the sight of the joys and glories of eternity.

A PRECIOUS INVITATION

“Come unto me, all ye that labor and are heavy laden, and I will give you rest.”—Matt. 11:28.

There are many precious invitations in the Bible—invitations sent from the heart of God: invitations sent in times past through Moses and the Prophets, Christ and the Apostles. Invitations sent to the sinful and thirsty, the weary and heavy laden. Invitations to come to Christ, to find peace, pardon and hope. A precious invitation was sent through Isaiah: “Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” “Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price.” Many precious invitations are given by our Lord and Savior: “Come, for all things are now ready;” “If any man thirst, let him come unto me and drink;” “Him that cometh unto me I will in no wise cast out;” “Everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day;” “Verily, verily, I say unto you, he that believeth on me hath everlasting life;” “Behold, I stand at the door

and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me;" "And the Spirit and the bride say, Come. And let him that heareth say Come. And let him that is athirst come: And whosoever will, let him take the water of life freely." But there is none more precious than the one of our text, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Restlessness has a cause. There is a reason for it. Everything is governed by law. Happiness is governed by law. Rest is governed by law, and so is restlessness. To get rid of restlessness one must remove the cause; and to possess rest, men must obtain the means and pay the price.

Such a simple thing as the baking of a cake is governed by law. A housewife cannot bake a good cake unless she makes the proper mixture of ingredients and sets the causes at work which bring about the result. A man cannot learn Astronomy unless he studies it, and so it is with happiness and unhappiness. Time may be well spent in studying the causes of unrest.

Distrust of God. There is considerable inward murmuring against God's dealings with man. Some people blame their own inconsistencies upon God, and therefore murmur at the ways of Providence. They know not that "the secret of the Lord is with them that fear him and that he will show them his judgment."

Inward discord is another source of unrest. Pride and selfishness will bring about a state of restlessness, produce jars in business, discord in the home, collapse of ambition, and the conflict of our wills with others which make rest impossible.

Outward circumstances oftentimes produce restlessness. Some men think they could find rest in wealth. They seek for the patronage of men of wealth. They seek for rest in money markets, in railroads, in stocks, in bonds, in safety deposits, in government securities, in houses and in lands. They seek for rest in fine steeds, splendid carriages, costly furniture, downy beds, beautiful tapestry, exquisite paintings: but does wealth give rest? Does luxury give rest? How often in the midst of all these, with the lights out and the clock ticking away the time, slumber will not come to the weary brain, nor rest to the weary body. In the midst of riches men are often in anguish of soul. Some fear their riches will take wings and fly away. Some fear their riches will be stolen. Some fear their riches will be spent by dissipated children. Some fear bankruptcy and panics. Who can claim that he has found rest, peace, and satisfaction in worldly treasures?

Some have an idea that rest could be found in the honors of the world. They think if they could only rise to a place of eminence, or if they could be elected to a political office, or if they could write a book, or make a speech, or have their names on the lips of ten thousand, they would find happiness: but has not

this been tried? Have not ambitious men been banqueted? Have they not listened to the hurrahs of multitudes? Have they not received garlands from galleries of beauty? Have not processions marched in their honor? Have not papers heralded their greatness? But did these things give rest to the soul? Have not such men been sad in the midst of the applause of their fellowmen? Have not many of them awakened the next day to find themselves in the midst of execrations of those who once caressed them? Have they not met with political rivals, been scorned by bitter enemies, and been forced to exclaim, "No rest! No rest!" When Charles Matthews was playing in London to immense audiences, a worn-out and gloomy man came one day into a doctor's office, saying, "Doctor, what can you do for me?" The doctor examined him and said, "You need rest. My advice is that you go and see Charles Matthews." "Alas! Alas!" said the man, "I myself am Charles Matthews." Jeffrey thought if he could only be judge he would be a happy man. He became judge, and then cursed the day on which he was born. Alexander conquered the world, and then drank himself to death because he could not endure the trouble it gave him. Burns was anxious to have the honor of courts and princes, and when in the midst of their joys he yearned to creep back into obscurity, to where he wrote about "The daisy, wee modest, crimson-tipped flower." At Versailles there are several miles of pictures painted of Napoleon and his triumphs; then, in another room in the corner, is a

bust of Napoleon as he appeared at St. Helena. But Oh, what an expression on the face! What a difference of expression on the face of the Napoleon Triumphant and the Napoleon Heart-broken!

Some think they could find rest in some other station or position. They have an idea that their genius is not understood, that they have been slighted, that they are kings uncrowned; that they have had no opportunity to display their ability; that they have not been duly rewarded, and thus, being slaves of vanity and pride, and being anxious to seek rest in external positions and circumstances, they meet with disappointment and restlessness.

Jesus understands all this. He knows what is in man. He knows the cause of restlessness and he knows what will produce rest, and therefore, he offers to impart to man just what he needs. He knows that man's weariness comes not from much work, but from work in the wrong way; not from the difficulties of the present life, but from the failure to learn the proper lessons from these difficulties; not from the burdens of life, but from the method of carrying the burdens; not from the loads we have to bear, but from the way we bear the loads; and therefore, Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Men are restless from overwork. God ordained that man should work. It is the proper condition of man. We were not made to be idle: our bodies and minds must be active in order to be healthy. Jesus

says: "My Father worketh hitherto, and I work." We ought to work up to our capacities. Work is pleasant and profitable, dignified and right, but the trouble is that men overwork, and do not work in the right way. You cannot overwork a machine, but you can an animal. As soon as you overwork your machine it stops, but a man may overwork and scarcely see the injury he is doing to himself. He works until "the last straw breaks the camel's back." Overwork is sometimes caused by an overestimate of our wants. Civilization has increased until luxuries have come to be regarded as necessaries. The rivalry in cities has led to costly living in dress, in furniture, in spread, and in display. A majority of the rich people were once poor; but as their means increased their wants multiplied and men have worn themselves to death laboring to procure means to satisfy their wants. Some have an overestimate of their powers. Work has not yet killed them, and they think it never will; they have an idea that bye-and-bye they will take matters easier; they boast of their power of endurance; they seek for stimulants to carry on their work and to satisfy their ambitions. The spirit of modern civilization presses them. Some men become so engrossed in their pursuits of life that they have no time for the family, no time for worship, no time for prayer, no time to visit the sick, no time for philanthropic measures, no time for devotional exercise: time only for the management of their business. And thus, through the increase of our wants, the over-

estimate of our powers, and the pressure of a high civilization, men become weary and heavy laden with work. They disobey the laws of temperance and moderation, and therefore are restless in their work.

Some are heavy laden with life's drudgeries. They are engaged in a daily routine: they are weary of the rounds of sweeping, sewing, washing, and cooking. Mechanics, farmers, merchants, sometimes grow weary with the daily load of little things. A little girl once said to me: "I am tired of this thing of getting up in the morning and dressing, and this thing of undressing at night: will it have to be done all my life?" This daily routine often becomes intolerable to ourselves. It is expected that some people will never grow weary of their work: For instance, a pastor's wife may look after her own household, and then, be expected to look after other households, and then do pastoral work, and all other kinds of church work, and never grow weary and heavy laden. Of course, it is expected that a pastor will never grow weary of writing and studying sermons, will never grow weary of the cares and burdens of others which are pressing upon him. It is expected that a teacher will never grow weary of the routine through which he has to go, of being patient with incorrigible pupils, of being pleasant to everyone, of standing all the criticism heaped upon him without murmuring. It is not to be expected that a poor laborer on a dollar a day will ever grow weary of work, or weary of eking out an existence on such meagre pay. There is much of this

weariness with life's work and drudgeries. Christ understood all this. He knew the heart aches and lonesomeness of all such and he invited them to come to him and have rest.

Some are restless under the difficulties of life. They have been unable to avoid these; they seem to have no tact or skill to overcome them. Misunderstandings arise between good men; misunderstandings in the home; in business; and in the church; it is a hard thing to be misunderstood by a good man. There are times when business men seem to be forced to look after their own interests, perhaps to the detriment of their neighbors, and yet strive to do so without doing them injury. Society's domestic perplexities press upon the heart: misunderstandings between children, between husbands and wives, and between parents and children. Sometimes there are prodigal sons, wayward daughters, unfaithful husbands, and disloyal wives. Thus, many are weary and heavy laden in the home.

Some are distressed with poverty which they cannot overcome, with temptations that bear them down, with persecution so great as to make one wish that he had wings that he might fly away and be at rest. Christ knew the abasement of man and the difficulties that beset him on all hands, and unto all those who are weary and heavy laden with the perplexities and difficulties of life he gave the precious invitation—"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn

of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

Some are burdened with the battle with self. Some have to struggle with flesh and blood; some have a bad temper to control, an unruly tongue to hold in check, a passionate body to keep under, lusty thoughts to dispel, and thus a desperate conflict is waged between spirit and flesh. Jesus understood this, for he knew the nature of man, hence the invitation to come unto him and have rest.

Some are restless because of sin. Man's heart sometimes is more like a city of destruction than a city of joy; it grows weary from the groanings within. Sin is a heavy load; guilt is an awful burden. Many live a double life—they serve God and mammon at the same time. On one hand they have a fit of depravity; on the other, they have aspirations to do better. At times they plunge into the vortex of sin like the prodigal; at other times they feel their guilt and cry out like the Publican, "God be merciful to me, a sinner!" Christ understood this and came to save the sinner. He came to give his life to ransom the lost. He knows how weary and heavy laden men are with sin, therefore, he invites them to come unto him and find rest.

What is the rest that Jesus offers? It is not lethargy, not a condition of inactivity, not a condition in which the powers of the soul are passive, for that would be contrary to all the laws of nature and God

It is rather a rest from weariness than from labor, a rest from much labor and not from a due amount of labor. It is neither confinement nor isolation, for to be in harmony with God's laws this rest must be compatible with service. It is not leisure, not a season of relaxation, but it is a rest in harmony with activity and peace. It is not absence of outward trial, for there is sorrow and tribulation in this world, and every man must expect sooner or later, to receive his portion of it. It is not always the removal of the burden, for Paul cried out to have the thorn in his flesh removed, but it remained; but God gave him grace to bear it. It is not a life free from duty, not the paradise of the sluggard, where there is no exertion, not the heaven of the coward, where there is no difficulty to be met; but it is a rest that is positive.

It is an abiding calm within; it is a conscience that is at ease; it is a mind that is content; it is a heart that is full of love; it is a hope both sure and steadfast; it is a fortitude that is ever willing to bear with the trials of life; it is a security that arises from a strong faith in God; it is a peace within. The only true happiness is heart happiness. The only true peace is heart peace. The Kingdom of God is within you. The rest spoken of here is that which lies in the heart of man. It cannot be had by fleeing away to the wilderness, but by fleeing to Christ and learning of him. Christ says, "Come unto me and ye shall find rest to your souls." That is, he would put them in the way of securing rest; he would tell them how

it is to be acquired; he would give them the process of rest. "Learn of me," says he, "and ye shall find rest to your souls." Here is the cause and effect,—learn and rest. No rest without learning of Christ. He understood the art of living. He invites us to come to him and learn his way. Come unto me; hear my words; follow me; reproduce my life; obey my teachings; take life as I take it,—meek and lowly in heart as I am; love as I love; be humble as I am humble; serve God as I serve him. You will not find rest in outward circumstances, nor in books, nor music, though these may help; but you will find it in the poise of the soul, in the contented mind, in the forgiving heart, in the life that is properly adjusted to God's life. Therefore, to have rest we must come to Christ: he has it and will give it, for his promises are sure.

We may go to church without going to Christ; we may go to the Bible without going to Christ. To go to Christ, we must submit to his rule, we must comply with his conditions, we must obey his word, we must have a personal interview and acquaintance with him, we must go in heart to his house, to his table and his throne; we must go humbly; we must go prayerfully; we must go reverently and obediently; we must go believing that he will help us and give us rest. We must follow in the way that he has appointed; we must look upon him and become like him; we must strive to reproduce his life in ours; we must take life as he took it. If we will do this we will have rest for our souls.

This we cannot find in any philosophy, nor in any code of morals, but in the person of the Lord Jesus Christ. It will be a rest from the fears which arise in unpardoned hearts, for he has pardon for every sin. It will be a rest from the burdensome services, for he will help to regulate the labors of life. It will be a rest from the weary ambitions, for he will help to make all our ambitions noble and pure. It will be a rest from sorrow, for he will give grace to bear it. It will be a rest from despondency, for he will give comfort and hope. It will be a rest in his knowledge, in his love, in his heart, and in his peace.

Yes, friend, come to Christ and learn of him—learn his life and live it, and you will have rest. He had the right to say, “Come unto me;” “Learn of me;” “Take my yoke upon you, and I will give you rest.” He had that “rest” in himself, and therefore could give it. Turn to his history, and you will behold one of the most troubled lives that was ever lived, and yet it was a life of rest. On the Mount, teaching the multitude; at the wedding feast, in the midst of the innocent joys of life,—and on through his life to the cross, we find tempest succeeding tempest and tumult following tumult: and yet his inner life was like a sea of glass. When he was tried by his disciples in their slowness to understand the word of God, when he was in open conflict and discussion with Pharisaical enemies, he was possessed of a perfect calmness. When he stood by the grave of Lazarus with his eyes dim with tears, and when he looked

upon Jerusalem and grieved over her wickedness, there was that same calm, simple, restful heart within. Behold that peace that possesses his soul, whether it be in the quiet home at Bethany in conversation with a few friends; or whether it be upon the mountain top teaching the multitudes; or whether it be at the well of Samaria in conversation with a down-trodden woman; or whether it be in the midst of friends who were shouting "Hosanna to the Highest!" or whether it be under the fire of the perplexing questions of the Pharisees and Sadducees; or whether it be in the infamous court of Caiaphas, where witnesses were swearing falsely against him; or whether it be in the judgment hall of Pilate when the governor was questioning him about his kingdom; or whether it be upon the cross in the midst of a howling mob; there was always rest in his soul, peace in his heart, love upon his lips. Nothing could break the serenity of his life. Enemies could not move him. Misfortune could not touch him. Ambitions of men played no part with him. Death could not conquer him. The malignity of men could not lower his reputation because he made himself of no reputation, and was dumb before his accusers. He was reviled, but he reviled not again. His spirit was calm when the spirit of others was ruffled. In every emergency of life he proved himself the One only man, able to give rest to the soul. Therefore, could he say with good reason and with absolute authority, "Come unto me and find rest."

Christ loves you, and if you will learn of him you

will learn the way of peace. If you have never learned of him, do so now and it will be an everlasting day of calmness to your soul. But if you will not learn of him it will be darkness and dreariness. If you will learn of him he will take away your sins and give to you the repose of forgiveness and the assurance of eternal life. If you will learn of him you shall find rest unto your souls—rest from your inward disquiet, rest from the bondage of iniquity, and be assured you will find no rest out of him. Oh, come to him, for he has compassion in his eyes, love in his heart. Come to him, his arms are outstretched to receive you. You who have youth and life, come to him. You who have wealth and genius, come to him. You who have perplexities and duties, come to him. You who are weary and heavy laden, come unto him. You who have become dissatisfied with this world, come unto him; he will give all of you rest now; and bye-and-bye he will give you eternal rest—“for there remaineth a rest for the people of God.” He will give you rest from the toil, conflicts, sufferings, and crosses of this life. Come to him, and though your lot may not be one of wealth and affluence, though you may be deprived of comforts and luxuries, yet you may be made rich in heart, and when your life closes on earth, you will find rest in the presence of Christ and in the midst of loved ones. Up yonder remaineth the rest for the people of God. Those who have crossed the River of Death, steadfast in the faith; those who have fallen asleep in sweet peace; those who have died in

blessed hope weary with life's struggles, are now at rest. Prophets and Apostles have gone over to take possession of that land of rest. There is Enoch, who walked with God and was translated to glory; there is Abraham the Faithful, now enjoying the fellowship of that city, not made with hands; there is Moses, the Law-giver of Israel, with face more radiant with the light of heaven than when he descended from the Mount; there is David triumphant; there is Paul exultant; there is Carey free from the dungeons of Burmah; there is Morrison enjoying the fruits of his labor; there are all the redeemed who have gone up from the nations of the earth; there are the little ones who have been borne over on the wings of angels; there are the aged ones whose spirits have been transplanted glorious. They are not dead—but at rest from the sorrows, separations, difficulties and sins of this life. They are not dead: they have only moved on. Hail, loved ones! Hail, blessed spirits! Glory is yours, Rest is yours, Peace is yours, Rejoicing is yours, in that ye have passed the flood and won the crown! And while we wait, let us labor, let us pray, let us live Christ's life, let us learn the way of life and duty from him, that we may find rest for our souls here, and when the summons comes to clasp glad hands with those who have done with the sins and conflicts of this life, we may join with them in singing the praises of Him who hath redeemed us and given to us rest and peace on earth, and joy and glory in heaven forevermore.

THE RESURRECTION OF CHRIST

*"Who was declared to be the Son of God with power
—by the resurrection from the dead."*—Romans 1:4.

All the scholars in the Christian world acknowledge that such a person as Jesus of Nazareth once lived on the earth. This fact has never been doubted by any man of learning. His life, as recorded by Matthew, Mark, Luke and John, is one of simplicity and wonder. His birth was announced by angels. The star appeared and the wise men were guided by it to Bethlehem, where he was found in a manger. At the age of twelve, his juvenile intelligence confounded the doctors and teachers of the law. His request for baptism perplexed John so much that at first he refused to administer it. The manner in which he resisted the temptations in the wilderness commands the admiration of the world. His teachings were so unique that it was said of him, "Never man spake as this man spake." His wonderful miracles were talked about throughout all Judea, Galilee and the regions round about. He penetrated the future, and predicted events that would come to pass. One of the greatest events he foretold was his resurrection. He considered the fulfillment of this prophecy sufficient evidence to establish his Divinity.

While he was living he spoke of his death and resurrection in this wise: "Destroy this temple, and in three days I will raise it up again." "I have power to lay down my life and power to take it up again." "An evil and adulterous generation seeketh after a sign, but no sign shall be given to it, but the sign of Jonah, the prophet: for as Jonah was three days and three nights in the belly of the whale, so shall the Son of Man be three days and three nights in the heart of the earth." "It shall come to pass that they will deliver the Son of Man to the Gentiles, to mock, to scourge, and kill him, and the third day he shall rise again." Thus he taught, and everywhere he went people in great multitudes gathered around him to see and hear. It was not long after he uttered the prophecies relating to his death and resurrection until they were fulfilled. It was only a few months until he was delivered into the hands of the Gentiles to be killed. He was condemned, scourged, and crucified.

Did He Die? Ask the Jews, Scribes, Levites and Priests, who surrounded the cross, ask the soldiers who drove the nails, ask the centurion who had charge of the crucifixion, ask John the faithful disciple, ask the loving mother; all bear testimony to his death. The rending veil, the darkening sun, the trembling rocks and the opening tombs testify of his death. The soldiers who were sent to hasten the death of the victim and who pierced his side, testify of his death. Joseph, who wrapped his body in clean linen, and the women who aided in embalming and burying it in

the sepulchre testify of his death. His sayings on the cross: "Father, forgive them, they know not what they do"; "This day thou shalt be with me in Paradise"; "Woman, behold thou hast in him at thy side thy son given back to thee"; "My God! My God! and hast thou forsaken me?" "I thirst"; "It is finished"; "Father, into thy hands I commend my Spirit"; bear testimony of his death.

Note the Means Used to Prevent His Resurrection: Immediately after his burial in Joseph's sepulchre, a delegation of the Jews called on the Governor, and said, "Sir, we remember that that deceiver said while he was yet alive, 'After three days I will rise again.' Command, therefore, that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, 'He is risen from the dead,' and the last error will be worse than the first." The Governor said: "Ye have a guard; go your way and make it as sure as ye can." They took a detachment of soldiers, and rolled a huge stone to the mouth of the sepulchre, and set the Governor's seal upon it. The soldiers who were set to watch the sepulchre of the dead were amenable to a law, in penalty of death for any unfaithfulness. Thus you see every step was taken to prevent the removal of the body.

This was a Solemn Time for the Friends of Christ: The Teacher was crucified, and the disciples were in mourning. The Shepherd was smitten and the flock was scattered. "The hopes of Israel were prostrate

and bleeding at every vein. The one whom they had expected to restore the kingdom to Israel now lies silent in the tomb. A dark cloud hangs, like a pall, over the disciples; their faith trembles, and some of them take up their former employment. It was a sad time for them. They had seen Jesus cleanse the leper in Capernaum, weep at the tomb of Lazarus, and sweat great drops of blood in the Garden of Gethsemane. They had seen him betrayed by one, denied by another, and forsaken by all. They had heard his comforting words, "I am the Resurrection and the Life; he that believeth on me shall never die." "Let not your hearts be troubled; ye believe in God, believe also in me. In my father's house there are many mansions: If it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am there ye may be also." And now this Jesus, in whom they had trusted for comfort and eternal life, in whom their hopes were centered, was powerless and silent in that lonely tomb. No wonder they were scattered abroad, sad and disappointed.

This Was a Time of Rejoicing for the Enemies of Christ: They were enjoying a temporary triumph. They hated Jesus, despised his teachings, and feared the spread of his doctrine. But now that he is killed and buried, they can have ease and contentment. They need fear him no more. The priests can continue to offer sacrifices, make long prayers, dispense the law,

receive the gold, and retain their positions of trust and profit.

Christ's Authority as a Teacher will Soon be Tested: He will soon have an opportunity to prove his power over death. His disciples will soon know whether they have trusted an imposter or the Son of God. His enemies will soon know the truthfulness or the falsity of his wonderful claims. The reality of the future will soon be proved; His pretensions to Divinity will soon be demonstrated; His ability to save will soon be known; the efficacy of his blood will soon be proclaimed; and his salvation for the world will soon be heralded.

The Wheels of Time Seem to Linger: The moments pass slowly and sadly by. Saturday wears away, darkness follows the light. Solemnly the witching hour of midnight passes. The dawn of the third day approaches. Yonder is the morning star! See! the gray dawn of the morning cometh! Behold those faint and glistening sunbeams shooting across the horizon! See that crimson light, soft and beautiful, as the King of day approaches! The interest of the occasion grows intense. Will he come forth? Has he the power to rise again? Is our faith and hope in vain?

The Soldiers are at Their Post of Duty: They are filled with courage. They know but little about Christ, and consequently have no confidence in the claim that he will rise again. They think the victory will soon be theirs. "We shall soon return to the Chief Priests,

be greeted with words of praise, shouts of triumph, and receive wages for guarding the sepulchre of the dead."

But no; they are soon aroused from their revery by an awful earthquake. Open, fly the heavens. Down come the angels. Opened are the gates of Hades. Back comes the Spirit of Christ and unites with his body. The Governor's seal is broken and the stone is rolled away. "Neither was he left in Hades, nor did his flesh see corruption." He comes forth declared to be the Son of God with power, a conqueror of Satan, of Death, of the Grave, and of Hades. He comes forth with the keys of Life, Death and Eternity. He comes forth and shows that death to him is but the rain cloud, which obscures the sun that continues to shine beyond, and then to burst forth in more brilliancy after the cloud has passed away. He comes forth, showing that death has no power over the real principles of life. He comes forth, showing that death is only an experience of life, and not the end of it. He comes forth, showing that life passes through death, unharmed and unchecked. He comes forth to instill hope and courage into the trembling conscience, and to dry the tears of the disciples. He comes forth to announce his authority in heaven and earth, and to pronounce the terms of salvation to a lost and ruined world. He comes forth, to complete the plan of redemption, to establish his authority, and to prove the future state of existence.

The Keepers Shook and Became as Dead Men:

The sight of angels from heaven, clothed in shining apparel, and the sight of the dead starting into life, suspend the pulsations of their hearts; as soon as they recover from the shock, they hasten into the city to relate such sights as they had never seen, such wonders as they had never witnessd, such feelings as they had never experienced. "Hush!" say the Chief Priests: "Here is large money; say that while ye slept, the disciples came and stole the body away, and if this comes to the Governor's ears we will persuade him and secure you!"

Note a Few Arguments in Support of the Resurrection of Christ: I shall dwell upon the proofs of his resurrection, because upon his resurrection rests his divinity, his church, and our faith and hope. Without Christ's resurrection our religion is a flimsy tale. With his resurrection established, the Christian religion is the grandest and best religion on the face of the earth.

Some Proofs of his Resurrection are Derived from his Enemies: On the third day his tomb was found empty, and he was gone. If the Jews had had his body they would have produced it, and thereby silenced the report of his resurrection and added to their glory. But they did not have the body; hence, they could not produce it.

If His Body was not Raised, was it Stolen? But who would have stolen it? His enemies would not. They would not have added to his glory. They would not have undermined their glory by starting a report of his resurrection. His disciples could not have taken

it. They were a few weak and timorous people, who fled the moment of his arrest. Even Peter trembled at the voice of a servant girl, and denied him three times. Would such people have dared to defy the Governor, the Sanhedrim, and to confront Roman soldiers armed and ready for danger? His disciples, few in numbers, unarmed, unaccustomed to war, and scattered, would certainly never attempt an attack on invincible regulars. If they relied on theft, they could not have hoped to find all of the soldiers asleep, because death was the penalty for the soldier who slept at his post. If the guards had been asleep could the disciples have rolled away a massive stone, entered the tomb, and carried away the body without waking at least one of them? Could they have carried it through the streets, teeming with the passing multitudes, and not have been detected? Would they, when in such a hurry, have been particular before leaving the tomb to fold the napkins? If the soldiers slept, is it not strange that all slept at the same time? Do soldiers sleep when amenable to such laws? If they slept, is it not strange that they were not punished for it? They were either asleep or awake. If awake, why should they suffer the body to be taken away? If asleep, how could they know that the disciples took it away? What bold presumption, then, to depose it was stolen! These arguments deduced from the enemies' reports aid in confirming the testimony touching the resurrection.

We next Consider the Testimony of the Disciples :

There are ten considerations that add weight to their testimony. The number of witnesses. His first appearance was to the women on their return from the sepulchre. He told them to tell his disciples he would meet them in Galilee. His second appearance was to Mary Magdalene, with whom he had a conversation, as recorded in the second chapter of John. His third appearance was to Peter, who had denied him just prior to his crucifixion. His fourth appearance was to two disciples who were on their way to Emmaus. His fifth appearance was to the assembled apostles, all being present except Thomas. His sixth appearance was on the next Lord's Day to all of his apostles, at which time he held a remarkable conversation with Thomas. His seventh appearance was to the seven apostles at the Lake, where he questioned Peter about his love. His eighth appearance was to the great body of the disciples where there were over five hundred present. His ninth appearance was to James the Less. His tenth was to all the apostles on his ascension day. Lastly, he appeared to Paul as one born out of due time. The great number of these witnesses add weight and importance to their testimony. If he had appeared to but one or two, the testimony might have been doubted; but when he appeared so often and to so many there is no room left for doubt. There were a sufficient number of witnesses to establish the truth of his resurrection in any court of justice in the whole world.

Consider the Character of these Witnesses: They

were plain, honest-hearted men: men without reputation to impose upon people, without riches to reward, without authority to compel, and without learning to persuade. Men incapable of putting a cheat upon others; men whose conduct proved the simplicity of their character; men such as are trusted for their honesty and virtue—When evidences of Christ's resurrection come from such characters we must accept it as true or deny all testimony.

Consider What They Assert: Had it been an astronomical calculation, involving deep study; had it been a metaphysical question depending on a chain of reasoning; had it been some complex question on chemistry, botany or electricity, or had it been a distant event, we might suspect their statements. But no: it is a simple fact, one plain truth to which they testify. They were eye-witnesses in divers places and at divers times. They could not have been mistaken, because they knew him. They heard his voice, conversed with him, sat with him, touched him and ate with him. Hence, the simple facts which they assert add weight to their testimony.

Consider the Agreement of Their Evidence: They unanimously agree that Christ rose from the dead. Over five hundred people, with different capacities and tempers, slow, rapid, witty, dull, timid, bold—all agree to the same. Fishermen, tent-makers, tax collectors, mechanics, and physicians assert that they saw him after he arose. Men and women alike agree in testimony: a perfect conformity to the truth, a perfect

unity in evidence. Had it been a lie would it not have been detected? But all agree to the same thing, and this perfect agreement adds weight to their testimony.

Consider the People before whom they gave Testimony: They gave testimony before Pagans, Soldiers, and Governors; they gave testimony before Lawyers, Doctors, Scribes, Sadducees and Pharisees; they gave testimony before Priests and Chief Priests. God so ordained it that they testified before people of all nations—Parthians, Medes, Elamites, Mesopotamians, Judeans, Cappadocians, Phrygians, Pamphyliaus, Cyrenes, sojourners from Eastern Asia and Rome. God so ordained it that they gave the same testimony in all the different languages then spoken; for each sojourner heard them speaking in his own tongue. If this testimony had been preconceived would it not have been detected as false by some one of such a company of men? Had it been false testimony would it not have been detected and exposed by the lawyers, philosophers, and priests?

Consider the Place in which they gave Testimony: Not in distant countries and foreign lands; not beyond mountains and seas; not far away where it was difficult for hearers to obtain definite information; but they published it at first in Jerusalem, in her synagogues and in her temples. They proclaimed it on the very spot where his resurrection took place. They displayed their Master's banner where he taught, suffered and was crucified. Considering the place where they first preached his resurrection adds weight to their testimony.

Consider the Time of the Testimony: They did not wait for quiet and peace; they did not wait for the wrath of the Jews to subside; they did not wait until several years had transpired; but immediately, only ten days after his ascension while the Jews were still trying to prevent it; while the Jews were still white with rage; while Calvary's cross was still dyed with blood; while his life, death and miracles were still fresh in the memory, they declared what they had seen. Considering the time the testimony was given adds weight to it.

Consider the Day on which they First Proclaimed it: They select one of the greatest days of all the year. The Jews had three annual feasts. During one of these feasts Christ was crucified, and now, during the Pentecostal Feast, they proclaim his resurrection. A day, on which were gathered at Jerusalem, people from all nations under heaven. Considering the day, weight is added to their testimony.

Consider the Motives which Induced them to Publish it: Survey all the world, examine all history, examine all impostures practiced on mankind. There is but one design in deceiving: All deceivers deceive for their own interests. People practice falsehood, trickery, perjury for selfish interests. There is an interest of applause, of wealth, of fame, and of ease. Did they desire applause? No; Jesus told them they should be hated by all men; that the time would come when men would think that they did God service to stone them. Did they seek wealth? No; they had

to endure poverty and starvation, without even a hut to call their own. Did they desire fame? No; they submitted to what made them the hated of men and the off-scourings and filth of creation. Did they desire ease? No; they toiled and suffered, in peril by land and by sea, by day and by night. To suppose them to be actuated by false motives is to suppose them to give up pecuniary interests, friends, ease, position, safety and life itself, and for what? To promote a base lie, to honor an imposter. Their motive was a desire to publish a truth, to honor God, and to save souls, hence their motives add weight to their testimony.

Consider the Demonstrations made to support their Testimony: Imagine those twelve men addressing the thousands on the day of Pentecost in the following language: You refuse to believe what we assert. You think us enthusiasts. You count us drunk. You think that we are all infected with some hallucination. You think that we simply imagine we have seen a man whom we have not seen, that we have conversed with a man with whom we have not conversed, that we have eaten with a man with whom we have not eaten, that we have walked with a man with whom we have not walked. You consider us madmen who intend to surrender our reputations, our occupations, our profit, our ease, our all—and for what? Simply to spread a fanciful resurrection, and to spread it from land to land. But bring out your sick; bring out your demoniacs; bring hither your deaf, your blind and lame. Let all tribes and nations bear witness. Behold, we

restore hearing to the deaf, sight to the blind, speech to the mute, and make the lame leap for joy. Confront us with the Medes and Parthenians, and let those from Cappadocia, Pontus, Asia, Phrygia and Egypt surround us and listen, while we illiterate men, we Galileans, we disciples of Christ, we fishermen, discourse to each of you in the language of his people. We will explain prophecies, examine predictions, and make known mysteries. We will teach you notions of God, give you rules of conduct, grander than you have ever heard before. Aye, we can do more still. We can confer these gifts to you. We can communicate to you power to heal, perform miracles, speak in different tongues, explain prophecies. Hear that rushing, mighty noise like as a wind! Hear these different languages spoken! See these miracles performed in your very presence! All these demonstrations, this testimony, we submit in proof of Christ's resurrection.

Consider the Effect Produced: After the descent of the Spirit, after the display of tongues, and after the speech of Peter, who was appointed to open the kingdom, three thousand were pierced to the heart because of their guilt, and cried out: "What must we do?" to which Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." "They, then, that received his word were baptized, and there were added unto them in that day about three thousand souls." History has never witnessed such a day and such a revival.

Consider the death of the Apostles: Traitors tremble at the sight of death; deceivers confess in the presence of death; but as death approached the disciples they preached with more boldness. They feared not, they shrank not, they trembled not, they took nothing back. In face of death—a death on the cross, a death on the rack, a death by the sword or fire, they marched right on preaching the Resurrection and heralding deliverance from sin through Christ.

Considering, then, the number of witnesses, the character of the witnesses, the agreement of their evidence, the people before whom they gave testimony, the place, the time, the day, the motives, the demonstrations, the effect produced, the death of the witnesses, are we not justified in accepting the testimony presented as genuine?

There is a Living Witness, called the Lord's Day: He rose from the dead on the first day of the week; on this day he met with his disciples to break bread; on this day the Kingdom of Heaven was opened on earth; on this day He sent forth his Spirit; on this day the Apostles and disciples met to break bread. John was in the Spirit on the Lord's Day. During the first, second and third centuries the disciples met on the Lord's Day to worship Christ, to study the Scriptures, to pray, to sing spiritual songs, and to celebrate the Lord's Supper. Coming down the ages, in spite of racks, punishments and imprisonments, his faithful followers have met on the Lord's Day to commune with him and to keep in remembrance his death, suf-

ferings, and resurrection. On every Lord's Day millions of people meet to commune with this Jesus who arose from the dead and "who has begotten us again unto a lively hope." The Lord's Day reminds us that Christ disarmed death, that he rose from the dead and was declared to be the Son of God with power—by his resurrection.

This resurrection is the central truth in Christianity. Upon this theme the apostles discoursed; this fact entered into all thier teachings. Baptism is a symbol of his death, burial and resurrection. His resurrection has given comfort to his disciples during all ages. With a risen Redeemer, they know that their faith is not in vain; that they have not followed cunningly devised fables; that their hope is not in vain; that their sins are pardoned; that their prayers answered, and that one day they shall be raised from the dead.

His Resurrection Proves Him to be Divine: Jesus claimed to be the Son of God. This he frankly confessed before the Chief Priest. For making this claim he was condemned and crucified, and his resurrection vindicates the justness of his claim. God declared him to be the Son of God, with power by his resurrection from the dead. Peter said, "This Jesus whom ye have crucified God hath raised from the dead, exalted at his right hand and hath made him both Lord and Christ." Christ said that he had the power to lay down his life and power to take it up again. This power was within himself. Elijah raised the dead, but it was by a power without—a power that he had received from on

High. Peter restored one to life, but it was through the power of Christ; but Jesus Christ had the power within himself. He raised Lazarus, Jairus' daughter, and the son of the widow of Nain to life by his own power. It was because there was life within himself, therefore he could say, "Destroy this temple, and the third day I will build it up again." "I am the Resurrection and the Life." What a comfort! What an assurance! Jesus Christ is declared to be the Son of God and the Savior of man by his resurrection from the dead. Here is an absolute certainty of salvation. Here is assurance of remission of sins. Herein the children of God are justified, walk in newness of life with him and have their lives hid in God with him.

It Proves His Power Over Death: By dying he conquered death. "Since then, the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage."

In the Resurrection of Christ we see Soul Victory: His resurrection is a complete demonstration of triumph. Death could not hold him. He won a victory over it. In Gethsemane his soul triumphed in obedience to the will of God. On the cross his soul triumphed over physical woes. And on the Resurrection morn his soul triumphed over the grave and he gained Divine acceptance. It was the Divine seal of testimony to the perfectness and acceptability of his work. The

raging of the wicked, the antagonism of error, the whole power of the enemy triumphed in crushing the truth, but in the resurrection is a demonstration of complete triumph over all. He took up his life again, and his triumph was but a triumph for all his followers. The Father's acceptance of him was the acceptance of the Church of which he is the head. Christ undertook this conflict for us. It was a battle between flesh and spirit, and the spirit won. If we have Gethsemane trials we can triumph through Christ. If we have Calvary suffering, we can triumph through our Redeemer. If we sin, Christ died on Calvary, a propitiation for our sins. If we are buried in a tomb, we can triumph through Christ. His resurrection is an assurance of our resurrection and therefore, we conquer by the power of his resurrection. Rejoice, and be glad, for in life, in toil, in suffering, in death we triumph through Christ. The soul is made a victor over sin and its consequences, over death and its power. Those who unite by faith to Christ are more than conquerors through him that lived. This soul triumph is seen in the life of Peter after he had seen and conversed with the risen Lord. Before the resurrection of Christ he was fickle and impulsive, shrieking with terror when he saw Christ walking on the waves, permitting Satan to buffet him in the very presence of his Master, denying Jesus in the hour of his trial, fleeing from him in the hour of his crucifixion; but after he had seen the risen Lord, and looked steadfastly into his face and heard his words, the timid

man became bold, the weak man became strong, the fearful man no longer feared men who could destroy only the body. Then, he said, "It is better to obey God than man." Then, he was equipped for life's battles and life's work. His whole nature was changed. His will power was strengthened, his energies were renewed, his zeal was rekindled, and his love was unbounded. Then, he was willing to give up all for Christ and to hasten from city to city, province to province, and kingdom to kingdom to tear down the strongholds of Satan, to preach the Gospel of Christ, and to establish churches of Christ. And if we believe on the Lord, as did Peter, our souls will become triumphant and we will become bold in proclaiming the truth, brave in defending the truth, and strong in the love of the truth, because of the power of Christ and his resurrection.

He arose that he might assert his authority in heaven and in earth: "All authority is given to me in heaven and in earth." "I have the keys of Death and Hades." "I am alive forevermore." Yes, he is alive and moving in triumphant march, mightier than when he was manifest in the flesh. He came forth from the grave, robbed it of its sting, showing that death had no power over him. He has power to save; power to "lead captivity captive and to give gifts to men"; power to wash us white in his blood; power to send his angels to welcome us into that everlasting kingdom; and power to give to us a glorious immortality.

His resurrection proves a future existence. "I am the Resurrection and the Life: "he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." "This day thou shalt be with me in Paradise." "God is not the God of the dead, but of the living." He descended into Hades, remained his appointed time, and came forth. Let our enemies speak of oblivion; let the devil tell us we live no more; let him argue that we drop into forgetfulness. We know it not. We believe it not. We have not so learned Christ. We know that we shall live, because our Redeemer liveth. We know that we shall see him as he is, and be like him. The school-master is not dead because he has closed the doors and left the building. We must not conclude that our friend is dead because he does not look out of the windows of the soul. Death is but an entrance into the future life, or rather the continuation of the life, without the body, in the world to come.

He was raised that we might have hope in a glorious Resurrection: it assures us that we shall rise to be forever with the Lord. Christ is risen, and has become the first fruits. He rose as the forerunner of his people. As the first fruits were gathered, so shall the whole harvest be gathered. He is the father and we the children of the Resurrection. Then, "let my eyesight decay, let my body drop from me—let it wither, decompose, pass into dust: I know that I shall rise again, and have a glorified and immortal body. The Spirit that raised Christ from the dead

shall raise me at the last day." Let death come; let it sweep away our friends; let it tear away the dear ones of our bosom; let our eyes, all gushing with tears, our hearts all filled with sorrow, behold her expire who was our counsel in difficulty, our comfort in sorrow, our friend at all times; but, if we believe, we shall see the glory of God. "Lazarus, thy brother, shall rise again"; so our loved ones shall rise, for Jesus is our Resurrection and our Life.

In conclusion, let me exhort you who are not Christians to seek the risen Lord. There are too many seeking Christ in the grave. They think of his earthly life with its outward incidents and tragic close. They think of his ministry as coming to an end on Calvary; but they should think of him as a risen Lord, as a living Lord, as being the head of the Church, as working in human hearts, as governing the affairs of man, as blessing the lives of his people. As a risen Lord, he has spiritual sway over his people. It is not in his body that his presence consists, but in his all-pervading spiritual power and life that transforms the world's moral life. It is by the power of his sacrifice, his obedience, his resurrection, his continued work that he conquers. Kings and conquerors have passed away after careers of slaughter and oppression: death ends their power. Teachers and discoverers of truth leave an influence that outlives their earthly lives, but far beyond this is the work of the Son of Man. He arose that he might become the Divine light and life of men, that he might continue to illuminate and

inspire the world that rejected him, that he might project his mission in the lives and hearts of his followers, that he might be an ever-present Savior living in heaven and living on earth; therefore, seek him as being present in truth, in righteousness, and in spirit. Look to him for the salvation of your souls. With his resurrection established, you have a sure foundation for your faith. Would you be numbered with the righteous, die the death of the righteous, have part in the resurrection of the righteous, and receive the reward of the righteous? Accept the risen Christ as your Redeemer. The Scriptures assure us that Christ will come again in an hour that we know not; that his voice will sound, and death and Hades will give up their dead; that all shall hear his voice and come forth. No ear can be stopped to the sound of his voice on that day. There will be a resurrection of the just and a resurrection of the unjust; a resurrection of the good and a resurrection of the evil; a resurrection unto life and a resurrection unto damnation. The thief cannot take his spoils, the beggar cannot take his rags, the rich man cannot take his wealth, the king cannot take his crown. All must stand before him in the true light of their characters. Joyful will be the portion of those who have part in the first resurrection; sorrowful will be the portion of those who come forth to the resurrection of the unjust. If you have not risen with Christ from your sins, then you have no hope of attaining to the resurrection of the just. Oh, then, come today to this risen Christ,

who is living and moving amongst men, who has the keys of death and Hades, who is able to save your souls and raise you up at the last day, open the gates of heaven to you, and grant you the privilege of sitting down with him in the throne of God.

IN THE DAYS OF THY YOUTH

“Remember now thy Creator in the days of thy youth.”
Eccl. 12:1.

These are the words of Solomon, and the wisdom of the world supports his wisdom in affirming that the best safeguard to the morals, honor, reputation, character and future prospects of the youth is to remember God in the morning of life.

Our text suggests four questions: remember whom; remember how; remember when; remember why.

Remember “Whom?” Our text declares “Thy Creator.” This language implies that man has a Creator. Man is a dependent creature and therefore could not create himself; he could not have made himself, for that would have necessitated his action before his existence. God is his Creator—the one living and true God, the Creator of the universe, the One who created the heavens and the earth, the One who made of one blood all nations to dwell upon the earth. “It is God who hath made us and not we ourselves;” God, the Father of Jesus Christ, who is the express image of the Father, and by whom all things are made, and without whom nothing is made. God has wonderfully and fearfully made man—made him as by needle-work. Could you view man as through a transparent medium

and behold the operation of all his organs, what a wonderful piece of machinery you would find him to be! The eye with its window and lens; the ear with its paraphernalia and drum; the tongue with its countless operations and various functions; the lungs with their inhalations and exhalations; the heart throbbing with its ceaseless beats; the stomach with its gastric juice digesting the food; the lacteal nerves of the bowels with their assimilating power; the liver with its secreting power; the kidneys with their purifying power; the nerves, muscles, bones, sinews and the triple skin punctured by millions of pores, all present an appearance of mechanism that required a God to conceive as well as a God to make. Our text implies that man originally knew God; that even in his fallen condition he is not destitute of the knowledge of God. Paul expressly declares that the visible things of Nature declare the glory of God, and show forth the power of his handiwork. Therefore, in reply to the first question as to whom we are to remember, it is evident the one Being, who deserves to be remembered above all others, is God—our Father, Creator, Preserver and Redeemer.

Remember "How." This is figurative language that expresses our walk with God. We remember him by setting him always before our faces, dwelling in the secret place of the Most High, abiding under the shadow of the Almighty. To remember him is to have the thought of God constantly present with us, to keep us faithful, contented, humble, pure, peaceful and

hopeful. Our text implies that man may forget God. Moses greatly feared lest the children of Israel should forget God; should forget Him who had blessed them and brought them out of Egypt, the land of bondage, by a hand of mighty power; forget Him who had encamped behind them as a pillar of cloud and marched before them as a pillar of fire; forget Him who had fed them with manna from on high when they were on the point of starvation; forget Him who sent water when their tongues were parched in the wilderness; forget Him who had defeated their enemies and given them such great victories.

The one characteristic of the wicked is that God is not in all their thoughts. David declares that the wicked, through the pride of his countenance, shall not seek after God; that God is not in all his thoughts; that the fool hath said in his heart, "There is no God"; that whereas the good man meditates upon God in the day and by the night watches, the wicked cast him out of their thoughts. This is a sin against which Christians have to guard. The Apostle exhorts us, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." It is a sin which shall receive an awful punishment, for the Scriptures declare that the wicked and those who forget God shall be turned into hell. Again, the Psalmist exhorts people to consider lest they forget God and be torn into pieces, and have none to deliver them.

We remember God by thinking about Him. Our

God is a living, personal, intelligence. He is possessed of attributes. He is possessed of a character that is perfect—a character that we may think about and imitate. “The wicked may trust in chariots and horses”; says David, “but we will remember the name of the Lord our God. I will trust and not be afraid, for the Lord Jehovah is my strength and my song.” We should reflect on his holiness for he is perfect in all respects. “Glorious in holiness, fearful in praises, continually doing wonders.” We should remember his goodness. “Despiseth thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hard and impenitent heart treasurest up for thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his works.”

We remember him by acknowledging his providence that ruleth over all. “We should bless the Lord with all our souls and forget not all his benefits, who forgiveth all our iniquities, healeth all our diseases, redeemeth our life from destruction, crowneth us with loving kindness and tender mercies, satisfieth our mouth with good things, so that our youth is renewed like the eagles’.” One who merely accepts God’s daily benefits without any gratitude or acknowledgment, therefore, is guilty of forgetting God.

We remember God by meditating upon his word. We must not forget that he has revealed to us words

of truth and grace, and like David, we should meditate upon his word by day and by night. The Scriptures are sufficient to make us wise unto salvation. David says, we are converted by them. Christ says, we are sanctified by them. Paul says, we are begotten by them. Peter says, we are born again by them. We should, therefore, remember God by studying his word and keeping it. It should dwell richly in our hearts. "Thy word is a lamp unto my feet, and a light unto my path."

We remember God by obeying his Son. This is the will of God that we believe on him whom he hath sent. Jesus said, "Ye are my disciples if ye do whatsoever I command you." "He that hath my words and keepeth them, he it is that loveth me." The Apostle declares that Christ is made the author of eternal salvation to all who obey him. Again, "In flaming fire God will take vengeance on all who obey not the Gospel of Christ." The true test of discipleship is faith in Jesus Christ and obedience to his revealed will. If Christ is forgotten, God is forgotten; if Christ is rejected, God is rejected. To receive Christ is to receive God, and to honor Christ is to honor God.

We remember God by attending his house. He promises that where two or three are gathered together in his name that he shall be in their midst. The rich and poor meet together—the Lord is the maker of them all. "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." In the house of God the disciples meet

to have fellowship with one another, to study God's word, to pray, to sing his praises, and to remember the Lord's death and Resurrection. We should, therefore, remember him by being prompt and regular in our attendance at the services of the church.

Remember "When?" "In the days of thy youth." Not then only for it is our duty to remember God along the whole journey of life—to begin and continue in this remembrance. No age exempt from it and no sex excluded from it. The religion of Christ is a religion of hope for the youth, and a religion of comfort for the aged. It is as becoming to man to remember God as it is to the youth. Our text emphasizes, in point of time, to remember God in the days of youth. Christ says, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." "They that seek me early shall find me." Scripture writers are unanimous in recommending early godliness. Moses commanded to gather together men, women, and children and the strangers within the gates, to hear and learn of God, to do all the words of the Law, and especially did he command that the children should hear and learn to fear the Lord their God. David, in the thirty-fourth Psalm, says, "Come, ye children, hearken to me and I will teach you the fear of the Lord." In the third chapter of Proverbs, Solomon says, "My son, forget not my law, but let thine heart keep my commandments, for length of days and long life and peace shall they add to thee." Paul praised Timothy for knowing

the Scriptures from his youth. It was said of Jesus that he grew in wisdom and stature, and in favor with God and man. At the age of twelve he was found in the temple about his Father's business, thus setting an example for youth for all time to come.

Remember "Why?" Why remember thy Creator in the days of youth? Because he is worthy of being remembered. He is a God of loving kindness, tender mercy, and forgiving spirit. He has given to us life, breath, and all things. He therefore has a right to our remembrance. It is a reasonable service. We should remember him in the days of our youth because it is a formative period. It is a period for forming habits. It is a period when impressions are most readily made and are most lasting. The mind of the youth is like the cement pavement—at first pliable, but later on hard and fixed as rock. Of this truth Memory also affords a specimen. Aged people remember distinctly the events of early life, while those of a later date are readily forgotten. This is true of our other faculties. We learn rapidly in early life, but the faculty of acquiring knowledge is greatly lessened as age advances. Again, in the morning of life preparation is made for life's work. It is a period when foundations for future usefulness and happiness are laid. It is the period when education is obtained, apprenticeship served and business or profession for life, chosen. It is also the period when associations and friends for life are selected; then, how vastly important that during this formative period God be remembered and consulted so

that wise decision be made, character formed aright, and salvation of the soul be assured.

God should be remembered in the days of youth for it is natural then to do so. The youth has faith in his parents and friends. His confidences are strong and lasting. Faith in God is easy and natural. He can readily rise from faith in earthly parents to faith in the heavenly parent. He is quick to respond to the appeals to conscience, easily persuaded to give his heart to Christ. The Gospel has irresistible attractions for him, hence every encouragement should be given to remember God in the days of youth.

Centuries ago Gregory said that the Bible is like a river, in which an elephant may drown and yet a lamb can ford. He meant that while a lamb—a little child—can believe the truths of the Bible many of the most learned find belief difficult because they have not been brought under the influence of these doctrines in early life. A child rapidly receives the truth. Jesus therefore says whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." The little child has no prejudices and no persuasive theories to give up; he has but little to unlearn. He has a strong faith in Jesus. He believes with a faith that makes everything real. He believes in all humility. He trusts his teacher and receives his words as decisive. He believes in Jesus and cares nothing for critical points, and hair-splitting theology over the foreordination, destination, and condemnation of men. Would to the Lord that all adults would come to

Christ as children come to him; would believe on him as children believe on him; sing his praises as children sing them; love him as children love him! God forbid that any should be like the disciple of Jesus, who forbade the little children to come to him, to whom our Savior replied, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." He took the little ones in his arms, put his hands upon them, and blessed them.

It is the most convenient time. Young people have leisure; their moments are not occupied with so many cares; they are not as busy as heads of families, masters of shops, or those who have professional duties to perform; therefore, they have a better opportunity to learn the ways of wisdom. Parents, pastors and teachers know this to be true, hence they have afforded the youth special opportunities for acquiring knowledge of God's salvation.

It is an act of supreme wisdom. It is a sorry thing to give God only the dregs of life, to delay till the eleventh hour, even though man is acceptable at that hour. It is unreasonable to wait until old age to obtain an education, or to learn a business, and it is more unreasonable to delay until old age to give the heart to Christ. It is the height of folly to wait until the faculties have faded, the powers of discernment weakened, the conscience seared, and the voices of heaven fail to interest, before giving attention to the salvation of the soul.

The force of habit is another argument. Habits

long continued are exceedingly difficult to change, especially bad habits. Ask the man confirmed in the habits of dissipation if this statement is not true. He would reform, but he cannot. The same is true of good habits. If a man is confirmed in religious habits it becomes second nature to him; he will not turn out of the way "Train up a child in the way he should go, and when he is old he will not depart from it." Therefore, before impious habits are formed, while hearts are tender, affections strong, and character developing, God should be remembered.

It is the only way to get started right. A good beginning is half ended; a right start, and the battle is half fought; a wrong start and a bad ending; a good foundation must be laid for a good life. Every youth should be ambitious to start right. How better start right than by getting the heart right with God and by getting on the right way? The way of Christ is the right way. Have you abounding energy? Christ will assist in employing this aright. Have you great temptations? Christ will help to overcome them. Joseph's recollection of Jehovah helped him to resist temptation and turn away from sin. Have you hard questions? Christ will help to solve them. He is a friend that will stick closer than a brother.

The shortness of time sustains this position. The sooner children come to Christ the less they have to repent of, and the longer time to repent in. Is it not a nobler sight to see an entire life, from youth to age, given to Christ, than to see the early life spent in sin

and the middle life in folly, and then an effort made in old age to build upon the shaky foundation of past sin and impiety? Again, the morning of life is the surest time of success. Those who deliberately set out to obtain salvation when they are young and healthful are sure to succeed and but few will entertain doubts of their sincerity; but those who wait until they are old and feeble, and about to die, have reason themselves to question their sincerity; and their friends may doubt the motives that lead them to make an effort to become Christians. I do not claim that all conversions in old age are delusions, for who knoweth the heart, save God?—but, admitting that many are genuine, yet the argument still holds good, that early life is the time to prepare for every emergency; the time to lay up in store a goodly foundation for the future. Solomon says, “The fear of the Lord is the beginning of wisdom.” Parents are exhorted to rear their children in the nurture and admonition of the Lord. Surely, then, so important a matter as saving the soul should be looked after as soon as the age of accountability is reached. Therefore, “it is good for man to wear the yoke in his youth”; to seek the Lord while he may be found; to call upon him while he is near; to remember him in the days of youth.

God should be remembered in the days of youth, before the evil days come. They are sure to come: no matter how young, hale and prosperous, the afflictions and sorrows of life will come. Whether the youth of

today shall be rich or poor, honorable or dishonorable, no man can tell; but all men are born unto sorrow as sure as the sparks fly upward. All men hope for the best, yet some will be doomed to abject poverty; some to be outcasts in society; some to encounter terrible enemies; some to be left under the sting of disappointed ambitions and blasted hopes; some to follow their dearest friends and relatives to the tomb; some to be left orphans to seek bread for themselves; some to linger under chronic diseases; and all to die and go the way of all the earth. Hence the importance of early godliness; hence the necessity of remembering our Creator before the evil days draw nigh; hence the necessity of having God for our stronghold when affliction and trouble come upon us.

If God is not remembered in youth he is apt to be forgotten in age. Those who pass through youth and middle age forgetting God, will, in all probability, die out of Christ. Nine-tenths of the converts to Christ come from the ranks of youth. Timothy knew the Scriptures from his youth up. Had Saul of Tarsus not been converted when a young man there would have been no Paul in history. Polycarp was converted at the age of nine years; Matthew Henry at eleven; Dr. Watts at nine; President Edwards at seven; Bishop Hall at eleven; and Robert Hall at twelve. Ninety-two out of one hundred of the foremost Christian women of England gave their hearts to Christ before the age of twenty. Of one thousand converts made to Christ, during a definite period of my min-

istry, less than a score were beyond the age of forty, and the majority of them were under the age of twenty. If conversion does not take place in youth, as a rule the heart becomes harder, sin more familiar, Satan more seductive, the world more fascinating, the conscience more seared, the Gospel invitations less persuasive, the prayers and entreaties of friends less effective, the soul less interested in salvation, and heaven less attractive. These facts emphasize the importance of remembering God in the days of youth. Parents should not only endeavor to train up their children in the way they should go, but co-operate with Sunday-school teacher and preacher in bringing them to an open acceptance and confession of Christ. Some parents claim they do not wish to exercise so great influence over their children in religious matters, but in nothing else do parents pursue such a course. They insist on their children attending school, though they may not want to do so; they insist on the children adopting certain customs and manners, though the children may not wish to do so. They insist on the children accepting certain standards of morality though the children may not desire so lofty ideals. Some parents object to their children becoming Christians on the ground that they will not hold out, but such an objection is contrary to all experience. The percentage of steadfastness on the part of the children is much greater than on the part of the aged converts. It is told that a certain deacon in Maine, who would not allow his boy to become a Christian because he was

“too young,” saying, “Wait awhile till you show that you are pious,” was found by the good minister, who did not coincide with his views, on one cold spring day driving the sheep and lambs into the barn. “Why do you do this?” said the pastor, to which the deacon replied, “I fear the lambs would freeze to death if left out over the night.” “But,” said the pastor, “would it not be as well to leave them out till they show that they are going to live before you drive them in?” The deacon took the hint, and raised no further objection to his son becoming a Christian. I have a record of a number of cases where parents refused permission to their children to become Christians, and as a result, the children grew up without Christ, and in several instances became desperately wicked, and in all the cases, the parents lived to regret the course they pursued. If youth passes without education, as a rule life passes without learning. If youth passes without training in morals, as a rule life passes without good morals. The same is true in the training of youth in faith, hope, love, and worship. If this is not done in early life, as a rule life passes without Christ and Christianity. It is an awful responsibility that a parent assumes when he prevents his child from becoming a Christian. Better that a millstone be tied about the neck of the parent, and he be cast into the depths of the sea, than to prevent one of the little ones coming to Jesus. Sunday-school teachers should feel deeply the responsibility placed upon them in the training of their pupils. They should not cease to pray and work

for their salvation till everyone in their charge is made a disciple of Christ. Many a convert to the Lord has good reason to thank God for his Sunday-school teacher. Every teacher that resolves in the heart to bring the pupils to Jesus, and sets about it in prayer, in kindness, in persistent effort, will be greatly rewarded by being able to present the entire class to God, washed in the blood of the Lord Jesus Christ. All youths old enough to know what sin is, what truth is, and to know the difference between right and wrong are old enough to give consideration to their soul salvation. If the masses are to be evangelized it requires no extensive learning to solve this problem—win the children and you win the men; save the young and you save the old; soften the heart of the child and you will soften the heart of Shylock. Rear them right, and they will remain right; train them in the way they should go, and they will travel that way. Start them in the narrow path to heaven and it will shine brighter and brighter upon them till the perfect day.

Now is the season for the young to remember Christ, to give their hearts to him, to trust him, to obey him. If this is not done, of what avail all your knowledge and opportunities, and of what benefit all the instruction of parents and teachers? Today, if you will come to him, he will in no wise cast you out. Now is the time to remember God with your love, confession and obedience; now remember him who has not forgotten you in blessing you with home and friends, opportunities, privileges, health, happiness, and the offer

of Christ's salvation. "Seek first the kingdom of God and his righteousness." The greatest commandment is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

"They that seek me early shall find me."

Then, "seek the Lord while he may be found, call upon him while he is near."

THE REJECTED AND ACCEPTED SAVIOR

“He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him to them gave he power to become the sons of God.”—John 1:10, 11, 12.

Herein is a double rejection of Christ. The first rejection is stated in the sentence, “He was in the world, the world was made by him, and the world knew him not.” He has been in the world ever since its creation. In Him all things live and move and have their being. His presence has been continuous with man ever since he was created. His life has always been the light of men. Being the Creator of the world he has had a right to be in the world. He has been in its laws and order; in its beauty and conscience; in its reason and religion. Yes, in the world by Spirit and Power, by Life and Revelation.

Herein we learn of his special presence—his presence as one of the world’s inhabitants; being under its laws; subject to the powers that be. He was in the world, manifest in the flesh; bone of our bone and flesh of our flesh. His presence in the world presents the greatest wonder. Think who he was—the Son of God. “In

the beginning was the word and the word was with God and the word was God, and the word was made flesh and dwelt amongst us." This is a wonderful fact in the history of the world; so wonderful that it has engaged the attention and interest of angels and men. His special presence in the world shows his great condescension: This world, compared with the mansions in the heavens, is but a hut in size, a particle of dust in glory, a passing ray of the sun, an insignificant territory in rebellion, a valley of desolation and death. It would have been a condescension for an angel to have come to live in this world, but a greater condescension for Him who is the Lord of Angels. Consider how he came into the world—not in a palace, not rolling in wealth and luxury, but in a stable, moving from place to place, homeless, poorer than the foxes of the fields. And too, he came not as an intruder, not as an infringer, not as a transgressor, for it was to his own world that he came. Herein is a display of the greatest love. Naught else will account for his coming. There was no attraction in the moral sense. Its inhabitants were unfriendly, hostile to each other and hostile to him. They were trampling under foot his bounties, rejecting his teachings, reeking their mad and murderous impulses on one another. But he loved the world and voluntarily came into it. Herein is a principle of the greatest importance. His coming was so important that it was told by prophets, foreshadowed by priests, manifested by types, kept before the world by ritualism, expected from time to time; so important that

the world was four thousand years preparing for his coming and looking forward to that event as the greatest in all history. Herein is manifested a principle of the greatest benefit. The benefit the world derived by his coming was salvation—salvation from sin, its dominion and consequences; salvation for both time and eternity; salvation for body, soul and spirit. Herein is manifested the principle of the greatest honor. Was it not an honor to have the Son of God come to this world? Many a place is sacred as the birthplace of a great man—a great reformer, a great poet, a great statesman, a great scientist, or a great author. Thousands go annually to Stratford-on-Avon because it was there Shakespeare was born. Should we not consider the world sacred because Christ was born in it? It will ever be distinguished as the world in which God was manifest in the flesh.

The World Knew Him Not. This is not asserted of the material world, for this knew him by his laws, forces and elements—knew him at once and obeyed his voice; but it is sadly true of the world's inhabitants, for they knew him not. Paul declared, "The world by wisdom knew not God." In cultured Athens was "an altar to the unknown God." What a dark page on the world's history! Many of the Jews and Gentiles knew him not, paid no heed to his teachings, nor his works, nor his character. They knew him not, notwithstanding he proved his authorship by touching the world's laws and forces and they were obedient to his touch. The world of matter knew him,

but that of intelligence knew him not. What profound ignorance in the world not to know its Creator, Preserver and Redeemer!

The Second Rejection. "He came to his own and his own received him not." He came physically, personally and visibly. He came to his own—to his own land, the land of Palestine; to his own people—the Jewish nation; to his own city—Jerusalem; to his own temple—the temple of the Lord. He came to the world at large, but to the Jews in particular. He came to humanity generally, but specially to this particular nation. He came to his own—they were his own by sovereign choice. He had chosen them out of the nations of the earth to be the recipient of God's special revelation, the object of God's special care. They had entered into a covenant by which they were to be his people, to obey and serve him; and he was their God to bless and save them. They were his own by special promises: the central one was the promise of the Messiah and the blessings of His Reign. They were his own by special training; they had been prepared for ages for his advent; they had been fostered by a long and careful training. They were trained by special privileges, revelations and protection; by an economy of rites and sacrifices, all of which pointed to the Messiah's coming. Had he appeared in any other land than that of Israel he would not have come according to the predictions of the Book written of him.

"His Own Received Him Not." This is a

stronger statement than that the world knew him not. The Jews were more guilty than the Gentiles in the rejection of the Redeemer, because they were better prepared to receive him, and only a few received him. The inhabitants of Nazareth thrust him out of the city. The Gergasenes besought him to depart from their borders. A village of Samaria refused to admit him. Chorazin and Bethsaida were upbraided by him because of their unbelief. Jerusalem crucified him. His own people rejected him because his humility was an offense to their worldliness and pride. His holy character was a rebuke to their sins. His spiritual teaching was a rebuke to their formality. His benevolent life a rebuke to their selfishness. His spiritual kingdom a rebuke to their temporal ambitions. This rejection proved most fatal to them. It deprived them of the privileges they despised and abused. It was the rejection of an only friend, a deliverer who had come to befriend and save—come for the last time to deliver them from spiritual bondage. It was a great loss. There was no other to whom they could go for salvation. For the world to know him not and for his own to receive him not was not only the greatest loss ever sustained by the world but the greatest blunder ever committed by man. The brightest fact in the history of the world is that Christ was in it, and the blackest spot in the history of the world is that it rejected him. Terrible consequences came to the Jewish nation as the result of rejecting Him. France, at a dark period of her history, knew

him not, rejected him; and terrible were the consequences that came to that nation; and, notwithstanding all of her artistic, musical and literary talent she has never been able to overcome that fatal mistake. She is still in the throes of infidelity and political upheavals.

The Savior Accepted. Observe, first, by whom the Son of God was gratefully received. This chapter tells of Andrew, and Simon, and Philip and Nathaniel. Andrew found Jesus, and brought his brother Peter; Philip found the Lord and brought Nathaniel. We read elsewhere of such people as Nicodemus and Joseph of Arimathea receiving him; of such families as that of Mary and Martha and Lazarus at Bethany. These afford a glimpse into the soul history of other individuals and families that received the Savior. Observe what is said of their reception of Christ. They believed on His Name. His name set forth the object of their faith. They believed the prophecies which spoke of his coming. They believed him to be the Messiah that was to save the world. They believed his life was the light of men. They believed him to be the Son of God. They believed that faith in him and obedience to his will would make them members of his kingdom.

Observe the blessing bestowed upon those who receive Christ. To them he gives the power to be the Sons of God. This is a new spiritual relationship—the gift that Christ bestowed upon man; the highest

honor that man can enjoy. And to this exalted privilege we call your special attention.

The "Sons of God." Elsewhere we are told, "Now are we the sons of God." Some may question about our origin, but it matters little what man was in the previous history of physical elements. No matter if the first sign of physical life was detected in a fungus. No matter if the first forms of physical life were ungainly. No matter if our organic life had to struggle and struggle up through untold ages until there stood forth a comely Adam and a beautiful Eve to be the first recipients of human souls. No matter in what conditions were our ancestors—whether monkeys or monsters, whether wild men of the woods or noblemen from heaven. The fact is, "Now are we the Sons of God." This is the grandest thing that can be said about us. This is said of our spirits, and this is as literally true as the fact that we were brought forth into the world by our physical fathers and mothers. The fact that we are the "Sons of God" implies that we are the heirs of God.

God will give to us the enjoyment of his whole estate. Shall He not share with his own? If you were the king of a kingdom and your children were living in huts for a few years for good reasons known to you, would you not be delighted to visit them, mingle with them, dine with them, and sojourn with them in their lowly estate? Heirs of God! No man can comprehend its depth of meaning. God created man in His own image, and then, by adoption, calls

him son. As you trace in your physical bodies resemblances to your earthly parents, so you may trace in your spiritual likenesses the image of the Father of your spirits. If God has a throne, we are heirs to it. If He has joys, we are heirs to them. If He has ineffable glory, we are heirs to that glory. If He has mansions beyond the skies, we are heirs to those mansions. If He has an eternity of love we are heirs to that. Sons of God! What possibilities are before us. All history and science declare that the human race is in its infancy; but as sons of God and heirs of eternal life, man will be in his infancy when myriads of ages shall have passed away. Being now a son of God, what shall be the progress of man in the future? Man has already made great progress, but what of the future? With our relationship to God, with our basis of immortality, with our boundless faculties, with our earthly experiences, with the help of eternity, with space for our activities, with the throne of God for our light, with perfection for our attribute, with eternity for our day, to what may we not attain? We shall not cease to be the "sons of God" but who can tell what "sons of God" may come to be. "Beloved, now are we the sons of God, for it doth not yet appear what we shall be, but we know that we shall be like him for we shall see him as he is."

"We shall be." Troubles may bear heavy upon our souls; misunderstandings may come between us; enemies may wish us out of sight, but we shall be. The sods of the earth may close over us, the grave

may swallow us, and ages seem to engulf us, but we shall be. Our memories may perish from the minds of men; the doors of our establishments may be closed forever, but we shall be. The fashions of the world may change; the earth is growing old with age, and may sometime drop into the chasms of the universe, but we shall be. New-born worlds may rise and reign in rays of glory, but we shall be. God's magnificent stellar systems may have the cogs of their wheels broken from the friction of long work, and the great orbs of the universe may tire as they sweep through the cycles of ages, and be folded up as a napkin, but we shall be. The angel of the Lord may descend to the earth, and with one foot on the land and one foot upon the sea, and with uplifted hand, declare that time shall be no more, and latitude and longitude may be lost on the shoreless sea of eternity, but as the sons of God, we shall be.

"We shall be." I emphasize "we." We have entered upon an existence that knows no termination. We are endowed with immortality, and have already begun out eternity. We who now live, and move, and have our being upon the earth; we, men and women and children, who this day are worshipping God, shall be. We shall be either enjoying the joys of heaven or suffering the agonies of hell. That we shall be is clearly revealed, but what we shall be is to some extent concealed, but this is all to our advantage.

Suppose that you who have attained success in business, had been enabled as youths to have pierced the

future of your lives, beheld the advances along the road, witnessed your struggles and known the sum-total of your success, would not your life have been commonplace and the march along the way been devoid of charm? If you men of intellectual power had known, when young men, just what you would have been when your fame was full, would it not have detracted from the spring of your intellectual aims and ambitions? The beauty of that mysterious future and joy of attainment which is always just ahead gives charm to our spiritual life. We are now the sons of God, but it doth not yet appear what we shall be, though the future is indescribably beautiful—beautiful enough to make noon burst upon noon and wing rise above wing; beautiful enough to make each great achievement the precursor of a greater achievement; each happy moment the predecessor of a happier moment, and each joyful association the anticipation of a more joyful association; yet it doth not appear to what we shall attain. God's Alps will be Alps ascended, and from each higher peak we shall see light beyond, and looking back to our brethren we can proclaim: "It doth not yet appear"; "It doth not yet appear." But we know that we shall be like him—like him in glory and in holiness; like him in loving character; like him in spiritual ardor. I once heard a dying Christian declare that the thought that filled his soul with rapture was that he should soon be like his Lord. When earthly love grows powerless to sustain, what is it that comforts the dying man—the

goodly mansions with streets of gold by crystal streams; the trees that bare twelve manner of fruits; the thrones of ivory; the crowns of diadems; the scepters of gold; the robes of celestial whiteness? No, for these splendors are all external. But that which fills the dying soul with rapture is the hope of being like his Lord with all the deformities and effects of his sins taken away; the hope that he shall be transformed into the likeness of his Father; that he shall live in holiness with God; that he shall see Him as He is; that he shall be like him when he shall see him face to face. How we long to behold the absent ones, those who have crossed over the river that rolls between us and the shores of light; those who have gone out from our midst upon whom our affections were centered; those who have gone up to be like Jesus. When we think of them in our sober moments how intense our longings to behold them once more; to behold the faces of our fathers and our mothers, of our beloved companions, of our sons and daughters. And may not this be a part of that joy in heaven—this blessed reunion of friends? But in the midst of these joys there will be another and a deeper joy. "Whom have I in heaven but Thee, and there is none upon the earth that I desire but Thee." Some time and some how we shall see him. It will be a vision of faith bright and shining. He will communicate to us his ideas, his principles, his character, his heart of love. He will show us his glory. Then, comfort to those eyes filled with weeping! Sight to those eyes that

have been blind from birth! Ye shall see the King in his beauty and the land that is afar off. Ye shall behold a city—a city not made by the hands of men. As Moses on the Mount did catch from God's face a brightness that planted itself upon the prophet's countenance, with its luminous splendor, long after he had descended from the Mount to be with his friends, so we shall behold Jesus, and we shall be like him, we shall be changed into a better and increasing likeness of our Lord. As dull planets turn their faces to the sun to borrow light, so the sons of God turn their faces to Jesus to catch the glow of his sunshine of love. As he appeared upon the Mount of Transfiguration in an illumined atmosphere, with a shining face and with white garment, so he will transform our vile bodies and fashion them like unto his glorified body. We are now sons of God. We have not yet attained our majority. We are sons of God on earth, but we shall soon be sons of God in heaven. We now know one another as sons of God where there is sin, and sorrow, and misunderstandings, and separation, and death, but we shall soon know one another as sons of God where sin shall not enter, where sorrow shall not come, where the inhabitant shall not say, "I am sick," and where death is no more. We now know one another as the sons of God where we are struggling for more light, for we see through a glass darkly, but we shall soon know one another as sons of God where the clouds that have dimmed our earthly horizon shall be rolled away and we shall see

with the effulgent light of heaven. We now know one another as the sons of God where we are buffeted by Satan, but we shall soon know one another as the sons of God where Satan hath no dominion, where flesh and blood shall not enter, where God reigns supreme and the spirits of just men are made perfect. We now know one another as the sons of God, though we may be disguised as farmers, merchants, lawyers, physicians, students, mechanics, preachers—poor and unknown, toiling in shops for bread, living in lonely palaces, dying unnoticed, but, bye and bye, we shall ascend to the lofty palaces of eternity where we shall be recognized in our true capacity, where God's honor, glory, and everlasting joy shall be ours. And while this is comforting to the Christian, let those who are not in Christ hasten to accept this King who came into the world that they may be called his sons and inherit his glory. Oh, he is a King immortal, eternal. Where is Louis XIV.? Dead! Where is Richard III.? Dead! Where is Peter the Great? Dead! Where is Napoleon? Dead! Death sits in the palace of the potentates of the earth, but King Emanuel lives as an Immortal King, as a living, personal, present, loving Savior. Oh, will you not accept him who is the Resurrection and the Life that you may live and reign with him forevermore? Accept him, so that when he shall appear, you shall be like him; for you shall see him as he is.

RINGING THE BELLS OF HEAVEN

“And the Spirit and the Bride say Come. And let him that heareth say Come. And let him that is athirst come, and whosoever will, let him take the water of life freely.”—Rev. 22:17.

These precious invitations sound like a chime of bells from heaven. Christ says “Come.” The Spirit says “Come.” The Church says “Come.” Let him that heareth catch up the sound and say “Come.” Let the thirsty come, and whosoever will, let him come.

It is claimed that every perfect bell has a clear note and the manufacturer can name the note as soon as he hears the bell ring. The clear, full, resonant note of the Bible is “Come.” It occurs hundreds of times in the Scriptures. More than five thousand years ago God rang out an invitation to Noah and his household to come into the ark. Thence down the ages God rings the bell of “Come,” like a tocsin, inviting the wanderer to return, the weary to rest, and the lost to salvation. Five and twenty centuries ago it sounded in sweet accents from the lips of the venerable Isaiah, when he said, “Ho, every one that thirsteth! Come, yea come!” “Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like

crimson, they shall be as wool." The bells are ringing today; we hear them. The Spirit says "Come." The Church says, "Come." Today we ring this chime of bells and beckon you to come. Some of the bells in the great cathedrals of Europe ring only on great occasions, but the bells of heaven are ringing all the time. Night and day they never cease. We are never weary with their chime for they bring us joy, hope, and peace.

Christianity is the only religion that says, "Come." Go, search through all other religions, ancient and modern, and see if you can find "Come." Go and listen, and see if you can hear the sweet and beautiful chime of "Come."

Begin with the religion of Egypt—the oldest of all. Study carefully all that is gleaned from the "Book of the Dead." You may learn about their rules of right living, their faith in immortality, but "Come" it does not contain; hence, their offering tears upon the altars of their gods, their religion of despair, their future, a land of slumber and darkness.

Study the religion of the Greeks, who were, as Paul said, exceedingly devout. Zeus was their supreme Deity. His attributes were the eagle, the thunderbolt and scepter. His eyes flashed lightning and with his thunderbolt he hurled his foes down the mountain side; but he never said "Come." Study the lives and writings of the old Grecian philosophers: Plato, who founded the academy; Epicurus, who left to posterity the strange maxim, "Let us eat and drink,

for tomorrow we die;" Zeno, who founded the School of the Stoics; Diogenes, who founded a philosophy steeped in gall; Aristotle, who taught the inductive method of reasoning; and Socrates, the noblest of them all, with the fatal hemlock at his lips, hoping for immortality, never said "Come;" they never invited men to a Savior of pardon and love.

Study the religion of ancient Rome. Did Jupiter, their great god, ever say "Come?" He was a foe to humanity rather than a blessing. He was jealous of human happiness, not a promoter of it.

Study modern Brahmanism, and see if you can find where men and women are invited to put off the earthly and put on the heavenly, to come to a higher and better state. You may learn of the fabled Brahm issuing from the primeval egg and creating from his head the Brahmans; from his breast the soldiers; from his loins the merchants; and from his feet the laboring classes. And thus came the iron-clad system of caste that has prevailed for more than thirty centuries and has cursed India with a thousand curses.

The god of Buddhists is far away from the struggles of humanity. He is impersonal and inactive—without eyes to see, arms to save and heart to pity. He gives no invitation. His worshipers want no invitation to come to him, for they only fear him.

Confucianism, with all its veneration for learning, reverence for the past and worship of ancestors, gives no invitation to come to a great salvation. It has

made a race of plodding materialists heedless of eternity.

Mohammedanism, founded by Mohammed the prophet, the canal driver of Mecca, has come down the ages brandishing a sword crimson with blood, with the harem on one side, and the Bedouin slave driver on the other. It has written its history in war, polygamy, slavery and destitution. It does not invite the weary, heavy laden, and suffering, to come to a Savior of peace and pardon. I do not say that there is no good in these religions, but it is like unto only a trace of gold in the quartz—it is not found in paying quantities; it does not pay to separate it from the dross.

You may continue the search through the whole catalogue of religions, past and present, and only in Christianity will you find a God who invites men to come to him and be saved and blessed. Herein Christianity differs from all other religions. Herein is the pre-eminence of Christ. Herein our God is shown to be above all other Gods.

They not only have no "Come," but no salvation, no deliverance from sin and its consequences; no future punishment for the wicked; no way of escape from the wrath to come made known in unmistakable terms; no heaven for the faithful; no door of entrance revealed unto man by which he may enter into the gates into that city about which so many beautiful things are spoken.

The first "Come" of Christianity is the coming of Christ. When a prince was born in Moscow three

hundred bells rang out the glad news. When Christ came the angels rang the bells of heaven and sang the sweetest song ever sung on earth; "Glory to God in the highest; peace on earth and good-will to men." Men were lost in their wisdom and knowledge, in their sins and iniquities and Christ came to save them. That was Christ's mission and he has fulfilled it. An Emperor of Japan gave an order to a bell-maker to cast a bell that could be heard from the factory to the palace. He cast one bell and another, but the Emperor listened in vain. An oracle was consulted that declared the metal would have to be saturated with the blood of a human being, and when the daughter of the bell-maker heard the sad news, she threw herself into the caldron of molten metal, and when the bell rang, the Emperor heard the sound in his far-away palace and declared it the sweetest music he had ever heard. So Jesus Christ came and sprinkled his blood over the sinner's heart that he might be saved; and the Father saw and heard from heaven and was well-pleased with the salvation wrought by his own beloved son.

Christ came from the glory he had with the Father before the world was. He came from the throne beyond the skies. He came from the worship of the angelic hosts of heaven. He came voluntarily. He came in all humility. No stately palace received him, no princely couch sustained his infant head, no national feast hailed his coming. He loved man and came to save him. He came to seek and to save the

lost. "Faithful is the saying, and worthy of all acception, that Christ Jesus came into the world to save sinners." Says Christ, "I come that ye might have life, and have it more abundantly." "The Son of Man is not come to destroy, but to save." "I am come a Light into the world."

When Christ came he rang anew the heavenly chimes, and he rang them again and again. The tone of one bell, well tuned, is sweet, but when a dozen or more are harmoniously tuned and skillfully rung, in a grand chime, then the music sounds out in one grand chorus almost celestial. No one having heard the sweet Carillon chorus of Amsterdam, Copenhagen, Worchester, Lincolnshire and Bradford will ever forget them. No one hearing the sweet chime of bells rung by our Lord and Master will ever forget them. Hear the glad news, "Come and see." "Come, for all things are now ready. If any man thirst, let him come things are now ready." "If any man thirst, let him come unto me and drink." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Him that cometh unto me I will in no wise cast out."

Christian people, listen, and see if you cannot hear one of the bells that Christ is ringing especially for you. "If any man will come after me, let him take up his cross, deny himself, and follow me." Jesus is our leader. He stands in the forefront of the battle. He calls us to follow after him. Have we not often been so heartless, indifferent and negligent as to be ashamed to look into our Captain's face? Consider-

ing our weakness, it is a wonder that we have won a single battle. Considering the vast number of fighting men and women in the army of the Lord one would think Satan and his allies would long ago have been defeated, the strongholds of wickedness torn down, and every city of sin destroyed, and the whole field captured for our Lord and Savior; but alas! many of those well able to fight have never seen the firing line; many of them have never looked into the face of the enemy. Many of them have become stragglers from camp; many of them have become deserters from the army. What will be the answer when our general comes to call the roll, to make up his jewels, and we have to answer for our stewardship? I fear many will be cast out as unworthy soldiers and have no place with those who have fought for our captain, and helped win the victory. But our hearts should be made glad when we see the number in the army increasing so rapidly—more new recruits joining the rank and file, than deserters from the post of duty. We hear good reports coming from every direction of multitudes turning away from Satan to Christ and putting on the whole armor of God that they may be able to fight against flesh and blood, and spiritual wickedness in high places. When Nelson arranged the English navy in battle line to meet the combined Spanish and French navies, he stood on the flagship with the standard of Great Britain unfurled, and cried out: "England this day expects every man to do his duty." And so, the Captain of our salvation stands

on the bridge of the ship of Zion, and gives command all along the line for every soldier and seaman to do his duty. He leads into the thickest of the battle; follow after him. During one of the hottest-contested battles in the history of our country, when patriots were falling back step by step, notwithstanding the shouts of captains and colonels, "to face about and bear down upon the foe," the retreat had fully set in when the general came galloping down the line, brandishing his sword, and shouting, "Come, boys, follow me," at once, the men rallied, every retreating step was gained; new courage was instilled into the hearts of all the soldiers; they followed the general into the battle and on to victory. So, Jesus Christ leads; he is calling you to come. Hear the call: "Come after me." "Come over into Macedonia and help us." "Come up to the help of the Lord and the mighty." Come, for souls are perishing. Come, for the fields are white unto the harvest. Will you not put on the armor and follow after him? He may lead you by the side of still waters, into the midst of green pastures, along flowery paths of joy and prosperity, or it may be into a battle against sin and Satan, or with temptation and difficulty, or into the darkened valley of sorrow, or into the valley of the shadow of death. But, if you will follow after him he will finally lead you across the river, and through the gates, into the mansions of God.

Christian people should learn to ring the bells of heaven. In times past they were rung by prophets,

apostles, martyrs, evangelists, and the redeemed in Christ. The apostles rang these bells over Syrian deserts, Judean mountains and plains, over stormy seas, in pestilential climes, in prison cells, amid hunger and thirst, and persecution. Martyrs rang these bells amidst blazing fagots, upon the ignominious cross, and amongst the wild beasts in the arena. Such men as Brainard and Elliott, Whitefield and Wesley, Knox and Luther, Moffett and Stanley, have in seraph tones sounded out the "Comes" of Christ. "Let the Bride say 'Come.' The whole church should join in one colossal concert, and say 'Come.' Are there children in the church? Let their voices ring out in a sweet and harmonious tintinnabulation of 'Come.' Are there young men and women? Let their voices join in the eternal harmony of 'Come.' Are there strong men and women? Let them stand forth in the light and prime of life and give the invitation to 'Come.' Are there aged men and women in the Master's service? Let them declare what great things the Lord hath done for them, and persuade men to 'Come.' Let the healed say 'Come.' Let the pardoned say 'Come.' Let all who have been lifted up from the lowest depths of sin say 'Come.' Let all who have had their thirst quenched by the waters of life say 'Come.' Not one voice is to be mute; all are to ring the bells of heaven; all are to sound out the glorious invitations, 'Come,' 'come,' come.' Jesus is the leader of this mighty choir. He has hung aloft this magnificent peal of bells, and he would have us fill the whole

earth with the chimes and harmonies of 'Come,' 'come,' come.' ”

Some of the greatest bells of earth, like the one at Moscow, that weighs four hundred and forty thousand pounds, and the old Independence bell of America that rang to proclaim liberty to all the world, are broken; but the bells of heaven will never break, crack, or wear out from their much usage; but rather will their music become sweeter the longer and oftener they are rung.

You will not ring the bells of heaven in vain. The bells of earth are rung for various purposes: to call soldiers to arms, citizens to the Senate, and Christians to the church; they have sounded out the alarm of fire and tumult; they have been rung to scare away evil spirits; they have been rung as a sign to massacre the believers in Christ; they have been rung to welcome in the New Year; to announce the victories of armies and navies, to extinguish the lights of cities, to remind the children of the Curfew Law, and to toll out the sad news of death. At the news of Nelson's death and triumph at Trafalgar, the bells of Chester rang a merry peal, alternated with one deep toll, thus signaling the victory and at the same time mourning the loss of the mighty conqueror.

But the bells of heaven are rung for a greater purpose—to invite men to come to Christ for pardon, peace and eternal life. Yes, to the Savior, for he is the only one to whom men are to come for salvation. He is the Water of Life. He is the Way, the Life,

and the Truth. No man cometh unto the Father save by him. For whom are the bells of heaven rung? To those who thirst. Some thirst, and do not know for what. It is a thirst for peace that cometh through Christ—the thirst for the immortality that Christ hath brought to light through his Gospel. Blessed be his name, “Whosoever will may come.” This invitation includes all. Whosoever is far away on the mountains of sin may come; whosoever is subjected to fearful temptations may come; whosoever has long delayed his soul salvation may come. Old and young may come; rich and poor may come; learned and ignorant may come. The morally good, and the morally bad may come; those who are far from the kingdom, and those who are near the kingdom, may come. Those only are kept out who refuse to accept the invitation; those only miss the blessing who refuse to hear the ringing of the bells of heaven. All are invited to come in faith, repentance, and obedience. Your coming will not only bring joy to your own heart, but will give joy to your friends to know you have come to Christ, and will make joy in the presence of the angels of God because of your repentance; yes, over your coming, the bells of heaven will ring; Christ, the Chief Shepherd, will rejoice; the angels of God will rejoice; the redeemed in Paradise will rejoice. Great will be this joy and rejoicing because God’s image has been recovered in the heart, your character has been changed, you have been saved from sin and its consequences, and you are in the way of

eternal life. Oh people! the bells of heaven are ringing today. Hear them! Hear them! "The Spirit and the Bride say Come. Let him that heareth say Come. Let him that is athirst, Come, and whosoever will, let him take of the water of life freely." Hear them, and heed them, and bye-and-bye you will hear another bell of heaven, "Behold, the Bridegroom cometh"; "I will come and receive you unto myself"; "Come up higher." And when your immortal spirit quits the mortal body will not the ringing of these bells of heaven be sweet music to you?

When the faithful come from the East and the West, the North and the South, to sit down in the Father's throne, will it not be a joy unspeakable and full of glory to be with them and to hear the ringing of the Resurrection bell for the righteous; "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." God grant that you may be robed, and ready to say, "Even so come, Lord Jesus. Amen."

