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THE LIFE OF TRUST

A SERIES OF

Biblical Sermons on the Conditions, Limitations,
Encouragements and Possibilities
of Believing Prayer

By

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(First Edition 1897)

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DEDICATION

TO

GEORGE MÜLLER,

ASHLEY DOWN, BRISTOL, ENGLAND,

THE FRIEND OF THE HELPLESS ORPHAN,

THE FRIEND OF GOD, AND

THE FRIEND OF WORLD-WIDE MISSIONS ON THE

PROMISES OF GOD;

WHO TAUGHT ME TO WALK CLOSER TO THE MASTER

IN EARNEST, PERSISTENT, BELIEVING PRAYER,

THIS BOOK

IS AFFECTIONATELY AND GRATEFULLY

INSCRIBED BY THE AUTHOR.

OUR LIFE OF TRUST

It is probable that you have heard of our work—the School of the Evangelists. Whether you have or have not I ask for your attention while I give you a brief account of its origin, history and present condition and prospects, as a preparation or introduction to the sermons which follow. It is most difficult to account for the inspiration—I know of no other word that seems fitting—that caused me to undertake the work. I had neither money, nor rich friends, but it was laid on my heart to do something to assist moneyless young men to help themselves to get an education for the ministry of the pure gospel of Jesus Christ our Lord. I had no money, but I had some experience as an author and preacher. I had many friends, but I found it impossible to enlist them, for I had never proven myself capable of managing the finances of such an institution as I proposed to found. I was simply a voice, a very weak one, crying in the wilderness of poverty, doubt and uncertainty to my brethren to enter with me in a holy partnership with God to prepare and send into the fields, white unto harvest, everywhere, young men prepared in heart and mind to reap in the name of the Lord. Although I cried aloud to my brethren I scarcely heard more than an echo of my own voice rolling back in answer to my prayer. I remember a brother in a distant state sending \$5 and a few encouraging words. It was as if an angel had commanded me to go forward. Previous to my launching on the perilous and, to me unknown, sea, a dear brother in Christ had proposed to invest—I say invest, deliberately, for that is what he did, even if he did not know what the results would be—\$100 in the work. When we laid the corner-stone of our main building, May in 1893, I had possibly, all told, less than \$200, and this included the hundred dollars above referred to. At the laying of the corner-stone ceremonies the same brother unexpectedly gave me another hundred. Thus the Lord was leading me out into the fuller light of His holy promises. I had invited a lawyer from Knoxville, a friend and brother, to be present and deliver an address. The memorable day dawned. A large number of people were present. I well remember

Brother Tillman's introduction. He said in substance: "I came here on Brother Johnson's invitation to take part in these ceremonies, and I candidly confess that I have had no faith in the enterprise, and have thought of trying to discourage him, but now that he has made a start I have changed my mind and believe this building will be completed and filled with students." I followed with a brief explanation of my plans. I remember my introduction in substance: "Brother Tillman says that he has had it in his heart to discourage me. I declare in his presence that the man does not live who can discourage me. This is the Lord's work and I am determined to persevere until success or death." Before Bro. Tillman left for home he presented me with a book which he desired to be considered the beginning of our College Library. The title of the book is: "A Life of Trust, being an account of the Lord's dealings with George Müller." It is a history of the great orphanages at Ashley Down, Bristol, England, in which this godly man now provides for over two thousand dependent orphans, by prayer to God without ever having asked a human being for a penny. The book is a kind of autobiography, in which the life of the man turns out to be the history of God's work in his hands. I read the book, and I confess before God and man that no human production ever so greatly influenced my life. The emphasis he lays on the promises of God to persistent and believing prayer, especially in reference to temporal things in doing the work of God, completely turned the whole trend of my life, as also my beloved companion's life. But now after the lapse of over four years, I am writing a book now on "A Life of Trust," thus speaking of one life, but on "The Life of Trust." in which I endeavor to bring forth from the Scriptures the plain desires of God concerning His children. As I have written, my prayer to God has been that He would accept it as an expression of my love in return for the great love wherewith He loveth me, and through it, teach many how to pray and also greatly enlarge and prosper His work in my hands. This I believe He will do.

But to return to the Lord's work at Kimberlin Heights. I soon discovered that I could not succeed in begging money even for so good a cause. However, I had started. It was impossible for us to turn back. After reflection and prayer we decided to change our plan somewhat. We had a home and our real needs were neither numerous nor pressing. We therefore decided to put ourselves, our possessions, our earnings, where they really belonged, although we, like the majority of Christians, had not realized it. In other words we went into business for the Lord and took Him as a partner. I fear you will, if you do not understand the word on this point, think this irreverent, but this is just what we did. We resolved to put in, as our part of the capital, ourselves,—body, soul,

spirit, life, earnings, and honor—and trust the promises of the Lord for the rest. This was, although I had been preaching successfully for over fifteen years, a new experience to me; indeed, it was like starting life over again. I did not fully realize what was before me. I searched the Scriptures for the promises of God, especially in temporal things. I found them, as you will find by searching, numerous and encouraging. We grew. The work prospered. The Lord was leading us, and teaching us how to plead His own promises at the Gate of Plenty. My work, though like Müller's in many respects, differs from it radically in one important particular; he never goes in debt for anything; but, being profoundly convinced that God is with me, I have gone into debt thousands and thousands of dollars for His cause. I like Müller's plan best, and yet my plan seemed, and yet seems, the only one open to me. However, for about one year we have been praying to God, if it is His holy will, to intrust us with the money to put and keep the work—our work, His work—on a cash basis. The prospects have not been very encouraging for the speedy fulfillment of our desires, for the last year has been one of losses by fire and flood, and of trials, persecutions and afflictions, but we are not in the least out of heart, for as Judson, the great herald of the cross in Burmah, is credited with saying: "I never prayed, earnestly, deeply, persistently to God for anything that did not at last come. It may not have come in my way or at my time, but it came." Therefore we press on, perfectly willing to go into debt for the enlargement of the work if it is the Master's will, but praying continuously that we may soon be able to run the work without owing any man a single cent. Join us in this prayer.

The doors of our School are open to any young man who wishes to work for the Master in proclaiming His gospel, who can present proper testimonials as to character and purpose, whether he has money or not. This is a broad intimation, but we are not afraid. However, as we are pressed for room the student should make his arrangements for a place before leaving home. The work we are doing has in it many pleasures, and discouragements, too, but we are determined to press on. It is in a sense an experiment. Experiments are constantly going on in every calling of life. Their design is to discover, elucidate, and enforce truth. It is admitted that in the New Testament there are many, apparently, "exceeding great and precious promises." Are they true? I submit that the only way to find out is to put them to practical test in the common affairs of life. Now this is just what we are doing, and our work may be summed up in one sentence: Our lives will be short and comparatively unprofitable at best; we must do something for others,

it is the only way in which we can keep the fires of our own faith burning; therefore we have dedicated what remains of this life to the testing and vindicating of the promises of God; if we shall fail ultimately, it will not be worse than thousands, yea, millions untold have done who have worked for themselves without a thought of others; if we succeed, and succeed we must, our lives will tell on others, and though our names shall fade from the memory of men, and though our graves shall be lost under the accumulated weight of the centuries, the spirit of self-forgetfulness by which we are actuated shall go marching on until the kingdoms of this world shall become the kingdoms of the Lord and the Christ!

I gladly testify that from the day the Co-partnership was recognized by us, the work has grown and prospered in every direction. The products of my pen, my books, have reached the enormous issue of 134,000 copies, with a demand that is really amazing; the work has touched, in one sense or another, hundreds of thousands of lives at home and in foreign lands; we have students from about thirty States, Territories, Provinces and Countries, with probably five times as many applicants as we have room. Will the reader join us in prayer that the God, whose the harvest is, will enlarge our buildings and our hearts in His service. We are ready to be used for the Master's service.

There are discouragements, as before intimated. Our work is unselfish—God knows it is—but it is such a manifest exception to the general rule that we are often misunderstood. There are people under the sound of our college bell who have seen the work grow in four years from nothing but a purpose, to its splendid proportions now, who believe we are growing rich! Is it any wonder that people a thousand miles from us think the same? Our friends wonder why we do not "lay up" something. A lady recently expressed great surprise when I told her that I had no bank account. The terms of our Co-partnership were that we should put our all in and take nothing out, and on this condition I am constantly asking God to put into my hands money for the needs of His work, and although our personal income, which is entirely outside of the work, is very small, I often pass days without a prayer for it, so intent am I in the Lord's work, and so certain am I that He will provide for me and my partner. Why should I put money in an earthly bank? I have enough for today, and I am the Lord's, my partner is the Lord's—do you, Christian brother, sister, believe He will let us come to want?

There are many things in this work that encourage us to go forward. In its brief history it has grown faster than Müller's great work. I presume nearly \$40,000 have passed through our hands since we began. If you will reflect on the business conditions that have prevailed during these years, and also remember that I started on the capital of \$100, and of the sum named I have earned about 90 per cent., you will agree that our success has been little short of marvelous. I have been its center for all these years, and it is marvelous to me. The work has friends almost everywhere on the continent; the majority of them are poor, but they believe in me, in Him whom I serve, and stand by me. I have had brethren send me with a cheerful heart their last dollar!!! We are receiving a larger number of contributions than formerly. Recently we received a contribution from a stranger in the great city of London, England. He heard of our work and was so much impressed by it that he felt impelled to be a partner with us. Our buildings are nearly all done and paid for, and there are signs of promise everywhere. We feed one hundred young preachers every day. If you wish to be a partner with us we shall gladly so enroll you. Sometimes we are very poor; our available funds frequently falling below the dollar mark. People sometimes seem to wonder at my work; I am deeply, yea profoundly conscious of its imperfections, but I have brought to its present degree by giving my faith constant employment. Faith cannot grow unless it is kept busy. If you have anything in your possession which belongs to the Lord, I think it will be well for you to put it into this work, and then watch it grow!

I beg you to consider this book not only as a Bible discussion of a most important subject, but as the reflex of our lives; we are endeavoring, by God's grace, to illustrate in our lives what we have found in the book of God. I have endeavored to prove by my life and by the Scriptures that God our Father hears and answers prayer. As the result of the first, a hundred young servants of God are sitting under my instructions preparatory to going out to preach. As the result of the other, you have this book. Taking the two together I hope we shall have your sympathy, prayers and substantial aid. It may help you even more than it helps us for you to do this—tens of thousands have been helped, and are being helped, by the influences that are going out from these consecrated hills! Our regular hour of prayer for our work and for world-wide missions is, every evening, beginning at 7 o'clock. We earnestly ask you to join us, even if you remember us with but a single

sentence. We hope to see the day when our evening bell shall call myriads to prayer, representing every land:

"There is a place where spirits blend,
Where friend holds fellowship with friend;
Though sundered far on earth, we meet
Around one common mercy-seat."

Again asking an interest in your prayers, and assuring you of an interest in ours, we remain, in Christian bonds,

Faithfully yours in Christ,

ASHLEY S. JOHNSON,

EMMA E. JOHNSON,

Workers

with

the Lord.

Kimberlin Heights, Tenn.,

October 1, 1897.

THE LIFE OF TRUST

SERMON NO. I—DOES GOD REALLY HEAR US?

Text: "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil (I Peter, 3:12)."

Probably the greatest question that confronts the children of God on earth today is this: Does God really hear and answer prayer in this age as He did in the ages when the Bible was being written? And probably there is no other question that would call forth a greater variety of answers. Nearly all Christians would answer affirmatively, but the majority would qualify their answers in some way. There is a critical point in the life of trust which is difficult to pass. On this side of the line there are doubts, hesitation and uncertainty; on the other, trust, unselfish labor and peace—sometimes we are on one side of the line, sometimes on the other. In this series of sermons I shall take the affirmative without qualification, hesitancy or condition, believing that by the help of God and His word I can demonstrate fully, dearly, irresistibly, that God does hear and answer, and that our greatest need is the deep conviction that this is true, and thus move out into the bright, clear atmosphere of God's love and promises. Lying back of this, however, are other important questions: Who is God, What is God. Where is God? Is there anything in creation suggesting that God is mindful of His creatures? Is there anything in man, contemplated as the offspring of God which suggests that God placed in us the principle of dependency which in hours of distress and need causes all flesh to cry unto Him? To raise these questions is to answer them! The devout student of nature cannot fail to see that all things visible and material were created to supply the constitutional needs of man; that he, viewed simply as an animal, cannot frame a wish for which nature has not an abundant satisfaction. For man the sun rules the day, and the moon rules the night, and for his happiness the countless and unnamed worlds exist in fathomless space. For him the seasons, winter

with her ice and snow, spring with her swelling buds and enchanting prophecies, summer with her harvest and fragrance, and autumn with her bursting garner and crimson and gold, roll on in endless progression. For him nature attunes her voices, and for him, changing yet changeless beauty lives in perennial youth. For him the oceans wash his shores, the rivers murmur anthems of peace, mountains lift their snow-crowned peaks into the blue vaults above, and grass carpets the valleys on which he walks. Nature's God has been prodigal and He has written over all His works, in every language and dialect in words too plain to be misunderstood, that all these things are for the happiness of man. Imagine, if you can, the instantaneous depopulation of the earth. The stupendous and incomparable realm of creation would appear worse than folly's wildest dream. Without man's eye the heavens would be but a desolate waste, and without his ever-multiplying and ever-increasing wants the fertile fields might as well be a sandy and boundless desert. How wonderful the pre-Adamic statement: "And there was not a man to till the ground (Gen. 2:5)." The earth was made for man; without him it is incomplete, indeed a failure. The Creative Mind had him in view before the beginning, before the world was brought from the womb of Chaos, before the morning stars sang their lullaby over the cradle of new-made nature, or before the primeval sons of God gave not voice to their joys in shouts of praise. The earth was made for man in a far more important sense than the superficial observer ever sees. The heavens above it, the atmosphere around it and its countless variety of products all unite in proclaiming it a suitable dwelling place for him who is the offspring of God. What do we see in creation, in nature? Wisdom, beyond a doubt. What else? Goodness, most assuredly. What else? Power, beyond question. Anything else? Yes, proofs, numerous, and incontestable, that God cares for us, and that nothing that pertains to us can be foreign to Him. From this I conclude that God is never forgetful of our temporal wants. He has made abundant provision for our bodily needs, and He must be pleased when we cast ourselves on Him in time of bodily want. In addition to this, let us contemplate the reciprocities of nature; man is made for woman, woman is made for man—indeed all the race seems to be made for my happiness! From this I draw the conclusion that He who took such infinite pains to provide us with the means of making ourselves and others happy is still concerned about us, still desires that our earthly sojourn shall be happy, and still listens, attentively and sympathetically, when we cry to Him in the hour of trouble. I think you will agree with me in the general conclusion that the God of creation, from whom we sprang, whose we are, and to whom we naturally go in time of trouble, must have made us with this in view, and that He must be pleased when, in

self-forgetfulness and humility, we do as He expected us to do when He made us—bring all our needs before Him and expect Him to supply them. Let us reason a little along this line. Has any human being a natural need for which the God of nature has not made provision? Certainly not. Is he in a contemplative mood? Let him look into the heavens. Is he thirsty? Let him quench his thirst at nature's great inexhaustible water supply. Is he sick? Let him turn to nature's great dispensary for a remedy. Is he lonely? Let him open his eyes and heart to his fellow-beings about him. But what shall we do when these things fail us, as fail they must? Does nature suggest an answer? It does. What is it? Let him follow his natural inclination and turn toward his Creator. Do you think God would ordain that there shall be a new sunset at each close of day, and a new morning at every sunrise for man's happiness; stretch out boundless space and inlay it with blazing worlds for his contemplation; provide for the supplying of all his little wants in life; place in his heart the desire that nothing but prayer can satisfy, and then turn a deaf ear to his petitions? I emphasize the truth which you know to be a truth, that it is just as natural for a man to pray when in distress or need as it is for him to eat when he is hungry, drink when he is thirsty, or seek companionship when he is lonely. Prayer is natural, for all men pray; they do not pray always, but at times they pray! I cannot account for this save on the ground that the Creator so made us, and that, reasoning from what we know of nature toward what is unknown, we can but conclude that God really hears us, and if He hears us He must of necessity, judging from what we know of Him as He is revealed in natural things, answer us, too.

What of the lessons of Providence? What do they teach? Let us approach these questions cautiously. We have seen that man was the fitting climax to the work of creation. That he was created with many natural and legitimate desires or needs, and that nature has made abundant and accurate preparation for the gratification of them all. In other words, the boundless system over our heads and under our feet, which we call nature, was created for the happiness of man; without man the universe would be unfinished, and man in his present state, so far as we know, could not exist except where he is. This much is admitted by both believer and unbeliever. Now another important question: Does He who created all things for man, and man for all things, govern the universe in harmony with the present and prospective good of His creatures? If you answer in the negative, then creation, from the smallest atom up to man, is the most stupendous farce which the human mind can contemplate. If you answer in the affirmative, you are driven to a conclusion from which no logical mind can escape, that God, the Governor of that which He made, the God of the universe and

man, does hear and must answer prayer. Things exist. Men exist. They must have started somewhere. We believe that God made all things, but does He govern all things? Does He govern personally or by law? I answer, both. Certain things are governed by law, but even these things are under the care, control, and supervision of the one Original, Almighty and Self-existent Architect. He who made the machine, vast wondrous; He who attuned the universe to music, can by the touch of His finger, stop it for a moment or forever, or by the breath of His nostrils blow it to atoms. Things that are regulated and governed by law move like clockwork. All things are under law in an important sense, and yet there is, there must be, a personal, Divine, and direct supervision of the stupendous whole and of each little detail. Does God govern the universe? Yes. For whose benefit? For man's benefit. This granted and it is easy to conclude that even the so-called laws of nature may be set aside to give the earnest child of God the right of way to the Throne of Grace. But men say this is unreasonable and incredible. Not half so much so as the supposition that He who took infinite pains and unnumbered ages to prepare a habitation suitable to the tastes and wants of man, would then close His eyes to his wants and stop his ears to his cries! Creation without God in it as its power to exist, would be as far out of the range of reason as Providence without a Provider, and if God is in creation, He is, He must be, in providence. We may learn much by exercising our reasoning powers, but no man can prove that God made all things for man without also proving that He governs all things to the same end, that man may be happy. He is bound to hear him when he calls. If creation has been made absolutely perfect, and if man had been made absolutely perfect, disease, pain and death would have been impossible. From this point of vision I can easily see how the Creator could have set His system in motion with man as the center, with perpetual happiness and eternal physical existence as the unchangeable result, and then retired to the solitude of His great throne, but I cannot see how creation, with its manifest imperfections, and man subject to vanity and infirmity, could be left alone—apart from the Creator—to work out a destiny which at best, even when we have direct communication with the Creator, is on the account of our frailties, mixed with the gravest forebodings and uncertainties. Does God govern the universe, personally? Beyond contradiction. The proof is abundant. Does He make all things subject to the needs of His creatures? He does. Please turn to the account of the transgression, Gen 3:1-24. It is plain to even the superficial student that God did not lose or relinquish His personal interest in man because he had sinned. It is true He cursed the ground on his account and sentenced him to hard labor, but this was a blessing in disguise, for man has learned by sad experience that there

is no punishment like solitary confinement without labor. The tendency of much of our modern thought is to leave God out, but if you will follow me as I briefly sketch His dealings with man you will see that though man has tried to leave Him out he has never yet succeeded, and I may add, he never can succeed. Man cannot withstand God; He is the Creator and Governor of this world, and shall and must be respected. Remember that either in wrath or mercy He is not far from every one of us (Acts 17:27). The ante-diluvians tried to put God out of their lives, and they were for a time apparently successful, but at last, with an emphasis that shook the earth and opened the windows of heaven He called the race to account "bringing in the flood upon the world of the ungodly (II Peter 2:5)." This is an illustration of the fact that while the universe is under law, He who made the universe and the law took that matter into His own hand when it suited His purpose to do so. Heavy rains and floods may come in the course and constitution of things, but nothing like this can occur or does occur without the intervention of the Creator Himself. The inhabitants of the cities and the plain thought to put God out of their cities and out of their lives, and for a time they apparently succeeded, but, alas! God neither slumbers nor sleeps, and He wiped them from the face of the earth: "Turning the cities of Sodom and Gomorrha into ashes, condemning them with an overthrow, making them an example unto those that after should live ungodly (II Peter 2:6)." How did the Lord destroy these ungodly people? The Bible answers: "Then the Lord rained upon Sodom and upon Gomorrha brimstone and fire from the Lord out of heaven; and he overthrew those cities and all the plain, and all the inhabitants of the cities, and that which grew upon the ground (Gen. 19:24. 21)." You may talk of the laws of nature, but the laws of nature did not overthrow and destroy the cities of the plain. I see God's hand or, if you please, a special dispensation of Providence here. This is another illustration that He who made the laws of the universe or the laws of nature, if you prefer it, can and does suspend them whenever and wherever it pleases Him to do so. What I want you to see is that on the supposition that He who made the universe governs it to the smallest detail, and that it is not unnatural or unreasonable to believe that He answers prayer, and that it is a prerogative which He has reserved to Himself in all ages. The ancient inhabitants of Canaan thought to put God out of their lives, and they succeeded, and although He bore long with them (Gen. 15:16.), at last He showed His hand and the land was deluged with blood. Read the book of Joshua and then tell me whether or not there is a special Divine Providence. During one of Joshua's campaigns he fought against a confederation of his enemies and as the shout of the victor and the moans of the dying in one great

chorus rolled over hill and down valley, the great commander showed a mighty faith in a mighty God; "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou Moon, in the valley of Ajalon, and the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of the heaven, and hasted not to go down about a whole day, and there was no day like that before it or after it, that the Lord hearkened unto the voice of man; for the Lord fought for Israel (Josh. 10:12-14)." I care not what view you take of this matter, it teaches a wondrous lesson. My faith does stagger at the proposition that God who made the universe could and would stop it for a whole day in order to carry out a special purpose or plan. If you prefer to take the view of it that it is a quotation from an ancient poem, which is probable, the lesson is the same. What is it? Simply that God was so manifestly and emphatically with Joshua that He did in a very short time what might have been impossible or might have required much time under ordinary circumstances. It matters not whether God stopped the movements of the heavenly bodies or hurried the victory, the result was positively the same. He showed His hand in the affairs of men, thus proving my contention that nothing can or does stand in the way of the unfolding of His plans or the execution of the sentence when once He has passed it on men. What is the lesson here for us? Precisely the same as the other illustrations; that it is in harmony with the general government of God, and also in harmony with enlightened human reason for God to hear and answer His creatures when they cry to Him. Nor is this all. The whole Bible emphasizes the special interest, care and providence of God in relation to His chosen witnesses in the different ages as well as in relation to all the saints. What advantage could Abel have gained by bringing the first and best of everything he possessed to God if it is true that everything is regulated by settled, unchangeable and everlasting law (Gen. 6:1-8)? None that I can see. What did Enoch derive from his long walk with God if God has committed wholly the government of all things to law and retired to His throne in the heavens (Gen. 5:21-24)? Nothing whatever. What reason was there why Noah should believe and move with fear in making an ark for the saving of himself and his house if we are under the inexorable laws of nature only (Heb. 11:7)? Let those who believe this, answer. In what sense could the Lord have been Abram's "shield and exceeding great reward (Gen. 15:1)" and in what sense could he have been the Friend of God (Jas. 2:23) if God only takes a general supervision of things and contemplates the human race as a whole and not as individuals? Read the

life of Moses and answer this question: Was the Lord's relation to Moses direct and personal, or did He treat him only as He treated the whole nation? Let Moses speak for himself: "And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name." This is personal recognition! "And he said, I beseech thee, show me thy glory, and he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy; and he said, Thou canst not see my face; for there shall not man see me, and live, and the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock, and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen (Ex. 33:17-23)." In this there are two persons—one God, our God, and one man, Moses. This is personal and intimate. Again: "The Lord * * * said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and I will speak unto him in a dream; My servant Moses is not so, who is faithful in all mine house: with him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold (Num. 12:5-7)." What object could the Lord have had in view in calling and confirming Aaron as the head of the priesthood (Num. 1:1-13) and opening the earth and swallowing up Korah and his company who rebelled against Aaron, and therefore against God (Num. 16:1-50) if there is nothing but law in the universe, if there is not over all His works a God who superintends and directs everything with the consummate skill of one who is its maker, and who does not take an interest in all of His creatures personally? Those who accept the contrary hypothesis must answer. I candidly admit my inability to do so. Turn with me to the history of Samuel. You will find it beginning with the book that bears his name. From the day he was begotten to the day of his death he was the object of God's solicitude, care and honors. God called him to the prophetic office while he was yet a tender child: "And the Lord came, and stood, and called as at other times, Samuel: then Samuel answered, Speak; for thy servant heareth (I Sam. 3:10)." Later it is recorded of him that: "Samuel grew, and the Lord was with him, and did let none of his words fall to the ground, and all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord, and the Lord appeared again in Shiloh; for the Lord revealed himself to Samuel in Shiloh by the word of the Lord (I Sam. 3:19-21)." Nothing could be more intimate or personal than this. The whole history of Elijah, from

the day he startled the wicked Ahab by his prophecy of drought (I Kings 17:1) to the day when the chariot of God carried him to heaven (II Kings 2:1-11). is a striking and undeniable proof that God's care is for us as individuals, and incidentally the same history proves that the elements are subject to the one who believes God and doubts not in his heart. By Elijah's word the heavens became as brass, and by, his word rain fell copiously upon the parched earth (I Kings 18:41-46). You may say this was in Old Testament times, and that it therefore has no application to us. Let us reason about it. Do you think that He who made all things made them for the support and happiness of man? Do you think that He governs them to the end that man may get the greatest possible good out of them? If you answer, Yes, you must admit, the logic of the situation forces you to it, that it is not impossible for us to believe that God can send rain in answer to our prayers, or that if we believe Him unconditionally it is easy to see that He will do it. What I am trying to get you to see is, that all things are for us, and that we exist for the glory of God, and that He rules with the object of bringing the greatest possible happiness to each of His creatures. Hear James in reference to Elijah: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months, and he prayed again, and the heavens gave rain, and the earth brought forth her fruit (Jas. 5:17, 18)." I want you to reflect on these passages. I like the statement that he was a man of "like passions as we are." It brings the truth home to me. We are apt to idealize the past and imagine that all the dead were heroes. Elias was a man. Not only this, he had his weak points just as we have. We are akin to him by the flesh's infirmity. Was he weak? Beyond a doubt. Have you forgotten that he fled from home because of the threat of a woman (I King 19:1-3)? Have you forgotten that he thought that all of God's people were dead when there were thousands who had not bowed the knee to Baal (I Kings 19:4-18)? Yet he prayed, prayed for what would seem to require a suspension of the very laws of nature, and his request was granted. Are there any lessons here for us? Yes. What are they? God provides, and rules for our good, and He is ready to hear our requests if we in faith measure up to His promises. The fact that we cannot do it argues nothing against the conclusion that it can be done. The fact that I do not exercise myself along the line of God's wonderful promises and providences does not prove that I cannot do it with the same results which followed Elijah's prayers. Read the history of King Hezekiah, beginning with the eighteenth chapter of II Kings. He was in many respects a good man. The prophet Isaiah came to him one day and with startling emphasis said: "Thus said the Lord, set thine house in order;

for thou shalt die and not live." What did the King do? Did he give up? No, he turned his face toward the wall and prayed to the Giver of life: "I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore." What was the result? As the prophet went out of the court the word of the Lord came to him commanding him to return to the King and tell him that his life should be lengthened fifteen years, and as an assurance of the Lord's personal interest and care, He turned the shadow back ten degrees. You may say that this is extraordinary, and I grant it, but the fact that our faith does not measure up to such wonders does not prove that Hezekiah's did not. We are prone to measure others by ourselves. This is wrong. I could multiply instances until you would grow tired, but this is enough. What is the one lesson taught by all these things? I answer that the whole of the Bible seems to have been written to teach us that God will hear us. God's providential government teaches that He is just, true and holy, but it does not stop here. It teaches and His eyes are over those who do right, and that His ears are open to their cries perpetually.

What of the lessons of redemption? Does God hear us? He heard men in the olden times. No one who believes the Bible disputes or doubts this, but does He hear us and hear us now? I want you to emphasize the two words, us! now! So far as we are concerned everything turns on these two words. We have seen that God made all things in heaven and earth for the support and happiness of man. We have further seen that He governs all things with the design of bringing to each individual the greatest possible number of blessings and the fewest possible number of sorrows, consistent, of course, with the creature's present and everlasting welfare. This seems perfectly clear and conclusive. We have seen, too, that there are imperfections everywhere, that the "creature was made subject to vanity," also that "the whole creation groaneth and travaileth in pain (Rom. 8:20-22)." Creation and providence have never produced perfect happiness because man is a sinner. Does redemption teach that God hears us? I think it does. Israel's bondage and deliverance may be considered a type of our bondage in sin and our deliverance from it. They were greatly oppressed and burdened by the Egyptians: "And the children of Israel sighed by reason of the bondage, and they cried and their cry came up unto God, by reason of the bondage, and God heard their groaning (Ex. 2:23, 24)." I have already proven that God hears the individual. Here we have proof that He heard the cry of a nation. If He heard the cry of a nation in the distress of physical servitude it requires no stretch of the imagination to conclude that He heard the cry of the world in the bondage of sin. This is certainly a reasonable conclusion, but I will not pursue it fur-

ther. Is there anything in the underlying principles of redemption to lead us to believe that God hears us, apart from direct statements? There is, I think, ample proof of it. Granted that God took interest enough in the race to redeem it, He must in the very nature of things love us enough to heed our calls. The whole design of redemption may be summed up as God's effort to bring men or bind men back to Himself, and I can not see how the vital principle—life from God—could be maintained and perpetuated without an open way from the creature to the Creator. Hence, relying on reason only, with the admission that God has redeemed us, I conclude that He who hath redeemed us must and does hear and answer our prayers. It took Him four thousand years to perfect His scheme of redemption and bring man to the point where he would realize and acknowledge his need of salvation, and surely after all the time and pains required to do it He would not and did not finish and then leave man with it to fight his way out of the wilderness of sin as best he could. Either this, or He hears us when we cry. Our text ought to be enough to satisfy the most incredulous. It places the whole matter in the present tense. The eyes of the Lord are over the righteous in the Christian dispensation in the nineteenth century, this year, this day, now! The ears of the Lord are open to our cries in the Christian dispensation, in the nineteenth century in this year of our Lord, at this moment!! If His eyes are over us, if His ears are open to us, He must answer. There are some who seem to think that prayer is good for the Christian as a kind of spiritual gymnastics; that it helps the Christian but does not move the Creator. This is the rankest of error. In redemption God manifests His love. His condescension and mercy also establishes a line of communication between earth and heaven; at the end of which is the earnest, believing, Christian heart, and at the other end of which sets our God in His own uncreated splendor, and glory indescribable, ready to hear and help. I sum up this argument and leave this matter with you for reflection and action: All the voices of nature, providence, redemption, and I may add, human experience, point in one mighty and triumphant declaration that our God is not too great, or too far away, or too busy to hear us and heed us when we cry to Him! Amen.

I regard it as a fitting climax to this argument to present some of the testimony of David, who notwithstanding the fact that he committed some grave offenses against the peace and dignity of the government of God, was in an important sense a man of prayer. He had the broadest possible conception of his privilege in reference to it. His prayers as recorded in the Psalms seemingly cover every possible ground of human need. The passage with which I introduce this sermon is a quotation from him. It is well for us to study it in its connections: "The eyes of

the Lord are upon the righteous, and his ears are open unto their cry; the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth; the righteous cry, and the Lord heareth, and delivereth them out of their troubles; the Lord is nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit. Many are the afflictions of the righteous, but the Lord delivereth him out of them all (Psalms 34:15-19)." Again the same witness declares: "The Lord is righteous in all His way, and holy in all His works; the Lord is nigh unto all them that call upon Him, to all that call upon Him in truth; He will fulfill the desire of them that fear Him: He also will hear their cry, and save them (Psalms 145:17-19)." Again and finally: "Now know I that the Lord saveth His anointed; He will hear him from His holy heaven with the saving strength of His right hand (Psalms 20:6)." The blind man whom Jesus restored to sight was doubtless familiar with the dealings of God with His people, said: "Now we know that God heareth not sinners, but if any man be a worshipper of God, and doeth His will, him He heareth (John 9:31)." These are the experiences and testimony of men who knew because they tried the promises of God. We may safely accept their conclusions and join with David in saying:

"Praise waiteth for thee, O God, in Zion; and unto thee shall the vow be performed: O thou that hearest prayer, unto thee shall all flesh come (Psalms 63:1, 2)!"

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SERMON NO. II—IS GOD REALLY OUR FATHER?

TEXT: "Our Father which art in heaven (Mat. 6:9)"

I think it is good for us to study the character of our Creator. This is an irreverent age. Men profane the name of God, and many Christians who would scorn the imputation of being profane repeat without hesitancy or a blush of shame the profanity of others. It seems to be natural for us to lightly treat solemn and eternal realities. It seems a little remarkable that the first commandments that Jehovah proclaimed from Sinai should emphasize the great name of Him who had just delivered His people: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage: Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain (Ex. 20:2-7)." Again: "And ye shall not swear by My name falsely, neither shalt thou profane the name of thy God: I am the Lord (Lev. 19:12)." Again: "And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let the congregation stone him, and thou shalt speak unto the children of Israel, saying: Whosoever curseth his God shall bear his sin, and he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death (Lev. 24:13-16)." Again: "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; namely of the gods of the people which are round about you, nigh unto thee, or afar off

from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare him; neither shalt thou conceal him, but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people, and thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage, and all Israel shall hear, and fear, and shall do no more any such wickedness as this is, among you (Deut. 13:6-11)." This seems severe, but the following verses are even more so. Read and you will see that cities in which idolatry was found were to be utterly destroyed. Why the severity of this penalty? Idolatry is the last and lowest degradation of man and required extreme remedies. These people had seen God's hand stretched out to save them. He had borne them out of Egypt from their cruel taskmasters. They had heard His voice from the Mount. Was it possible for them to forget Him? It was. Otherwise there would have been no need of such stringent laws and awful penalties against idolatry. The history of Israel and of all other nations that have fallen into idolatry proves beyond a doubt that idolatry is only another name for degeneration, degradation and wretchedness. There is one God and only one. Those who lose sight of this sink into the lowest depth, I would to God I could impress on you His greatness, His majesty, His glory. Imbue a man with the proper knowledge of and respect for the one true and living God and it is easy to get him to obey, and those who fear not God, as 3. rule regard not man. When Noah came out of the Ark he and his little family knew the one true God. In less than four hundred years their descendants forgot Him, and their God called Abram out Ur of the Chaldees and started a new family with His unity, power and dignity duly impressed on its head. Abram knew but one God. Isaac knew but one God. Jacob knew but one God. Joseph knew but one God. However, their offspring learned idolatry in Egypt and under the leadership of Aaron, set up a calf in the Wilderness of Sinai (Ex. 32:1-35). Subsequently, they learned some hard lessons—lessons that were spelled out in blood and tears and death. Their tendency seemed to be away from God, hence the stringency of the laws against every possible form of idol-worship. Law at best can only restrict and punish. There was therefore a constant effort to imbue the people with a clear knowledge of who and what God is. When Moses was on the mount a second time he was permitted to enjoy communion with Him. I give you a description of part of his experience just as he records it: "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord, and the Lord passed by before him and proclaimed,

The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty: visiting the iniquity of the fathers upon the children's children, unto the third and to the fourth generation (Ex. 34:5-7)." It is no wonder that the next verse records that "Moses made haste and bowed his head toward the earth, and worshiped." Oh! that imbued with this spirit we may bow our heads to the earth at the mention of the name of God! This is our one great need. The reverential spirit is the teachable spirit, and the teachable spirit is the happy spirit. I see no other way open to true happiness. Let us pursue this matter further. How awful was the sound of the tread that shook the rock foundations of Sinai, and how terrible the voice which sent the affrightened people from its base (Ex. 20:1-21)! The New Testament comment on this wonderful occurrence is significant. Of the sight it says: "And so terrible was the sight that Moses said, I exceedingly fear and quake (Heb. 12:21)." This seems all the more terrible when we reflect on the honors that had been previously bestowed on Moses. Had he not seen the Lord's glory at the burning bush (Ex. 3:1-6), in Egypt (Ex. 12:29-31), at the Red Sea (Ex. 14:31; 15:1-19), and in the wilderness of Sin when He gave them bread from heaven (Ex. 16:1-36)? Yet, when he heard that awful voice he lost his self-control and trembled like a leaf. Again: "See that ye refuse not him that speaketh. * * * Whose voice then shook the earth (Heb. 12; 25, 26)." Nor is this all: "Yet once more I shake not the earth only, but heaven also." Both the Old and New Testaments give us glimpses of His power and glory. He said to Moses, "I AM THAT I AM. (Ex. 3:14)." The very thought that we cannot apply the past and future tenses to Him is of itself wonderful. Things that pertain to man have been, they are, they may be, they shall be, but all that pertains to God is! is now!! is eternally!! Things with men begin and end; with Him there is neither beginning nor end. Men exist by His favor and pass away by the word of His mouth, but God is self-existent, all-knowing, unchangeable, everlasting. The human mind staggers at the thought of God. In the hour of solitude I contemplate Him until with heart overburdened and hand upon my mouth, I bow my head to the dust. O! the greatness, the awfulness, the mystery of God; O! the littleness, the weakness, the ignorance of man! It is believed that Moses was the author of the ninetieth Psalm. In this Psalm God's eternal existence is grandly emphasized: "Lord, thou hast been our dwelling place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." No human mind can fully grasp this. It is awful, overpowering in its grandeur.

We form notions or conceptions of what we have seen and heard, but this is beyond our grasp. The most exalted and sustained flight of the imagination cannot encompass it. "Before the mountains were brought forth"—it is too great for me! "From everlasting to everlasting, thou art God"—my imagination stops in its flight and with wavering wing seeks its abode of flesh! Man counts time; he estimates time by seconds, minutes, hours, days, weeks, months, years, decades, jubilees, centuries and millenniums. God keeps no count. He has no point from which to count, nor toward which to count: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night (Psalms 90:4)," Again: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day (II Peter 3:8)." There is no time with God—in the uncreated, indescribable, and perpetual effulgence of His own original glory He sits upon the throne of the universe and takes no thought of the flight of years which seems so rapid, alas! how rapid to us!!! He deals out what we call "time," but what is in reality "eternity," to us in moments, and each through our hands passing swifter than thought goes back to Him pregnant with meaning—mercy or woe, joy or sorrow—into the record that shall confront us when at last we shall stand before our Judge! Again: "The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof; clouds and darkness are round about him; righteousness and judgment are the habitation of his throne; a fire goeth before him, and burneth up his enemies round about; his lightnings enlightened the world; the earth saw and trembled; the hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth; the heavens declare his righteousness, and all the people see his glory (Psalms 97:1-6)." Astronomers have invented many bold figures in order to impress us with the immensity of the universe. I have seen a statement like this: Load four of the biggest ships on the Atlantic with peas, and set sail in the realm of space and throw out one pea every thousand miles, and after unnumbered ages shall have passed, and after inconceivable distance shall have been covered the last pea will drop into space as the empty boats sail out of the harbor into the ocean of immensity! This is truly wonderful, but holy writ gives us a glimpse of the Maker of space, of worlds, of immensity that is even more wonderful than this. My readings have been quite extensive, but for wondrous boldness, indescribable music and matchless comprehensiveness, I think it stands peerless in the realm of English literature: "Who hath measured the waters in the hollow of his hand, and meted out the heavens with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance? Who hath directed the Spirit of the Lord;

or being his counselor hath taught him? With whom took he counsel, who instructed him and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Behold, the nations are as the drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing, and Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering; all nations before him are as nothing; and they are counted to him less than nothing, and vanity (Isaiah 40:12-17)." Well may the prophet ask: "To whom then will ye liken God? or what likeness will ye compare unto him (Isaiah 40:18)?" The New Testament reveals not only the goodness, but also the severity of God. This is well. Men are moved by fear as much as by love. Hear Paul: "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace? For we know that he hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God (Heb. 10:29-31)." Hear him again: "For our God is a consuming fire (He. 12:29)." Hear him again, and this is a fitting climax: "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do (Heb. 4:13)."

I trust that these arguments may sink into the deepest depths and recesses of your heart and reverberate down the corridors of your soul forever. There is one Almighty, eternal, self-existent God. It is a fearful thing to fall into His hands without preparation to meet Him face to face. Let us study His character. We may learn of Him by noting the things which He hates: "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren (Proverbs 6:16-19)." You can easily learn how the Lord looks upon you by bringing your life up to this teaching. Never mind about applying it to your neighbor: bring it home to your own heart and conscience and life! We may learn of Him by noting some of His desires concerning men. Hear the prophet: "I am sought of them that ask not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name; I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good,

after their own thoughts (Isaiah 65:1, 2)." Hear Peter: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance (II Peter 3:9)." Hear Paul: "Or despiseth thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth to repentance (Romans 2:4)?"

Is this God our God? Is He our Father? I judge that we may find an answer to this in reason. But before proceeding I wish to say that the personal pronoun in these questions refers to the whole human race. I shall proceed on the supposition that there is a general sense in which He is the God of the whole race of man, indeed, the Father of the whole race, and that in a special sense He is only the God and Father of those who so acknowledge Him. I have taken much pains to give you glimpses of His power and majesty, for I want you to know that our God has the power to help in time of need. I wish to bring Him down, or rather bring men up to the point where our minds and hearts will take hold of Him. The names Almighty, God, Creator, Jehovah, I am that I am, seem to take Him out of the realm of human knowledge and experience. He seems too awful for human contemplation, too far away for human vision. I desire to demonstrate that while He awes into fear and submission that there is an element in His character which loves us into peace; that while the name Jehovah makes us quake with fear, that the name that He has chosen by which we know Him opens for us visions of life and joy. Is God our Father? Certainly. Even nature teaches that He is the Father of all the sons and daughters of earth. The adaptability and plenitude of the provisions of nature for the wants of man prove that He who made both had a Father's feeling. It is beyond dispute that no one else could have done so much for man. Providence with a myriad voices proclaims the same thing. You have read history to little advantage if you have not seen through the way the race has come that a father, yea, the Father has marked the way. Paul, in his great sermon on Mars' Hill, endeavored to make this plain; to bring the infinite Creator into the realm of human reason and experience, said: "God that made the world and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, breath, and all things; and hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if happily they might feel after him, and find him, though he be not far from every one of us: for in him we live and move, and have our

being; as certain also of your own poets have said, For we are also his offspring (Acts 17:24-28)." I wish you would try to analyze this. It surely would help you to conclude that He who has the strength to weigh the mountains in the balance and shake the earth with His voice, is your Maker; that in Him you live, and move, and have your existence, and that He dignifies us forever by permitting us to be known as His offspring. Sometimes we try to live without Him. This is a mistake of mistakes. Surely He who made us knows how to make us happy and successful or happy even in failure! Look up, lift up, take hold on the Hand that holds the destiny of the world, and then thou shalt have power both with God and man, and thus fulfill thy high mission here below! Is God our Father? Yes, because He made us. Here is the testimony of Moses and Aaron: "O God, the God of the spirits of all flesh (Numbers 16:22)." Here is Job's testimony: "Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind (Job 12:9, 19)." Here is Paul's testimony, and he brings the matter down to the Christian era—to us: "Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live (Heb. 12:9)" Our reason comes to our help again. A man who does not care for his own offspring is called "an unnatural father," and is justly held in contempt by all good people, thus proving that it is natural for men to take care of their own. We are brought into this world without any desire or volition of our own, and those who are responsible for our support and comfort while we are helpless. In acknowledging Himself to be our Father—the Father of our spirits —God commits Himself to our care and support when we are helpless, and this does not apply to childhood simply, but also to youth and even down to old age, if we commit ourselves, in well doing to His care. Job's comforter, Eliphaz the Temanite, gives voice to this principle— God's fatherly care and constant interest in His creatures: "Behold, happy is the man whom God correcteth; therefore, despise not thou the chastenings of the Almighty: for he maketh sore and bindeth up: he woundeth, and his hands make whole: he shall deliver thee in six troubles: yea, in seven there shall no evil touch thee; in famine he shall redeem thee from death, and in war from the power of the sword: thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh; at destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth, for thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee, and thou shalt know that thy tabernacle shall be in peace, and thou shalt visit thy habitation, and shalt

nor sin; and thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth: thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season: lo, this, we have searched it, so it is; hear it, and know thou it for thy good (Job 5:17-27)." Solomon, who touched every height of glory, and every depth of wretchedness and every circumference of folly, testifies as follows: "Trust in the Lord with all thine heart; and lean not unto thine own understanding: in all thy ways acknowledge him, and he shall direct thy paths (Proverbs 3:5, 6)." This is the briefest, yet most comprehensive, summary of The Life of Trust I think in the Old Testament. A good earthly father lives for his children. He serves them continually without a thought of self. Indeed, I think many fathers abuse this instinct, and literally give their souls as well as their bodies in the almost sleepless endeavor to make their children rich in material things. This is a sad, a serious and irretrievable mistake, but it shows us better than anything else can, even if it is the abuse of a noble privilege, how good, how kind, how sympathetic, how generous, and how thoughtful the Father of spirits must be! A good father pities his children in time of trouble. His example may be disregarded, his counsel may be spurned, his very heart may be trampled under ungrateful feet, but the child who goes beyond the father's love goes a long way indeed. Sometimes I hear some of God's children say of the fallen, the lost: "O, let them go, they are suffering the results of their own folly!" Certainly. All who suffer, in one degree or another, especially among grown-up people, may be said to suffer as the results of their own folly. This is your sad lot, it is true, too, and we may as well acknowledge it and let our hearts out in sympathy to others, for we ourselves are subject to vanity and folly, and need the sympathy of our fellow-beings, and also our Creator. Does God, indeed, sympathize with us, or does He leave us in our folly? I will let David answer, and may his answer lift your heart up to the source of everlasting consolation and good hope through grace: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy; he will not always chide; neither will he keep his anger forever; he hath not dealt with us after our sins; nor rewarded us according to our iniquities, for as the heaven is high above the earth, so great is his mercy toward them that fear him; as far as the east is from the west, so far hath he removed our transgressions from us: like as a father pitieth his children, so the Lord pitieth them that fear him, for he knoweth our frame; he remembereth that we are dust (Psalms 103:8-14)." This is beautiful, but it is more; it is true and practicable. We show patience with those about us, even with those who are as dear to us as life itself, but our Creator is plenteous in mercy; yea, His mercy is inexhaustible and continuous. It is hard for us to take this in but the

Lord furnishes objective lessons, and thus He awakens our dull faculties to the realization of His sympathy and forbearance. Our earthly fathers may forsake us, but how few mothers forsake their offspring! Beyond a father's love or even a mother's love is the love of God: "When my father and my mother forsake me, then the Lord will take me up (Psalms 27:10)." Again; "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them (Psalms 103:17, 18)."

In David's day, the highest conception of God was that His throne was one of righteousness surrounded by impenetrable clouds of darkness and mystery. But the scene has changed; the clouds have been scattered, and the darkness has been chased away by the light of the new day. The New Testament conception of God's throne is both grand and beautiful. To us, therefore, it is the "throne of grace" or favor (Heb. 4:16). "We have a glimpse of Him who sitteth upon the throne: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all (I John 1:5)." Excuse the repetition, for I cannot refrain from placing David's exact words by the side of these: "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne (Psalms 97:2)." You must confess that the contrast is great and striking. Are both statements true? Beyond the shadow of a doubt. What hath wrought this wonderful transformation? I prefer to answer in the exact words of Scripture: "And we know that the Son of God is come, and that given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son, Jesus Christ. This is the true God and eternal life (I John 5:20)." Hear me: All the voices of God in creation, providence, and redemption proclaim from the throne of light, love and mercy in the heavens and in every land and on every sea that there Is one God and only one, and that He is our Father, in the highest, deepest and broadest sense of the word. Our earthly fathers love us; our heavenly Father is love (I John 4:16)! Our earthly fathers sometimes seem impatient with us even when we are doing our best; our heavenly Father is always long-suffering, always patient, always ready to forgive and help.

Only those who have children know a father's heart. Our heavenly Father has one Son, and therefore a real father's disposition. There is nothing deeper nor sweeter in all the vast realm of revelation than the designation of Jesus as "dear son," or, as the original justifies, "the Son of his love (Col. 1:13)." Observe how the love of God is measured out to us; in the words of Jesus: "As the Father hath loved me, so have I loved you: continue ye in my love (John 15:9)." With God,

our Father, enthroned in light, and Jesus, His own Son, at His right hand, heaven and earth touch each other, and the human and the Divine are, or may be blended into one harmonious whole, I have stated that in a general sense God is the Father of the whole race of man because He is the Creator, and Preserver, and Redeemer of all, also that He is the Father in a special, intimate and important sense, of all who choose to co-operate with Him in establishing the relation and maintaining it. We are all the sons of God by virtue of the old creation, but only those who "are his workmanship, created in Christ Jesus unto good works (Eph. 2:10)," can claim the exalted relation of kinship to God through Jesus Christ our Lord. The sons of God, by creation and providence, are by Jesus Christ given the power or privilege to become the sons of God: "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, even to them that believe on his name (John 1:11, 12)." The new order began with the first-born Son of God —He who was and is and shall be, through endless cycles equal with His Father, but He did not design that it should stop there: "For it became him, for whom are all things; and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering; for both he that sanctifieth and they who are sanctified are all one; for which cause he is not ashamed to call them brethren (Heb. 2:10, 11)." Jesus is the first in rank—next to the .Father, His only Son, in the exclusive sense, but all in every age and every country who love and obey Him are recognized as His brethren —children of the heavenly King, members of the family of God. Jesus Himself made this dear and conclusive: "There came then his brethren and his mother, and standing without, sent unto him, calling him, and the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek thee, and he answered them, saying Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold, my mother and brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother (Mark 3:31-35)." This is clear, but may be regarded as a general statement. How do God's children by creation and providence become the relatives of His sons—His brethren? I answer in general terms that it is done by adoption. God's own Son was begotten of Him (Heb. 1:5). His children in general are begotten by the Gospel or by His will, which is the same. I submit the testimony of Paul: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel (I Cor. 4:15)." Hear James: "Of his own will begat he us with the word of truth, that we should be a kind of

first fruits of his creatures (Jas. 1:18)." Paul goes a step further in the Epistle to the saints at Rome: "For as many as are led by the Spirit of God, they are the sons of God; for ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together (Rom. 8:14-17)." Again, in the Galatian letter: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father; wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ (Gal. 4:6, 7)." I should like to enlarge on this, but time will not allow. God is the Father, Jesus is the first-born, and we are all brethren. The question I have raised is: Is God really our Father? I think I have answered the question fully. I lay the emphasis on the word "our." If God is our Father, we are members of the same family, and this relation between man and man inevitably follows the establishment of the relation between the individual and his Maker!

I have raised and answered this great question because of its relation to The Life of Trust, or if you choose, believing prayer. If God is our Father, really, truly, always, it follows that He hears us, for our earthly parents hear us, when, in our distress, we cry unto them. Our earthly parents not only try to supply the wants of their children, but they anticipate their wants, study their wants, and even suggest them. Is our heavenly Father as good and thoughtful as this? Beyond a single doubt. Does our heavenly Father know our needs? Jesus answers: "For your Father knoweth what things ye have need of him before ye ask him (Matt. 6:8)." Does our heavenly Father anticipate our needs? Isaiah, the prophet of God, answers: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear (Isaiah 65:24)." Does our heavenly Father hear us promptly? Before I answer, I want you to work out a little problem for me. How far is it from earth to the Throne of God, supposing the remotest world discovered in space is half way? The mind positively staggers under the array of figures. You cannot answer. He cannot answer—no other human being can answer! Here then, is my answer. During the Babylonish captivity Daniel became greatly oppressed with the woe and desolation of his people, and he prayed and made confession to the great and terrible God, and as he poured out his soul in grief and supplication his soul seems to have caught the celestial fire. He tells us what occurred during this prayer, emphasizing the fact that God answers promptly and incidentally gives us a view, brief though it is, of the flight of one of His swift-winged ministers: "And while I was

speaking, and praying, and confessing my sin and the sin of my people, Israel, and presenting my supplications before the Lord, my God, for the holy mountain of my God; yea, while I was speaking in prayer, even the man, Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation (Dan. 9:1-21)." All! brother, sister, wonderful answers to prayers might be seen now if we would pour out our souls like unto Daniel! We "say over" a few words and congratulate ourselves that we are praying—may our Father, who is a real Father to us, save us from ourselves! Does our heavenly Father take an interest in the little details of our little sojourn on His footstool? Jesus, His Son, our brother, answers: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom, if his son ask bread, will he give him a stone? If ye then, being evil, know how to give good gifts unto your children; how much more shall your Father which is in heaven give good things unto them that ask him (Matt. 7:7-11) ." Has our Father given any proof of His willingness to give? Paul answers: "What shall we say to these things? If God be for us, who can be against us? He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things (Rom. 8:31-32)?" How does our Father measure out His gifts to those who love Him? Paul answers again: "But unto every one of us is given grace according to the measure of the gift of Christ (Eph. 4:7)." Is our Father forgetful of us? Hear Paul again: "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered unto the saints and do minister (Heb. 6:10)." Is our Father able to supply all our wants? Again Paul comes to our help: "But my God shall supply all your needs according to his riches in glory by Christ Jesus (Phi!. 4:19)." Is our Father able to do more than we can ask or think? Paul answers again: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen (Eph. 3:20, 21)."

In order to live The Life of Trust, or pray successfully, we must realize, yea, believe deeply, trustfully, and abidingly that God is really our Father! Amen!

SERMON NO. III—JESUS, THE MAN PRAYER

TEXT: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered, and being made perfect he became the author of eternal salvation unto all them that obey Him (Heb. 5:7-9)."

Taken in all its relationships, I regard this as perhaps the most wonderful passage in the Bible. As a preparation for and as an introduction to this sermon, let us briefly view it. It teaches plainly that Jesus was indeed a man of prayer, and that He prayed with "strong crying and tears." I think a moment's reflection will convince you that this is forcible language. It teaches also that notwithstanding the fact that Jesus is the Son of God, indeed, God's only Son, that He volunteered to learn in the great preparatory school of suffering, and was thereby made perfect and thus became the author of everlasting deliverance to all who obey Him. Those who see in Jesus only the arbitrary propagator of facts, commandments or measures calculated to bring the race back into subjection, have studied His earth-life to little advantage. I grant that He came to emphasize by word of mouth and through His chosen witnesses, many great principles, but, and I would utter it with a voice that all the earth might hear, He came to illustrate in His manner of life, His patience in suffering, His submission to the will of men in death and in His triumph over death in rising again, the beauty, the adaptability, and the glory of His teachings to the needs of men. Men did not need a theorist, a dreamer, a prophet; they needed someone who was willing to give his own life to the proof of his claims, and to the enforcement of his teachings. All this Jesus did. He was indeed the greatest teacher the world ever saw, but He was also the world's greatest toiler. His teaching was new, startling, and revolutionary; His life was unselfish, peerless and amazing. He set up the highest standard in faithfulness, self-forgetfulness and hopefulness that the world had ever seen, and then contrary to all precedent, all history, all expectancy, He lived up to the strictest letter of what He taught. The Teacher and the teaching are inseparable, and equally inimitable.

My text is a striking picture of the earthly life of Jesus—a life of prayer, supplication, strong crying, suffering! How utterly out of all harmony this seems with what was predicted of Him; at least with some of the more highly colored prophecies of Him. Jacob presents Him as one to whom the people should be gathered: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be (Gen. 49:10)." Moses presents Him—in God's own words—as a great Prophet and Teacher: "I will raise up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all I command him (Deut. 18:18)." David presents Him as the Son of God, the Judge and the Redeemer: "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little; blessed are all they that put their trust in him (Psalms 2:12)." Again David presents Him as glorified as King, scattering His enemies, and officiating as priest: "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool; the Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies; thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth: the Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek; the Lord at thy right hand shall strike through kings in the day of his wrath: He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries; he shall drink of the brook in the way, therefore shall he lift up the head (Psalms 110:1-7)." Isaiah presents Him as Immanuel—God with us: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel (Isaiah 7:14)." Again Isaiah presents Him as the Almighty One, and as the head of an empire which shall never end, whose spirit shall be perfect peace: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, The Mighty God, the Everlasting Father, The Prince of Peace; of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever; the zeal of the Lord of hosts will perform this (Isaiah 9:6, 7)." Again Isaiah presents Him as the descendant of Jesse, who, as a ruler, shall harmonize all conflicting interests of earth and bring in the day of perfect peace to man: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon him, the spirit of

wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, and shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor and reprove with equity for the meek of the earth, and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked, and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins; the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fading together, and a little child shall lead them, and the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like an ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den; they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the deep (Isaiah 11:1-9)." Again Isaiah presents Him as the Judge of the Gentiles: "Behold my servant whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment unto the Gentiles; he shall not cry, nor lift up, nor cause his voice to be heard in the street; a bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth; he shall not fail nor be discouraged, till he has set judgment in the earth, and the isles shall wait for his law (Isaiah 42:1-4)." Again Isaiah presents Him as a preacher who would open prison doors and spread liberty, joy and praise everywhere: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the days of vengeance of our God; to comfort all that mourn; to appoint to them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified (Isaiah 61:1-3)." Again Isaiah presents Him as a great physician: "Strengthen ye the weak hands, and confirm the feeble knees; say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you; then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall water break out, and streams in the desert (Isaiah 35:3-6)." Micah presents Him as a

great ruler: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting (Micah 5:2)." In addition to this, Isaiah gives us a graphic account of the scenes which became real life on Calvary (Isaiah 53:1-12)." Every line of this prophecy is a wail; every letter a tear! However, it almost stands alone in this respect as a Messianic prophecy. The majority of those who saw Him in prophetic times saw His glory, His triumph, rather than His humiliation and suffering. What could be grander, or more inspiring than Isaiah's description of His coming and work? Hear him: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway, gather out the stones; lift up a standard for the people; behold, the Lord hath proclaimed to the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh, behold, his reward is with him, and his work before him (Isaiah 62:10, 11)."

The claims which others made for Him seem to be out of harmony with His life of prayer. Hear John, His own disciple: "In the beginning was the Word, and the Word was with God; and the same was in the beginning with God; all things were made by him; and without him was not anything made that was made; in him was life, and the life was the light of men, and the light shineth in darkness, and the darkness comprehended it not * * * That was the true light, which lighteth every man that cometh into the world; he was in the world, and the world was made by him, and the world knew him not (John 1:1-10)." John introduces his testimony beginning with what he calls "the beginning." No human being can tell when this beginning was, unless, perhaps, it refers to the beginning of creation. But in any event the Word —Jesus under another name—was there! He was in reality the Creator, and in Him was the light of men. These claims are remarkable, extravagant, unreasonable, if they are not true. If the admission is made that they are true, it follows that to the believer they are in no sense extravagant or unreasonable. Paul, while using different phraseology, makes substantially the same claim for Jesus: "Who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by him, and for him; and he is before all things; and by him all things consist (Col. 1:15-17)." John begins with the beginning. Paul places Him "before all things," or to quote the very expressive words of the prophet Micah, "from of old, from everlasting." God is invisible to the human eye, and intangible to the human senses, but Jesus is the image of the God of light who cannot be seen by

human eyes or comprehended by human minds. I want to impress you with the fact that He whom we call Jesus was He by whom all things were created. It is well for us to bear this in mind, for in contemplating the human side of His character we are liable to forget His dignity, His rank and His authority. Hear Paul again: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high (Heb. 1:1-3)." Man may deny the Divinity, lordship and exaltation of Jesus, but here is a claim that no one has ever dared to make for any other being who ever trod the earth. The world has had its heroes in war, exploration, business and religion, but they have gone and are going to dust and oblivion. It cannot be possible—it is out of harmony with reason, experience and history—that the friends of Jesus who knew Him personally, who have long since passed from earth, have kept His name alive by the very daring of the claim they made for Him! No. The claim they made for Him has lived because it was, and is, true and for no other reason. Man is a great and wonderful machine. Only the Maker of it knows all its parts and their relation to each other. David says: "I am fearfully and wonderfully made: marvelous are thy works, and that my soul knoweth right well (Psalms 139:14)." The friends of Jesus claimed that He could read the minds of men—hence, He must have known how man was put together: "Many believed in his name, when they saw the miracles which he did, but Jesus did not commit himself unto them because he knew all men, and needed not that any should testify of man: for he knew what was in man (John 2:23-25)."

The enemies of Jesus, after a full and fair investigation, practically admitted all that His friends claimed for Him, and their decision was: "Never man spake like this man (John 7:40-46)." This witness is true whether we admit or deny the claims of Jesus. If He knew He was a deceiver, and He must have known it if it were true, His audacity was sublime. If He were, is, the Son of God, the possibilities wrapped up in His words are immeasurably great—great beyond all comparison or contradiction.

That which His Father claimed for Him seemed out of harmony with the life of prayer and tears. What did God, our Father, claim for Jesus? Did He acknowledge Him as His Son? Did He honor Him? David, by the Spirit of God, spoke His words to the generation in which he lived: "Yet have I set my king upon my holy hill of Zion: I will declare the

decree, the Lord hath said unto me: Thou art my Son; this day have I begotten thee (Psalms 2:6, 7)." You may say that David bore witness to this and that the testimony of one who claims to know a thing which no one else knows seems hardly conclusive. Turn to the New Testament. The Father acknowledged His Son at His baptism in the presence of a vast company of witnesses in broad daylight: "And he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased (Matt. 3:16, 17)." Again, He acknowledged Jesus in the presence of Peter, James and John: "This is my beloved Son, in whom I am well pleased; hear ye him (Matt. 17:1-5)." The peculiar circumstances under which this was spoken render the words all the more impressive. It was at the transfiguration of Jesus when Moses and Elias came back to earth as if to relinquish their authority to Jesus that He might from that time forward be recognized as the only lawgiver and reformer. Peter, one of the witnesses of the transfiguration and acknowledgment of Jesus, speaks most instructively and impressively concerning it: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty; for he received from God, the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased, and this voice which came from heaven we heard, when we were with him in the holy mount (II Peter 1:16-18)."

That which Jesus of Nazareth claimed for Himself seems out of harmony with a life of prayer, supplication and strong crying. As before stated the audacity of His claims—on the ground that He was a deceiver—is remarkable in the annals of time. It is best to let Him speak for Himself. In His temptation—the final contest—He vanquished Satan by claiming to be the Lord God: "Then Jesus saith unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve (Matt. 4:10)." He calmly declared His authority over men when he proclaimed one of the objects of His mission: "They that be whole need not a physician, but they that are sick; but go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance (Matt. 9:12, 13)." He announced Himself as the revelation of God and that He was therefore able to give rest to all tired sons and daughters of earth: "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him: 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 (Matt. 11:27-30)." He met the prejudices of the combined elements of society and deliberately placed Himself in an attitude of warfare with everybody by saying emphatically: "The Son of man is Lord even of the Sabbath day (Matt. 12:8)." A little reflection will convince you that this proclamation brought on a crisis in His life. For fifteen centuries the Jews had kept the seventh day as holy unto God, having received it directly from Him at Sinai, and for one of their own countrymen to calmly and deliberately declare himself the Lord of the day and at liberty to change it or break it with impunity was certainly a daring thing to do. He, alone, absolutely defenseless, denounced to their faces, the Pharisees; who had His life, humanly speaking, in their hands, with a bitterness that must have stung like an adder, ending with the withering question: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell (Matt. 23:33)?" Men come upon earth, start a circle of influence that perchance may widen while they live, but which begins to narrow down with their deaths, until at last, in most cases, there is not the smallest speck on the page of time to indicate that they ever lived, but Jesus unhesitatingly predicted the immortality of His own words which no human being would dare to do: "Heaven and earth shall pass away, but my words shall not pass away (Matt. 24:35)." He not only daringly proclaimed His potentialities for this life, but looked beyond it and startlingly said: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats (Matt. 25:31-32)." He proclaimed Himself God's Son (John 5:17), and testified to the same thing under oath when His own testimony sealed His doom: "And the high priest answered and said unto Him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God: Jesus saith unto him, Thou hast said: nevertheless I say unto you: Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven (Matt. 26:63, 64)." He proclaimed Himself the author of life and the Judge of men: "For as the Father hath life in himself, so he hath given to the Son to have life in himself; and that given him authority to execute judgment also, because he is the Son of Man (John 5:26, 27)." Having been given to men as life, it was natural for Him to claim the power to awake the dead, which he did in most positive terms: "Verily, verily, I say unto you, the hour is coming, and now is when the dead shall hear the voice of the Son of God: and they shall live (John 5:25)." Having proclaimed that He had power to give life and raise the dead. He went

a step further and proclaimed Himself the author of eternal life: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath the Father sealed (John 6:27)." He even went a step beyond this, and declared that He is the sovereign, the unfailing remedy for hunger and thirst: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst (John 6:35)." Again: "I am the bread of life (John 6:48)." He boldly declared that His doctrine was of God: "My doctrine is not mine, but his that sent me (John 7:16)." He proclaimed Himself the giver of true liberty: "If the Son, therefore shall make you free, ye shall be free indeed (John 8:36)." He challenged His critics and His enemies to convict Him of sin, which they were never able to do: "Which of you convinced! me of sin? And if I say the truth why do you not believe me (John 8:46)?" He unconditionally disregarded all past and present tenses, and proclaimed Himself as "I am," which took him out of the realm of human beings, and made Him an equal with God: "Verily, verily, I say unto you, Before Abraham was, I am (John 8:58)." It is no wonder that they to whom he made this statement took up stones to stone Him (John 8:59). No other man had ever made such a claim as this, but He, unlike all others, was able to back up His claims by the life He lived and by the wonders which He performed. He claimed without hesitancy or qualification to be the light of the world: "As long as I am in the world, I am the light of the world (John 9:5)." He declared with solemn emphasis and deliberation that He was stronger than death: "Therefore doth my Father love me, because I lay down my life, that I may take it again: no man taketh it from me, but I lay it down of my self. I have power to lay it down, and I have power to take it again; This commandment have I received of my Father (John 10:17, 18)." He proclaimed his equality with God by saying that whoever believed on Him also believed on His Father, and that those who saw Him saw also Him by whom He was sent: "He that believeth on me, believeth not on me, but on him that sent me; and he that seeth me seeth him that sent me (John 12:44, 45)." I could multiply these things over and over, but this is sufficient for my present purpose. Jesus claimed for Himself just what others claimed for Him: That He is the Son of God, and the only Saviour and ruler of men. The works of Jesus while on earth seem out of harmony with a life of prayer, supplication and strong crying. He summed up His whole career in a message to John, His harbinger, who was at the time in prison: "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have

the gospel preached to them (Matt. 11:1-5)." Well may we ask in view of His life and works, with some of His contemporaries: "Whence hath this man this wisdom, and these mighty works (Matt. 13:54)?"

How are we to harmonize the self-existence, omnipotence, omniscience, and omnipresence of Jesus with the life described by Paul? In order to refresh your memories, when he had offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared: though he were a son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey him." This is truly a remarkable summary of the earthly life of our Lord. Is Jesus self-existent? Evidently. For, as before declared He applied to Himself the present tense—"I am"—the name of Jehovah Himself (Ex. 3:14). Does He possess all power? He certainly so declared (Matt. 28:18-20) Does He know all things? Even the Jews practically conceded this: "Now about the midst of the feast Jesus went up into the temple and taught, and the Jews marveled, saying, How knoweth this man letters"—learning—"having never learned (John 7:14, 15)?" Is Jesus omnipresent? Certainly, for as already proven, He claimed to be God, the Son of God, and equal with God: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there: if I take the wings of the morning, and dwell in the uttermost part of the sea, even there shall thy hand lead me, and thy right hand shall hold me; if I say, Surely the darkness shall cover me: even the night shall be light about me, yea the darkness hideth not from thee, but the night shineth as the day, the darkness and the light are alike to thee (Psalms 139:7-12)." You may say that these things were not spoken of Jesus, and I grant it, but it is applicable to Him, for He is before all things, and by Him all things exist (Col. 1:17)—"Jesus Christ, the same yesterday, and today, and forever (Heb. 13:8)."

Was Jesus a man of prayer? This is the great question. I think you are prepared for the answer, and also to understand the deep Divine philosophy that underlies it. Paul's view of the subject was made long after the earth-life of Jesus had ended, and His view is both comprehensive and specific. I shall first prove that Jesus was a man of prayer, and then undertake to account for this wonderful humility in the face of what others claimed for Him, and what He claimed for Himself. The life of Jesus was a busy one. Peter declares that He went about doing good (Act 10:28). This was His mission, His work. He also found time to pray: "And it came to pass in those days: that he went out into a mountain to pray, and continued all night in prayer to God (Luke 6:

12)." How wonderful! He who made the mountains and weighed them in the balances, after the day's work was done went out into their solitude all night. To my mind nothing so certainly and touchingly emphasizes the humility of Jesus. The days previous to this He had fought a battle with the Pharisees, in which every inch of ground was contested unto the utmost. He left them furious. On the following day He chose the twelve apostles. There is a touch of humanity in this incident. How I should like to spend a night with Him in the mountain's solitude! I can do it only by approaching Him in solitude and secret as He approached His Father. His friends believed that God heard Him when He prayed. Martha who was lamenting the death of Lazarus, said to Him; "Lord, if thou hadst been here, my brother had not died, but I know, that even now, whatsoever thou wilt ask God, God will give it thee (John 11:21, 22)." When they arrived at the grave, the stone was rolled away: "And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me, and I knew that thou hearest me always, but because of the people which stand by, I said it, that they may believe that thou hast sent me (John 11:41, 42)," I now introduce a general statement which covers much of His life: "Now is my soul troubled, and what shall I say? Father, save me from this hour: but for this cause came I into this hour: Father, glorify thy name. Then there came a voice from heaven, saying, I have both glorified, and will glorify it again; the people therefore, that stood by and heard it said that it thundered; others said, An angel spake to him: Jesus answered and said, This voice came not because of me, but for your sakes (John 12; 27-30)." Again, and this brings us down to one of the last as well as one of the saddest scenes in His earthly career: "And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him, and when he was at the place, he said unto them, Pray that ye enter not into temptation, and he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, If thou be willing, remove this cup from me; nevertheless not my will, but thine be done, and there appeared an angel unto him from heaven, strengthening him; and being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling to the ground, and when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and he said unto them, "Why sleep ye? rise and pray, lest ye enter into temptation (Luke 22:39-46)." Prayer is the voice of dependency and helplessness. It seems almost incredible that He who was His Father's equal in glory and power should become a dependent upon His bounty. Did the Self-existent, Omnipotent, Omniscient, and Omnipresent One become a dependent? His whole life answers in the affirmative. What was His object in doing this? A brief review of His life will

answer graphically and convincingly. Paul gives us a general view of Him: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich (II Cor. 8:9)." Was Jesus rich before He came to earth? Undoubtedly, In what did His riches consist? In His self-existence—He lived by virtue of His own power? In His power—He had power over all things, material, mental and spiritual. In His presence everywhere at the same time—He was with His Father; He was not confined to any local habitation. In His knowledge—He absolutely knew all things. In what did His poverty consist? I answer guardedly, as His poverty in the particulars of which I shall speak was not absolute at all times. He became poor by accepting a body that required food and a place of rest: Here are His own words: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head (Matt. 8:20)." Again, in the words of John: "Now Jacob's well was there: Jesus therefore, being wearied with his journey, sat thus on the well, and it was about the sixth hour (John 4:6)." This is a striking and interesting picture; He who made the earth, and the water sat by the well waiting in thirst for someone to come and draw, and waiting in hunger for his disciples to go into the city to buy something for him to eat! Surely, if this be the Creator, he hath temporarily resigned his power! Here is another striking picture: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil, and when he had fasted forty days and forty night, he was afterward an hungered (Matt. 4:1, 2)." Jesus, Maker of the world and Redeemer, hungry! It, from one standpoint, almost staggers our belief, but if we grasp the idea of His voluntary poverty and humiliation in our behalf all is clear. Again He became poor by temporarily and in a great measure surrendering His omnipotence. Contemplate Him in the manger at Bethlehem, and you see nothing to suggest great power— unlimited power—and if you forget the star that "stood over where the young child was," and the reports of the shepherds you cannot see anything in Him more than any other child born in poverty. This is explained by Paul, the apostle, and he explains it fully and forcibly: "Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (Phil. 2:5-8)." Did the infant in the manger know that God was His Father? There is no proof of it. If He humbled Him in one sense by becoming a helpless babe it is not unreasonable to suppose that He was humbled in this particular as well. The

first evidence that He in His boyhood knew who He was—is!—is the contest in the temple when He astonished the doctors of the law with His wisdom (Luke 2:40-52). From this event to His baptism absolutely nothing is known of Him save that He "increased in wisdom and stature,"—the road every boy must travel—"and in favor with God and man (Luke 2:52);" and that he was a carpenter (Mark 6:3), and that He lived in Nazareth (John 1:44-46)." I have said that in becoming the babe in Bethlehem's manger He surrendered His power; but in answer to prayer God proved to men that Jesus is His Son. In His sermon on the first Pentecost after the resurrection, Peter declared this to be true: "Ye men of Israel hear these words: Jesus of Nazareth, a man approved of God among you by miracles, wonders and signs, which God did by Him in the midst of you, as ye yourselves also know (Act 2:22)." A certain man whose name is not given brought his son to the disciples of Jesus in the hope that they could cure his insanity, but they could not do anything for the boy. Then his father took him to Jesus, who promptly cured him: "Then came the disciples to Jesus apart, and said, Why could not we cast him out? Then Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove, and nothing shall be impossible unto you; howbeit, this kind goeth not out but by prayer and fasting (Matt. 17:14-21)." He who was the world's creator and man's redeemer could not during His life here work His wonders save by "prayer and fasting." This is a part of the voluntary humility of Jesus; it was not necessary to Him but He did us the favor of showing us in real life how to pray. The transfiguration illustrates the possibilities of prayer to Jesus, and incidentally suggests that it will help to transform human beings. He took Peter, John and James and went up into a mountain to pray, "And as he prayed, the fashion of his countenance was altered and his raiment was white and glistening (Luke 9:28-36)." What do you see here? Reflect. Give play to your imagination. See them as they proceed up the mountain. At a distance the four persons have substantially the same appearance, but a change follows their arrival at their destination. Luke says it occurred "as he prayed." How wonderful is believing prayer! He who laid down His uncreated glory and humbled Himself to be "of us and for us," as He prays gradually assumes His omnipotence and kingly splendor again until, at His request, men long since departed from earth appeared and talked with Him, and a bright cloud—perhaps a little patch of heaven!—enveloped Jesus and His three witnesses, and out of the cloud came a voice, saying. "This is my beloved Son: hear him!" He who resigned His glory to come to earth, also for the time resigned His omniscience and omni-

presence. He became a little babe and started in life's journey helpless and dependant like the millions of earth's sons and daughters before and after Him, and He who had before, from the Throne of Power, filled the universe with His presence, chose in human garb and form to earn His living as a carpenter, or later in His life, when tired on the account of His journey, to sit down to rest at noon time, at Jacob's well! Oh, it is wonderful. Surely there is no love like the love of Jesus!! Here is another important fact: Jesus could not—it was inconsistent with His mission—perform His miracles on those who did not believe in Him: "A prophet is not without honor, save in his own country, and his own house; and he did not many mighty works there, because of their unbelief (Matt. 13:57, 58)." Again, and this also gives the reason why He could not in some cases perform His great miracles: "And he could do there no mighty works, save that he laid his hand on a few sick folk and healed them, and he marveled because of their unbelief (Mark 5:5, 6)." At the transfiguration all the conditions were right. Why did He take Peter, John and James? Presumably because they were best prepared to witness the results of prayer and catch a glimpse of His uncreated and resplendent glory. Though comparatively weak in faith, they were growing. I regard this event as the most wonderful in the Redeemer's life previous to His resurrection from the dead. Hesitation to believe what God hath spoken is the damning sin of the age. The very fact that a man hesitates to launch out on God's promises shows that he is weak. He who was in the bosom of the Father "from of old, from everlasting," volunteered to come so far down into the depths of human weakness that he was subject to the same temptations that try us (Heb. 5:15). Therefore the temptation to unbelief swept like a storm in its fury over His tender heart! My experience teaches me that there is one unfailing remedy for unbelief. I search the Scriptures in order to know the will of God and fly to the Throne of Grace for help in time of need! Who will say that, during the forty days and nights of temptation in the wilderness, Jesus was not arming Himself by prayer as well as by fasting for the mighty conflicts that were before Him. Who will say that in the long night of prayer on the mountain on the night before He chose the twelve apostles He was not seeking Divine wisdom for this great work? All through His earthly life He manifested His power and the power of prayer. He voluntarily limited Himself. He prayed, as a man, our brother, for deliverance from death when as the Son of God He could have abandoned the race to its doom. When He was arrested one of His disciples took a sword and struck one blow: "Then said Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword: thinkest thou that I cannot now pray"—I lay the emphasis on the word pray!—"to my

Father, and he shall presently give me more than twelve legions of angels? but how then shall the Scriptures be fulfilled, that thus it must be (Matt. 26:47-54)?" How many angels are there in a legion? The Bible does not expressly say how many, and the definition of the word being given only as a great number, we are comparatively speaking left in the dark. It is asserted that at one time during Israel's war with the Syrians that, "the mountain was full of horses and chariots of fire round about Elisha (II Kings 6:17)." Daniel says of the "Ancient of days" that: "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him (Daniel 7:10)." It is easy to imagine that twelve legions would be a numberless host, but our Master did not ask for them. Only a few times in His life the angels came to His aid. After His long fast in the wilderness, after the devil left him angels came and ministered unto him (Matt. 4:11), and in the garden of Gethsemane—the garden of agony—in a critical moment: "There appeared an angel unto him from heaven, strengthening him (Luke 22:43)." Jesus was a dependent, a man of prayer; indeed, His last breath went out freighted with a prayer for His enemies (Luke 23:34), and that the Father might receive His spirit (Luke 23:46). Here is a thought that has an effect on my heart and life which no human language can adequately describe: See Jesus on the cross between two thieves, disgraced by those whom He came to save; it is He who is from everlasting, He who measured the waters in His hand and spanned the heavens with His hand, and comprehended the dust of the earth in a measure and weighed the mountains; He who made the mountain on which the cross stood, the wood of the cross, and the very nails which pierced his hands and feet, and the sun that refused to shine on the awful tragedy; He who was, and is, and shall evermore be, equal with the Father, and to whom from of old numberless angels and archangels had ministered; in the hour of agony, when by one prayer He could have brought legions of angels to His help, gave up and let the weight of the world's woe break His heart!!! The man of prayer stopped praying and passed into the realm of death, the Self-existent One, the Omnipotent One, the Omnipresent One, the Omniscient One, gave Himself for me; His life for mine! May God, our God, burn this thought forever into our souls!!! Long may I linger in sight of the cross!!!

Jesus, in the moment of death, commended His spirit to God. Where was He during the three days that His body lay in the grave? I answer, in Paradise—the unseen abode of departed spirits. On the morning of His resurrection He said to Mary: "Touch me not; for I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God

(John 20:17)." Three days before this he had assured the thief most unequivocally that on that very day they would be together in paradise (Luke 23:43). Had He up to this time assumed His original character of self-existence, omnipotence, omniscience and omnipresence? No. He spoke of Himself in connection with the thief in such unequivocal terms that it is impossible to conclude that He was anywhere else than in paradise. The place where He spent the three days is known in the word of God as paradise—the unseen abode of departed spirits; hades, hell in the common translation (Act 2:27), and "prison"—place of confinement (I Peter 3:18-22). What did He preach or announce? Undoubtedly that the doom of the departed—good and bad—was sealed eternally (I Peter 4:6). After sojourning for three days announcing the results of His life and death to "the spirits in prison" and He "preached also to them that are dead;" there not being one syllable of proof that this preaching changed the destiny of a single individual—it rather put the seal of eternal confirmation on the destiny sealed by death—Jesus returned to the body that was resting in Joseph's new tomb, and with one mighty assumption of His original power, came forth alive; thus demonstrating that the man of voluntary humility could lay down His life, if He chose, or take it again if He chose. Was His work done when He arose? By no means. He continued with His disciples forty days (Act 1:3). He permitted Himself to be still subject to the laws which govern men: His disciples were permitted to handle Him (John 20:24-29), and to dine with Him (John 21:10-14; Acts 10:41), and He declared, in order to establish His identity, that He still possessed flesh and bones (Luke 24:36-39), and the wounds in His hands and feet were still to be seen and felt by others (John 20:27). However, He was not at all times subject to the laws that govern matter; at one time He entered into a place where His disciples were assembled, although the doors were shut (John 20:19). He did not at any time claim all power—His original power—until just before His departure, when He said to His apostles: "All power is given unto me in heaven and in earth (Matt. 28:18)." Soon after this He departed and was taken into heaven. Before His descent to earth He filled all things. He left His throne of glory because of His love for us, and descended into the deepest depths of human weakness and dependence; as He started from earth it is not hard to imagine that those who saw Him depart saw Him also transfigured, and that this transfiguration continued until as the king of glory, He sat down on the glorious throne with man's nature transformed from whence as of old He fills all things: "Wherefore he saith, when he ascended upon high, he led captivity captive and gave gifts unto men; now he that ascended, what is but that he also descended first into the lower parts of the earth? He that descended

is the same also that ascended up far above all heavens, that he might fill all things (Eph. 4:8-10)." He prayed for us—our interests—while on earth, and He is praying for us yet (Romans 8:27)!!'

SERMON NO. IV—PRAYER AND THE NAME OF JESUS

TEXT: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son: if ye shall ask any thing in my name, I will do it (Jno. 14:13, 14)."

God hears our prayers. He is our Father. Jesus, the man of prayer, has set us an example of faithful continuance in keeping our wants before Him. We have here a trinity of thoughts that should greatly strengthen, encourage and help us, but we cannot and must not stop here. The Life of Trust involves, practically, the whole system of Divine revelation. In our investigation we are at this moment confronted by the name of Jesus—what part does it play in prayer? If you will reflect on these words from the lips of Christ Himself you will be forced to conclude that He meant to place great, very great stress upon His name. "Whatsoever" is a very comprehensive word; it does not seem to omit the need of any nation, kindred, tribe or tongue or individual. "That will I do" is certainly both specific and emphatic; He pledges His word—His veracity and integrity! I have certainly demonstrated that God is both willing and able to do for us whatsoever we desire of Him. Jesus here teaches plainly and conclusively that God is glorified in the Son when He answers the prayers that go up through Him. And as if to add emphasis to positiveness, He said: "If ye ask anything"—great or small, "in my name, I will do it." I desire to make these sermons as exhaustive as possible, hence I appeal particularly to the New Testament. What is the general drift of its teaching in reference to the name of Jesus? I prefer to let it speak in its own words, but before I introduce any passages, I pause long enough to say that the very name of Jesus is significant: Jesus—Saviour! There is certainly food for thought here. The angel of the Lord appeared to Joseph in a dream and said to him: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit, and she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins (Matt. 1:20-21)." Jesus predicted that His disciples should be hated on the account of His name: "And ye shall be hated of all men for my name's sake; but he that endureth to the end

shall be saved (Matt. 10:22)." He declared that they should be persecuted on the account of His name: "But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake, and it shall turn to you for a testimony (Luke 21:12-13)." Again: "Remember the word that I said unto you, The servant is not greater than his Lord; if they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also, but all these things will they do unto you for my name's sake; because they know not him that sent me (John 15:20-21)." After Jesus had returned to heaven He called Saul of Tarsus to suffer for His name: "For I will show him how great things he must suffer for my name's sake (Act 9:16)." Jesus declared that the Gentiles should trust in His name. "And in his name shall the Gentiles trust (Matt. 12:21)." He declared that in receiving a little child in His name we receive Him also: "Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me, receiveth him that sent me (Luke 9:48)." He declared His intention of being present with those who should assemble in His name: "Where two or three are gathered together in my name, there I am in the midst of them (Matt. 18:20-23)." The disciples found one casting out devils in the name of Jesus who did not follow with them, and reported to Him that they had forbidden him to do it, but Jesus magnanimously answered them and said: "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me (Mark 9:39)." He repeatedly promised that the Father will give whatever we ask in His name: "Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you: hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full (John 16:23, 24)." I turn now from His own testimony to the words of His apostle. They speak often and plainly relative to His name. Peter, in explaining to the men of Israel how he had restored the lame man at the beautiful gate of the temple, said to them: "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses, and his name through faith in his name hath made this man strong, whom ye know: Yea, the faith which is by him hath given him this perfect soundness in the sight of you all (Act 3:14-16)." Again, Peter, in his defense before the Jews, made salvation depend on the name of Jesus: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole; this is the stone which was set at nought of you

builders, which is become the head of the corner; neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved (Acts 4:10-12)." After hearing this mighty defense, the counsel then undertook to prevent any further promulgation of the name of Jesus: "And they called them, and commanded them not to speak at all nor teach in the name of Jesus (Acts 4:18)." However, the apostles continued to proclaim salvation in the name of Jesus, and they were arrested and brought before the council again, and the high priest, speaking for the council, demanded and declared: "Did we not straightly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us (Acts 5:28)." Notwithstanding the wise counsel of Gamaliel, they were again commanded not to teach or speak in the name of Jesus, and the command was emphasized by a cruel beating: "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name (Acts 5:41)." Here is the recommendation which Luke records of Paul and Barnabas: "Men that have hazarded their lives for the name of our Lord Jesus Christ (Acts 15:26)." Paul places the name of Jesus, the anointed, far above every other name: "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come (Eph. 1:21)." Again: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth (Phil. 2:9, 10)." The ancient disciples were commanded to do everything in the name of Jesus: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him (Col. 3:17)." It matters not from what standpoint you view it, there can be but one conclusion: The name of Jesus Christ is the one fundamental, overpowering, and all-conquering, all-prevailing issue placed before the world in the New Testament. Remove that name from its pages and you reduce it to a condition of absolute worthlessness; accept the name, and you will find it to be the golden key that will unlock the mysteries and wonders of all revelation. Why did men so bitterly fight this name? Simply because they saw that the name and that for which it stood would, if true, overturn the world. Gamaliel, the wise lawyer, saw this, and hence admonished his contemporaries to be cautious.

Allow me to repeat and emphasize the fact that the name of Jesus stands for something, something that pertains to both the present and the future. It bears an important relation to prayer; indeed, without it successful prayer is impossible. His is the magic, the wonderful, the

all-powerful name that stands between us and the door which opens into the storehouse of salvation, peace and plenty. Here is the testimony of John, His forerunner: "A man can receive nothing, except it be given him from heaven (John 3:27)." On the face of this, one would conclude that the principle is so universally and unexceptionally recognized that it is almost unnecessary for us to have it from such a high authority, but is the truth of it generally recognized? I believe that the contrary is true—men are rather disposed to conclude that heaven takes but little notice of the affairs of men, especially the little thing., that He closest to us as individuals. The principle here enunciated lies at the threshold of natural life, which is the gift of God, also at the threshold of the new and better life, for no man can become a Christian who does not recognize it, and it is only by the constant recognition of it that we discover the Christian's secret of a life happy in sorrow, or successful in failure! Paul, in his first Corinthian letter, emphasizes the same principle: "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if you didst receive it, why dost thou glory, as if thou hadst not received it (I Cor. 4:7)?" James is very expressive on the same subject: "Do not err, my beloved brethren: every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning (James 1:16, 17)." God's greatest gift to man is salvation through the name of His Son: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by "grace"—or whose grace—ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Jesus Christ: for by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Eph. 2:4-10)." "Salvation belongeth unto the Lord (Psalms 3:8)." The introductory salutation to the epistles of Paul are very striking: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ (Eph. 1:1, 2)." Again: "Grace, mercy and peace, from God our Father and Jesus Christ our Lord (I Tim. 1:2)." Peter's salutation is substantially the same: "Grace, and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord (II Peter 1:2)." "While the way of salvation may be subdivided and the reasonableness and necessity of each condition made apparent to the most listless, it is a fact that in Jesus Christ every condition finds its explanation and interpretation. If it is true that all things are of God, if

salvation is of Him, it is equally true that salvation comes to us through Jesus Christ, His Son.

The scheme of redemption itself emphasizes the fact that man is a sinner, indeed, that man left alone is lost, lost on earth, lost now, lost forever! The Bible justifies this statement, and there is no fear of making it too strong. Hear David: "The fool hath said in his heart, There is no God; they are corrupt, they have done abominable works, there is none that doeth good; the Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God; they are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord (Psalms 14:1-4)?" Paul puts it even stronger than David: "As it is written, there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one; their throat is an open sepulcher, with their tongues they have used deceit, the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace they have not known; there is no fear of God before their eyes (Romans 3:10-18)." What a terrible picture! But here is another picture of the same scene: "Wherefore remember, that ye being in times past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world (Eph. 2:11, 12)." The Gentile world—all outside of the family of Abraham—was without God and hope. This is awful to contemplate, but Isaiah's picture of the depths of Israel's wickedness in his day is even worse: "I have nourished and brought up children, and they have rebelled against me; the ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider: all sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the whole heart faint; from the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment (Isaiah 1:2-6)." This picture takes men in the aggregate. Of course the individual was equally bad. It matters not from what

point you look at him, you are driven to the conclusion that his condition was and still is pitiable. Take the heart: "The heart is deceitful above all things, and desperately wicked; who can know it (Jeremiah 17:9)?" Take the conscience: "Speaking lies in hypocrisy; having their conscience seared with a hot iron (I Tim. 4:2)." Take the mind— thought: "The wicked through the pride of his countenance, will not seek after God: God is not in all his thoughts (Psalms 10:4)." What brought about and maintains this terrible state of affairs? Just look into your own heart, conscience, mind, life, and you will find the answer and what a fearful answer it is! If you will look into Divine revelation you will see the same answer—sin! Introduce the testimony of Isaiah: "Behold, the Lord's hand is not shortened, that he cannot save; neither his ear heavy, that it cannot hear, but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear: for your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness; none called for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity (Isaiah 59:1-4)." I introduce the testimony of Paul: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind," a mind devoid of judgment—"to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful (Romans 1:28-31)." Again: "This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness (Eph. 4:17-19)." Over all these horrible pictures I see written one word which explains them all, and that word is Sin! Sin!! Sin!!! While they were drawn to represent men who had lived in the long ago, they are faithful to life today. Sin may change some of its allurements, some of its voices, some of its gorgeous sunset coloring, but sin is sin everywhere, in every age, and in every man who worships at its shrine. God is pure, holy, good. Man and his Creator were originally one. Our sins have separated us from Him. He has loved us with an everlasting love: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore, with loving kindness have I drawn thee (Jeremiah 31:3)." This

was spoken to Israel, but it is applicable to the whole world (John 3:16)." When we reflect on the hearts that were made to love God and yet pay their richest homage at the shrine of evil; the consciences that were made to approve that which is good and yet persistently approve that which is bad; the minds made to think high and noble thoughts and yet are reeking with the rottenness of this world's pollution; the lives that were given to bud and bloom and bear fruit unto the honor of God, and yet bear only the bitter fruits of failure, coveteousness and unrighteousness; the tongues that were made to honor God and praise His holy name and yet daily bombard the gates of His habitation with profanity and vulgarity, with blasphemy and insolence, we are not surprised at David's words: "God is angry with the wicked every day (Psalms 7:11)!" I am rather surprised that He does not reach the end of His forbearance and longsuffering and unloose the fires of burning wrath. Doubtless calamity would overtake us unexpectedly, suddenly, and with wild destructive flames but for one thing: "He who is the image of the invisible God, the Son of His love; who in the day of His flesh "offered up prayers and supplications with strong crying and tears," for Himself and for us; who, when He could have called twelve legions of angels to His assistance when suffering for our sins, called not one, but yielded, calmly, deliberately and unselfishly, His life for us —life for life—that we may do the same for Him—is praying for us yet! Amen and amen!

From the time that man sinned downward men have sought God. Every altar lifted its bleeding victim pleadingly toward heaven. It is probable that immediately following the transgression men had a regular place at which to worship—to obtain access to Him. Of Cain it is said: "Cain brought of the fruit of the ground an offering unto the Lord (Gen. 4:3)." Of Abel it is said: "And Abel, he also brought of the firstlings of his flock and of the fat thereof (Gen. 4:4)." Where did they bring their offerings? Presumably to some place where the presentation of offerings had been established. I refer to this simply to make it clear to your minds that the mediatorial idea is as old as sin. With this thought in mind Noah built his altar on coming out of the ark (Gen. 8:20), and the patriarchs who followed him built altars, and called on the Lord with the same thought in mind (Gen. 12:8, 13:4). Every altar and priest and every offering of which we read in the early ages is proof that men realized that they were lost and were trying to find the way to God. The few men in these ages who were conspicuous for their faithfulness were men who found God in doing what He told them to do. The altar fires were the flickering rays of light along the pathway of righteousness, progress and revelation. This state of affairs continued for about twenty-five centuries, and then the law of Moses

was promulgated and the tabernacle erected. Moses was in an important sense the mediator of the covenant made with Israel at Sinai. A mediator is one who by reason of veracity and integrity and friendship for both stands between parties at variance; one who unselfishly devotes himself to the fortunes of others. When the people heard the voice from Sinai they were terrified and besought Moses to stand before the Lord for them (Ex. 20:18-21). The New Testament comment on this is instructive and significant: "For they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart (Heb. 12:20)." Moses did as the people desired him to do. He stood between them and God at the dedication of the covenant (Ex. 24:3-8). Paul brings this out very fully in the Hebrew letter: "Whereupon, neither the first testament was dedicated"—purified—"without blood, for when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying: This is the blood of the testament, which God hath enjoined upon you (Heb. 9:18-20)." When the people sinned against God, Moses interceded for them (Ex. 32:30-35). Paul gives us a graphic view of the matter from the New Testament standpoint: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator: now a mediator is not a mediator of one, but God is one (Gal. 3:19, 20)." After the full inauguration of the first covenant, although Moses stood at the head of the nation as its leader, lawgiver and friend for forty years, the mediatorial function seems to have been transferred to the priesthood of which Aaron, his brother, was the head. Religiously the nation was in the swaddling clothes of infancy. Idolatry, injustice and perversity seem to have been the common heritage of the great majority. Like many of us, they could not or would not believe beyond their sight! Hence, Jehovah's command to Moses: "Let them make me a sanctuary; that I may dwell among them (Ex. 25:8)." When this tabernacle was erected according to the pattern which Moses received directly from God (Ex. 25:40), he recognized it as his dwelling place, miraculously manifesting his glory to the eyes of Israel: "So Moses finished the work; then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle (Ex. 40:33, 34)." There was a place within the walls of this sanctuary where Jehovah communicated with the people through the High Priest who stood between the Creator and the created. Here are His own words to Moses: "And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee, and there I will meet with thee,

and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel (Ex. 25:21, 22)." Aaron's position is clearly seen during the plague that followed the rebellion of Korah against God and the priesthood. Moses saw that God's wrath was kindled, hence he told Aaron to take a censer with fire and incense and go quickly to the aid of the people among whom the plague had already begun its deadly work, and Aaron did as he was commanded: "And he stood between the dead and the living, and the plague was stayed (Numbers 16:48)." The New Testament throws a flood of light on the old economy. While Moses and Aaron were good men, and while they gave their lives for their countrymen in the service of God, I want to impress you that they were only men, men only; that the covenant of which they were the mediator and exponent, respectively, the blood of the covenant, which they enjoined and expounded, could never remove a single sin; that sins were only "stayed" for one year at a time, at best (Lev. 16:1-34), and that the whole system was weak, imperfect and unavailing, only a slight and flickering shadow of the good things to come under Christ Jesus our Lord (Heb. 10:1). After speaking of the covenant, the tabernacle and its furniture, Paul says both plainly and positively: "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God, but into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people: the Holy Spirit thus signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing (Heb. 9:6-8)."

I ask you to mark well that last declaration; the way into the holiest of all or heaven itself was not manifested or made known, while the first tabernacle was yet standing. The merest beginner in the truths of the Bible ought to know and does know that the old tabernacle or temple stood as the house of God until the vail of the temple was rent at the death of Jesus, thus demonstrating that the things that had been sacred for generations were sacred no longer! It took four thousand years in the wisdom of God to open a way unto His presence, and to get men to that point where they could believe after sight ends. In Abel's time the best thing he could do was to bring his sacrifice, present it to God and wait. So it was with the patriarchs. So it was in the days of Moses and Aaron, and so it was during the fifteen long centuries from Moses to the Christ. During these long periods there was only one way to approach God, the way He ordained. In every case, by altar or priest or by both, the mediatorial idea was kept objectively before the race. My judgment is that idol-worship everywhere is the result of the

corruption of this idea implanted in the human mind in the very morning of the race. It is well to bear this in mind. Jesus, while on earth, made it clear that in reality there is only one way to the Father: "I am the way, the truth, and the life; no man cometh unto the Father, but by me (John 14:6)." "No man"—surely nothing could be plainer than this! "No man"—surely nothing could be more emphatic than this! "No man"—surely this does not hold out the slightest hope to any human being, in any age or any place, save through the Son of God! Jesus in relation to God and man in creation was the Word (John 1:1). In His relation to God and man on earth He was Emmanuel—"God with us (Matt. 1:23)." In His relation to God, sitting at His right hand in heaven, and to man on earth, His footstool, He is mediator. Paul is both explicit and comprehensive: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and come unto the knowledge of the truth, for there is one God and one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time (I Tim. 2:3-6)." Jesus, by virtue of His humanity and Divinity combined, stands between God His Father, and the whole race of man. Salvation or justification is of God (Romans 8:33), and the only way to God is through His Son, hence emphasis is placed in the gospel on the name of Jesus. This also accounts for the fact that there is salvation in no other name. It further accounts for the fact that the Father distinguished Him both in heaven and on earth by giving Him a name which is above every other name in heaven and on earth. The word mediator occurs only a few times in the New Testament. The word is interesting of itself, but it is infinitely more so when studied in its proper connections and relations. Hear Paul on this question, concerning Jesus in His present work at the Father's right hand: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises (Heb. 8:6)." Again comparing the sacrifices of the law which were offered year after year continually with Christ's sacrifice which was offered "once for all," he says: "How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance (Heb. 9:14, 15)." Again after contrasting the law and the gospel, he said they had come to "Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel (Heb. 12:24)." In order to salvation, men must clearly perceive the

Christ and know that the salvation of God comes through Him. Does He intercede for sinners? If He does not, He does not intercede for anybody, for in an important sense we are all sinners (I John 1:7-10)." There is no passage that says in so many words that He intercedes for those who are nothing but sinners, aliens, but it certainly can be inferred from the meaning of the general statement that there is one mediator between God and men. No man can approach the Father for salvation except through Him. We have His own words for this. I cannot conceive of Him who gave His life for men going up to the throne from whence cometh help and treating all outside of His kingdom with indifference. Certainly there is nothing in His word or character to justify such a conclusion. However much we may differ on this point, we are agreed that He intercedes for those who love and obey Him. The last prayer He sent up in behalf of His apostles and all that might in the future believe on Him through their word might be one (John 17:1-21), and the first prayer He uttered in their behalf, so far as we know, when He had reached the throne, was that they might receive the Holy Spirit {John 14:16; Acts 2:33). Paul's testimony fits admirably here: "And he that searcheth the hearts knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God (Romans 8:27)." This refers to Jesus. He knows "the mind of the spirit"—"the will of God," and intercedes for us according to the will of His Father and ours. This word intercession is a very strong one. It is the same as pray, or entreat or beseech. It means that Jesus is just as deeply concerned about the temporal and spiritual welfare of men now as He was when He wept at the grave of His friend Lazarus, or poured out His soul in grief over the city of Jerusalem (Matt. 23:37).

As if to add intensity to emphasis, John uses the word advocate, a word which signifies more than an ordinary request. It means that Jesus puts into the presentation of our cause, from day to day, yes, from moment to moment, a brother's interest, a redeemer's love: "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world (I John 2:1, 2)." Jesus partook of our natures in order that He might know our needs and demonstrate in this world what a loving and consecrated heart can do; as the Son of God's love, He is near to His loving heart: "Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and to deliver them, who through fear of death were all their lifetime subject to bondage, for verily he took not on him the nature of angels; but he took on him the seed of Abraham:

wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered being tempted, he is able to succor them that are tempted (Heb. 2:14-18)." Again: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession; for we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin; let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Heb. 4:14-16)." Again: "But this man, because he continueth ever, hath an unchangeable priesthood; wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercessions for them; for such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests to offer up sacrifice, first for his own sin, and then for the people's; for this he did once, when he offered up himself; for the law maketh men high priests which have infirmity; but the word of the oath, which is since the law, maketh the Son, who is consecrated forevermore (Heb. 7:24-28)." Again: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us (Heb. 9:11, 12)."

The order in the Christian economy is: man, Jesus the High Priest, God our Father, from whom every good gift descends. I have certainly established this beyond doubt. Do we really have access to God through Jesus Christ our Lord? Beyond dispute. But the name, authority and intercessions of Jesus stand forever between us and the Father. We must come in His name. Indeed, there is no other name under heaven or in heaven. There is no way around Him. He must, He will, He shall be honored! In establishing the fact that we really have access through Him, I shall now submit a few proofs. I insist that you shall particularly give attention to the word "access." Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God (Romans 5:1, 2)." Again: "For through him we both have access by one spirit unto the Father (Eph. 2:18)." Again: "In whom we have boldness and access with confidence by the faith of him (Eph. 3:12)." I regard these passages as remarkable. The key word to each is the word access—access to the grace of God; access

to His love; access to His mercy; access to His salvation; access to His care; access to the hidden treasures of wisdom and knowledge (Col. 2:3); access to the presence of God without fear; all through the name of Jesus: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water; let us hold fast the profession of our faith without wavering; for he is faithful that promised (Heb. 10:19-21)."

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SERMON NO. V—PRAYER AND THE HOLY SPIRIT

TEXT: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercessions for the saints according to the will of God (Rom. 8:26, 27)."

I sum up the results—some of them!—of our inquiries to the present moment: The invisible God hears us when we cry to Him; He is our Father by virtue of Creation, Providence and Redemption; Jesus, the Son of God, the Son of Man, has set us an example of earnest, persistent, fervent prayer, and He stands pledged to give us, as does His Father, whatsoever we ask in His name; not only this, God knows our needs to the smallest detail, anticipates our wants and does exceeding abundantly for us beyond what we can ask or even think. This is encouraging, but my difficulty is these assurances are too great for my poor and struggling faith. In other words, while I may comprehend their meaning, I find it hard in the midst of the unbelieving world about me, and on account of my many infirmities, to appropriate them. I can see how the Lord did these things for others—Abraham, Moses, Joshua, Samuel, David, Isaiah, Jonah, Paul, Peter, Timothy, but I cannot, to my satisfaction, bring them down into the realm of my own experience and say they are for me; that the Giver of all good had me in view when He spoke so plainly about what He is pleased to do for those who are willing to wait on Him, that the weakest of us ought to be encouraged to persevere. He does not stop with the assurances enumerated, but goes farther still, and assures us that we have the united intercessions of the Holy Spirit and Jesus, His Son. Surely there is nothing in the way of believing prayer save our own perverse and unbelieving hearts. The Spirit helps our infirmities. He teaches us how to pray. Here is a most remarkable statement: "The Spirit maketh intercessions for us with groanings that cannot be uttered." Is this true? It is, unquestionably. This word "groanings" at first thought seems to be a hard word, for it appears to teach that the Holy Spirit cannot put His desires into intelligible speech, but this cannot be so. The Holy Spirit can express Himself, does express Himself, and does it intelli-

gently, using as His instrument the language of human beings, and the organs of human speech. What does Paul mean? One thing is evident on the surface; he is endeavoring to make it appear that the Holy Spirit is deeply interested in the affairs of men. But why use such a figure of speech as this? Think a moment. It is not difficult for the Holy Spirit to express Himself, but it is difficult for us to comprehend all He says: If Paul had put into language a full expression, revelation or description of the Holy Spirit's interest in us, it would have been too voluminous, too deep, too hard for us. So he used a figure which on close examination is as simple as simplicity itself. Every man knows, either by experience or observation, or by both, that in hours of deepest anxiety or agony we do not express ourselves in intelligible language, we simply groan, and this certainly does clear the matter up greatly. It is about the same as if Paul had said: "The Spirit helps us when we are weak, and we are always weak, and by His teachings we may know how to pray and for what to pray; and further He is so deeply concerned about our welfare that only the vernacular of heaven could tell you how much, and that language you cannot understand, therefore, my tongue and pen fail me when I attempt to put the thought into human speech. He also assures us that Jesus, the searcher of hearts, knows what the mind of the Spirit is, and that He intercedes for us also.

Who is the Holy Spirit? What is the Holy Spirit? What of His age? Correct answers to these three questions will open for us vast and probably unexplored fields of knowledge. I will answer the third question first; Paul declares that he is eternal (Heb. 9:14). Please do not let this slip. Then it follows that before the earth was, He was, and that after material things shall have passed away He shall be. Now let us take the second question. It is indeed a hard question. There is a subtlety, an intangibility about the word spirit that almost defies definition. God Himself is a spirit. Then it seems that the spirit of God is the spirit of a spirit! There are, fortunately, some sidelights in revelation which are helpful at this point; everything seems to have a spirit in it peculiar to itself. For example, we have in the plain language of Scripture: The Spirit of God (Gen. 1:2), the Spirit of Christ (Romans 8:9); the Spirit of the anti-Christ (I John 4:3); the Spirit of Man (I Cor. 2:11); the Spirit of Truth (John 14:17); Spirit of Dumbness (Mark 9:17); the Spirit of Bondage (Romans 8:15); the Spirit of Divination (Acts 16:16); the Spirit of Fear (II Tim. 1:7); the Spirit of Slumber (Romans 11:8); the Spirit of Jealousy (Numbers 5:14); the Spirit of Wisdom (Eph. 1:17). If I speak of the Spirit of Wisdom, I mean wisdom itself. If I say the Spirit of Jealousy has taken possession of a man, everyone understands me to mean simply jealousy. If I say a man is filled with the Spirit of Slumber, I mean simply that he slumbers. If I

say a man is filled with the Spirit of Fear, I mean simply that he fears, that he is a coward. If I say one is filled with the Spirit of Divination, I mean simply that he is a deceiver. If I speak of the Spirit of Bondage, I mean bondage, no more, no less. If I speak of the Spirit of Dumbness, I simply mean that a man is dumb. If I speak of the Spirit of Truth, I mean the spirit that is always true. If I speak of the Spirit of a Man, I mean the man, for without his spirit a man is not a man. If I speak of the Spirit of anti-Christ, I mean the spirit which opposes Christ. If I speak of the Spirit of Christ, I mean Christ Himself. If I speak of the Spirit of God, I mean God Himself. While I may not fully comprehend all the relationships of a man, the spirit of a man and the word of man, I may with proper effort understand a great deal. While I may not fully grasp all the relationships of God, the Spirit of God and the Word of God, I can understand enough to meet my necessities while a pilgrim here. I return to the question, What is the Holy Spirit? and join to it the other, Who is the Holy Spirit? The Bible was made to answer our legitimate inquiries, and it helps us to answer these. When the angel approached the Virgin Mary, he said to her: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God (Luke 1:35)." Later, when Joseph was about to put Mary away the angel of the Lord appeared unto him in a dream and said to him: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit (Matt. 1:20)." Whatever else may be obscure or mysterious or incomprehensible here, one thing is established beyond discussion or doubt: The Holy Spirit is God; God is the Holy Spirit. The personality of God or the Holy Spirit cannot be denied, although it is difficult to comprehend. The difficulty is increased when we reflect that the Holy Spirit is everywhere. David teaches in the plainest possible manner that God's Spirit fills immensity (Psalms 139:7-10). God makes it true that He does the same: "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord (Jer. 23:23, 24)." Just here lies our most formidable difficulty: It is hard for us to understand how God—the Spirit of God—can have a personality and yet fill immensity. But is this as formidable as it appears on the face of it? I think not. Man is made in the likeness of God (Gen. 1:26, 27). Look at him for a moment. He has a personality and yet it will be admitted that every man fills a much bigger place in the universe than the simple space in which his personality exists. How does he do this? You answer that his spirit reaches out and touches other spirits, and they in turn touch others because he touched them, and on until the influence of a

man who occupies, personally, individually or locally, a place in the universe so small in proportion to the stupendous whole that it is impossible for the human mind to conceive of its smallness, practically fills immensity. A few Biblical illustrations will help you grasp my meaning. Samuel, the prophet., in his young manhood, lived at Shiloh— a personality in a locality—and yet in an important sense he filled all Israel from Dan to Beer-sheba (I Samuel 3:19-21). Paul, during his life here, was only in one place at a time, and yet his spirit made itself felt at many places, and at last he personally came down to the confines of a Roman cell (II Tim. 4:1-8); and yet after the flight of nearly nineteen centuries, his spirit, noble, sympathetic, uplifting, almost fills the earth!! We need to better know ourselves, for knowing ourselves we shall be in a better condition to understand Him from whom we sprang. God is in heaven, and everywhere!! The Spirit of God is in heaven and everywhere!! Jesus is at God's right hand and everywhere!!! Man is here and elsewhere, in one degree or another, just as his spirit exerts itself, and therefore makes itself felt and recognized. We say of one man that he fills a very small circle, and of another that he fills a very wide circle. I fill one place and you fill another. My personality does not and cannot in the nature of things confine me to one place. I live in the ordinary sense of the word at a certain place; there I may be seen, felt or conversed with, but I just as truly live a thousand miles away if the conditions are right; that is, my spirit—thought—takes on a kind of a restricted omnipresence because I think and make others think. It is just as easy for God to make His power felt ten million miles from His throne as it is near to His personal presence, and if I can find an anxious heart, a ready mind, and a listening ear, I can, by bringing my spirit to bear on this, influence a man who is standing by my side or on the other side of the globe. With me it is all a question of getting his attention and delivering my message; God being omnipresent, can, if He chooses, command attention. My power is limited; His power is unlimited.

It is necessary for us to carefully distinguish between the extraordinary operations of God, or God's spirit, or God's word, and their ordinary operations. By the first I mean the acts of God that are independent of all known laws, and therefore what we call miraculous. By the second I mean the acts of God which proceed along the established and recognized laws of matter or mind. In the first I include the creative acts at the beginning, and His works in all ages in which the acts were accompanied by unusual manifestations to prove that they were Divine. In the second I include the acts of the Holy Spirit in nature and in man, which proceed in harmony with nature's laws and the laws governing mind. I endeavor to make these distinctions clear, for this is indispen-

sably prerequisite to an understanding of the relation of the Holy Spirit to prayer. In creation the Original and Uncreated and Self-Existent One manifests Himself as God, Word and Spirit; in the new creation He reveals Himself as Father, Son and Holy Spirit. He is one God. In the first He reveals His powers, and incidentally His love. In the second He reveals His love, and incidentally His power. I introduce the testimony of Moses as to the first creative acts: "In the beginning God created the heaven and the earth, and the earth was without form and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters; and God said, Let there be light: and there was light (Gen, 1:1-3)." The first is a general statement telling what God did. Then follow statements indicating how He did it. The spirit "moved" upon or "brooded" over chaos and light was called into existence by the fiat of the Creator. As to the first hear Paul at Mars' Hill. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands (Acts 17:24)." As to the second, hear Job: "By his spirit he hath garnished the heavens (Job 26:13)." As to the third, hear Paul again: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (II Cor. 4:6)." In the creative acts force—the power of God—touched insensate matter and order came from disorder, and light came from darkness. It is a remarkable fact that following this record, for several centuries while the word of God was being spoken to men, but little is said or even suggested of the Spirit. The creator and lawgiver is known as God, Almighty God (Gen. 17:!). "I AM THAT I AM (Ex. 3:14)." or "JEHOVAH (Ex. 6:3)." The idea of force, greatness, majesty, is suggested by these names—instead of bringing God into the realm of human experience, they seem to suggest an almost impassable gulf over which man would hardly dare and attempt to cross. Later, after Israel had taken possession of the Land of Promise, history records a number of the manifestations of the Spirit's work direct on the human heart, as a preparation for leadership in battle, where force, courage and endurance were greatly needed. The examples are not numerous, but there is a picturesqueness and uniqueness about them that takes hold of the imagination in a most positive and potent manner. The people of God departed from Him and "served Baalim and the groves," and His anger was kindled against them and he sold them to a foreign king who oppressed them for eight years, and then they cried unto God and He raised up Othniel: "And the Spirit of the Lord came upon him, and he judged Israel, and went out to war: and the Lord delivered Chushan-rishathaim, king of Mesopotamia, into his hand; and he prevailed against Chushan-rishathaim

(Judges 3:10)." Israel sinned again and the Lord delivered them into the hands of the Midianites, who greatly and persistently oppressed them; they cried unto the Lord and he raised up Gideon the son of Joash, and "the Spirit of the Lord came upon Gideon and he blew a trumpet" to rally the forces of Israel, and with a little band of 300 gained one of the most signal victories in the annals of war (Judges, 6th to 8th chapters). Again Israel sinned; they forsook God and served all the gods of the surrounding nations, and he sold them unto the Egyptians and Ammonites, by whom they were vexed and oppressed for eighteen long years. At last they cried unto the Lord and confessed their sins and He raised up a deliverer in the person of a great warrior, Jephthah by name, and "the spirit of the Lord came upon Jephthah," and a mighty deliverance followed (Judges 10:11; 12:1-7). After the expiration of a few years Israel forgot God again, and for forty years they were kept in subjection by the Philistines, and the Lord raised up Samson, the mightiest warrior of his day. Of his earlier years it is recorded: "The child grew, and the Lord blessed him; and the spirit of the Lord began to move him at times in the camp of Dan, between Jonah and Eshtaol." He grew unto manhood and made a matrimonial alliance with a Philistine woman, who basely deceived and betrayed him: "And the Spirit of the Lord came upon him and he went down to Askelon," and wreaked vengeance on his wife's countrymen. His life was one of mighty contests, in which he gained many great victories because God was in him (Judges, 12th to 16th chapters)." Many years after the death of Samson, after God had, in answer to public clamor, put a king over Israel, Nahash, the Amonite, came against Jabesh-Gilead and proposed to make a covenant with them only on the most humiliating terms. Messengers were dispatched to Samuel, the prophet, who informed Saul, the king, of the condition of affairs: "And the Spirit of God came upon Saul when he heard those tidings, and his anger was greatly kindled (I Samuel 11:6)." The Spirit led Saul to a great victory (I Samuel: 7-13). I have presented these illustrations to impress on you that in these ages the manifestations of the Spirit were physical, that is, He showed Himself in men in a manner that other men could see His power with their eyes. In still later ages another phase of the Spirit's work is seen; men began to appear who were moved by Him. For example, in the days of Asa, king of Judah, the people enjoyed comparatively good government, which is accounted for: "And the Spirit of God came upon Azariah, the son of Obed, and he went out to meet Asa, and said unto him: Hear ye me, Asa, and all Judah and Benjamin, the Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you (II Chron. 15:1-2)." Here the Holy Spirit becomes a

teacher. Wonder-worker—teacher! Nehemiah strengthens this when reviewing the history of Israel: "Thou gavest also thy good spirit to instruct them (Neh. 9:20)." This was undoubtedly done through the prophets. Hear Peter: "For prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit (II Peter 1:21)." If you wish to pursue the matter further, turn to the prophets, and you will find that having the Holy Spirit in them, they instructed the people by speaking to them the word of God. The Bible reader is familiar with such statements as these: "The beginning of the word of the Lord by Hosea (Hosea 1:2);" "The word of the Lord that came to Joel (Joel 1:1);" "The vision of Obadiah, thus saith the Lord God (Obadiah 1:1);" "Now the word of the Lord came unto Jonah (Jonah 1:1);" "The word of the Lord that came to Micah (Micah 1:1);" "The burden which Habakkuk the prophet did see (Habakkuk 1:1);" "Thus speaketh the Lord of hosts (Hag. 1:2);" "In the eighth month, in the second year of Darius, came the word of the Lord to Zechariah (Zechariah 1:1);" "The burden of the word of the Lord to Israel by Malachi (Malachi 1:1)." Before passing into the New Testament I desire to draw two conclusions from my arguments: First, the Spirit of God exerted His power on the physical universe in creation, which was what we call a miracle, but in the ordinary government of things He exerts Himself along the lines which He established at the start; it was a miracle to create grass and put within it the power to perpetuate itself by bearing seed "after its kind," but the production of grass, although as much the Holy Spirit's work now as at the beginning, is no longer a miracle. Second, the Holy Spirit, in developing His great remedial scheme, used force where it was necessary in order to make men recognize Him—that is, He "moved!" men, but after having made Himself known the miraculous element in a degree disappeared, and the work proceeded along authenticated lines and by recognized methods; yet it was just as fully the work of the Spirit as if He had discarded all means and "moved" men by a direct force as He moved Othniel, Gideon, Jephthah, Samson, or the prophets. I urgently ask you to keep these conclusions in mind for we shall find that they are fully duplicated in the New Testament.

Christianity had its beginning in a stupendous and incomprehensible miracle by the incarnation of Jesus. John is very forcible: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth (John 1:14)." Said the angel to Mary: "The Holy Spirit shall come upon thee * * * that holy thing which shall be born of thee shall be called the Son of God (Luke 1:35)." God operated on original chaos by His Spirit and word, and in order to deliver man from

the chaos and pollution of sin He spoke to the world by the Holy Spirit in His Son. The incarnation of the Word of God is wonderful and yet philosophical. I cannot understand how any human mind could comprehend God, the invisible Spirit; but in Jesus He becomes objective; tangible to human eyes and ears. As we proceed I think you can see why the miraculous manifestations were seen first. It takes a mighty demonstration to attract the attention of a world lost, undone, and in a sense satisfied with its condition. The incarnation was, and is, and evermore shall be, a wonder, but if men could fully comprehend it they would consider themselves the equal of the Holy Spirit Himself. At the baptism of Jesus we see another great manifestation. Let me refresh your mind for a moment. In the morning of the creation there are exhibited God, Spirit, Word; at the incarnation we observe, Father, Holy Spirit, Son; and at the baptism of Jesus, Father, Son and Holy Spirit: "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan, and straightway coming up out of the water, he saw the heavens opened,"—cloven or rent—"and the spirit like a dove abiding on him: and there came a voice from heaven, saying, Thou art my beloved Son in whom I am well pleased (Mark 1:9-11)." Men had before witnessed the visible manifestations of the Holy Spirit's power, but never before had they seen Him assume a bodily form. Here is an important statement from John: "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all, and what he hath seen and heard, that he testifieth, and no man receiveth his testimony hath set to his seal that God is true; for he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him; the Father loveth the Son, and hath given all things into his hand (John 3:31-35)." Note that: Jesus came from above; God giveth not the Spirit unto Him by measure; and the Father has committed all things to His Son, "who speaketh the words of God." Thus heaven and earth, God and man, are brought together in the person of the Messiah. The Holy Spirit, as I have already proven, fills immensity, and as Jesus is His Son, He could not be given unto Him by measure. You must confess, you are forced to it by the inexorable logic of facts, that all of this is out of the ordinary, indeed, extraordinary, yes, indescribably wonderful; and also that it must belong rather to the introduction of Jesus to earth than His regular administration of its affairs from His throne in the heavens. It is worthy of observation that Jesus did not enter upon His public ministry until after His baptism and the descent of the Holy Spirit upon Him; and His temptation for forty days and forty nights in the wilderness (Matt. 4:1-11). From one standpoint His life was one of lowliness, but from another it was

one of ever-unfolding and astounding wonders. Here is a peculiar fact: While Jesus was opening the eyes of the blind, restoring the minds of the insane, raising the dead, and demonstrating the power of the Holy Spirit in many other ways, He was also unfolding His plans for the time when He expected to be absent from earth. He attended one of the feasts of the Jews: "In the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me, and drink; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water (John 7:37-38)." What does this mean? John answers parenthetically: "But this spake he of the Spirit, which they that believe on him should receive; for the Holy Spirit was not yet given; because that Jesus was not yet glorified (John 7:39)." I think it clear from this statement that while the Spirit had done many great works in the age of the Son of Man on earth and in the times preceding, His greatest work would follow the glorification of Jesus. But more of this later. Jesus frequently spoke to His disciples—apostles—concerning His departure and the great work which He proposed to entrust to them. In order, probably, that they might not shrink from the task when He assured them that they should be taken before kings and governors for His sake, He said to them: "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak: for it is not you that speak, but the Spirit of your Father which speaketh in you (Matt. 10:19,20)." Suppose such a thing as this should occur now; what would we conclude? That a great miracle had been performed. Granted. Then it follows that it was a great miracle when the Holy Spirit spoke through the apostles of Jesus. It is a fact beyond dispute that it was kept constantly before their mind that the time of the fullness of the Spirit's work was rapidly approaching. Hear ye Him: "If ye love me, keep my commandments, and I will pray"—mark the statement!—"the Father, and he will give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive; because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you; I will not leave you comfortless"—orphans—"I will come to you (John 14:15-18)." Again: "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (John 14:26)." It is evident that the apostles did not understand and remember what Jesus taught them. John testifies concerning His works in a way to indicate in a marked degree the need of the illumination of the Holy Spirit: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the

world itself could not contain the books that should be written (John 21:25)." Note that the Holy Spirit's work was to bring all these things to the minds of the apostles and thus perpetuate His teachings until the whole earth should be filled with His doctrine. To my mind this is just as wonderful as the Spirit's first recorded work in bringing order out of chaos. The first was material chaos; the second intellectual chaos—as a result of the first a new world rolled into light, and as a result of the second the same world will roll into the light of Christ! "What do I mean by intellectual chaos? Let me tell you, or rather I will let you tell me. Put yourself in Peter's place and follow and listen to Jesus during the three years of His incessant preaching and debating, and then without the aid of the press or without a single written note undertake to reproduce all He said, and bear in mind what John says about the books that might have been written, simply as a feat of memory—the very thought of it overwhelms you! Nothing but a stupendous miracle in which the Divine hand would be plainly seen, could enable you to do it. Yet, it is probable that your natural endowments and your intellectual acquirements are equal to the apostles when they matriculated in the school of Jesus. Nothing short of a stupendous miracle could have enabled them to reproduce accurately and readily the teachings of Jesus. I regard this miracle of the Holy Spirit just as great, just as wonderful, just as incomprehensible, just as inscrutable, as the creation of the universe. One was a miracle in the domain of matter; the other a miracle in the domain of mind. I leave you to compare them! Just here another phase of the subject is emphasized, Jesus not only designed that His teaching should live by being brought to the mind of His apostles, but He designed that His own personality should be brought before and kept before the world by them. His work was a revelation of the Spirit, "for God giveth not the Spirit by measure unto him;" the Spirit in turn was to reveal Jesus, "for," said the Master, "he shall receive of mine, and shall shew it unto you." But here is a full statement of Jesus Himself: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you; and when he is come, he will reprove" —convince—"the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of the world is judged: I have many things to say unto you, but ye cannot bear them now; howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and show you things to come: he shall glorify me: for he shall receive of mine and shew it unto you: all things that the Father hath are mine; therefore said I, that

he shall take of mine, and shall shew it unto you (John 16:7-15)." This was the one great question which was constantly and persistently kept by the Great Teacher before His pupils. After His resurrection He appeared to them and said in the most solemn and impressive manner: "Peace be unto you: as my Father hath sent me, even so send I you, and when he had said this, he breathed on them, and saith unto them: Receive ye the Holy Spirit; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain they are retained (John 20:21-23)." Never before had mortal man been charged with such a solemn responsibility as this! Again, after having given them His world-wide commission, and just before He was "carried up into heaven," He said unto them: "Ye are witnesses of these things; and behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high (Luke 24:49)." And again, as if to confirm and make emphatic all that had previously been said, He declared in answer to their request for the restoration of the kingdom unto Israel: "It is not for you to know the times or the seasons, which the Father hath put in his own power; but ye shall receive power after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts 1:6-8)." You will agree with me, I am sure, that all this is extraordinary, indeed, very extraordinary. Before leaving it, in view of its vast and far-reaching importance, I will sum up the relations of Jesus to the Holy Spirit as developed from His birth to His ascension, and in connection with this also, the promises and assurances of Jesus in relation to the work of the apostles under the Spirit's guidance: First, He was begotten of the Holy Spirit; second, the Holy Spirit descended in a bodily form upon Him at His baptism; third, He was to speak through the apostles; fourth, He was to be an abiding Comforter; fifth, He was to be the Spirit of Truth; sixth, He was to teach the apostles and bring to their remembrance whatever Jesus had personally told them; seventh, He was to testify of Jesus, personally; eighth, He was to convict the world of sin, righteousness and judgment; ninth, He was to guide the apostles into all truth; tenth, He was to take of the things of Jesus and show them to the apostles; eleventh, He was to empower the apostles for their work of making known the will of Jesus.

The age of the apostles, beginning with the descent of the Holy Spirit, was the wonder-age of Divine revelation. If the promises and predictions over which we have passed were fulfilled, we may expect to see much that is out of the ordinary line of events in the world's history. My summing up has given you an idea of what to expect. Let us now turn to the beginning. I read: "And when the day of Pentecost

was fully come, they were all with one accord and in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like of as fire, and it sat upon each of them, and they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:1-4)." Considering the four thousand years in which God was preparing for it, the immediate, the far-reaching, the world-embracing, and the age-lasting effects, I do not hesitate to say, and I say it after calm deliberation, that next to the incarnation this was the greatest miracle in the annals of time. Two remarkable things appear here even to the eyes of the unbelievers who witnessed it: First, physical wonders, sound which startled the ears of men, and sights which they could not gainsay or explain away. Paul most effectively, conclusively and eloquently tells the design of these signs and wonders: "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord and was confirmed unto us by them that heard them; God bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will (Heb. 2:3,4)." Second, intellectual wonders; the minds of the apostles were supernaturally endowed or educated, and thus they spoke in languages which they had never studied, and proclaimed what they did not then fully understand, that the gospel was for those that were "afar off." Peter tells us clearly, fully and irresistibly the designs of this Divine endowment of the minds of the twelve: "Receiving the end of your faith, even the salvation of your souls: of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow: unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desired to look into (I Peter 1:9-12)." Observe the contrast: Signs, wonders, miracles to the unbeliever; mental endowment and infallible guidance to the apostles by which they preached the gospel; signs for the multitude, and Divine illumination for the apostles. If you will take pains to examine the record of what followed the descent of the Holy Spirit, you will see clearly that the first effect on the multitude was their attention was attracted—"they were amazed"—and the second, the effect was their conviction of sin. The descent of the Holy Spirit and the physical and intellectual results were miraculous; the conviction of the multitude was not miraculous because it proceeded along

natural lines. Peter and his coadjutors preached and the people heard and believed. It is well for us to remember that the apostles were baptized, immersed, overwhelmed in the Holy Spirit. They not only preached the gospel infallibly, but they had power to confer the Holy Spirit, miraculously. There are only two examples named in the Acts, but the Epistles plainly indicate others. Philip, the evangelist, introduced the gospel into Samaria with great success. When the news reached Jerusalem, and Peter and John went to the city: "Who, when they were come down, prayed for them, that they might receive the Holy Spirit; (for as yet he had fallen on none of them: only they were baptized in the name of the Lord Jesus); then laid they their hands on them, and they received the Holy Spirit (Acts 8:15-17)." Note the statement "was fallen" in connection, as I shall return to it later. The other example brings out the fact that they on whom the apostles laid their hands were enabled to speak with tongues. Paul found at Ephesus, certain disciples who knew only the baptism of John. After being fully instructed they were baptized in the name of the Lord Jesus: "And when Paul had laid his hands upon them the Holy Spirit came on them; and they spake with tongues and prophesied (Acts 19:1-6)." I have stated that a great miracle marked the introduction of the gospel—to the Jews. An equally marvelous occurrence marked the introduction among the Gentiles. Cornelius, a distinguished soldier—distinguished more perhaps for his charity than for his prowess as a warrior, was commanded by an angel to send to Joppa for Peter, which he did. On his arrival the apostle preached the gospel unto them: "While Peter spake these words, the Holy Spirit fell on them which heard the word, and they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles was poured out the gift of the Holy Spirit; for they heard them speak with tongues and magnify God (Acts 10:1-48)." Note the statement "poured out" in this connection, as I shall return to it later.

In the early churches there were many spiritual gifts, which had been given by the laying on of the hands of the apostles. I wish to say most positively that while they had the power to bestow these gifts, there is no evidence that they on whom they bestowed them had any power to pass them on—in other words, they stopped with the death of the recipients. In the twelfth chapter of the First Corinthian letter Paul discusses these gifts in detail. In the last verse of this chapter he says: "Covet earnestly the best gifts: and yet I shew unto you a more excellent way." This is significant. What does he mean? Read the next chapter and you will find a full and satisfactory answer. The way of love is the theme. As if to sum up the whole ground, he said: "Love never faileth: but whether there be prophecies, they shall fail; whether there be

tongues, they shall cease; whether there be knowledge, it shall vanish away." There is one Spirit (Eph, 4:4); "from everlasting to everlasting." None doubt this. The signs, gifts and miracles are incidental, and do not belong to the established order of upbuilding, governing, teaching, witnessing, sanctifying in the kingdom of Christ. If tongues and prophecies were to cease and fail, if knowledge miraculously obtained was to vanish away, it follows that we need not look for a repetition of the scenes of Pentecost, Samaria or at the house of Cornelius, or even the numerous gifts peculiar to the early church. The apostle Paul effectually covers the whole ground: "Now there are diversities of gifts, but the same Spirit, and there are differences of administration, but the same Lord, and there are diversities of operation, but it is the same God which worketh all in all (I Cor. 12:4-6)." Note: "same Spirit," "same Lord," "same God." His manner of emphasizing his message or the message itself may change, but with Him there is no "variableness neither shadow of turning." My judgment is, that while the work of the Holy Spirit may have in connection with it more or less of mystery, we have darkened the mystery and multiplied the difficulties by drifting thoughtlessly to the conclusion that the Holy Spirit is only "a power," "a substance," "an influence." This is a grave error. It leads us to forget that the Holy Spirit is God, and that He is everywhere, hence when He is said to be working in a certain way, at a certain time or place, we, because of our ignorance and stupidity, conclude that He is nowhere else at that time. When it is stated that He moved upon the waters, it seems hard for us to conceive that He was at the same time garnishing the heavens. We can easily understand how one spirit could fill the twelve apostles at one time. I think I can make this clear, but the question is so grave, so fraught with the weight of responsibility, that I approach it with caution and hesitancy. We are slow to learn, and by drawing conclusions at a venture, we have failed to grasp some of the greatest truths of Divine revelation. In the first place God's thoughts are great: "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts (Isaiah 55:8,9)." Did you ever think how difficult it was for God, on the account of our selfishness and heedlessness, to make himself understood by us? He must simplify—speak to us in the vernacular of earth, and not in the vernacular of heaven! Failing to see this, we have fallen into many errors, especially touching the Holy Spirit. Let us be cautious here: The Holy Spirit is God, and therefore one and unchangeable throughout all administrations and all ages. This is demonstrated beyond question. Why did Jesus say to the apostles concerning Him: "But ye know him; for he dwelleth with you, and shall be in you (John

14:17)?" Why did He say that the Father should "send" the Holy Spirit (John 15:26)? Why did He promise them power from on high (Acts 1:8)? Why did Peter, on the day of Pentecost, say of Jesus, in reference to the Holy Spirit, that: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear (Acts 2:33)?" Why does Luke say the Holy Spirit "was fallen" on none of the Samaritans as yet (Acts 8:16)? Why does Luke say the Holy Spirit was "poured out" on the Gentiles (Acts 10:45)? Why does Paul say the Holy Spirit was "shed" on us (Titus 2:5,6)? I answer with great caution, but I believe I answer truly: This is the vernacular—language—adapted to men. If the Holy Spirit is God, and the proof is superabundant, He cannot be "sent," for He is everywhere; He cannot "come" for He is here already; it cannot be said that power "comes" from on high, for His power is in every place; it cannot be said that He is "shed forth," or "was fallen," or "was poured out," in a literal sense, for these statements are incompatible with a God who is a personality filling the universe. What do these statements mean? Evidently, that the Spirit who moved upon the face of the water and garnished the heavens inlaying them with blazing worlds; who moved Gideon and Samson to deeds of valor; who proclaimed Jehovah's will through the prophets; who was given without measure unto Jesus, was in a most wonderful way to make His presence and power on earth known to me; that He who had worked and spoken previously at intervals was now about to work and speak earnestly, persistently and continuously. It must be borne in mind that the apostles who were miraculously endowed to preach had to personally fight it out with sin like the rest of us, and that the "cloven tongues like as of fire" did not sit on them continuously; these extraordinary signs were for special occasions. In proof of the first, I need only to submit one passage, the personal experience of the Apostle Paul: "I therefore run, not as uncertainty; so fight I not as one that beateth the air: but I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway (I Cor. 9:26, 27)." As to the second, I submit one proof. Soon after the day of Pentecost, Peter and John had a contest with the Jewish counsel over the healing of a lame man, and after their release they prayed earnestly to God, saying: "And now, Lord, behold their threatenings: and grant unto thy servants, that with boldness they may speak thy word, by stretching forth thine hand, and that signs and wonders may be done by the name of the holy child Jesus; and when they had prayed the place was shaken where they were assembled together, and they were all filled with the Holy Spirit, and they spake the word of God with boldness (Acts 4:29-31)." Signs were

given when an extraordinary occasion demanded it; otherwise the apostles proceeded under the Spirit's direction to make known the terms of salvation. Signs had in them no converting power; they only called attention to the converting power which the apostles preached.

Let us return to Pentecost. Peter promised those who had already heard and believed that if they would repent and be baptized that they should receive the gift of the Holy Spirit. There is much discussion as to the meaning of this promise. Some insist that it means eternal life; others that it means that they should receive the Holy Spirit Himself. The latter is certainly correct. It is in harmony with the general teachings of the apostles. It does not mean any extraordinary gift, such as the ability to speak with tongues, or heal the sick, but simply that the Spirit of God shall dwell in every obedient believer. Peter, who made this promise, explains himself fully: "And we are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him (Act 5:32)." Why should it be thought a thing incredible that the Holy Spirit should abide in the believer? Jesus strips the matter of all difficulty, and not only states the fact, but also the condition of Divine indwelling: "If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him (John 14:23)." Paul speaks voluminously on the subject. Hear him in his letter to the Romans: "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father: the Spirit itself beareth witness with our spirits that we are the children of God (Romans 8:15,16)." Again, in his first Corinthian letter: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are (I Cor. 3:16,17)." Again: in the same epistle; "What? know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's (I Cor. 6:19, 20)." Again, in the Galatian letter: "Are ye so foolish? having begun in the Spirit are ye now made perfect by the flesh (Gal. 3:3)?" Again: "And because ye are sons, God hath sent forth the Spirit of his son into your hearts, crying, Abba, Father (Gal.4:6)." Again: "Walk in the Spirit, and ye shall not fulfill the lust of the flesh (Gal. 5:16)." Again: "If we live in the Spirit, let us walk in the Spirit (Gal. 5:25)." Again, in the Ephesian letter: "In whom ye also are builded together for an habitation of God through the Spirit (Eph. 2:22)." Again: "Wherefore I desire that ye faint not at my tribulation for you, which is your glory; for this cause I bow my knees unto the Father of

our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God (Eph. 3:13-19)." Again: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption (Eph. 4:30)." Again: "And be not drunk with wine, wherein is excess; but be filled with the Spirit (Eph. 5:18)." Again: "And take the helmet of salvation and the sword of the Spirit, which is the word of God (Eph. 6:17)." Again, in the Philippian letter: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercy, fulfill ye my joy, that ye may be like minded, having the same love being of one accord, of one mind (Phil. 2:1,2)." Again, in the Colossian letter: "As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ, who also declared unto us your love in the Spirit (Col. 1:7, 8)." Again, in the first Thessalonian letter: "Quench not the Spirit (I Thes. 6:19)." Again, in the second Thessalonian letter: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God from the beginning hath chosen you to salvation through sanctification of the Spirit and the belief of the truth (II Thes. 2:13)." Peter uses language very much like this: "Elect according to the foreknowledge of God the Father, through the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ (I Peter 1:2)." John's testimony is in perfect accord with the testimony of Paul and Peter. Hear him: "And he that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us (I John 3:24)." Again: "Thereby know ye the Spirit of God: every spirit that confessed! that Jesus Christ is come in the flesh is of God (I John 4:2)." Again: "And it is the Spirit that beareth witness, because the Spirit is truth (I John 5:6)." How does the Holy Spirit dwell in us? That He does is a fact, stated over and over again in the New Testament, how He does it is not so plain. I think I can help you to a better understanding of the subject even if I cannot fully clear it up. Before proceeding let me again emphasize the truth which I have all along tried to make plain: God, the Holy Spirit and Jesus, our High Priest, dwell in the heavens and fill immensity. This once admitted and kept in mind will greatly help us to understand they dwell in us, of which I have already furnished abundant proof, more of which can be found on almost every page of the New Testament. Dis-

miss from your mind all thought of miracles, signs, prophecies and let us endeavor to understand the Holy Spirit in His relationship to men since the apostles died, and since therefore the gifts which they bestowed by the laying on of hands, and the miraculous power by which they did it is no longer exerted by the Holy Spirit. Or, rather let us remember that so far as each individual was concerned, gifts—miraculous gifts—were additional to the ordinary gift which Peter promised and which every obedient believer enjoyed. "When the miraculous manifestation ceased, the ordinary gift continued. Can one spirit dwell in another? Beyond a doubt. I am a unit, a personality, an individuality with a local habitation, but I dwell in other spirit—men—about me, as they also do in me. I see this in an important sense in my students. A young man puts himself under my instructions, and if he is industrious, I see him in a little time without any effort on his part or mine, perhaps, fall into my methods of thought or forms of expression. What is this? It is simply the pouring of one spirit into another. I read a book. The author may be living or dead, but I can never, no, never get away from the influence of his spirit on mine. I may forget his name, I may forget his arguments, I may not be able to quote a single sentence, and yet my spirit is moved, colored, influenced, and I can never more be the same man mentally that I was. In this way our lives, all unconsciously to us, are influenced by those with whom we associate every day, or by those on the opposite side of the globe, or even by those who lived a thousand years before we were born. I call this, for want of a more appropriate name, transfusion of spirit—the pouring of one spirit into another! Does the Bible uphold me in this position? I am quite sure it does, but I will present the proof and let you decide for yourself. The principle is recognized, although there is an element of the miraculous in the incidents. During the journey in the wilderness the people complained, and Moses for once became discouraged, for he felt unequal to the task assigned him: "And the Lord said unto Moses, gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people, and officers over them, and bring them unto the tabernacle of the congregation, that they may stand there with thee, and I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone (Numbers 11:16, 17)." Toward the close of Moses' life he anxiously asked the Lord to choose his successor: "And the Lord said unto Moses, Take thee Joshua, the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar, the priest, and before all the congregation; and give him a charge in their sight, and thou shalt put some of thine honor upon

him; that all the congregation of the children of Israel may be obedient (Numbers 27:18-20)." Just before Elijah ascended to heaven he said unto his associate, Elisha: "Ask what I shall do for thee, before I be taken away from thee, and Elisha said, I pray thee, let a double portion of thy spirit be upon me, and he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so, and it came to pass, as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven (II Kings 2:9-11)." John, the Harbinger of Jesus, although he lived nearly nine hundred years after Elijah, had the same spirit: "And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord (Luke 1:17)." How does one man cause his spirit to influence another's spirit or dwell in another's spirit? By the simple process of thinking himself and causing others to do so. How does the Holy Spirit, God, Christ, dwell in us? How may we know that they dwell in us? Here is a simple illustration: The sun is the center of the solar system; it has a distinct existence, and a local habitation, and yet it fills immensity with light and heat. The amount of heat and light we enjoy depends on two things: First, our location; and second, on our care and desire to enjoy his benefits. The sun may be shining and pouring down an intense summer heat, but a man who wishes to freeze can easily do so by taking up his abode in an ice house. He may shine in all his splendor, but the man who voluntarily closes his eyes cannot behold this glory. Therefore whoever enjoys light and heat must put himself in the proper relationship to the sun. God, His Son, and His Spirit are everywhere. Hold. I qualify my statement: They are everywhere—they fill all things—except the impure heart! Therefore, whoever wishes to enjoy the presence of them must put himself in the proper relationship to Him, and he can do this only by faith, obedience and a pure life, and by unceasing prayer. The amount of my spirit—I do not like this way of putting it, but it is the best I can do—that my student or my hearer or my reader enjoys depends on the relationship in which he places himself toward me. God measures His grace to us: "But unto every one of us is given grace according to the measure of the gift of Christ (Eph. 4:7)." Does He measure the Spirit unto us? There is no statement in which this is fully taught, but Paul comes near it when he says: "But the manifestation of the Spirit is given to every man to profit withal (I Cor. 12:7)." I have already called your attention, by quoting it, to Paul's exhortation to the Ephesian Christians to "be filled with the Spirit." What does this mean? Had they not already, when they obeyed the Lord, received "the

gift of the Holy Spirit?" Unmistakably. Where is the proof? In the first chapter and the tenth verse of this epistle: "That we should be to the praise of his glory, who first trusted in Christ; in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy Spirit of promise." Taking the two passages in connection it is clear that while a man may by right of obedience be entitled to the gift of the Holy Spirit, or the indwelling of the Holy Spirit, that he may not regard the gift afterward and that he may need from time to time to be refilled! Christ dwells in our hearts by faith (Eph. 3:17), but faith must be fed or it will die (Romans 10:17). "Let the word of Christ dwell in you richly (Col. 3:16)." The word of Christ will not, can not, dwell in you richly unless you constantly store your mind with His teachings. I think you now understand what Paul means by "All the fullness of God (Eph. 3:19)." If you wish the fulness of the Spirit you must keep your heart in a state of constant expansion; above all things keep yourself pure. Doing this, you can in a degree judge of your own spiritual condition, and the man who exercises himself along this line can see more in religion, more in the truth as he advances. There is a state or condition in the Christian life growing out of habitually walking in the Spirit. Paul makes this clear in the Roman letter: "For to be carnally minded is death; but to be spiritually minded is life and peace (Romans 8:6)." A more literal rendering of this passage would be: "For the minding of the flesh is death; but the minding of the Spirit is life and peace." A man may be a Christian, have the gift of the Holy Spirit, be sanctified, and yet be carnal in an important sense. The Church of God at Corinth was all this, and yet Paul rebuked them for their carnality, when he said: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ (I Cor. 3:1)." The same thing is recognized, although in a different way, in the Galatian letter: "Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted (Gal. 6:1)." The fruits of the Spirit are fully described: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against which there is no law (Gal. 5:22, 23)." Again: "For the fruit of the Spirit is all goodness and righteousness and truth (Eph. 5:9)." Let us take the items separately: Love: "Let love be without dissimulation (Romans 12:9)." Joy: "Rejoice in the Lord alway: and again I say, rejoice (Phil. 4:4)." Peace: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ (Phil. 4:7)." Longsuffering: "With all lowliness and meekness, with longsuffering, forbearing one another in love (Eph.

4:2)." Gentleness: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient (II Tim. 2:24)." Goodness: "Be not overcome of evil, but overcome evil with good (Romans 12:21)." Faith: "But wilt thou know, O vain man, that faith without works is dead (James 2:20)." Meekness: "Gentle, shewing meekness unto all men (Titus 3:2)." Temperance: "Let your moderation be known unto all men (Phil. 4:5)." Again: "Add to your faith * * * temperance (II Peter 1:5, 6)." Righteousness: "He that doeth righteousness is righteous, even as he is righteous (I John 3:7)." Truth: "And ye shall know the truth, and the truth shall make you free (John 8:32)." In view of these things, hast thou the Spirit?

The Spirit is presented to us almost in a tangible form. Hear Paul: "But he that is joined unto the Lord is one spirit (I Cor.6:17)." Again: "Now if any man have not the Spirit of Christ, he is none of his (Romans 8:9)." The whole scheme of redemption has in view the bringing of men into unity with God, and this can only be done by giving unto us the Spirit of God. I have presented the proof that the Spirit was not given by measure unto Jesus. What was that spirit? Let the prophet of God answer: "And there shall come a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord, and shall make him quick to understand in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears (Isaiah 11:1-3)." Without the spirit of wisdom, understanding, counsel, might and knowledge we cannot claim to be the Lord's!

This life is a warfare: "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live (Romans 8:13)." It is consoling to know that the "Spirit also helpeth our infirmities." Let us keep close to His teachings and follow where He leads. He is able and willing to help us in every time of need and keeps our hearts open to His influences. O, that we may be filled with the Spirit; that God our Father and His Son may abide in us. We are encouraged to pray for the Holy Spirit—for a greater measure of His presence and power—by the Master Himself. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit unto them that ask him (Luke 11:13)?" The Holy Spirit comes into every believer's heart, and His presence is realized more and more by those who obediently and prayerfully do as He commands. He is our pledge of eternal deliverance: "Which is the earnest"—pledge—"of our eternal inheritance

until the redemption of the purchased possession, unto the praise of his glory (Eph. 1:13,14)." He teaches us how to pray and intercedes for us with unutterable interest, and at last He shall quicken our mortal dust and bring us unto our inheritance that is fadeless and eternal. How is this done? Let the prophet answer: "Not by might, nor by power, but my Spirit, saith the Lord of hosts (Zech. 4:6)." Let Paul answer: "But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you; now if any man have not the Spirit of Christ, he is none of his; and if Christ be in you the body is dead because of sin, but the spirit is life because of righteousness; but if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you (Romans 8:9-11)." In order to be taught of the Holy Spirit how to pray, we must put and keep ourselves in the proper relationship to Him, His word, His work, His creatures. The service must be steady, unselfish, unhesitating, unreserved and indefatigable. Our hearts must be kept open to His instructions, our minds must be subject to His commands, and our lives must be in the line of duty. In order that He may bear witness to our sonship, our minds must be able to testify to an honest and energetic effort to do as He requires. The Holy Spirit fills the universe. Our enjoyment of His presence is proportioned to our intellectual, but more particularly, to our spiritual expansion. We begin the Christian life as babes. As we grow in knowledge we grow in grace, and as we grow in grace we grow in conscious appreciation of the presence of the Holy Spirit in us. As we must know things in this world to fully enjoy them, so, in order to enjoy Him we must know Him. He is on the throne of heaven, everywhere—here, now! If you wish to enjoy His presence just open your heart and conscience and mind, and He will come in. His presence will increase your zeal, your faith, your devotion. Do not expect any display of wonders as proof of His presence, for physical wonders have passed away, but to you the fruits of the Spirit will be a far more conclusive proof of His presence and power in your mortal body, than any sign or miracle or wonder. In order to enjoy His presence you must know and believe, and love the truth, and do these things "alway, even unto the end." I think the words of Paul a fitting climax to this sermon: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen (II Cor. 13:14)."

SERMON NO, VI—PRAYER AND PARDON

TEXT: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven (Matt. 7:21}."

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him: for whosoever shall call upon the name of the Lord shall be saved (Rom. 10:12, 13)."

I think I may claim that I have demonstrated five propositions: First, God really hears our prayers; second, He is our Father, as demonstrated by Creation, Providence and Redemption; third, Jesus was and is the man of prayer; fourth, we can only approach our Father through the name of Jesus Christ His Son, our Lord; fifth, the Holy Spirit helps our infirmities by teaching us how to pray and by interceding for us with an unchanging and unchangeable interest. Next to these in importance is our present theme. What is prayer? What is pardon? What relation does prayer sustain to pardon? These questions are important because they concern us as individuals and as a race. We may postpone their consideration for a time, but we cannot put them from us permanently; for they are fraught with a meaning, with an interest, with a solemnity that keeps them constantly pressing themselves on our attention. Prayer is the sincere desire of the heart, the supplication of the Creator by the creature. After Solomon had finished the temple, the Lord appeared to him and said: "I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually (I Kings 9:1-3)." In Job's deep sorrow he said: "Whom, though I were righteous, yet would I not answer, but would make supplication to my judge (Job 9:15)." David is both full and expressive: "The Lord hath heard the voice of my weeping; the Lord hath heard my supplication, the Lord will receive my prayer (Psalms 6:8, 9)." Again: "Blessed be the Lord, because he hath heard the voice of my supplication (Psalms 28:6)." Again: "For I said in my haste, I am cut off from before thine eyes; nevertheless thou heardest the voice of my supplications when I cried unto thee (Psalms 31:22)." Daniel is deeply earnest, even piteous, in his appeal: "And I set my face unto the

Lord God, to seek by prayer and supplications, with fastings, and sackcloth and ashes; and I prayed unto the Lord my God and made confession (Daniel 9:3,4)." Here are the words of the Lord Himself: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his first born (Zech. 12:10)." Now let us hear Paul: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints (Eph. 6:18)." Again: "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God (Phil. 4:6)." Again: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men (I Tim.2:1)." Jesus Christ our Master set us an example, and by His own life defined prayer most effectively: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared (Heb. 5:7)." The word supplicate in all its flexions is a strong word; it means to implore, to entreat, to beseech. But as if to make strength stronger, the word intercession is added, which means mediation, interposition, petition. The word "cry" is frequently used in the Psalms. It is simple and expressive. Let David speak for himself: "When I cry unto thee, then shall mine enemies turn back: this I know; for God is with me (Psalms 56:9)." Again: "Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast: I will cry unto God most high; unto God that performed! all things for us (Psalms 57:1,2)." Again: "Hear my cry, O God; attend unto my prayer, from the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I (Psalms 61:1, 2)." Again: "I cried with my whole heart; hear me, O Lord; I will keep thy statutes: I cried unto thee; save me, and I shall keep thy testimonies. * * * Let my cry come near before thee, O Lord: give me understanding according to thy word: let my supplication come before thee: deliver me according to thy word (Psalms 119:145,146,169,170)." Again: "In my distress I cried unto the Lord and he heard me (Psalms 120:1)." Again: "Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee: let my prayer be set before thee as incense; and the lifting up of my hands as the evening sacrifice (Psalms 141:1,2)." Again: "I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication: I poured out my complaint before him; I shewed

before him my trouble: when my spirit was overwhelmed within me thou knowest my path (Psalms 142:1-3)." Surely the sweet singer of Israel tuned his harp to every cry of human want in every place and every time. Paul approaches near to a definition of prayer: "Brethren, my heart's desire and prayer to God for Israel is, they might be saved (Romans 10:1)." If you would know the depths of his grief and earnestness in prayer for the salvation of Israel, hear him again: "I say the truth in Christ: I lie not, my conscience also bearing me witness in the Holy Spirit, that I have great heaviness and continual sorrow in my heart: for I could wish that myself were cursed"—separated—"from Christ, for my brethren, my kinsmen according to the flesh (Romans 9:1-3)." Prayer is infinitely more than the simple recital of our woes and wants to God. It involves "strong crying and tears." It must come from the deepest recesses of the soul. When Hezekiah, the king, was informed by the prophet that he must die, he prayed, but he did more: "And Hezekiah wept sore"—that is, with a great weeping (II Kings 20:1-3). When our Master prayed in the garden, with the cross in view, His soul was exceeding sorrowful even unto death: "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground (Luke 22:39-45)." Prayer involves fervency, that is, we must summon all our faculties and pour out our very souls unto God, humbly, reliantly, earnestly—"Lord, teach us how to pray (Luke 11:1)!" Hear James: "The effectual fervent prayer of the righteous man availeth much (James 5:16)." Prayer is the pleading of the promises of God by His dependent and helpless creatures before the throne of His grace and plenty. I go at the matter in a most matter-of-fact manner. I simply plead the promises. I will give you some examples: Jesus said: "But seek ye first the kingdom of God, and his righteousness; and all things shall be added unto you (Matt.6:33)." This promise was made after a lengthy discussion of temporal things. Not that it is conditional. We are not to make temporal things the object of our lives; we are rather expected to seek God's kingdom; its outward extension and its inward prosperity. Doing this, we have a perfect right, a Divine right, a blood-bought right, an Inalienable right, an undeniable right to approach the throne of plenty with boldness and say earnestly and trustfully: "Father, I have sought thy kingdom and thy glory; I have boasted in thy promises before the sons and daughters of men; I have striven to be unselfish and serve thee without hesitancy or interruption; now I am needy, I plead thine own promise, I stretch out my empty hand, and lift my heart in gratitude for past favors—oft thou hast opened the windows of heaven to me; if it be thy holy will add thou what thou seest I need, not what I think I need, and keep me humble and obedient in thy sight through Jesus

Christ my Lord. Amen!" Again: Jesus said: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you: herein is my Father glorified, that ye bear much fruit; so shall ye Be my disciples (John 15:7,8)." Study these promises. Note their extent. Observe their conditions. When I approach the throne of grace I quote this promise, not to remind the Master of it, for He has not forgotten it, but to comply with my part of the covenant, and then I say in effect: "Great God and loving Father, these are the words of thy Son in the days of his flesh. In this hour of need I come to thee by Him and plead, lovingly, earnestly, expectantly, with all my heart and soul and mind and strength, his own words. I abide in Him and delight to feed on His exceeding great and precious promises and on these grounds I, thy servant, thy son, thy partner, thine heir, beseech, implore, entreat thee to give me the desires of my heart. Fill me with thy Holy Spirit, increase my faith, intensify my zeal for thee and the souls of men; press on me the weight of the world's woe; keep me in thy love; satisfy my reasonable wants, and place in my hands much of this world's goods, and then give me the wisdom that cometh alone from thee, that I may manage thy work to the smallest detail, unto thy glory; keep me from presumption and self-seeking; keep me from doubts and unbelief; let not my faith be put to shame in the presence of sinners; let the peace of God that passeth all comprehension and measurement flow into my heart unceasingly and glorify thy holy name in my body and spirit, which are thine; thine by creation, by providence, by redemption, by choice, by consecration, and thine be the glory and dominion and power forever, through Jesus Christ my Redeemer." Now do not misunderstand me. I do not have a set speech which I "say over" to the Lord. Whatever my pressing wants seem to be—these I plead. Knowledge is indispensably a prerequisite to prayer. You cannot plead the promises unless you know them, and you cannot know them unless you search for them. There are hundreds which you may learn from the Bible and plead at the throne of God's grace. It is no wonder to me that so few people know how to pray; the majority do not try to find out what our Father has really promised. Pray—plead—for what you need. Go at the task with all your heart. In the meantime search for the promises applicable to that particular thing, and be sure to comply with all the conditions specifically laid down; not once, twice or thrice, but make it your life and you will certainly not be disappointed. What is pardon? This is the one great question to the alien or the erring heir of the Lord. I answer: Pardon is the act of an injured party; in this case the act of God, by which the offense or offenses are effaced from memory, and the offender treated by the offended as though the offense had never been committed. Does God exercise such mercy to those who have offended

Him or do offend Him? Indisputably. The language of Scripture on this point is very full and explicit, and also very encouraging. Indeed, mercy is one of His great attributes. The proof is so abundant that I scarcely know where to begin. I will call Moses: "The Lord is long-suffering and of great mercy (Numbers 14:18)." Call David: "The Lord is merciful and gracious, slow to anger and plenteous of mercy. * * * For as the heaven is high above the earth, so great is his mercy toward them that fear him (Psalms 103:8-11)." Again: "The Lord is gracious and full of compassion; slow to anger, and of great mercy; the Lord is good to all, and his tender mercies are over all his works (Psalms 145:8,9)." Again: "His mercy endureth forever (Psalms 106:1)." Hear Jeremiah: "Praise the Lord of hosts: for the Lord is good; for his mercy endureth forever (Jeremiah 33:11)." Again, hear David, and this is a blessed truth to you and me: "The earth, O Lord, is full of thy mercy (Psalms 119:64)." The New Testament is the book of mercy. Hear Paul: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort (II Cor. 1:3)." Again: "God who is rich in mercy, for his great love wherewith he hath loved us (Eph. 2:4)." Hear Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead (I Peter 1:3)." I sum these three passages up in order to impress their truth upon you: God is the Father of mercies; he is rich in mercy; he is abundant in mercy. How great the encouragement to us to seek Divine clemency! You will observe that the language used to describe the Divine act of delivering us from our past sins is very impressive: His pardon is abundant; God is ready to pardon us: "But thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness (Neh. 9:17)." He removes our sins far from us: "As far as the east is from the west, so far hath he removed our transgressions from us (Psalms 103:12)." He pardons abundantly: "Seek ye the Lord while he may be found, call ye upon him while he is near: 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 (Isaiah 55:6,7)." He puts our sins out of His remembrance: "I will forgive their iniquity, and I will remember their sin no more (Jer. 31:34)." He proposes to free us from, sin; "If the Son therefore shall make you free, ye shall be free indeed (John 8:36)." Again; "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Romans 8:2)." He can and will cleanse us from our secret faults, all our sins: "Who can understand his errors? cleanse thou me from secret faults (Psalms 19:12)." Again: "Purge me with hyssop,

and I shall be clean; wash me, and I shall be whiter than snow (Psalms 51:7)." Again: "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 (Isaiah 1:18)." Again: "What God hath cleansed, that call not thou common (Acts 10:15)." Again, and these are the words of Jesus Himself: "Now ye are clean through the word which I have spoken unto you (John 15:3)." Again, and these are the words of one of those to whom Jesus spoke: "But if we walk in light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin (I John: 7)." He proposes to wash us: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen (Rev. 1:5,6)." Again: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb (Rev.7:14)." He promises to remit our sins: "For this is the blood of the New Testament, which is shed for many for the remission of sins (Matt.26:28)." Again: "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth"—foreordained—"to be a propitiation through faith in his blood, to declare his righteousness for the remission"—passing over—"of sins that are past, through the forbearance of God (Romans 3:24,25)." He has promised to blot out our sins: "Hide thy face from my sins, and blot out all my iniquities (Psalms 51:9)." Again: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord (Acts 3:19)." Jesus was exalted that He might grant forgiveness: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree: him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and the forgiveness of sins (Act 5:30,31)." Again: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son: in whom we have redemption through his blood, even the forgiveness of sins (Col. 1:13,14)." He justifies us by Jesus Christ: "By him all that believe are justified from all things from which ye could not be justified by the law of Moses (Act 13:39)." Again: "It is God that justifieth (Romans 8:33)." He lifts us up and puts us where sin shall no longer reign over us: "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof (Romans 6:12)." Comment is hardly necessary. The promises relating to deliverance and guidance are plain and assuring. Added to this, we are assured that our Creator is willing to forgive, and nothing which we can say or do can make Him any more willing. Peter puts the matter most

forcibly: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance (II Peter 3:9)." The Lord's question to apostate Israel is His question also to every generation of men: "Why will ye die, O house of Israel?" And as if to add impressiveness to this solemn declaration He said: "For I have no pleasure in the death of him that dieth, saith the Lord God (Ezekiel 18:31, 32)." If the pardoning power is vested in God alone; if He is willing to pardon and unwilling to condemn, it follows that we human beings can and must do something in order to bring about our salvation.

Prayer and pardon—which comes first? Is prayer necessary to pardon? If not, what, if anything, is prerequisite to prayer? These are important questions, but before I advance any farther into this subject I wish to lay down an all-important proposition: Pardon not only emancipates us from past sins; it puts us in a new relationship to God, His Son, and His Holy Spirit, and to all things; and the conditions which it is promised are not arbitrarily imposed because God is greater or stronger than we, or because by the doing of what we are commanded, we may earn or merit salvation, but rather that by the performance of what is required we may be prepared for salvation—or be placed in the proper attitude toward God to receive pardon from Him. God is willing, willing now, always willing to freely and fully pardon; but sinful men are unwilling; they are in love with their own ways, and with their own sins. Something, in the first place, must be done to show a man himself and his certain destiny, to make him hate his old life and forsake it; to break his stubborn will, and humble his proud spirit before God, who pardons. God is ready and anxious to save, but He does not thrust salvation on anyone. He simply works, exhorts, entreats and threatens. We speak of the conditions of pardon. There is nothing objectionable in this, but for the present I will look at the matter from another standpoint, namely: In view of the fact that man has forsaken his Creator, and gone into sin, and, inasmuch as his creator wants him to come back, what must he do under God, to prepare himself for reinstatement in the favor of God? The apostles seem to have viewed this process of preparing men for pardon from every point of vision. I will introduce their testimony at length, and you can judge for yourself, but bear in mind as I proceed that man cannot do anything in order to make God willing or more willing, but that God can and does do something to make men willing—a very important distinction! I wish you also to bear in mind that as we view this process of renovation from different standpoints, that we shall in each instance view it as a whole, and not in detail, and that while details are not always given, they are

certainly always implied, and I want you also to remember that we are to contemplate God's own plan or scheme. This is true, both by reason and revelation. Reason teaches us that the offender being helplessly dependent on the offended could not propose any conditions of reunion. Revelation is even more radical: "O, the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen (Romans 11:33-36)." What has the Lord proposed as a means of preparing men to receive and appreciate salvation—from now on I shall frequently use the word save, saved, saving, salvation, as this word covers the whole ground—as His ready and willing gift? I assure you of one thing; inasmuch as sin has played sad havoc with man, involving his soul, body, spirit and relation to God, and all men, the remedy or renovation must be at once full, positive and far-reaching in its effect and adapted to every condition from the meanest, lowest and vilest up to the erring child of God, to the dying saint who, at the last moment, may feel the need of help. God proposes, first of all—as introductory to the saving of men—His own and well-beloved and only-begotten Son, a personal Saviour. He does not propose to bring us in touch with a system of abstractions or a set of arbitrary rules imposed simply because He has the power, but to bring us, sin-stained, polluted, lost, in contact with One whose virtue cures by the touch! Jesus is a personal Saviour, He treats His patients as individuals—one by one—and not in the aggregate. Here we see His care and love, and incidentally His estimate of sin. It is so deep, so awful, so world-embracing that the only way it can be destroyed is to take us one at a time and bring us in touch with His own power, and then present us for mercy and salvation to His Father and ours. What has our Saviour done for us already? He says He came to ransom us by exchanging His life for ours: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matt. 20:28)." Paul declares that He did as He promised: "The man, Christ Jesus, who gave himself a ransom for all, to be testified in due time (I Tim. 2:5, 6)." The prophet of God saw the day of His labor and travail for us: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted, but he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed (Isaiah 53:4,5)." Jesus Himself told the design of His mission in plain words: "For the Son of Man is come to save that which was lost (Matt. 18:11)." Again:

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved (John 3:17)." Again: "The Father loveth the Son, hath given all things into his hands: he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him (John 3:35,36)." The Epistolary writings make the life and death, and virtue and saving power of Jesus very prominent; indeed, everything else seems to occupy a secondary place to them—to derive their efficacy from them. Hear Paul concerning Jesus: "Who was delivered for our offenses and raised again for our justification (Romans 4:24, 25)." Again: "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption; that, according as it is written, He that glorieth, let him glory in the Lord (I Cor. 1:30,31)." Again: "For I determined not to know anything among you, save Jesus Christ and him crucified (I Cor. 2:2)." Again: "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (I Cor. 6:19, 20)." Again: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received; and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain: for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures (I Cor. 15:1-4)." Again, and would to God I could burn these thoughts into your inmost soul: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in your body: for we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be manifest in our mortal flesh (II Cor. 4:10, 11)." Again: "But now in Christ Jesus ye who were sometime afar off are made nigh by the blood of Christ (Eph. 2:13)." Again: "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works (Titus 2:13,14)." Again: "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation (Heb. 9:27,28)." Peter speaks repeatedly on this subject, and uses very strong language: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who was verily

foreordained before the foundation of the world, but was manifest in these last times for you (I Peter 1:18-20)." Again he says concerning Jesus: "Who his own self bare our sins in his own body on the tree"— or rather to the tree—"that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed (I Peter 2:24)." Again; "For Christ also, hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit (I Peter 3:18)." John, the disciple, beloved of the Master, said, and it is as true today as when he wrote it down: "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world (I John 2:2)." Jesus is God's remedy—His only remedy for sin: "In him was life; and the life was the light of men (John 1:4)." What God does for us, although He loves us with an unchanging love, He does for Christ's sake: "And be ye kind to one another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you (Eph. 4:32)." I have stated, and I reassert it, that pardon is the consummating act in the process of reinstating men in God's favor, and that everything preceding it is necessary, not as an arbitrary Divine measure, but as the preparation of men for God's act in which He blots out all past sins forever. Of course, I would not say that the fact that Jesus has commanded a thing is not sufficient reason for doing it even if we do not fully understand all His reasons for the command, but I am trying to make it clear that there is a deep philosophy underlying the acts, that the Great Physician is endeavoring not only to cure His patient, but to prepare him to enjoy health after his cure! The condition of the sinner must be met, and this the gospel proposes to do not by saying he must do things because they are commanded, but to indicate unerringly that he who does these things shall live because they bring him in touch with the great Life, which is life to men, one man! You!! Me!! It does not require any great mind to see this in the pages of the Book of God. It is not necessary for me to go very far into detail. I desire rather to let the truth speak for itself in its own language. The process of preparing men for salvation—the act of God—for which we seek to prepare ourselves by His grace and help, is variously designated. It is called conversion: Paul and Barnabas and certain other disciples passing through Phenice and Samaria, went "declaring the conversion of the Gentiles, and they caused great joy unto all the brethren (Acts 15:3)." What is conversion? Look into your dictionary. It simply means a turning, an "about-face!" Man, by his own rebellion and stubbornness turned from God, and by deliberate choice went away from Him into everything displeasing to Him, and in his state of rebellion he loves sin, approves sin, commits sin, lives in sin, enjoys sin. Conversion turns him from all this,

and put a new love in his heart, readjusts his conscience, puts new thoughts in his mind, changes his relationship to God, and brings him to the place in God's government, where the Divine act of pardon takes place, not simply because the sinner has turned back in obedience to the commands, but because yielding has prepared him to receive and enjoy pardon. It is called regeneration. The word, however, only occurs twice in the New Testament. It is used once by Jesus and once by Paul. Hear Jesus as He speaks to the twelve apostles, but note that He answers the question of Peter: "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:27,28)." Tread carefully here! Notice the punctuation. Jesus never passed through any regenerating process. This is certain. Then it follows that the disciples never followed Him in any regeneration process, although they certainly passed through it under His instructions. If you will study this passage you will see that what Jesus called "the regeneration" was to begin when He sat upon His throne of glory. It means, therefore, that from the throne in heaven He directs the regeneration, the unfolding of His will concerning men. Hear Paul: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another; but after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Spirit; which he shed on us abundantly"—richly—"through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life (Titus 3:3-7)." This covers, fully and in detail, the whole ground. I do not think "the washing of regeneration" refers to any single act in preparing men for pardon; it takes in every act. The process washes men inside and out! Regeneration signifies a new creation. Paul contemplates the man who passed through the regeneration when he says: "Therefore, if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new (II Cor. 5:17)." Again: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Eph. 2:10)." It took great power to make man; it takes great power to redeem him. Notice that the apostle says we are "created in Christ Jesus." This certainly does not indicate that conversion or regeneration is brought about without means, power. Paul was a man of prayer; in his letter to the

Ephesians, he is very full and very specific in reference to the power of God; he calls it mighty power, and says it is the same which He wrought in Christ in bringing Him from the dead, but I will let him speak for himself: "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling; and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all (Eph. 1:15-23)." Regeneration does not imply the formation or creation of new senses or faculties, but rather that the faculties and senses which have been turned to evil uses are by the power of God, the gospel {Romans 1:16), turned to new uses, or, to use Scriptural language: "Created in Christ Jesus unto good works." It is called reconciliation: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us: much more then, being now justified by his blood, we shall be saved from wrath through him, for if, when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life (Romans 5:8-10)." Again: "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven, and you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight: if ye continue in the faith, grounded and settled, and be not moved from the hope of the gospel, which ye have heard (Col. 1:20-23)." Again and finally: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us"—put in us—"the word of reconciliation: now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God: for he hath made him to be sin for us, who knew

no sin; that we might be made the righteousness of God in him (II Cor. 5:18-21)." A reconciliation implies the bringing together—into harmonious relation—persons who have been at variance. As an evidence that human instrumentality plays an important part, I call your attention to the fact that Paul, speaking for himself and the other apostles, declares that God had put in them the ministry of reconciliation. It is called a sanctification. Hear the Master as He prays for the twelve: "Sanctify them through thy truth: thy word is truth (John 17:17)." Hear Paul: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be presented blameless unto the coming of our Lord Jesus Christ; faithful is he that calleth you, who also will do it (I These. 5:23, 24)." The word sanctify is defined as a setting apart to a special use, and this is just what the gospel proposes to do with the sinner—deliver him from the dominion of sin and place him in relation to God, where He can use him for His glory. This word, like the others, covers the entire ground. It is called an atonement: "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement (Romans 5:11)." The word is only found once in the New Testament, and even then it might be translated "reconciliation." However, I like the word. It exactly suits my conception of the whole plan of salvation. It makes man one with his Creator, Lord and Redeemer. I take the word in its broadest sense. It not only includes the atoning work of Jesus, but also the means and process by which men are brought as individuals into active, living oneness with the Lord. The making of this relation of unity involves the removal of everything that hinders it. It is called a death or crucifixion, burial and resurrection: "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin (Romans 6:1-7)." Again: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me (Gal. 2:20)." Again: "If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation, the old man, which is corrupt according to deceitful lusts; and

be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness (Eph. 4; 20-24)." Comment would be superfluous!

What can the individual do toward his preparation for the Divine act of pardon? From one standpoint he cannot do anything: God has given the Redeemer and prescribed the course of treatment. We have nothing to do with this in any sense. We cannot help ourselves except in cooperation with the Lord, and we cannot cooperate with Him save in doing what He prescribes. Peter covers the ground: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever: for all flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever, and this is the word which by the gospel is preached unto you (I Peter 1:22-25)." What must a man do toward preparing himself to receive and enjoy salvation? He must yield his will to the will of God. It is beyond dispute that the impenitent man feels amply able to take care of himself. He must, like the oldtime prodigal, come to himself and see himself as he is, as his Judge sees him. The whole remedial scheme is based upon the necessity of subjugating man's will, for if he had never put his will in opposition—if he had never made himself a rebel—to the will of God, no contingency could have ever arisen in which the Divine pardoning act would have been a necessity. But man sinned and thus became rebellious, stubborn, selfish, insolent, self-reliant, independent, polluted and proud. His rebellious will must be broken. His stubborn heart must be made to yield. His insolence must be removed. His selfish disposition must be overcome. His self-reliance must be destroyed. His independence must be swept away. His pollutions must be cleansed. His pride must be humbled. As these are the things that have made the pardoning act necessary, it follows beyond doubt that their removal will put a man in a condition and position where God can consistently exercise His pardoning power, and it follows also that such a state continued will at last get beyond pardon. Let there be Scriptural light on this question! The Scriptures abound with denunciations of pride and the proud. Hear Jehovah to Job: "Cast abroad the rage of thy wrath: and behold every one that is proud and abase him: look on every one that is proud, and bring him low (Job 40:11,12)." Hear the shepherd-king and singer of Israel: "Him that hath an high look and a proud heart will not I suffer (Psalms 101:5)." Again: "Though the Lord be high, yet hath he respect unto the lowly, but the proud he knoweth afar off

(Psalms 138:6)." Solomon testifies that the Lord hates even a proud look (Proverbs 6:16, 17)." Again, the wise king testifieth: "The Lord will destroy the house of the proud (Proverbs 15:25)." Again: "Every one that is proud in heart is an abomination to the Lord; though hand joined in hand, he shall not go unpunished (Proverbs 16:5)." Again: "An high look"—haughtiness of the eyes—"and a proud heart, and the plowing of the wicked is sin (Proverbs 21:4)." Paul places pride in most disreputable company: "Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things (Romans 1:30)." The thought may be enforced and amplified by a few passages in which the word "stiff-necked" occurs. It is a word full of meaning. After Aaron and Israel made the golden calf: "The Lord said unto Moses, I have seen this people, and behold, it is a stiff-necked people (Ex. 32:9)." What does this mean? Evidently that they were unappreciative, stubborn, proud and self-important. The word occurs frequently in the writings of Moses (Ex. 33:5; Deut. 9:6). The history of Israel down through the centuries proves conclusively that Moses knew the most prominent characteristic of his brethren. Jeremiah, the prophet, undertook to instruct the kings of Judah and the inhabitants of Jerusalem, but his message was not heeded; I will let him tell how they received this: "But they obeyed not, neither inclined their ear, but made their necks stiff, that they might not hear, nor receive instruction (Jer. 17:19-23)." Ezekiel was sent to rebellious Israel with these words ringing in his ears, indicating the condition of the nation at the time: "For they are impudent" —hard of face—"children and stiffhearted (Ezekiel 2:4)." In Stephen's defense before the Sanhedrin he laid the charge at the feet of God's chosen people with ascending emphasis: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit, as your fathers did so do ye (Acts 7:51)." If the chosen people were proud, rebellious, hardfaced, stiffnecked, what must have been the condition of the millions of strangers to the covenant who had insolently and persistently endeavored to put God entirely out of their lives? Do you call for further light? Here it is. We have seen God's estimate of the proud man, now let us take a glimpse of His measurement of the humble man. In one respect both are alike: weak, dependent, helpless; the only difference is, one realizes and acknowledges it, while the other does not; a vast difference you must admit! David, who sang of every woe of the human heart, and of every joy that lifts the heart of man to his Creator, speaks plainly and to the point on this subject: "He forgetteth not the cry of the humble (Psalms 9:12)." Again, his prayer: "Arise, O Lord, O God, lift up thine hand: forget not the humble (Psalms 10:12)." Solomon, whose experience touched every flight of human happiness and every depth of human misery, said: "Pride goeth before destruc-

tion, and an haughty spirit before a fall: better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud (Proverbs 16:18,19)." Jesus Christ our Lord who humbled Himself for us, said: "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted (Matt. 23:12)." This is the enunciation of the principle that embraces the whole race, in Christ, or out of Christ; in sin or out of sin. There is no room to doubt this after looking seriously at the prefatory word, "whosoever." It is not only true in gospel times. It was recognized in the time of Job: "When men are cast down, then thou shalt say, There is a lifting up; and he shall save the humble person"—literally him that hath low eyes (Job 22:29)!" Hear James: "But he giveth more grace: wherefore he saith God resisted the proud, but giveth grace to the humble. * * * Humble yourselves in the sight of the Lord and he shall lift you up (James 4:6,10)." Hear Peter, who wrote to stir up our pure minds unto remembrance: "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble; humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him, for he careth for you (II Peter 5:5-7)." We are God's creatures. He expects and requires us to be and live in subjection to Him—"the Father of Spirits (Heb. 12:9)," in order to live. It is kind of Him. Did you ever reflect on His kindness (Titus 3:4)—to take us back and blot out our sins, and make us heirs of things immortal, invisible and eternal, after we have strayed so far from His fold? I here repeat and enlarge, by way of refreshing your minds, what I have said before: That God is not despotic or arbitrary, or in other words, He does not require us to do things simply because He is stronger or greater than we, or to put it in other words, the things which He requires of the sinner are required only because they contribute to the one glorious consummation—the preparing of the sinner to receive God's free gift of salvation and to enable us to enjoy it after receiving it! Faith and repentance and confession and baptism play each a mighty part in bringing men into subjection to the power of God, as it is exhibited in the authority of Jesus, His own Son, our Lord and Saviour Jesus Christ. I look upon these acts as a means to an end—remission of past sins. Keep this before you, and you will see, perhaps, what you have not seen before, that a man must humble himself under the mighty hand of God, that his proud spirit must be broken before he can enjoy the privileges of a son of God, a brother of Jesus.

The way may have seemed long to you, but I trust delightful and helpful; we are at last prepared to see the place of prayer in God's process of humbling and preparing man for pardon and sonship. I must assert here an important, a fundamental truth: Prayer does not

necessarily humble a man, it rather shows that he is humbled! Prayer is the voice of dependence, humility, helplessness. The haughty, the stubborn, the wicked, the rebellious will not and cannot pray, but when the haughty spirit is broken, when the stubborn will is overcome, when the wickedness of the wicked rises before our eyes in all its horrible reality, its present and eternal results, the rebellious will begin to yield to the gospel of God's power—the individual must pray, will pray—all the powers of earth and hell cannot keep him from it! Prayer is the voice of penitence, and the sincere desire for pardon. It is impossible for a man to be penitent on account of his sins, and not desire to be delivered from them and their consequences. It is impossible for a man to desire deliverance and not ask for it. It is imbedded in every faculty; he could not help it if he would, he would not if he could. Prayer is as natural to helplessness and as necessary to it as breathing and food are to the physical man. While this must be admitted by all who know man and man's book—God's book—it is a fact that there is but little said about prayer and its place in the preparation of a sinner for pardon. The Bible enumerates the general principle of penitence and prayer, of calling on God and salvation, and that is practically all there is of it; nearly everything else that is said of prayer, specifically, is addressed to or said concerning the people of God. I think David enunciates a truth of general application for the New Testament times, and our experiences and observations confirm us in the same: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit (Psalms 34:18)." This confirms what I said before, the pride and consequent pollution of man, is all that can hinder God's pardoning love. As the sinner is awakened to the realization of his condition, as his stubbornness breaks down, God is coming nigh unto him. Again: "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise (Psalms 51:17)." The prophet speaks for the Lord Himself: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones; for I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made (Isaiah 57:15,16)." What is the plain and unmistakable teaching of this Scripture? Simply, that the design of God's revelation of Himself is to bring the will of man back to Him. Prayer is necessary to pardon because the broken spirit which lies back of it and produces it is necessary to pardon. The Lord delights in our rolling all our sins and cares and burdens on Jesus, who is so able and willing to bear them. We are made to serve and glorify God, which we can never do until we learn

that He is infinitely great and good, and that we are the children of His care. I now present to you what is said in reference to "calling on the name of the Lord," in which the alien is included beyond a doubt. Joel speaks first: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit; and I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke: the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come; and it shall come to pass"—here I lay the strongest possible emphasis!—"that whoever shall call on the name of the Lord"—the New Testament develops the fact that there is salvation in His name!!—"shall be delivered: for in mount Zion and in Jerusalem"—there the gospel of the death, burial, resurrection, glorification, coronation of Jesus began as God's last appeal to His rebellious and stubborn children to come home!—"shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call (Joel 2:28-32)." On the day of Pentecost, at the time deliverance was proclaimed in the name of Jesus, Peter quoted this prophecy, and with an emphasis that had in it the breath of the Almighty applied it to that very day and hour, and with a slight variation from the prophet's words, said: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved (Acts 2:21)!" Let us return to the text from which you doubtless think I have wandered; the language is unmistakable; it embraces both Jew and Gentile—the whole race—in its provisions: "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him: for whosoever shall call upon the name of the Lord shall be saved!" Joel says "whosoever;" Peter says "whosoever," and Paul says "whosoever." Three reliable witnesses are sufficient. It is said that a sinner has no right to pray. I answer that he has the right and the privilege, too; all the angels of heaven, all the sons of darkness on earth, and all the demons of the bottomless pit cannot keep him from praying when the gospel takes hold of him! The thought of the Saviour's dying love will quickly break the most stubborn will, and the broken will always appeals to the Will that cannot be broken! "What awakens the sinner to the sense of his danger? The gospel. Why does the gospel awaken him? Because the gospel emphasizes the awful consequences of sin by revealing the truth that nothing short of the suffering of God's own Son could make it possible for God to pardon. O, the deceitfulness, the depravity, the awfulness, the everlasting consequences of sin! The awakened sinner, the believing sinner, the repenting sinner, the confessing sinner, the

obeying sinner is also the praying sinner. For what may the sinner— awakened by the gospel—pray? Turn to Acts of the Apostles. For what did the awakened and broken-hearted Pentecostans pray? To know what to do! For what did Saul pray during his three days of fasting and darkness? Look closely. When he broke down under the light that shone round him, and the voice that pierced his inmost soul, what did he do? He asked what to do! What did the Lord tell him? To go into the city, and it should be told him. Saul was praying for light, to know the way out of his sins. "Behold he prayeth!" This was a proof of a great change in Saul. His proud spirit had been broken, his stony heart had been softened, his stiff neck had bent low to King Jesus. "Behold, he prayeth!" Here is a volume condensed into a single sentence. How is the mighty humbled! At last the Lord's special messenger approached the praying, broken-hearted penitent. Did he tell him the sinner had no right to pray? No. What did he do? He delivered the Lord's message for which Saul had been waiting and praying in deepest distress for three days, and then he said to him: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord (Acts 22:16)." The mistake that has been made concerning the relation of prayer to pardon is two fold, and very serious from whichever point you view it. First, there are those who proclaim that a sinner has no right to pray, which is an open and defiant contradiction of Joel, Peter and Paul. Second, there are others who make prayer the only condition of pardon which subverts the whole scheme of preparing men for pardon and invalidates the very conditions on which God has promised to give it. I pray you, avoid both these errors—danger! What part does faith play in preparing the sinner for pardon? It enables him to take hold of Him for whose sake and through whom pardon is granted. How does faith humble the sinner? It is his silent acknowledgment to God and to himself that he can no longer help himself. What part does repentance play in preparing the sinner for pardon? It, so far as his personal acts can do, divorces him from his past sins. How does repentance humble the sinner? Look back—just one backward glance—over your misspent life and you will find an answer! What part does confessing Christ before men play in preparing the sinner for pardon? It is one step in advance of repentance from his old life. How does confessing Christ humble the sinner? Simply because, before men he acknowledges his helplessness, his utter wretchedness, without help. What part does baptism play in preparing the sinner for pardon? It is the consummating act in his humiliation. Just as Jesus humbled himself and went to the grave in absolute helplessness, the sinner yields his physical life into the hands of man and his pardon to God, and as the water covers his form from mortal sight he silently,

yet powerfully, proclaims himself lost, undone, wretched forever without the all-prevailing grace and loving kindness of God who alone can forgive sins!

Faith and prayer, repentance and prayer, confession of Christ and prayer, baptism and prayer to the returning sinner; faith and prayer, repentance and prayer, confession of sin and prayer, to the returning Christian who, having sinned desires to return to the Lord (Acts 8:14-24). In either case it is by doing the will of God and prayer. There is not a promise in the Bible to doing alone or prayer alone. They must go together as the Master joined them. Here is God's message to the whole race of man: "Whosoever shall call on the name of the Lord shall be saved." Here is God's message to the erring Christian: "If we say that we have no sin, we deceive ourselves, and the truth is not in us: if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (I John 1:8,9)."

SERMON NO. VII—PRAYER AND FAITH

TEXT: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them (Mark 11:24)."

You will agree with me, I am sure, that these are very remarkable words, and also that the more thought we give them the more wonderful they appear. I note first the broadness of the declaration, "What things soever." This does not omit anything in heaven or in earth, temporal or spiritual, transient or eternal. Second, there must be desire. Third, a belief that we shall have what we desire in answer to prayer, and fourth, the positive and unequivocal promise that we shall have what we desire. It is impossible for language to be made plainer than this, and then its simple straightforwardness is refreshing and encouraging. If this passage is remarkable, and we are agreed that it is, we must admit that the incident preceding, and which called it forth, is even more so. On the day of His triumphal entrance into Jerusalem, when the "eventide was come," Jesus took His apostles and went out to Bethany. The next morning, as they were returning to the city, He became hungry; He came to a fig tree that was fruitless, and by the word of His mouth doomed it to perpetual barrenness. The next morning, when they passed by, the tree was dead: "And Peter, calling to remembrance, saith unto him, Master, behold, the fig tree which thou curseth is withered away; and Jesus, answering, saith unto them, Have faith in God"--have the faith of God—"for verily I say unto you, that whosoever shall say unto this mountain: Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." I fear you will say that this was addressed only to the apostles, that it belonged to the age of miracles, and that it therefore can have in it no lesson for us. Suppose I should grant this, what would follow? That we would establish a dangerous precedent, and put ourselves in a position where we would have to decline to accept for ourselves everything that was spoken for the apostles personally, and also where we would experience great difficulty in finding out just what and just how much of the New Testament is for us. This is not all, we would find it very difficult to explain other passages which seem too wonder-

ful for our faith, and it seems to me that it is absolutely without limitation or qualification save in the one great condition of successful prayer, faith in Him. Bear in mind that these are Christ's own words; "Verily, verily"—could anything be more positive or assuring?—"I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father, and whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son: if ye shall ask anything in my name, I will do it (John 14:12-14)." This is certainly not figurative language, and there is nothing in it to confine it to the age of miraculous gifts. It is for us; if we cannot take it in, that is another matter! Again, as if to emphasize and confirm this, He said: "If a man"—a man is certainly general—"abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire and they are burned: if ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you (John 15:6,7)." There are two important conditions here. "We must abide in Jesus; His words must abide in us. If you measure up to the conditions, you can claim the promise. Study the conditions. Abiding in Jesus implies a permanent relation. A spasmodic service, hot today and cold tomorrow; enthusiastic today and indifferent tomorrow, will not do. It means a steady, steadfast and persistent service. The abiding of His words in us implies that we must study what He says. It is certain that anyone who desires to do so can learn much of what He said. We should commit His words, His promises, to memory—we should be filled with His teaching. You may think the conditions hard, but they are not when we think of the promise: "Ye shall ask what ye will, and it shall be done unto you." This promise, while more specific than the first, is not at first glance so wonderful. The first has in it the idea of a physical wonder; the second belongs rather to the spiritual realm. Perhaps after all, Jesus did not mean that mortal man could ever by faith roll a mountain into the sea. I rather conclude that He meant to teach His disciples that those who believe and doubt not in their heart shall be able to accomplish much in His service. Again: "Ask and ye shall receive, that your joy may be full (John 16:24)." These promises to believing prayer seem too good to be true, but it is because we have not exercised ourselves along these lines. If we know our heavenly Father better we would not be surprised, astonished, dumbfounded, at what He proposes to do for those who trust Him, An intimate acquaintance with His character as He reveals Himself in Jesus Christ, in the promises and in His kindness to us every day, would enable us to discover that our possibilities for usefulness could be greatly multiplied. It takes a faithful heart to find these things out. God our Father measures His blessings out to us on a liberal

scale. What is His measure? Let us see! The merchant measures cloth by the yard, wheat by the bushel, sugar by the pound. A yard, a bushel, or a pound is a purely arbitrary arrangement, but when once agreed upon, all must abide by it. The Lord has established from His standpoint a standard of measurement by which He bestows His blessings on those who trust Him: "But unto every one of us is given grace according to the measure of the gift of Christ (Eph. 4:7)." What does this mean? Evidently that having given His Son, the best He had, that He is willing to measure out all His gifts with the same liberal rule. Hear David: "For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will be withheld from them that walk uprightly (Psalms 84:11)." Hear Paul: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things (Romans 8:32)?" God gave his Son freely and unconditionally. He is willing to be just as liberal toward us in everything else, but for our own good He gives conditionally; hence, from our standpoint the rule of his philanthropy is, "According to your faith be it unto you (Matt. 9:29)." This rule was true when Jesus applied it to the blind men, and it is and always will be true. I define faith as taking hold on God, on Christ, on the Holy Spirit, on the promises with all the heart, mind and strength. Jesus gives a definition incidentally, that shows the difficulties in the way. It not only includes belief, but it excludes doubt. God has always been liberal to man, and if he will bring himself to the point where he "shall not doubt in his heart, but shall believe," his ability to get and to enjoy will be greatly increased. But to return to the place where we started; Jesus makes the doing of wonderful things by men dependent on faith. Here are some examples: First, a man whose son was a lunatic brought him to the disciples of Jesus and they could not cure him: "Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me; and Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour: then came the disciples to Jesus apart and said, Why could not we cast him out? and Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence, to yonder place; and it shall remove; and nothing shall be impossible unto you; howbeit this kind goeth not out, but by prayer and fasting (Matt. 17:14-21)." Mark gives this same incident, with the addition of a number of important details, as witness this: "Jesus said unto him" —the father—"If thou canst believe, all things are possible to him that believeth; and straightway the father of the child cried out, and said, with tears, Lord, I believe; help thou mine unbelief (Mark 9:14-24)."

Hear Luke: "And the apostles said unto the Lord, Increase our faith; and the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the roots and be thou planted in the sea; and it should obey you (Luke 17:5,6)." You doubtless see difficulties here, and still insist that all this belongs to the age of wonders and signs. I will grant it, but allow me to suggest, by way of refreshing your minds, that the Bible furnishes numerous examples in which the miraculous element is wholly wanting that are far more wonderful than the simple act of casting out a demon or rolling a mountain into the sea. By faith the first man who is mentioned in Divine history as having worshiped God acceptably brought the first and best of his flock to God—I repeat, first and best (Gen.4:1-6)! How many Christians of today have the faith to do it? Alas, very few! Yet many of them always seem to hunt for the difficulties of faith rather than its helps and encouragements. By faith Noah having been warned of God, spent about one hundred years in building an ark for the saving of his house (Heb. 11:7). Did you ever contemplate the difficulties that this good man encountered? He spent what to us would be a very long lifetime in doing what both his reason and experience condemned. He had never seen a flood, read of a flood or heard of a flood before, hence he had nothing from which to reason. Nothing in his experience suggested either the probability or possibility of a flood. How hard it is to believe against reason and experience! Yet this is what Noah did, and on this belief he preached and labored for a century. I can see how a man can under a blind impulse or a glowing enthusiasm undertake a job of this kind that would last a week, a month or even a year, but for a man to enter upon a work like this and stick to it through all sorts of discouragements for one hundred years, never for a moment doubting success in the end, seems as wonderful to me as removing a mountain! By what means was Noah enabled to do this? By his faith in the word of God. I doubt not that his faith grew with the passing years, for faith, like everything else, grows by exercise. I doubt not also that if we should take hold on God's word as he did, and persist in His service as did this great preacher of righteousness, our lives would be just as fruitful as was his. His faith, his work, and his life, from whatever standpoint you view them, were one. This fully accounts for his success. Too many of God's servants make their faith one thing and their work and life another. Noah's life seems wonderful, because there was only one Noah, but the record of his life is given in order to show us that our lives, although they be humble and obscure, may, according to our capacity, our opportunity, our faith, be just as fruitful, and just as pleasing to God as was his. Noah's faith grew because he, under God, gave it something to do. By

faith he prepared an ark! He did not look for difficulties in God's ways and plans as we are prone to do, but with a faith which laid hold and lived on the word of God he went to work and kept at work. True faith—overcoming faith—does not contemplate the difficulties. It simply asks for the will of God, and goes out on that, trusting Him to bring to pass what He hath said. The reason we are so slow about inaugurating great enterprises for God is that we figure too closely on the probable results, and instead of launching out on the promises— even into the dark—we sail along the shore, leaving the great ocean of His care and mercy and power unexplored. Abraham is another example. He lived in the midst of idolatry, the last infirmity of mortal man. God commanded 'him to turn his back on home and kindred, and go to a land which he would show him. He had never, so far as we can discover, heard that voice before, but he obeyed. The journey was long and doubtless perilous, but he persevered. At last he arrived at the destination toward which the Lord was leading him, and found the land occupied by the Canaanites and gaunt famine stalking up and down its valleys. Most men would have become homesick and returned to their native land, but Abraham went into Egypt temporarily and waited. When he returned to his old encampment contentions arose between his herdsmen and the herdsmen of his nephew, Lot, and although the whole land was his by the promise of God, he generously gave Lot his choice of the territory, and, of course, he took the best. Subsequently Lot was taken as a captive in battle, and his uncle quickly organized an army and pursued, and recaptured him, and then refused the spoil of the battle, because he had vowed to the Lord that he would not take anything. Time flew. Abram and Sarah were getting old. God had promised him an heir, and although he was in his ninety-ninth year, and she in her eighty-ninth, he staggered not at the promise of God through unbelief, but was strong in faith, and Sarah, mark her age, received strength to conceive and bear a son, all because of their faith—they believed that what God had said He was able to do! The conception may have been miraculous in a sense, but it was brought about by the extraordinary faith, yet simple, trustful, confiding faith of this old man and woman. Whatever we may conclude in reference to the conceiving of the son by this aged woman, it is certain that the faith was produced along natural lines and by ordinary means. God told them what He would do. They took God at His word, and adjusted themselves to what He promised. It is evident they did not contemplate the difficulties as we do, which keeps us from attempting many great things for God. They could have found room for doubt and positive unbelief if they had sought it. Inasmuch as such an event in the life of two old people was contrary to all known history, contrary to their

observation during a long life, and contrary to their own experiences, they could have easily concluded that the promise of a son to them was contrary to reason, and that probably the voice they heard was not the voice of God, or that probably they might have misunderstood it. But no, they thought of none of these things. Probably Abram reasoned this way: "This is the same voice I heard in my native land, I am sure of it; He who called me from my father's house has always been true to me, and although I am old, and Sarah is old, He made us, He knows the fountain of youthfulness and fruitfulness, He surely is able to do as he promises, although I may not fully understand His methods, I believe and wait." Allow me to digress a moment: the fact that Abram had heard God's voice before played an important part. He had tried Him; put His promises to the test. There is a lesson here for us. Experience in walking with God counts for much in the life of trust. In due time the son came. Sarah was ninety and Abraham a century old. There was joy in that home. Success or achievement is sweet to those who attain it through difficulties and patient waiting. Isaac grew to young manhood, probably he was twenty-five, which would round out for his father a century and a quarter. We can imagine that his parents loved him with a devotion next to idolatry. Well may they have done so, for he was the son of their old age, and the child of promise—in whom were entailed God's promises for the future of Abram's family, and the human race. One night Abraham heard a voice; it was the voice that first took hold of his heart in Ur of the Chaldees. It was the voice which had been his help in time of need, his solace in time of grief, and his strength in time of weakness for more than half of a century. This time it was stern, startling and heartbreaking: "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I shall tell thee of." Surely Abraham's faith failed under this awful command! No. He arose early in the morning, apparently without even informing the wife and mother of his intention, and proceeded to obey. There is nothing else that so broadens, and deepens, and heightens, and intensifies faith as prompt and unswerving obedience. You must confess that this must have been a hard command to obey. It must have almost broken the patriarch's heart. Paternal love must have revolted at the thought. Reason and justice must have recoiled at it, and worst of all, moral sense was in apparent conflict with Divine command. Reason might have suggested many ways out. Was it not possible that Abraham might have been dreaming? Was it not possible that half asleep, half awake, he might have misunderstood what the Lord said? Was it possible that after keeping him waiting so long the Lord would deprive him of

his beloved child, and that by his own hands? Was it possible that after having settled the succession in Isaac He would have him put to death and thus invalidate His own promise and destroy His own veracity? Thus would reason have interrogated. Reason is a wondrous power and yet is just about as frequently leads us into trouble as it keeps us out of it. Reasoning from the known—how little we know!— toward the unknown—how vast the unknown!—is fraught with tremendous difficulties and consequences. Men talk of "blind faith" and "enlightened reason." I dare affirm that the history of the world proves the reverse. Reason is often blind—faith, never! Abraham proceeded on his way; his son being utterly without knowledge of what his father's intentions were. They conversed along the way. What a long and sad funeral journey, this! How many times, suppose ye, the broken-hearted father and servant of God relived the long years of waiting; and the bright days and sayings of the childhood and young manhood of Isaac; how many times suppose ye he had in mind gone through the last act in this terrible tragedy! It makes one's heart like lead to even contemplate the scenes as they follow each other in quick succession. What sustained Abraham? We shall see. On the third day he lifted up his eyes and saw the fateful spot in the distance. How it must have loaded his already heavy heart! He spoke to his servants very strangely, in the light of reason, considering the command which he was determined to obey at all hazards: "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." How did he know they would come again? Did he know? Wait for light. He laid "the wood on his son and they proceeded on their way, conversing as they went. "And Isaac spake unto Abraham, his father, and said, My father: and he said, Here am I, my son, and he said, Behold the fire and the wood: but where is the lamb for the burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together." Talk about heroism or courage, there is nothing in the annals of history that surpasses this—it is simply sublime. Pursue them to the appointed place—popularly known as Mount Moriah—but in reality the mount of self-forgetfulness, self-sacrifice, and submission to the will of God! The altar is completed, and the victim, who resists not, is laid upon it, the knife is drawn, and the heart of the victim beats faster, while the heart of the father almost stops; The angels of God rush to the battlements of their unseen habitation to witness the tragedy, when lo! A voice rings through the place and down into the quivering heart: "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld: thy son, thine only son, from me." The son is released, and the Lord did

provide a sacrifice, which was placed upon the altar, and as the smoke of the sacrifice went up, the scene changed and the patriarch who esteemed the command of God above every other consideration—even against his own love, reason and moral sense—looked, and lo! beyond the unborn ages, with the faith which accepted God's word without qualification under all circumstances, he saw the day of Him of whom Isaac was but a faint type—Jesus, the man of Galilee, the Son of man, the Redeemer, the Shepherd and Hope of Israel (John 8:58)!" "Well did Abraham name the place—Jehovah-jireh—"The Lord will see or provide," for He does see, He does provide!! One word covers the whole life of Abraham and Sarah, and that word is faith. Read Genesis, 12th to 25th chapters, and Hebrews, 11th chapter. By faith Abraham went out not knowing what his destiny should be; by faith he was willing to be a sojourner with his heirs in the land which had been promised him; by faith he looked for a city of permanent foundations, whose architect and builder is God, by faith he offered Isaac, his only son; and by faith Sarah, his wife, in her old age, received strength to conceive and bare an heir to Abraham and the promise. What was their faith? Can we define it? Can we analyze it? Is it the same faith which is in every believer? Paul covers the ground: "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (as it is written, I have made thee a father of many nations), before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were; who against hope believed in hope, that he might become the father of so many nations, according to that which was spoken, So shall thy seed be; and being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what God had promised, he was able also to perform (Romans 4:16-21)." Let me impress on you a fundamental truth: It was not Abraham's faith simply, but what Abraham did by faith that made him deathless in time's records. There is a strange and almost inexplicable reciprocity here. Abraham's faith in what God had said led him to promptly do, what He commanded: and the doing of what God commanded reacted on Abraham's faith and made it strong. This is just as true of us. Abraham's life was wonderful because he had full confidence in God's word. He never stopped to reason out the Divine commands, but obeyed promptly and thus discovered the reason, and had the witness of the Divine approval in himself. I propound a ques-

tion here: Suppose Abraham's faith had enabled him to roll Mount Moriah into the sea, do you think that his name would have come down to us as the father of the faithful and the friend of God? Moses is another example. He was born a slave, and in a time when danger lurked everywhere. You are familiar with his early life. Having escaped the cruelties of the king, he was educated at the expense of a princess of the government that had decreed his death. He became a man of great learning, and the princess claimed him as her own son, which honor he refused to receive, and not only this, he identified himself with the despised and downtrodden slaves of Egypt and by his own strength tried to emancipate his race, but failed miserably, and then fled to Midian, where he married and began the simple life of a shepherd, in which he continued for forty long years. The education he got in the great university of nature—alone with God—was just as important and practical as what he got in Egypt. God called him to be the deliverer of Israel, and, having outgrown the enthusiasm of his younger manhood, he declined to go. God, in His kindness, reasoned with him until his faith became stronger and he became willing to go. He departed for Egypt to declare war on the mightiest nation of the age, and the only implement which he carried was a simple shepherd's crook, the instrument of the kindest and most peaceable calling known to man. Humanly speaking, the whole undertaking seemed foolish, absurd, ridiculous in the extreme. But Moses had another weapon, which men could not see. What was it? An undaunted and persistent faith in God. This was better than sword, or shield, or lance, or spear, or a multitude of warriors. When he got to Egypt he made known his plans to his brethren before he approached those who held them in bondage. They believed him. Faith begets faith, and they bowed their heads in worship. True faith is a compound; it contains courage, persistence, expectancy and reverence. The true believer cannot be a coward; he knows with whom and for whom he fights. The true believer is expectant; he goes forth in the power of God, and expects success. The true believer is courageous; he acknowledges God in all his ways. Moses was as true as steel. When all things were ready, he went with his spokesmen into the court of the king, and with a courage that could only have been born of undying faith in God: "Thus saith the Lord God of Israel, Let my people go." Pharaoh answered: "Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go (Ex.5:1,2)." Then began the greatest contest that ever took place on this old sin-cursed earth, save the awful tragedy that culminated on Golgotha. The contestants were in battle array: on one side were marshaled the mighty power of Egypt, on the other two men who believed in the true God, a shepherd's crook—and

Jehovah! The battle probably covered many months and ended in the death of the first-born of the Egyptians and the departure of the man with the shepherd's crook at the head of an army of probably over two millions, rich in flocks and herds and silver and gold and raiment. O, it was wonderful—the shepherd's crook in the hands of God's believing servant was stronger than the scepter of Egypt in the hand of a king who declared that he did not know God. Follow this mighty leader and his host for forty years, and you will agree with me in my estimate of his character. Stand by him at the Red Sea and behold the waves of the sea obey the movements of the shepherd's crook; journey with him through the great and terrible wilderness, and see bread come down from heaven sufficient to feed the multitude; sojourn with him at Sinai and see him go into the mount and remain with Jehovah at two different times, forty days and nights. Join the hosts and march with him to Kadesh-barnea and back again through the wilderness and study him in his character as leader, lawgiver, judge, provider, brother, friend, warrior, poet, man of prayer, prophet; see him suffer uncomplainingly the taunts, the sneers, the jeers of those whom he sought to deliver; and finally ascend with him to Pisgah's heights and view fair Canaan's shore, and see his Lord bury him, an honor never before nor since shown any other mortal being, and then tell me if Moses' work of faith, life of trust, did not by far surpass the act of removing a sycamore tree! How did Moses perform the mighty tasks assigned to him? There is only one answer: By faith! Let me emphasize the fact that by faith Moses did things. Having the faith he could not help doing things! Faith is no longer faith if its possessor ceases to work. By faith Moses refused to be called the son of a king. By faith he forsook Egypt. By faith he kept the Passover on the last night of their long night in Egypt. By faith the sea opened at his command. By faith he fought and by faith he conquered. "What can unbelief do? What has it done? Hear me: The men and women who have done things in the past and who are doing things now! who are transforming the earth and man, have been and are people who have real, live convictions, who believe something with all their hearts. Doubt is powerless! Away with your unbelief! If you would do and be and dare, you must take hold on God and His word heartily, earnestly, mightily. Paul is another example. He was a freeman by birth. He was educated in his native city, Tarsus, but not being satisfied with his attainments, he went to Jerusalem and sat at the feet of a great lawyer. He was a Hebrew of the Hebrews, and had the prospect of wealth, influence, and fame among his own people. He was exceedingly zealous in trying to suppress the name and influence of Jesus. One day on the road to Damascus he heard a voice. It startled him, astonished him, broke his heart. It upset all his long-

matured plans; he became an entirely different man. What made that change? The voice of Jesus Christ. Follow this man with his new faith and purpose and zeal. Language seems poverty-stricken when I attempt to portray what he suffered for the faith. He counted every kindred tie, every patriotic sentiment, every chance for wealth, every prospect for fame as refuse in comparison to his zeal for Christ. He was despised, persecuted, and finally put to death, and through it all he bore himself with a dignity and fortitude becoming a king. How did he do it? Just as Abraham and Moses triumphed—by faith! From the day he heard that voice on the way to Damascus it seems to me he only had one thought, and that to save men and thus honor God. This one man, hated and persecuted all his life, changed the history of the world, and so wove his heart and brain into the warp and woof of human thought that his name is as deathless as his Master's! His life was a constant illustration of what he taught. His achievements were indeed wonderful, but I account for them simply on the ground of his courageous, persistent and expectant faith. He believed and therefore forgot home, kindred, self and gave his whole life for others. It is just as easy for you to do it as it was for him. "Whatever you have, talent, versatility, genius, money, you can well afford to lay it at the feet of our Lord. Paul, after speaking specifically of what Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph and Moses achieved by faith, sums up Biblical history in this forcible and eloquent language: "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and of Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection, and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (Heb. 11:32-37)." This tells what faith is and what faith does. Faith is the taking hold of a human being of the Lord and His word. There never was a faith that took hold on God and neglected His word or work. I repeat that men who believe God, Christ, the truth, do things! The achievements which we have reviewed are wonderful, far more wonderful than overturning mountains and plucking up trees. I think we have mistaken the Master. He lived in an age of outward show, the fleshly dominated the spiritual realm. He desired to impress His countrymen with the

immense possibilities of believing prayer. They were too material to listen to a spiritual illustration, hence the illustration of removing a mountain or a tree. In reality the Master made the doing of wonderful things secondary to His teaching, and so did His apostles. The removal of a mountain or a tree might be of some advantage to some people, but no tongue can tell the size of the burden of woe we could lift from the world if we would take the Master at His word. We think we do, but it is hard to pass over the line, on this side of which self dominates us, and try to live up to the New Testament as it reads. We commit ourselves, but always try to leave some little contingency on which we can escape the consequences of our own vows of consecration. It is difficult to pass the critical line, the crucial test, and thus be able to avoid putting off the answer to our own cry or to find or to try to find some other way to get what we want. O, for a faith that will take in all of God's promises and take them in always! O, for a faith that will deliver me from self and let the Master use me! O, for a faith that will enable me to set my heart on holy things, and be steadfast in my endeavor! O, for a faith that will take hold of the truth that He who made and governs the universe has time and interest to count the hairs on my head (Luke 12:7)! O, for a faith that will do things because God requires them even when reason and experience seem to be against it! O, for a faith, that in sorrow will give me comfort; in trouble will give me peace; in loss will give me consolation; in poverty will give me contentment; in trial will give me strength; in persecution will give me joy; in death will give me heaven!

Let us bring our illustration down to date. This is an age of wonderful things in the realm of that which is material. Colossal fortunes are being made in a day, but in the midst of it all there are thousands who desire to bear witness to the power of the living Christ. Now suppose two men of faith and good works should undertake to demonstrate by their lives that He is living now and enthroned in heaven and in the hearts of those who trust: the first, by the exercise of his faith overturns a mountain. It, of course, attracts widespread attention, the great daily paper devotes page after page to the man, speaks of his power as mysterious or occult; prints an illustration of the man and the mountain, and, as this gratifies public curiosity, dismisses the matter forever. The other reasons along a different line. He says this is an age in which even unbelievers do wonderful things and he makes up his mind to exert himself along the line of self-denial. He is a business man. He resolves to change his method of doing business. First of all, however, he begins with himself. He gives up all his expensive and unnecessary habits; he then takes the savings of ten years out of the bank and lays them up in the Bank of the New Jerusalem by investing

them in schools and missions. He resolves that as he is doing business for the Lord, he has a right to only what he needs, he tells his friends that the only pleasure in having more than he and his family really need is in the pleasure of distribution, and he persistently invests all his profits beyond a living in doing good; he keeps this up year after year, his business grows and his philanthropy grows with it. He is considerate of those in his employment, and kind and gentle in all his ways. He is modest and retiring, and does not blow a trumpet before him or make long prayers in conspicuous places. He persists in doing good with his earnings, because he is the Lord's. He does not lay up a dollar in any shape because he believes it best for his faith to launch out farther and farther on the promises of God. He seeks God's kingdom and righteousness, believing that in hours of need "the Lord will provide." The great press may not publish his picture or trumpet his fame, but his life tells, and his influence grows and his business grows, too. His life is like leaven, and his spirit of unselfishness makes people think of the days and acts of the Son of Man on earth. I ask you a question: "Which of the two, think ye, most successfully bears testimony to his faith in the living Christ? The first does nobly, but the act does not necessarily involve any personal sacrifice to the doer or any present or permanent good to others—it is an exhibition of power pure and simple and proof that the Master is still able to do such things on earth if He chooses, or if there is any reason for it. The other involves voluntary self-sacrifice, and only those who have touched the Master's great heart can forget self. It is a reproduction of a reliving of the life of the Redeemer Himself. His life rather than His words testify that the words of Jesus still live in men: "Take heed, and beware of covetousness: for a man's life consisted! not in the abundance of things which he possesseth (Luke 12:15)." His life is a forcible illustration of the supremacy of the Spirit over the flesh. It is the real, the only, life of trust. Is it possible for a man to live this way? I answer you in the exact words of the Master Himself: "If thou canst believe, all things are possible to him that believeth (Mar. 9; 23)."

If the possibilities of the believing heart are so great we should by all means learn how to trust, how to give ourselves fully, faithfully and unhesitatingly to the work and service of the living God. It is a fact which you cannot deny that when the truths of the gospel are pressed home on our consciences, when the life of faith in God, not in stocks and bonds, or money in the bank, for a so-called "rainy day" is made to appeal to us as only the word of God can appeal, we usually try to find refuge behind the fatal error that God does not expect it of us, or that those of whom we read in the olden times who gave their lives and their business to God were especially called to do that thing,

or that those who have accepted the plain teaching of the Lord and have really conformed their lives thereto have had a special or miraculous faith or gift of faith direct from God. This is a veritable refuge of mistakes. Reason and revelation unite, and in one voice proclaim that faith is the exercise of our own faculties, and that our minds take hold of the means of faith just like they take hold of anything else. If God grants a special gift of faith to one, He does to all, and the faith of all men in point of strength would be exactly the same for two reasons: first, He is no respecter of persons (Romans 2:11), and, second, He has only one measure for bestowing His direct gifts on men, and as that is a perfect measure (Eph. 4:7) —Jesus Christ—growth in faith would be an impossibility. Reflect: Is it not rather a fact that the Lord hath given us the means of faith and that He expects us to exercise ourselves in order to become strong enough to live, to do things by faith? If this is true, and true it is, you alone are responsible for the weakness of your faith. Paul is very clear on this point: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God: for I determined not to know anything among you, save Jesus Christ, and him crucified, and I was with you in weakness, and in fear, and in much trembling, and my speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power: that your faith should not stand in the wisdom of men, but in the power of God (I Cor. 2:1-5)." Again he tells how the gospel came: "Knowing, brethren beloved, your election of God; for our gospel came not unto you in word only, but also in power, and in the Holy Spirit; and in much assurance (I These. 1:5)." The gospel came in power; but more; it came in the Holy Spirit; but more, it came in much assurance. It came with God in it, the Christ in it, the Holy Spirit in it; carried in it the power to help. I like this word assurance. It carries with it strength and comfort. Hear the prophet: "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever (Isaiah 32:17)." Hear Paul again: "For I would that ye knew what great conflict I have for you, and for them of Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge (Col. 2:1-3)." Again, in his letter to his son in the gospel: "But continue in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them (II Tim. 3:14)." Again, in his epistle to his brethren in the flesh: "And we desire that every one of you do show the same diligence to the full assurance of

hope unto the end (Heb. 6:11)." Again: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (Heb. 10:22)." Again, John, the apostle of love: "My little children, let us not love in word, neither in tongue, but in deed and in truth; and hereby we know that we are of the truth, and shall assure our hearts before him (I John 3:18, 19). "Finally Paul, on Mars Hill, in the presence probably of the most cultured, critical and fastidious audience he ever addressed during the whole of his long and eventful life, reached a climax in these memorable words concerning the judgment of the world by Jesus Christ; "Whereof he hath given assurance"—literally, offered faith!—"unto all men, in that he hath raised him from the dead (Acts 17:16-31)." If Jesus arose—and we are assured of it—our preaching is not in vain; our faith is not in vain; those who testify to His resurrection are not false witnesses; we are not in our sins; those who are fallen asleep in Christ are safe, and we, though sojourners, persecuted, cast down, despised of men, are happy in him (I Cor. 15:1-19)!" These things granted, how shall I proceed in order to increase my faith? Does faith grow? I present indirect testimony first. Some Christians are denominated babes in Christ (I Cor. 3:1-3), and Paul declares that it is possible to attain "unto a perfect man, unto the measure of the stature"—age—"of the fullness of Christ (Eph. 4:13)." This certainly establishes the fact that there is growth which must include faith, for I think I have made it plain that faith is the source of inspiration to the Christian life. Hear Peter: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord; according as his Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us unto glory and virtue: whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (II Peter 1:2-4)." Again: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and forever. Amen. (II Peter 3:18)." This is about as conclusive as it is possible for circumstantial evidence to be. Here is the direct proof: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth (II These. 1:3)." This was addressed to the church at Thessalonica. If this faith grew exceeding, two things are apparent: First, their faith at one time was weak or small; and, second, something in harmony with the constitution of faith must have been introduced which caused the growth; and, third, the same means would, if used in the same way, have precisely the same

effect upon our faith. I will be pleased to give you the prescription, but I cannot promise satisfactory results unless you take it according to directions, persistently, unceasingly, patiently. I use these words deliberately. The object to be attained is worth far more than the efforts required, but the efforts are indispensable. What is faith in its broadest acceptance? I answer, it is that temper of the soul which adjusts it to God as He is revealed in Jesus, and in the truth, and which leads its possessor to promptly do what He commands without hesitancy, without exception, without doubt. If there are degrees of faith from its beginning up, up, up, until at last it is lost in sight, there must be something that starts it and keeps it going. Reason teaches this much. How does faith start? I will let Paul answer. "Faith cometh by hearing, and hearing by the word of God (Romans 10:12-17}." This is the conclusion of an argument following the quotation of Joel's prophecy that whosoever shall call on God's name shall be saved. Following this quotation, he propounds a number of pertinent questions: First, how can we call on Him if we do not believe Him; second, how can we believe on Him if we never heard of Him; third, how can we hear of Him without a preacher; fourth, how can he preach unless he is sent? This brings the matter down to very narrow limits. If the preaching of the gospel is the beginning of faith in those who hear it and yield to it, the gospel heard, read, studied or meditated upon must be the means of making it grow. John comments most significantly on the life and words of Jesus; he declares that a full report of what He did would have been too great for practical use (John 21:24,25): "Many other signs truly did Jesus in the presence of his disciples which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (John 20:30,31)." Things that have been written may be learned through the preacher, or we may secure the record and learn for ourselves. Paul exhorted the young preacher to read, meditate, study; "Till I come, give attendance to reading, to exhortation, to doctrine. * * * Meditate upon these things; give thyself wholly to them; that thy profiting may appear unto all; take heed to thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee (I Tim. 4:13,14,16)." "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (II Tim.2:15)." Hear, read, study, meditate—'faith! Are you willing to pay the price? The man who wishes to be strong in the faith and doubt not, must feed his faith constantly; he must study and meditate upon the word with the same persistence, regularity and liberality that he feeds his body. It is not an unusual thing to hear a Christian complain that his faith is weak. It is no

wonder. If the average Christian should starve his body as he does his faith, he would be too weak even to complain! Faith takes hold of God and His promises through the written or spoken word. How can a man expect to believe that God is able to do what He has promised if he is so indifferent to the promises not to even know where to find them? Your faith feeds upon the word of God; you cannot expect to strengthen it without feeding it. I am sure some of you will try to say that your work or business is such that it is impossible to feed your faith even once a day. Is this true? At first glance it is apparent that you have not the time, but there is another side to the question, the right side! You belong to the Lord; this you have confessed and do confess. Granting this, will you not acknowledge that you have permitted the question of meat, raiment and money to become your master, while with your tongue you confess that one, even Christ is your Master? With whom and for whom do you labor? Who comes first in your firm, your thoughts, your plans, your efforts? Hear me: If you will reverse the order and put your duty to God first, you can find time each day to feed your faith, and you can let the Master manage the business while you do it! If you have not faith enough to do this, it is weak indeed. I declare to you most solemnly and forcibly that I would not like to exchange worlds with no better hold on God than this. Brother, sister, friend, the Saviour asks you to answer this question: "Is not the life more than meat, and the body more than raiment (Matt. 6:25)?" Take heed, Paul answers by asking you another question: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you (I Cor. 3:16)?" You have no right to wear out God's temple by using it exclusively for yourself, and besides this, greater happiness and success lie along the line of doing things His way. Faith increases by exercise: "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil (Heb. 5:14)." If you wish your faith to grow, you must not only feed it every day on the word of God, but you must give it something to do every day. Launch out into the deep of God's promises and into the deep of His work. I can see how doubts may creep into a heart where a poor little half-starved faith lives, but I do not think the Christian who prayerfully reads his Bible and places burdens on his faith by way of giving it exercise, and therefore strength, could to any alarming extent be troubled with doubt. Many study the Bible in order to find argumentative weapons. I used to do it myself, but I charge you before God and His Son Jesus Christ our Lord, that you read it as God's message to you individually; in order to be taught, in order to be reprov'd, in order to be corrected, in order to be made strong in the faith that is in Jesus. Do not, under any circum-

stances, fail to remember the exhortation of Paul: "Let the word of Christ dwell in you richly in all wisdom (Col. 3:16)," and try to put what he says to a practical test. In order to believe and obey unto salvation for past sins, you must act on the testimony of others largely, but in the development of your Christian faith, in the broadening of your conception of what a man of God should be, you have a chance to try and prove things for yourself: "Examine yourselves, whether ye be in the faith; prove your ownelves {II Cor. 13:5}." How can you do this? In some degree you can know your own heart and life, can you not? I think I can, and it is a great comfort to me in hours of persecution, slander, and vituperation that there are two persons in this universe at least who know my heart—I am one, my Father is the other! Knowing yourself, you should try to gratify your needs one by one. When I am weak I know precisely where to turn for strength: "I can do all things through Christ who strengthened me (Phil.4:13)." When I am burdened with the cares of His work and mine—we are real partners!—I know on whom to roll my burden: "Casting all your care upon him; for he careth for you (I Peter 5:7)." When I am persecuted I know whom I have believed, and I feed on His exhortation and promise: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven: blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely"—lying!—"for my sake; rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you (Matt. 5:10-12)." When I feel the cold touch of avarice upon my heart, I know where to find rebuke: "Labor not for the meat which perishes, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath the Father sealed (John 6:27)." When I walk in darkness I know to whom to look for light: "Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life (John 8:12)." When I begin to get anxious about the necessaries of life, food and raiment, I instinctively turn to the words of Jesus and find peace because I live as He commands: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you (Matt. 6:33)." When I am dissatisfied with my condition, when my soul on its knees cries out after God, I know where to find the promises which exactly fit into my condition: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled (Matt. 5:6)." Again: "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst (John 6; 35)." When troubles roll in on my soul like a

flood I know to whom I can go for help; "Now our Lord Jesus Christ himself, and God even our Father, which hath loved us and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work (II These. 2:16, 17)." When I am afflicted, tempted, tried, chastized, I know where to find the object my Father has in view for me: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory (II Cor. 4:17)." Again: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him (James 1:12)." Again: "But the God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you (I Peter 5:10)." Again: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless unto them which are exercised thereby (Heb. 12:11)." When sore needs press me and my work for the Master, I promptly turn to the very promises on which I run it: "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things (Romans 8:32)?" Again: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen (Eph. 3:20,21)." If he keeps me waiting and the needs increase and intensify I can still find help in His promises: "But they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint (Isaiah 40:31)." Again: "He hath said, I will never leave thee, nor forsake thee (Heb. 13:5)." I could multiply these quotations indefinitely, but you must find the others for yourself. You will not go amiss for help on any page of the New Testament. I not only turn to these passages for consolation, but I turn them into prayers for the help they offer. Thus, I say, Lord: "I am pressed with many cares, help me to cast all my cares upon thee." I do the same when I read the New Testament. I take hold of the promises and then on God with all my heart. You can do this, and it will brighten and add fruit to every day of your life. We should pray for faith. We have Scripture for this: "And the apostles said unto the Lord, Increase our faith (Luke 17:5)." My persistent prayer to God is the same that David prayed long centuries ago: "Open thou mine eyes, that I may behold wondrous things out of thy law (Psalms 119:18)." Again: "Make me to understand the way of thy precepts (Psalms 119:27)." I sometimes put it this way: "Lord help me that I may so adjust myself, body, soul and spirit, unto Thee, as Thou art revealed in Thy Son, and in Thy word that

I may consistently claim the promise." The promises are conditional; you can claim the promise by faith when you have by faith complied with the requirements, but never in any other way. The prayer of faith takes hold of two things, God and God's promises. You cannot pray for greater faith in God without first extending your knowledge of Him and His ways. You cannot take hold on the promises without a previous knowledge of them. I go a step further and declare that it is right to pray to Jesus to teach us to pray. I have Scripture for it: "Lord, teach us to pray (Luke 11:1)." So prayed the disciples of Jesus. This is one of my constant petitions to the throne of God; I am learning. Amen! People sometimes write me desiring to be taught to pray. It is the simplest thing in the world. I have worked at it for nearly nineteen years, more or less, and during the last four years I have practically given my life to it. I can tell you how I do: I just plead God's own promises in the name of God's own Son! To a beginner I would say: If you are a Christian you have a perfect right to ask favors of your Father. Decide on some particular things which you wish; and inform yourself as to God's will concerning them and then ask, and keep it up until the answer comes. I have prayed for years for the same thing, day after day. Be persistent, and above all things keep your faith well fed, and give it plenty to do. Launch out into the unfathomable deep of God's love and promises. Do not try to compose a few pretty sentences, and say them over to man and God, but inform yourself, and then in the hour of need take hold on God and His Word and without premeditation let your heart speak its desires. Finally, faith, greater faith, is one of the fruits of the Holy Spirit (Gal. 5:22,23)." If you obey the apostolic command, "be filled with the Spirit (Eph. 5:18)," your faith is bound to grow exceedingly. It cannot grow if you are filled with anything else.

Faith takes hold on the unseen and spiritual. I have traced for you the wonderful career of Moses from the ark of bullrushes on the Nile, unto the day when God "buried him in a valley in the land of Moab, over against Beth-peor," and you almost concluded that he was superhuman, but Paul destroys the delusion by attributing his marvelous success to his faith in God: "For he endured, as seeing him who is invisible (Heb. 11:27)!" It takes time and strong effort, yea, continuous effort, to make things temporal subservient to things spiritual. Paul covers the ground beautifully and eloquently: "While we look not at things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal (II Cor. 4:18)." You must push your faith ahead of your sight. It takes the best effort you can make to do it, but the rewards are rich and sure. Did you ever reflect on what Jesus said to Thomas

on this subject? Thomas was a doubter. His faith and sight were parallel lines, and he declared that he would not believe unless he could see. Jesus showed him His hands and His feet, and invited him to examine them and "be not faithless, but believing." Thomas answered most reverently; "My Lord and my God." Jesus then said to him: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed (John 20:24-29)." This is a sweet assurance. Jesus knows the difficulties even better than we do; and has here expressed His appreciation of those who believe on Him without seeing Him. Peter practically covers the same ground; speaking of Jesus he says: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory (I Peter 1:8)." There is one blessed thought here: The life of trust has through its compensations and past experiences inspired us to nobler efforts. There are difficulties, I admit, but to the reverent student, to the determined student, to the ardent student, to the persevering student there is, there can be, but one result: Victory!

SERMON NO. VIII—PRAYER AND WORLD-WIDE MISSIONS

TEXT: "But when he saw the multitudes, he was moved with compassion on them, because they fainted,"—were tired and lay down—"and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest (Matt. 9:36-38)"

Jesus was the first and greatest missionary who ever labored in this world. He had boundless wealth, inexhaustible stores from which to draw, but voluntarily gave it all to us and gave Himself personally to the work of saving men: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich (II Cor. 8:9)." How rich was Jesus before He became a missionary? Paul answers: "In whom are hid all the treasures of wisdom and knowledge (Col. 2:3)." This is only a glimpse, an intimation; hear Paul again: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God (Phil.2:5,6)." Jesus Himself puts it still stronger: "All things that the Father hath are mine (John 16:15)." How poor did Jesus become in order to reach and save the lost? As poor as the poorest son or daughter of earth. Paul gives us a comprehensive view of His poverty and humiliation: "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness"—habit—"of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (Phil. 2:7, 8)." This is a retrospective view. Hear Jesus as to His objects in the world: "Even as the Son of Man came not to be ministered unto, but to minister,"—serve!—"and to give his life a ransom for many (Matt.20:28)." How poor did the first missionary become? Let Him answer: "And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head (Matt. 8:18-20)." I want to impress upon you the truth that Jesus became poor, voluntarily, because of His love for men—to us! To me it is infinitely sad, and yet encouraging, to read the simple

statement of Matthew that He, one morning, coming from Bethany, was hungry (Matt.21:18). It is easy to conclude that He had gone without a breakfast. To my mind the saddest, the most touching picture in His ministry is drawn in the loving simplicity, characteristic of His disciple John. On the way from Judea to Galilee He passed through Samaria, and stopped at Sychar, and sat down by Jacob's well, tired, thirsty and hungry. John says: "Jacob's well was there: Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour (John 4:6)." If I were an artist I would endeavor to put what my heart sees here, on immortal canvas. Jesus literally came to earth on His Father's promises: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee; Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession (Psalms 2:7,8)." Again, after He completed His work and returned to His Father's throne, He held out this promise to the sons of men: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne (Rev. 3:21)." Jesus descended to the lowest place, and then by absolute self-forgetfulness, uncomplaining toil, patient suffering, oneness of mind and aim worked Himself up to the highest throne—the throne of glory in the heavens. He humbled Himself; how hard it is for us to grasp it! We are so dominated by selfishness, charmed by the world, and proud by practice, that it is difficult for us to understand or appreciate the disinterestedness, the unselfishness of Jesus. We are so habituated to the standards of earth in estimating the motives of men, and Jesus seems so manly, and yet so unlike what we know ourselves to be, that we are apt to idealize Him and thus be unable to see that He had flesh and blood like unto us. If we would strive to be more like Him in His manner of life, I am sure we could understand His unselfishness better. How hard it is for us to believe or even admit that any one will do the good which we ourselves are conscious of being unwilling to do. There is indisputable, nineteenth century proof of the unselfishness of Jesus, and you can reduce it to the severest scrutiny if you wish. Those who know Him are most like Him; or to put it in another form; those who live nearest to Him testify, and their lives testify, that they become more and more unselfish. All men are more or less selfish; and selfishness cannot be destroyed except by bringing it into contact with an overpoweringly strong spirit of unselfishness. Jesus was and is accused of many things, but where is the man who ever dared lay at His feet the charge of selfishness? He came to set an example of self-sacrifice before men, before the ages, before the world. He came to purge the human heart of selfishness and thus deliver it from anger, hate,

malice, envy, hypocrisy, stubbornness and rebellion; for all of these things are traceable to the same parentage—self-esteem and self-seeking. When the Missionary of unselfishness, of pity, of love, arrived on earth, the race was lost in itself, and much of it is lost in itself yet. I want you to think as I reason: Remove selfishness from the hearts of men and the world would be revolutionized, and the only one tragedy any human being would ever witness hereafter would be death! All the wars, all the murders, all the misunderstandings, all the divisions, all the heartaches, all the poverty, all the wretchedness, all the hopelessness, and all the sins find their start, their inspiration, their perpetuity in one thing—self! May God our Father deliver us from ourselves! May He bring us into closer touch with Him who forgot Himself completely in order to help us. Jesus, the great missionary, identified Himself with men; "For verily he took not on him the nature of angels; but he took on him the seed of Abraham (Heb. 2:16)." How it elevates, sanctifies and glorifies human kind in our eyes when we reflect that Jesus took flesh and blood as the means of approaching men (Heb. 2:14)! How it dignifies the Hebrew race in our eyes when we reflect that Jesus was a Hebrew! But more than this: He seemed to glory in calling Himself "the Son of Man"—not a Hebrew simply, but the Son of the whole race—every type and tribe of man. He is one with God and one with us. Let Paul speak: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings; for both he that sanctifieth and they who are sanctified are all one; for which cause he is not ashamed to call them, brethren (Heb. 2:10,11)." The thought that He for and by whom all things were made; who is the same yesterday, today and forever, is not ashamed to call me brother, thus putting His own honor and dignity upon me, greatly lifts me up. He identified Himself with our flesh and its weaknesses and our poverty and its inconveniences: Behold the babe in the stable, wrapped in swaddling clothes in the manger, at Bethlehem! The song of peace on earth and good will unto men that had echoed from heaven to earth and over the Judaeen hills and back to heaven again, must have left an echo among the beasts that shared the room with their Creator and Lord, for peace on earth and good will to men means also kindness to every living creature! I want to impress upon you what presses so heavily upon me. Jesus came on a mission of love, of sympathy, of mercy, of salvation to the lost; and He made Himself so completely one of them that for thirty years He was known only as the son of Joseph or the carpenter of Nazareth. I think preachers, missionaries, and teachers ought to learn a lesson here. We talk about "ministerial dignity," whatever that may mean. Jesus was so dignified that in Naza-

reth, where He was brought up, having caused a riot by His preaching, was thrust out of the city, and the mob was about to hurl Him over a precipice: "But he passing through the midst of them went on his way (Luke 4:16-30)." Yet He was not too dignified to weep over the death of His personal friend, Lazarus, or to be seen talking in broad daylight in a public place with a woman who did not deny that she had five husbands! Jesus, the model missionary, not only identified Himself with the people in general, but with the common people—the toilers—in particular. He identified Himself with the fishermen, the farmers, the shepherds. Read His parables. They are nearly all drawn from the lives of those who ate their bread in the sweat of their faces. Having been a toiler Himself, He knew the heart of the toiler. This being accepted as true, we do not wonder that: "The common people heard him gladly (Mark 12:37)." He was one of them! Jesus kept in touch with the people during His whole life. Nothing that pertained to man was foreign to Him. It does not require any great stretch of the imagination to see Him enjoying the wedding feast at Cana of Galilee or to see Him enjoy an evening discussing the events of a busy day in the hospitable home of Lazarus and Mary and Martha at Bethany. Jesus identified Himself with the people because they were His, because He loved them, and because they were lost, and He came to save them. He speaks for Himself: "For the Son of man is come to save that which was lost (Matt. 18:11)." Or as another puts it: "For the Son of man is come to seek and save that which was lost (Luke 19:10)." We try to "attract" the people to the house of God. Jesus went to the people, sought them. In reference to this world His only question would have been: Is it lost, does it need me? His only question in reference to the individual, you, is: Is he lost, is he helpless, does he need me? He did not make any special effort to find the so-called respectable sinners—all were lost in His sight. There are three words which I would gladly print in indelible colors upon the tablet of your memory: Lost! Saviour!! Found!!! The word lost is the saddest word in any tongue. The word appeals mightily to my heart. David's wail is but the echo of the universal cry of the human heart: "I have gone astray like a lost sheep (Psalms 119:176)." Isaiah takes up and re-echoes the same sad strain: "All we like sheep have gone astray (Isaiah 53:6)." Ezekiel prolongs the sound: "My sheep wandereth through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them (Ezekiel 34:6)." Peter strikes the same note of woe, but instantly changes it to an anthem of praise: "For ye were as sheep going astray; but are now returned unto the Shepherd, and Bishop of our souls (I Peter 2:25)." The lost sheep is used to illustrate the lost

condition of men, because of its helplessness. A lost sheep is the worst thing in the world! It wanders from the fold into danger, not even knowing it is lost. Jesus, in that sweet and tender sermon to the shepherds (John 10:1-18), compared His care for the lost with the care of the shepherd for the sheep. There is no music or poetry sung by mortal tongue that for depth of feeling, searching tenderness, and lingering melody in the soul that equals to me the simple statement from His own lips: "I am the good shepherd; the good shepherd giveth his life for the sheep (John 10:11)." Isaiah had a glimpse of the Good Shepherd, and this is what he saw: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young (Isaiah 40:11)." Jesus was always the Good Shepherd—men were always His sheep. But His sheep got lost, and they were, and are, of such priceless value to Him that He did not send an angel or a prophet, or an hireling—He came Himself! The parable of the sheep that was lost shows the value He places on His sheep, one sheep: men, one man, you! me!! I venture the assertion that, saved or lost, there is no other parable in the New Testament that appeals to your heart like that of the one lost sheep, while the ninety and nine were safe in the fold. The way was steep, the night was dark, and yet the Good Shepherd never hesitated; and how the mountains rang; and what a song arose to the gates of heaven that night over one poor lost sheep—found! I was that sheep!!! But I will let the Shepherd Himself tell the story: "For the Son of Man is come to save that which was lost: how think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? and if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray: even so it is not the will of your Father which is in heaven, that one of these little ones should perish (Matt. 18:11-14)." There is a marvelous thought in this parable. The Good Shepherd is more concerned about the one sheep that is lost than of the ninety and nine that are safe in the fold. How is this to be explained in view of the fact that they are all sheep? The sheep in the mountains is lost! His was and is, and shall be, particularly and primarily, a mission to the lost. He identified Himself by His life with the lowly, with the weak, with the corrupt, with the abandoned, and much as we would like to consider ourselves exceptions to these classifications, we are included. This Missionary was a pureblooded Hebrew. He came to His own nation first; hear Him: "I am not sent but unto the lost sheep of the house of Israel (Matt. 15:24)," and yet He bestowed a great blessing upon the Gentile Syro-Phoenician woman. The story is very touching. For some reason not

given, Jesus made a visit to the borders of Tyre and Sidon—Gentile cities. It was His intention not to make Himself known. Probably He wished to see those who had not "the hope of Israel," who were indeed lost, with His own eyes, and feel the touch of their sorrows with His great and loving heart. However, He could not conceal Himself. An unselfish life cannot be hidden. One who so touches the heart of his Maker as to become willing to sink self out of sight in serving God by serving men, appeals alike to God and man. A poor Gentile woman had felt the touch of the "Wondrous Life, and turned to Him as her last hope, for her daughter was grievously afflicted; "And she besought him that he would cast forth the devil out of her daughter." He knew He was out of His territory, but this was a case in which provincial lines and tribal relations are blotted out in the vast realms of need, yea, helpless need. I like the word "besought." The woman was in distress, she was in deep earnest. She did not approach Him with any patronizing phrases, but in her distress she broke over all restraint, all conventionality, and with sorrow in every word and distress in every inflection prayed for help. The heart of the Missionary was touched. I will let Mark tell in his simple and yet luminous style what followed: "But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and cast it unto the dogs; and she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs; and he said unto her, For this saying go thy way; the devil is gone out of thy daughter: and when she was come to her house, she found the devil gone out and the child laid upon the bed (Mark 7:24-30)." Jesus knew how to sympathize with those whom He came to seek and save—as the Son of Man He knew our weaknesses and as the Son of the Living God He had and has power to keep us. Isaiah, looking forward to his day on earth, said: "Surely he hath borne our griefs, and carried our sorrows (Isaiah 53:4)." Matthew, who knew Him personally, gives us a striking picture of the manner in which He identified Himself with the woes of men: "When the even was come, they brought unto him many that were possessed with devils, and he cast out the spirits with his word, and healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bear our sicknesses (Matt. 8:16,17)." Peter, on introducing the gospel to the Gentiles at the house of Cornelius, said: "God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him (Acts 10:1-38)." Jesus, after His work began, gave His whole life to it earnestly and without intermission. He literally went about doing

good! He never turned aside from His one desire and design—the saving of men—the world!

Who were the lost when Jesus was on earth? Who are the lost now? According to my text multitudes pressed around Him and fainted and were as sheep having no shepherd. Jesus seems to have looked on these people and then on the disciples, for He declared that the harvest was great, and the laborers were few; He also commanded the disciples to pray the Lord of the harvest to send forth laborers into His harvest. Jesus, Himself, as I have already demonstrated, was a man of prayer, "supplications with strong crying and tears." As the first missionary He illustrated in His own life the relation of prayer and missions, and commanded His apostles in such a manner to pray for more laborers, that the relation is apparent for all time. How great is the harvest; how few are the laborers now! But let us look further with reference to the extent of the harvest. At Jacob's well, when Jesus saw the Samaritans pouring out of the gates of Sychar, He spoke to His disciples: "Say not ye, There are four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest: and he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together; and herein is that saying true, One soweth, and another reapeth: I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors (John 4:35-38)." I call your attention to the fact that all these things had reference to Israel in the days of Jesus. The ripe fields on which He labored and in which He saw the need of more laborers consisted of Judaea, Galilee and Samaria, a very small portion of the earth, indeed. Unto what were the fields ripe? Unto the harvest. Were not these people of the stock of Abraham? Certainly. In what sense were they lost? Jesus said they were lost (Matt. 15:24). If they were lost at all they were lost in the exact sense in which every other lost man is lost. While they were the people of God by covenant and by law, they needed a personal Redeemer in the sense that without Him they could not get rid of their sins. Paul affirms positively that He died in order to redeem those who were under the first testament (Heb. 9:15). Hence, the fields ripe unto the harvest were those who had been the recipients of the oracles of God for generations. If the children of Abraham were lost, what shall we say of the Gentile world—the myriads who were without the knowledge of God? This is so important that I prefer to give you the exact words of Scripture. Hear Paul: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the com-

monwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world (Eph. 2:11,12)." Thus, if language can make anything clear, both Jew and Gentile were lost. The sending and coming of Jesus to earth cannot be explained save on the ground that man—all men—were lost and in need of a Saviour, and the need of prayer and sacrifice in order to extend the gospel to the whole world can only be established on the same ground. There is a disposition among many to excuse the heathen on the ground that God does not condemn a man who has not heard the gospel. Those who so conclude forget, seemingly, that "he that believeth not is condemned already (John 3:18)." Prove that the heathen are not lost and I will take your own arguments and prove that nobody is lost. Again, if the heathen are not lost why introduce the gospel and therefore condemnation among men? On what ground do you excuse the heathen and condemn the sinner who lives within a mile of the house of God, and never darkens its doors? On the ground of distance or justice? I cannot see how distance or justice so-called plays any part here. I fear you do not understand the gravity, the terribleness, the awfulness of sin. The sinner who lives on in rebellion under the very sound of the gospel, and the heathen, too, needs infinitely more than pardon. If God is too just, too good., too kind, to damn the heathen who are already condemned, He must of necessity do something with their sins, must of necessity pardon them. But would the single act of blotting out sin prepare the sinner, heathen, for bliss? I assert with the strongest possible emphasis that the sinner, the heathen, must be prepared for the forgiving act which is God's act, and this preparation must go on with the knowledge and by the consent of the sinner. I do not hesitate to say that God is able and willing and ready this moment to blot out the sins of the whole world; but men are not ready, are not willing to have Him do this. They must be made willing. They must be made ready. As the first step toward a consummation so devoutly to be wished God gave His Son, and as a second step toward it, the Son gave the gospel. As to the extent of man's needs, and the universality of the atoning and unifying work of Christ, I submit proofs, plain, indisputable and infallible. I want you to observe the extent of the application of my first proof from Jesus Himself: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever"—there is not a more comprehensive word in the language—"believeth on him should not perish, but have eternal life; for God so loved the world"—not the world of the Jews, but the whole race of human kind—"that he gave his only begotten Son, that whosoever"—that big word again!—"believeth on him should not perish"—sinners are already perishing—"but have everlasting life; for God sent not his Son into the world to

condemn the world"—let me impress on your mind and conscience that sin hath already done its work, and man is condemned!—"but that the world through him might be saved (John 3:14-17)." I call your attention to the word "might" in this last verse. The coming and lifting up of Jesus has opened up a way, made it possible that all men—the world—who are really ready and willing to receive the remission of sins may do so. Do the Scriptures really teach that the whole world is and was under condemnation? Yes, abundantly. Hear Paul: "Tribulation and anguish, upon every soul of man that doeth evil, of the Jews first and also of the Gentile; * * * for as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law (Romans 2:9-12)." If you wish to determine whether or not a man, without regard to where he lives, is lost, you have only to find an answer to one question: Is he a sinner? And you can condemn him out of his own mouth; ask him! Again, speaking of Jew and Gentile, being himself a Jew by birth and education, Paul says: "What then? are we better than they? No, in no wise: for we have before proved"—charged—"both Jews and Gentiles, that they are all under sin (Romans 3:9)." Again, and this reaches a conclusion that embraces the whole world: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God (Romans 3:19)." Men are no longer Jews and Gentiles in God's sight, but men simply—sinners, lost, condemned, perishing! The word guilty here signifies, subject to the judgment of God. Surely man cannot of himself find a way of escape. But here is a climax or conclusion that is both instructive and encouraging: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin; but now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus (Romans 3:20-24)." Sin is everywhere, universal, and there is, there can be, only one remedy. What is the remedy? Where is the remedy? Who is the remedy? Jesus Christ is the remedy; in heaven He sits at the Father's own right hand; at the door of your heart He is knocking, knocking, knocking, now. I pray you let Him in! Here is a startling truth, startling only because it is true: If one sinner—and all have sinned—can be saved outside of the atoning blood of Christ, the whole world of rational and therefore accountable beings can be saved without Him, and the manger of Bethlehem is a farce, the agony of Gethsemane a

mockery, and the scenes of Calvary a tragedy without meaning. Either sin is not sin, or sin is sin and hopeless, or Jesus only can save from sin. You may look at it from whatever point of vision you choose, and you will finally be forced to the same conclusion. If there is no sin, no wrong, no corruption, all society, heathen and Christian, is built upon an error; for right and wrong are known in some degree everywhere. If there is sin it cannot work itself out gradually, for it is like an incurable disease; its tendency is always to get worse. If it cannot work itself out gradually it cannot do it instantaneously. If there is sin, if there is a cure for it, the cure must be Omnipotent, and hence my conclusion— Salvation can only be found in the infinite and gracious Redeemer. The Bible teaches that all men have sinned—are sinners! You can in a degree test this teaching by observation and by experience. What do you think about it? Again, it teaches that all men need, must have, a Saviour, who is not only able to save us from sin's awful consequences, but also from its blight, our love for it, and its dominion over us. You can put this teaching to the test by observation and by experience. "What about yourself? What about your acquaintances? What about those of whom you have read? We are all conscious of three things: our sinfulness, our helplessness, and our need. You may deny it, but your heart will contradict your words. This admitted, and the great majority of us do admit it, the Bible scheme of the mission of Jesus, the man of prayer, to earth, and its teaching relative to prayer and world-wide missions, fit exactly into our acknowledged needs, and therefore carry with them their own proofs of Divine conception and application. I add additional weight to this argument by the teaching of Paul relative to the death of Jesus for every man, which was wholly unnecessary on the hypothesis that any man can be saved without the benefits of His death: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for every man (Heb. 2:9)." Again, and in this case he shows that Jesus, by His death, dissolved previous relations existing in and by the flesh, and thus put all men on the same footing before God: "For the love of Christ constraineth us: because we thus judge, that if one died for all, then all were dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again: wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more (II Cor. 5:14-16)." God's love is not for one man only, but for every man; not for one nation only, but for every nation. During the Redeemer's life on earth and for a long time afterward it was thought by His followers that inasmuch as the gospel was preached to the Jews first, it

was intended for them only—as if the children of Abraham were the only lost or the worst lost people in God's creation. However, Peter got his eyes opened when he saw the great sheet let down from heaven, and the Lord then and there gave him to understand that the old distinctions had been blotted out. How this incident—read the tenth chapter of Acts!—must have enlarged Peter's vision, and how it must have enlarged his conception of the mission and plans of Jesus! Notwithstanding he had received from the lips of Jesus Himself a worldwide and age-lasting commission, he seems not to have understood it until now. His introduction was the beginning of the opening of the door of faith and hope to the whole world: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him: the word which God sent unto the children of Israel, preaching peace by Jesus Christ: he is Lord of all (Acts 10:34-36)." Jesus Lord of all—amen! God's philanthropy is for man, by man and finally through man. It seems incredible that those who first received the gospel should try to keep it all to themselves. Man is very selfish. Paul's comment on the broadening of God's philanthropy and the broadening of the minds of men to "the wideness of His mercy" is very striking: "For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given to me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ), which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs; and of the same body, and partakers of his promise by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power (Eph. 3:1-7)." If it was strange, and strange it was, that the first Christians could not see in Jesus Christ the Saviour of all men, is it not passingly strange that after the heritage that has come down to us through worldwide missions—the gospel having begun in Jerusalem far from here centuries ago!—that we, while we acknowledge Jesus as the only Saviour, selfishly withhold the gospel from those who have it not, who are perishing just as we would have been if somebody dead and forgotten had not believed in worldwide evangelization? Jesus not only came to save men, but He came to destroy the works of the devil; and if you will reflect on the extent of the devil's work, you will understand better the extent of the Redeemer's mission: "But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through

righteousness unto eternal life by Jesus Christ our Lord (Romans 5:20,21)." Hear the beloved John: "He that committeth sin is of the devil; for the devil sinneth from the beginning: for this purpose the Son of God was manifested, that he might destroy the works of the devil (I John 3:8)." Show me a land or a heart where the devil's tracks are not to be seen, and I will show you a place where Jesus and the gospel and the missionary are not needed! Sin certainly abounds now, but it will not always be so. Much of the history of this world has been and is the history of the devil's dark work; but a better day is coming, for his works shall be destroyed forever, and destroyed everywhere! It is a notable fact that while God did not consult man or call him into His council when He prearranged and foreordained His plan, and that while He has reserved to Himself the final pardoning act in the sinner's return, He has always, in the past and continues to do so even now, used men to unfold, proclaim or illustrate His will to men. You cannot lay your finger on a single example in the times of the apostles where a man was brought to Christ and thus to the pardoning grace of God in the absence of, or without the help of, one or more of his fellow-men. This throws much light on the relation of prayer to world-wide missions. A human being charged with such responsibilities as that involved in the making known of the way of salvation, would not, could not, fail to realize his weakness and seek Divine help, and in view of the vastness, urgency and almost boundlessness of the harvest, he would naturally feel his incapacity, his utter helplessness in view of the task, and cry to the Lord of the harvest and for help. We always, when in need, cry for help. We cannot keep from it. This much experience, observation and reason teach us. But these are reinforced, amplified and emphasized by the plain command of Jesus, when at that time the harvest embraced only the land of promise, the merest speck, when compared with the whole earth, to his assistants to: "Pray ye therefore the Lord of the harvest, that he will send forth laborers unto his harvest." The very call of Jesus to men imbued them with the spirit of missions. One of John's disciples, Andrew by name, followed Jesus. Andrew was Simon Peter's brother. Here I will let the record speak in its own words, for to my mind there is something beautiful and touching and practical here which says to you: "Let the gospel, beginning in your heart, extend thence to those nearest to you and thence to every land and every man!" But to the records: "He findeth his own brother, Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ"—the Anointed—"and he brought him to Jesus, and when Jesus beheld him, he said, Thou art Simon, the son of Jonah: thou shalt be called Cephas, which is by interpretation, A stone"—Peter (John 1:35-42)." This

was really the beginning of the active work of Jesus. In the olden times two or three witnesses (Deut. 17:6) were considered sufficient even to put a man to death, but these are bearing witness of Him and making known His saving power everywhere, and as He proposed to make their testimony overwhelming and captivating, Jesus chose twelve witnesses. It is remarkable that those whom He called obeyed so promptly. Here is an example: "And Jesus walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers; and he saith unto them, Follow thou me, and I will make you fishers of men; and they straightway left their nets and followed him (Matt. 4:17-20)." This is remarkable for three reasons: First, prompt obedience; second, launching out into a work of which they practically knew nothing, on the promise of Jesus to make them fishers of men; third, they willingly left everything in order to be identified with Jesus and His work. Self-sacrifice or self-forgetfulness is the first law of Christ to him who would become a missionary at home or abroad. We cannot cling to the world and the cross at the same time—you must choose one or the other. Here is another example: "And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me; and he arose, and followed him (Matt. 9:9)." This is remarkable for three things: First, the wonderful influence of the words of Jesus upon the minds of men; second, prompt obedience; third, Matthew did not stop to wind up his business; he was an honest man, and therefore left the work to his successor without hesitancy. These two incidents are really wonderful; there is something in the demeanor and words of Jesus that captivates the human heart. He did not enter into any lengthy explanation of His mission or dissertation on what He expected of them, but simply in passing invited them to come, and they, as if drawn by a power which they neither could explain or resist, arose, leaving all behind and followed Him. Great leaders, warriors, agitators, attract men by great demonstration, show, but Jesus in calling His witnesses exhibited a calmness, a deliberate seriousness and a judicial dignity that compelled an attention and following of His footsteps, which is unapproachable and indefinable and inexplicable save on the ground that He spoke the words of God and that God was with Him. I think, too, that His very voice melted men into submission and devotion because it came from a heart unselfishly and unreservedly devoted to others. Man speaks out of the abundance of his heart; Jesus certainly set him the example—may you, may I, may we follow in His steps! I have said that Jesus called twelve men who were to bear witness of Him, His manner of life, His teachings, His demands on men. Here is what Matthew says about it. "And when he had called unto him twelve

disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew, his brother; James, the son of Zebedee, and John, his brother; Philip and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus; Lebbaeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him: these twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel: and as ye go, preach, saying, The kingdom of heaven is at hand: heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give; provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat (Matt. 10:1-10)." This is the first launching out of the twelve on God's promises. They were to confine themselves to this ripe and yet comparatively small harvest of the lost sons of Israel. While they were announcing the approaching kingdom to their own countrymen, Jesus was gradually preparing them for the work of world-wide evangelization. It was an experiment to send them out without any guaranteed salary on the simple assurance that "the workman is worthy of his meat," but if they could not go among those whose language and customs they know, and to many of whose homes they could reasonably expect to be welcomed, how could they go into the broader fields beyond the boundaries of their own native land? The experience of these missionaries to their own countrymen brought them into closer contact with the Master and with the needs of men. They bore witness of Jesus as they knew Him, and as they were learning of Him. Sometimes they were successful and sometimes they were not. On one occasion some of them were unable to cast out a devil (Matt. 17:14-21). The seventy, whom he sent out to supplement the labors of the twelve, returned with joy, saying: "Lord, even the devils are subject unto us through thy name (Luke 10:1-17)." Human experience is made up of success alternating with failure, and a failure sometimes contributes as much to real success as anything else could. The twelve witnesses were children of Abraham, They knew the God of Moses and the prophets, and in the personal school of Jesus they learned of Him, which was necessary to enable them to launch out further on God's promises. Jesus spake unto the multitudes in parables. This astonished the disciples, and they came to Him and inquired: "Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you"—I emphasize the you!—"to know the mysteries of the kingdom of heaven, but

to them it is not given (Matt. 13:1-11)." This was indeed a great honor to the twelve! Again He said unto them, and this emphasizes the permanence of their work: "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." Mark well this statement: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you (John 15:15,16)." Again He said to them: "Ye also shall bear witness, because ye have been with me from the beginning (John 15:27)."

I think I am safe in saying that I have established beyond a doubt the following propositions; First, all have sinned and come short of the glory of God; in other words, Jews and Gentiles were alike lost when Jesus came to earth; second, He made provisions in His death and in His gospel for the salvation of all who will accept it on His terms; third, man is His chosen vessel for carrying the gospel to man; fourth, the first missionaries were to pray for the increase of the number of laborers in the field; fifth, ample provision was made for those who lived contemporary with the apostles, that they might hear the gospel. However, this does not meet our wants. Did He provide for us? Was the gospel intended for all generations to the end of time? From whom did we receive the gospel? Will the day ever come when the gospel shall triumph everywhere? I shall try to answer all these questions by the word of God; I sum them all up in one proposition: Jesus provided for the proclamation of the gospel to the people of His generation, also for its transmission down the ages from generation to generation unto the end of time; and before His return to earth every living man and woman will know Him as the only Redeemer of men. Turn to the last and great commission; He had taught the apostles by precept and example, and had succeeded, to some extent, in making them see that His sympathies were broader than state lines, but after He arose from the dead He threw aside all figures of speech and sent them forth to sound His name everywhere. I appeal to the record: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them, and when they saw him, they worshiped him: but some doubted; and Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth: go ye therefore, and teach" —make disciples or Christians—"all nations, baptizing them in"—into—"the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen (Matt.28:16-20)." This last verse is literally: "Enjoining on them"—

who? The disciples, Christians—"all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the age." Amen! What did Jesus enjoin on the apostles? To go and make disciples or Christians of all nations, or as Mark puts it, "every creature (Mark 16:15,16)." What were they to enjoin on the other disciples or Christians? The duty of doing for others what the apostles had done for them. Thus the injunction to Christianize men came from Jesus to the apostles; they in turn placed the obligation on their first converts, and they passed it on until the sweet story has found a response in our hearts! Paul understood this fully, for he wrote to Timothy, his son, in the faith: "Thou therefore, my son, be strong in the grace that is in Christ Jesus; and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also: thou therefore endure hardness, as a good soldier of Jesus Christ (II Tim. 2:1-3)." More: Paul declares that the word or ministry of reconciliation has been given to men (II Cor. 5:17-21), and Jude exhorts his contemporaries to contend earnestly for the faith which was once—once for all!—delivered to the saints (Jude 1:3). I think that if you admit that Jesus Christ is God's Son, that He has provided a world-wide and age-lasting gospel to and for men, you must admit that the logic, the manifest destiny of it is that at some time in the lapse of the years this gospel is bound to win the recognition of the whole race of man. If we had only this, while I think it strong, I admit that we might find room for doubt. But what say the Scriptures? The proof is so abundant that I scarcely know where to commence. Away back in the garden of Eden God said the seed of the woman should bruise the serpent's head (Gen.2:14,15), and Paul declared to the Christians at Rome that God should bruise or tread Satan under their feet shortly (Romans 16:20). This is good proof, but I submit more. When God called Abraham out of his native country, He promised him, saying: "In thee shall all families of the earth be blessed (Gen. 12:1-3)." "All families" is quite specific, but the angel's words to the shepherds are even more so: "Fear not: for, behold I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord (Luke 2:10,11)." Paul adds emphasis to the same conclusion: "For he must reign till he hath put all his enemies under his feet; the last enemy that shall be conquered is death (I Cor. 15:25,26)." The prophets of God had visions of the day when Jesus shall reign over the whole earth; indeed as far back as Moses it was known that all things were moving toward a day of glory and peace on earth, for Jehovah said to him: "As truly as I live, All the earth shall be filled with the glory of the Lord (Numbers 14:21)." Isaiah speaks

most eloquently of the coming time: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them, and the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox; and the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den: they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea (Isaiah 11:6-9)." Habakkuk presents the same thought in the last verse here, with a slight variation: "For the earth shall be filled with the knowledge of the glory of the Lord"—rather by knowing the glory of the Lord!—"as the waters cover the sea (Hab. 2:14)." Daniel is more specific. He declares that the stone that smote the image which the king of Babylon saw, and then became a great mountain and filled the whole earth, was the kingdom which God would set up that should at last destroy all earthly kingdoms and stand forever (Daniel 2:36-44). Zechariah is also very specific: "And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one (Zech. 14:9)." Micah saw the day of the Lord's glory and this is what he says about it, and this connects with what Zechariah says of the king: "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord hath spoken it (Micah 4:3,4)." Hear the Master Himself: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come (Matt. 24:14)." Again: "And I, if I be lifted up from the earth, will draw all men unto me (John 12:32)." All these things predicted have been fulfilled in Christ's establishment of his church for all men. John, in the Isle of Patmos, had a view of and gave this emphasis: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever (Rev. 5:1-13)." When the seventh trumpet sounded John heard a great voice in heaven, saying: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever (Rev. 11:15)." To this end I give all I have, all I am, all I hope to have, and all I hope to be! In view of these startling and revolutionary truths what is our plain duty? I say startling, is the word too strong? Nay, verily, the people of

God are charged with proclaiming the gospel to the whole creation. I bring the whole question, the whole responsibility to your door. What are you doing? How much heart, how much mind, how much soul, how much life, how much interest, are you putting in? How often, how earnestly, how fervently, how persistently, do you pray the Lord of the harvest to send forth more laborers into the fields white and wasting; how often do you pray for those, who, having turned their backs on home, kindred and native land, are now holding aloft the truth in the darkness of the world's long night? What part are you taking in the work at your own door? What proportion of your time do you give—it all belongs to Him!—to the Master? Hear Paul: "I am a debtor both to the Greeks, and to the barbarians; both to the wise and to the unwise (Romans 1:14)." What is a debtor? One who has an unpaid obligation hanging over him. Did Paul receive the gospel from the Greeks? No. Did he receive it from the barbarians? No. Did he receive it from the wise of earth? No. Did he receive it from the unwise of earth? No. On what account was he indebted to them? Simply on the ground that he had the gospel of Christ, and they had it not. The gospel of Christ carries with it the obligation, to all who accept it, to pass it on. On this ground you are indebted to Christ, and therefore to every lost man and woman on earth. How much have you paid on account? How much will it take to discharge the debt? Nothing short of a lifetime devoted to its cancellation, I suggest that as you have lost so much time, that you begin your work at once. Hear Paul again: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me"—may God our Father lay it upon us all!—"yea, woe is unto me, if I preach not the gospel (I Cor. 9:16)!" Paul, though dead, thou yet speakest! May God put the same spirit that was in thee in us! There is nothing in reason or revelation to lead anyone to suppose that Paul's obligation to preach the gospel with tongue or means was any greater than yours. Fortunately for himself and the world, he felt the pressure of his responsibility. Unfortunately for you and the world, you do not fully appreciate your responsibility. I assure you that there is only one question before you, and the people of God everywhere today: Shall the world in darkness have the gospel? Well may we join in prayer to world-wide missions and world-wide missions to prayer! May God, our God, the God of the wasting, perishing harvest, press on us day and night continually the weight of the world's woe!!!

SERMON NO. IX—PRAYER AND PERSISTENCE

TEXT: Pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus concerning you (1 These. 5:17, 18)."

I have found it somewhat difficult to find or rather decide on an appropriate name for this sermon. Prayer and habit or habitual prayer would express one phase of the subject; while prayer and perseverance would express another. I have decided on prayer and persistence because the word persistence has a more intense meaning than either of the others and can be made to include the others without doing violence to their meaning. I desire you to study the word with care, for it is the keyword or keynote to all the arguments I shall advance in this sermon. I may seem to you, as I have doubtless seemed to do in other instances, to wander from the issue, but I shall certainly come back to it in the end. The word is in general use and illustrations are abundant. Persistence is that condition of the mind that enables it to continue along a given line or at a given task, with intensity, zeal and enthusiasm, and without hesitancy, weariness, or faltering, even in the midst of difficulties. Is persistence natural or acquired? Both. Which predominates? Acquired persistence, beyond a doubt. Men are naturally disposed to take their ease; persistence does not bring ease; on the contrary it brings toil, hardships and sleepless nights. Persistence must have something back of it. What? Of one thing I assure you; while it may gather intensity and power as it proceeds, it is not and cannot be self-inspired. There must be purpose—noble or ignoble—deep, comprehensive and burning; there must be an object, worthy or unworthy, clear, comprehensive and well-defined before us. It is impossible for me to say from which persistence—persistent effort—derives the greatest inspiration, but I can assure you most positively and confidently that no man ever persisted in an effort who did not have either a purpose or an object, or both. Without these the mind cannot sustain itself, and the body becomes weary even in well-doing. It is encouraging to know that persistent or sustained effort becomes easier and more delightful as we advance. Things that five years ago might have seemed appalling, overwhelming, to me do not move me very much now. Man was made to be persistent; hence God gave him the power to form a purpose in his

heart and have an object before his eyes. In prayer, persistence plays a mighty part, in fact, it plays a mighty part in everything that finally leads to success. If you have a purpose and an object you can learn to be persistent. I would not have you think that it is an easy lesson to learn. Indeed, I can assure you that if your purpose is not strong and your object clear, you will find it impossible. There is great encouragement, I can testify, from my own experience. It becomes easier as we grow. This is in harmony with the law of our being, physical, intellectual, spiritual. An act repeated produces a tendency: an act repeated frequently increases the tendency; an act repeated many times becomes a habit, and a habit indulged continuously becomes a state. Man is a bundle of habits, and while it may appear to be a digression from the subject, I pause to say that the only way to be absolutely certain of your position and relations as a Christian is to make your Christian acts, all of them, habitual; in this way and in this way only can you be able to successfully and permanently resist the evil habits formed when you lived in sin. This is one of my reasons for laying so much stress on perseverance or persistence in prayer. Prayer, to be successful and acceptable to God, must become habitual. It can only become so by constancy, energy, perseverance. I regret to say that there are many of God's children who do not understand or appreciate these things. Prayer to them is not persistent or habitual, it is not even regular. It is rather a means of seeking deliverance from present ills. When sickness comes, they pray. When loss overtakes them, they pray. When misfortune knocks at their doors, they pray. On special occasions when called upon they pray. I have not much expectancy in reference to this kind of prayer. Moses saved a nation by prayer to God (Ex.32:7-14). Moses and Aaron on another occasion did the same (Numbers 16:1-50). Samuel, by prayer unto God, wrought a great victory for Israel over the Philistines (I Sam. 7:1-17). Daniel was saved from destruction in the den of lions because he believed in his God (Dan. 6:1-23). These prayers and answers seem remarkable, yea, astounding unto us, but if we could read the history—secret to men but known to God—of the years of praying that brought them so close to God that they could consistently and confidently and reverently and expectantly ask such great things of Him, our wonder would cease and we would wonder, considering the time and heart and energy we put into it, that God answers our prayers at all! Moses and Aaron saved a nation by prayer, but they learned to pray before this. Samuel by prayer was enabled as the enemy flew from Israel, to set up a stone between Mizpeh and Shen and call it Ebenezer—"stone of help"—all because serving God had been a habit with him from his childhood up. Daniel was able to by prayer to God to escape the ferocity of the lions, but this was not his first prayer—he had not

waited to get into trouble to begin to pray, he had learned to do it long before the king's cruel decree. Prayer really got him into this awful danger! Daniel is a fine illustration of persistence in prayer. He, by his consistent life, had attained a high position under the king of Babylon, and greater promotion was apparently certain to come. But his enemies, the great men of the kingdom, entered into a conspiracy against him, but his life was so nearly perfect that they found it hard to prefer a charge against him which would stand. At last, they knew Daniel was a praying man—they went to the king and persuaded him to formulate and publish a decree that no man should petition God or any man save the king for thirty days on penalty of being cast into the lion's den. This was a most cruel and wicked law. Daniel knew this, but he also by habitual prayer knew something of the power and kindness of God. What do you think he would have done if he had not previously led a life of prayer? You have no doubt that he would have shown himself a miserable coward. How did he receive the decree? Let the record speak: "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime: then these men assembled, and found Daniel praying and making supplication before his God." This was a brave act; but such courage does not come spontaneously, suddenly; it is rather the result of previous schooling. Daniel's life, especially in this incident, is also an illustration of the influence of a godly, praying man. After the king's decree was broken by Daniel, the king sought to deliver him, but being a victim of a vicious custom, he could not do it; but the night Daniel spent within the lion's den the king fasted, and slept not. It is stated to his credit that he went in person to the den, for Daniel's devotion had so impressed him that he certainly had some hope of finding him alive; and when he came to the den he cried: "O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions?" Daniel was alive! He answered: "O king, live forever; my God hath sent his angel, and hath shut the lions' mouths, that they have not burr me: for as much as before him innocence was found in me; and also before thee, O king, have I done no hurt." The result of Daniel's praying and deliverance was that the decree was broken, his enemies were thrown into the lions' den, and the mighty king of a mighty empire issued a decree that was nothing short of wonderful: "Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you: I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and

his kingdom that which shall not be destroyed, and his dominion shall be even unto the end; he delivered! and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions," Read here the sixth chapter of Daniel. I know you will agree with King Darius that this was a wonder—a miracle— but it might not seem so supernatural if we could take in the prophet's previous life. If we could, and perhaps we could if we would, give ourselves to it as he did, there is no telling what results would follow! You can test yourself: what would you do under such a decree as that under which Daniel prayed with his face toward Jerusalem—the city of his fathers and his own city? Now let me impress you with the truth that Daniel did not have any miracle wrought in him that enabled him to persist in prayer under such difficulties. It was the life he had previously lived, prayer had become a habit with him, and he could not help praying even with death looking into his face! Again, I put my question, What would you do under such circumstances? I might as well acknowledge that I do not like to even imagine myself in such a situation! Then, is it any wonder that our weak and puny faith cannot grasp God's answers to Daniel, or is it any wonder that we try to apologize for our own unfaithfulness by trying to resolve all the things which others have done, and which we confess ourselves unable to do under God, unto the realm of the miraculous? Let us come down to New Testament times. Jesus is an example of persistence and prayer. He spent a whole night in the mountain with his Father (Luke 6:12). We wonder how He "endured the cross, despising the shame (Heb. 12:2)," but it is all explained by Paul, who declares that He was a man of "prayer and supplication and with strong crying and tears (Heb. 5:7)." A life of persistent prayer prepared Him for that supreme, that awful moment when He bore our sins in His body to the tree (I Peter 2:24)! Paul suffered much for the name of Jesus. He was called for this purpose: "For," said Jesus, in calling him to the ministry, "I will show him how great things he must suffer for my name's sake (Acts 9:16)." How did he endure? He trusted God and prayed to Him. He suffered more than I can convey, so I will let him tell all about it: "I, Paul, am made a minister: who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church (Col. 1:23,24)." He bore about in his body the scars of many a conflict: "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus (Gal. 6:17)." How did he endure? By doing just what he, by the authority of Jesus, commands us to do. He prayed unceasingly. In the midst of all his sufferings there is a note of triumph ringing through all his epistles. He was preeminently a man of prayer. Incidentally, he tells us how

he prayed: may God help us to do likewise! Hear him to the Galatians: "My little children, of whom I travail in birth again until Christ be formed in you (Gal.4:19)!" Here are courage and persistence and inexpressible interest. His desire for the final deliverance was so deep, so earnest, so soul-embracing that he could only compare it to the travail of a woman in delivery! May God teach us to pray like that! It is no wonder that a man who could pray like that could fight the beasts at Ephesus (I Cor. 15:32), or could in view of his execution, which was close at hand, sit down and calmly write of his departure as if he went by choice and not by force (II Tim.,4th chapter). The power to pray like this is not acquired in a day, or a year; it takes a lifetime, but it can be done. Cheer up, brother, the past days are not the best—the best are yet before us—"if we trust!" Amen.

In order that we may grasp the meaning of persistence in prayer, let us take a general view of the Christian life. What does our Lord expect and require of us? It is certain that in starting in the better life we have pledged ourselves to a lifetime service. The Redeemer having done so much for us rightfully expects much in return. He expects and commands us to "strive"—this word has an intense meaning, implies incessant effort: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able (Luke 13:24)." He expects of us, having entered in, to keep our lights burning, not a flickering uncertain ray, but a constant flame: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven {Matt. 5:16}." He expects us to give our bodies a living sacrifice, not for a day—"day in, then a day out"—but continuously and uninterruptedly: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service; and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God (Romans 12:1,2)." He expects us to work, work with Him: "We then as workers together with him, beseech you also that ye receive not the grace of God in vain (II Cor.6:1)." He expects us to walk in the Spirit, in the light: "If we live in the Spirit, let us also walk in the Spirit (Gal. 5:25)." Again: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth (I John 1:6)." Again: "He that saith he abideth in him ought himself also so to walk, even as he walked (I John 2:6)." He expects us to be immovable: "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord (I Cor. 15:58)." He expects us to endure: "And ye shall be hated of all men for my name's sake

(Matt. 10:22)." He expects us to be strong: "Finally, my brethren, be strong in the Lord, and in the power of his might (Eph. 6:10)." He expects us to believe, and if necessary, to suffer: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake (Phil. 1:29)." He expects us to press forward; "I press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:14)." He expects us to put on charity: "And above all these things put on charity, which is the bond of perfectness (Col. 3:14)." He expects us to put our hearts into His service: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men (Col. 3:23)." He expects us to do good and communicate: "But to do good and communicate forget not; for with such sacrifices God is well pleased (Heb. 13:16)." He expects us to be steadfast: "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end (Heb. 3:14)." He expects us to hasten the day of His coming: "Looking for and hasting unto the coming"—literally hastening the coming—"of the day of God (II Peter 3:12)." These passages could be multiplied indefinitely. They certainly teach that the Christian life is one of consecrated energy, flaming zeal, and constant application. I go further and assert that beginning its work in the heart it touches and controls all the senses and all the faculties. I present the proof. As to the heart: "That Christ may dwell in your hearts by faith (Eph. 3:17)." As to the mind: "So then with the mind I myself serve the law of God (Romans?:25)." As to the conscience: "Holding the mystery of the faith in a pure conscience (I Tim. 3:9)." As to the feet: "And your feet shod with the preparation of the gospel of peace (Eph. 6:15)." As to the hands: "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you (I These. 4:11)." As to the eyes: "Looking unto Jesus the author and finisher of our faith (Heb. 12:2)." As to the senses: "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God (Romans 6:13)." The Lord measures His grace out to us by the measure of Jesus Christ, and He expects us to give in return up to the full, the outside limit of our capabilities. Paul, in giving his experience, gives also by implication what we ought to do in response to the grace of God: "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me (I Cor. 15:10)." Reduced to few words: abundant grace, abundant labor! God gives us His own Son, His best; He expects of us our best, our lives. He opens wide His hands; He expects us to give a

courageous, a loving, an unremitting service. Prayer is the fixing of the faculties on God through Jesus Christ our Lord. Without it the things He expects of us would be impossible. In the word to which I have so abundantly called your attention God speaks to us; in prayer we speak to God our Father. It is certain that if we do not make the strongest effort of which we are capable—bringing into use all our senses and faculties—we shall not be able to do what is required of us. We are prone to love the things of earth inordinately; in prayer we set our minds, our affections on things above. It is a law of the human mind that the persistent effort in any direction produces a strong, and at the last, an irresistible tendency in that direction. It is true, therefore, that persistence in prayer not only fastens our minds on the name of Jesus, and on our Father, but changes us and makes us like them: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord (II Cor. 3:18)."

This seems to be good reasoning, but is there any direct proof that we are to persist in prayer? Certainly. We are commanded to pray without ceasing and give thanks in everything, which would be quite impossible without persistence. This you must concede. Jesus comes to our help: "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey"—out of his way—"is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee: I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity"—continued asking, unremitting perseverance, manifest anxiety, zealous persistence and burning fervency—"he will rise and give him as many as he needeth; and I say unto you"—I repeat the you with ascending emphasis!—"Ask, and it shall"—not may, can, or might, but shall!—"be given you; seek, and ye shall"—not may, can, or might, but shall!!—"find; knock, and it shall"—not may, can, or might, but shall!!!—"be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened (Luke 11:5-10)." I paraphrase the tenth verse in harmony with the condition of the parable of the man who went to borrow bread at the unseasonable hour of midnight. He did not get it because of friendship or particularly because his guest who had lost his way was hungry, but because of his persistence, his importuning: he went for bread and without bread he would not depart. This certainly teaches us that if we can get it if we desire it strongly enough to hold on even amidst apparent discouragements! It is not in the asking, seeking or knocking

simply, but in the manner of doing it that brings the desires of our hearts! Here is the paraphrase: "For everyone who asks blessings of me with persistence, shall receive what he desires; and he that seeketh me with a determined purpose and a zealous heart shall find me; and he that shall knock energetically and perseveringly at the door of mercy —gate of plenty—shall at last find an open door." Again the Master speaks: "And he spake a parable unto them to this end, that they ought always to pray, and not to faint"—get tired, lose heart or quit—"saying, there was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary; and he would not for awhile: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me, and the Lord said, Hear what the unjust judge saith; and shall not God avenge his own elect, which cry unto him day and night, though he bear long with them? I tell you that he will avenge them speedily (Luke 18:1-8)." This is the parable of the unfortunate persistent widow and the unjust judge. The Master had one thing in view in this parable: The cry of justice may be unheeded, the voice of lonely widowhood may be slighted, but persistence, if persisted in! is sure to bring results. I have no doubt this woman enjoyed her victory more on the account of the labor it cost her. Human beings with a strong purpose, a burning desire, and an overwhelming ambition, delight in a hard fight because it sweetens the victory! What lesson is there here for us? I see many lessons. First, this woman made up her mind to succeed before she began. I want to burn this thought into the holy of holies of your soul. Second, having made up her mind to succeed, her first effort, although she was turned away, probably with an insult, only tended to strengthen her purpose. This was in harmony with the laws of nature, the act repeated produces a tendency—gives strength toward a repetition. She kept going—I do not think she had any intention of ever stopping—the effort as well as the object had inspiration in it. One day she went in before the judge, and he noticed in her face what at first was in her heart, that she meant to persist until she succeeded—this was now manifested in her general bearing, in the tones of her voice, and it was written in unmistakable characters all over her face! The judge saw the utter futility of persisting against such purpose and persistence, and therefore granted her request! The contest not only gave the widow victory, but it gave her courage, skill in asking and ability to enjoy the fruits of her contest. Third, our Father is always able, and ready, and willing, and anxious, to give, but His children are not always in a condition to receive, enjoy or dispense. Our Father keeps us waiting often. This, however, does not

increase His ability, His readiness, His willingness, or His anxiety in our behalf. Then, why does He keep us waiting so long? It seems strange, does it not? Look deeper. He certainly has our present and eternal good in view; this we cannot doubt. I can give two answers, either of which is sufficient: If He were to grant all our requests without waiting for us to repeat them we would wreck the universe, or if we failed to do this, habitual prayer would be impossible, for we would not pray except when in trouble—the fact of it is most of us only pray when in great need—and the daily communion of the soul with God could not be maintained. The other answer is the same answer from another point of vision: It is only by keeping us waiting that He can teach us in harmony with our mental constitution, to get into the praying habit. One prayer to God produces a tendency which can only grow by repetition, and can only be maintained by constant exercise. We send up many unwise petitions. The Lord's kindness is shown to us as much in what He withholds as in what He grants. In our persistent efforts—during the waiting time—we often discover our mistakes and withdraw our petitions. If we have purpose in our hearts and an object before our eyes, waiting only strengthens our determination: Patience is a rare grace. Did you ever investigate the promises to those who wait? Follow me and I will lead you to a brighter light. When our petitions are deferred from time to time; when out of our weakness and helplessness and wretchedness we cry unto God, and the only answer is apparently the reverberation of our own cries, it is indeed hard to wait. But this is part of your Christian training. Here is David's prayer: "Yea, let none that wait on thee be ashamed (Psalms 25:3)." Here is his exhortation out of his own experience; "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord (Psalms 27:14)." Hear him on the manner of waiting: "Rest in the Lord, and wait patiently for him (Psalms 37:7)." Hear David's son, Solomon: "Wait on the Lord, and he shall save thee (Proverbs 20:22)." The Lord has an object in waiting, and in so doing, making us wait. Hear the prophet; "And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment: blessed are all they that wait for him (Isaiah 30:18)." Hear Isaiah again: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Create: of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding: he giveth power to the faint; and to them that have no might he increaseth strength; even the youths shall faint and be weary, and the young men shall utterly fail: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and

not be weary; and they shall walk, and not faint (Isaiah 40:28-31)." Again, and while this refers primarily to the gospel to the lost, lost Israel, which in Isaiah's day was yet a profound mystery, the promises of the New Testament, many of which have hardly been discovered by the most faithful in Christ Jesus, justify me in saying that it is just as true to us at it was to the prophet and his contemporaries: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth on him (Isaiah 64:4; I Cor. 2:9)." Hear Jeremiah: "The Lord is good unto them that wait for him, to the soul that seeketh him; it is good that a man should both hope and quietly wait for the salvation of the Lord (Lam. 3:25-26)." Hear Paul: "For we, through the Spirit, wait for the hope of righteousness by faith (Gal. 5:5)." Again: "And wait for his Son from heaven (I These. 1:10)." I have said that by putting us off—making us wait—God does not increase His ability or willingness to give; I repeat it. The benefits are on our side. He has through Paul commanded us to be "instant," which means persevering in prayer: "Continuing instant in prayer (Romans 12:12)." It is impossible for Him, owing to our stupidity and worldliness, to teach us to do this in a day without a miracle. Therefore He, having plenty of time, teaches us in harmony with the laws of mind--gradually. He puts a purpose in our hearts and an object before our eyes; He intensifies our purpose until it becomes a longing, and brightens the object until it seems almost within our grasp and then keeps us waiting! and as we wait the fire burns and the object glows and we try to pray, we do pray!! And thus our own Father is our teacher in the school of trust!!!

Let us pursue this matter further. I lay all the emphasis I can on persistence, but it is only one of the conditions of prayer; the others which lie back of it make it possible. Many of these conditions have been hinted at or discussed in former sermons, but for the sake of perspicuity and emphasis, I will tabulate them in the precise words of Scripture. As preliminary, let me say that the conditions, taken one at a time, and that is the only way in which we can take them, are not difficult; but taken as a whole they constitute, or rather produce, a life beautiful and useful, but the majority of us are not willing to sink self out of sight in subserviency to the will of God in order to attain to that life. The life is worth far beyond computation; but it takes deep determination and heroic effort to attain it. Not only so, but it takes time and patience and is a growth, the peculiarity of which is that we never seem to attain the power of God, which we desire, for with increased power comes increased capacity for seeing the infinite possibilities of consecrated effort. It is only by looking back that I can say

positively that I have grown since I started in the life of trying to serve God by serving men. When I view the infinities that are before me I seem to be as weak, as ignorant, as faithless as ever; but when I look into my heart I am conscious that I persistently believe, and that I slowly, but certainly, do grow. But to the conditions. Our prayers must arise out of pure hearts: "If I regard iniquity in my heart, the Lord will not hear me; but verily God hath heard me; he hath attended to the voice of my prayer; blessed be God, which hath not turned away my prayer, nor his mercy from me (Psalms 66:18-20)." "We must, as we pray, hear and do God's will: "He that turneth away his ear from hearing the law, even his prayer shall be abomination (Proverbs 28:9)." Again: "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight (I John 3:22)." We must pray, having clean hands: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting (I Tim.2:8)." Our prayers must be between ourselves—one man, one God!—and God: "But thou, when thou prayest, enter to thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly (Matt. 6:6)." We must pray, feeding on the words of Christ and abiding in Him: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you (John 15:7)." Our prayers must be in harmony with the will of God: "And this is the confidence we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him (I John 5:14,15)." Our prayers must be unselfish: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts"—pleasures (James 4:3). We must pray fervently: "The effectual fervent prayer of the righteous man availeth much (James 5:16)." We must pray earnestly: Elias prayed earnestly (James 5:17). Again: Paul brings out the same thought: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints (Eph. 6:18)." We must send up our prayers from humble hearts: "God resisteth the proud, and giveth grace to the humble: humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you (I Peter 5:5-7)." We must pray in faith: "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them (Mark 11:24)." Hear Paul: "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Heb. 11:6)." We must send up our petitions in the

name of Jesus Christ our Lord: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son; if ye shall ask anything in my name, I will do it (John 14:13,14)." We must keep ourselves in a forgiving spirit: "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses (Matt. 6:15)." We must approach God realizing that He is really our Father; "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him (Matt. 7:11)." I have given you the only, the most meager outline. You can see how easy it is to add to it, which I trust you will do. Add to these things persistence, and you will succeed in grasping the underlying and undying principles of this all-absorbing subject.

Prayer, I have said, is the voice of penitence, of helplessness, of wretchedness, crying to God for help, for deliverance. But it is infinitely more than this. It is the voice of faith pleading the promises of God. It is the voice of the child rehearsing to his Father the Father's own pledges of support, comfort and peace. Prayer brings into play all the faculties of the mind and brings them into play in the same manner that any other effort brings them. It is certain, therefore, that to pray successfully a man must pray intelligently, and to pray intelligently he must inform himself. If you would live the life of habitual prayer you must be a habitual, earnest and persistent student of the word of God. Whatever else prayer may be it is not, never was, and never will be the voice of ignorance! You cannot plead ignorance at the Throne of Grace, and you cannot plead the promises of God unless you know them. In order to pray you must desire something, and desires are born of knowing things; you cannot know unless you study. Persistence is the capstone in the temple of prayer. Persistence cannot grow out of ignorance or blind fanaticism; it must grow out of a purpose that strikes its roots down into the depths of revealed truth. A few examples will help you to understand this better. Granted that in a general sense a Christian man is living the life of prayer—of trust, along what particulars would he have to exercise himself in order to gain any special end or in order to increase his success in any particular work? Indisputably he must have a strong desire, he must be able and willing to put in his whole heart—no half-hearted effort can possibly bring success in the life of trust. If he has the desire he should examine himself with the utmost scrutiny. Why have I this desire? Am I unselfish in it? Am I anxious to please God or man? Will it make any difference to me or to others if this desire is or is not fulfilled? Is it enthusiasm which a few discouragements or trials will destroy? Do I seek to serve God or myself? How much am I willing to do in order to

carry out this desire? Having settled these questions between yourself and God you must seek to deepen, to intensify the desire. How can this be done? By searching the word of God and hiding its instructions in the heart. Suppose the man of God really desires—and who does not? —to be of service to God and man in extending the gospel to those who have it not; let him first examine his heart to see if he is sincere. Then he must by all means seek information along the line suggested by the desire of his heart. He can find out the mind of the Master in the Master's own book. He should, by reading and hearing those who have seen the condition of the heathen, bring himself into sympathetic touch with the needs of the lost. He should set apart some of his time, or some part of his business—I think the King expects all, but let him begin according to his faith—to the work and then make its success a matter of persistent prayer. It is a good plan to have something like this as an antidote for evil thoughts—a wicked thought sets up a mental tendency toward sin; counteract it by promptly transferring your mind to God in behalf of the special effort you are making for the glory of His name! This will not only keep you from harboring evil suggestions, but enable you by force of habit to turn evil into good. I am deeply interested in world-wide evangelization. I work at it day and night. I know the promises of God pertaining to it. I plead them when in need. A man must be stupid indeed, not to see that where the unselfish heart meets the Divine will there is, there must be, successful prayer. How easy it is to take hold of the horns of the very altar of God and plead that God may help us because of His promises to us, and because we are in the line of duty. What if I plead in vain? But I do not; I may have to wait, but plead in vain, never! By waiting I renew my zeal for my mind is, by the grace of God, made up, and my life is consecrated to His work, in prosperity or adversity, in life or in death. The act of persisting in my efforts under apparently unpromising circumstances is of itself strengthening to both faith and purpose. Another illustration: Wisdom is the ability to use one's knowledge effectively; I realize that I need wisdom, and I know I greatly desire it. What does the Bible teach concerning wisdom? Let us see. Hear Solomon; "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding (Proverbs 4:7)." Again: "How much better it is to get wisdom than gold! and to get understanding rather to be chosen than silver (Proverbs 16:16)!" Again: "He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good (Proverbs 19:8)." Hear Paul: "Christ, the power of God, and the wisdom of God (I Cor. 1:24)." Again; "But of him are ye in Christ Jesus, who of God is made unto us wisdom (I Cor. 1:30)." Again: "Howbeit we speak wisdom among them that are perfect (I Cor. 2:

6)?" Again: "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in ray prayers; that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him (Eph. 1:15-17)." Again: "Be filled with the knowledge of his will in all wisdom and spiritual understanding (Col. 1:9)." Again: "Walk in wisdom toward them that are without, redeeming the time (Col. 4:5)." These passages emphasize the importance of wisdom. Where is wisdom? How do we get wisdom? From whom do we get wisdom? Paul answers: "O, the depths of the riches both of the wisdom of knowledge of God (Romans 11:33)." Again, speaking of the mystery of God and of the Father and of Christ, he says: "In whom are hid all the treasures of wisdom and knowledge (Col. 2:2,3)?" Again: "Let the word of Christ dwell in you richly in all wisdom (Col. 3:16)." Hear James: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality"—without wrangling—"and without hypocrisy; and the fruit of righteousness is sown in peace of them that make peace (James 3:17,18)." Wisdom is desirable and cometh from God, but how do we come into possession of it? James answers; "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him; but let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed; for let not that man shall think he shall receive anything of the Lord: a double-minded man is unstable in all his ways (James 1:5-8)." Having informed myself on the subject I make the attainment of wisdom a matter of prayer, I persist in it. I grow slowly, but my study and my prayers help me, for a man naturally and inevitably conforms his life to that which he holds up for himself in prayer. Teach yourself to pray; ask God to teach you to pray; study the will of God and practice as you learn, and your life will be a joy to yourself, a benediction to others, and an honor unto God! Keep something definite before you, along which you can work and pray, and thus you will not only pray without ceasing, but you will, in a measure, and in an important sense, answer your own prayers! If you wish knowledge open your Bible and pray for it. If you wish wisdom turn your eyes to God for it cometh from Him. It matters not what you want, it is yours for the asking, provided you ask in harmony with the will of God; but remember that the only word, the only key that unlocks the door of knowledge, wisdom, hope, heaven, is persistence!

Keep in mind that all our desires must at last be bounded by the will of God. The promises of God are both general and specific. There

are bounds to both. Specific promises are applicable to specific cases. General promises are broad enough to cover every possible complication. Yet there are bounds to both. Jesus declared that we shall have whatsoever or "what thing soever" we desire if we ask for it in faith (Mark 11:24). Again: He declared that whatsoever men ask in his name he will grant (John 14:13). These are very broad and encouraging promises, but we must remember that some things are settled which even persistent prayer cannot modify, change or stop. Overwork kills—there is no way out of it. The want of food and drink brings emaciation—starvation—it is unavoidable. Fire burns, consumes, destroys—this cannot be prevented. All men must die—the skill of physicians of the world if devoted to one man could not keep him alive perpetually. In order to go at our work persistently and profitably we must go at it intelligently. Where a thing is promised specifically we need not hesitate, but where a complication arises and the word of God is silent as to it, we can only depend on the general promises, trust, persist and patiently wait in prayer. "We cannot tell what God will do for we have nothing in His word which exactly fits the case. However, the man who, by familiar intercourse, knows God as a real Father, is better able to rest in Him under such circumstances than the man who is ignorant of the truth and irregular in his attempt to serve the Lord. We have a forcible illustration of this in Abraham. When God commanded him to offer Isaac he did not hesitate, for he believed that God was able to raise his son from the dead (Heb. 11:17-19). What did Abraham know about the resurrection of the dead? Nothing, so far as the Old Testament record shows, but he knew something of the power and faithfulness of his God! If we walk close to God in familiar intercourse and do it persistently, we have greater assurances by reason of our experiences as to what He will do when trials come upon us. There are two things that test our powers of endurance—our persistence in faith and service. The first is prosperity: "And in my prosperity I said, I shall never be moved (Psalms 30:6)." When all things seem to come our way; when sickness keeps away from our dwelling places; when the light of love shines all around us, we are apt to forget God. It is unfortunate but true. Jesus expresses Himself very plainly and very graphically on this point: "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful (Matt. 13:22)." The church at Laodicea had grown rich in material things, and they said: "I am rich, and increased with goods, and have need of nothing (Rev. 3:14-17)." Great prosperity makes men self-confident, and great accumulations of care for earthly riches keep the seed of an unselfish life from growing and bearing perfect fruit. The other test is

great trials, although I must confess that it appears to me that unusual prosperity is a greater test of a man's devotion to God than anything else. Many have waded through great tribulations unto victory, but few, alas! how few, have reached it through continuous prosperity. Before I proceed to discuss the second proposition—persistence in trials—I want to lay down another proposition. It takes a lifetime for each individual to test the faithfulness of God for himself, and if you are not willing to pledge your whole life, give your entire time to the work, you might as well not begin. I had a letter from a brother a few days ago who had for a short time been trying to live according to the promises and the conditions embraced in them. He had passed through some trials and there seemed to be a tangle of disappointment in his words. Hear me: "The life of trust does not imply that we shall not have trials, fiery trials, bitter trials, many trials; neither does it imply that we shall have everything our own way! If I undertake to live according to God's word, I commit myself to Him and pledge myself to submit to whatever is best, and He only knows what is best!! Faith comes by hearing, by reading, by the Holy Spirit and through our trials. For a long time I have endeavored to live according to the Scriptures in temporal things. I have been conscious of slow growth only, and I am dissatisfied with myself; hence I was led to pray to God in this way: "My God, I am weak, I am conscious of my weakness, I desire to grow, hence I feed upon thy word, and launch out upon thy promises where I must trust thee or perish. I desire to grow more rapidly—to reach that point where I can believe thy promises with all my heart, and doubt not— and I therefore commit myself to thee anew. I seek to know thee better, and to trust thee more confidently; send whatever is necessary in order to make my faith grow—trials, persecutions, losses, afflictions —send anything, only let not my faith fail; only let me not be put to shame before those who believe not." Since that time we have passed through persecutions, losses by flood, fire and death, and deep afflictions; the last year has had in it more trials than the three preceding years, and the end is not yet, but God, our God, has sustained us. I mean by His grace to go on. I cannot give up now. I am committed, in life or death, to the service. May God keep me true. There are many promises. I can only try one at a time, but the task neither appalls nor discourages me. Trials are an important and indispensable part of our education. God has only promised us victory, He has not set the time: "But thanks be to God, who giveth us the victory through our Lord Jesus Christ (I Cor. 15:57)." When we see failure written on all our best efforts, God reads it from the other side and it is Victory! Victory!! Victory!!! The only way to victory for some of us is through apparent failure. I say apparent, for if God our Father leads us we cannot fail

whatever may appear to be the results to men. Why should we be tried? It tests the quality and strength of our faith. It reveals us to ourselves! The only reliable proof of our concentration and persistence is that we can endure losses, persecutions, afflictions and bear burdens for Christ's sake, and still have a desire to go on. In times of prosperity our tendency is to take a firmer grasp upon this world; in times of trial the tendency is to take a firmer grasp on God. The distinction is striking. Allow me to present some testimony from the Scriptures. Hear Paul: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Romans 8:18)." Again: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory (II Cor. 4:17)." Again: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby (Heb. 12:11)." Paul spoke by inspiration, and out of his own experience, hence with twofold emphasis. Hear Peter: "Wherein ye greatly rejoice, though now for a season, if needs be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ (I Peter 1:6,7)." What is the character of these trials—temptations? Peter answers: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy (I Peter 4:12,13)." How long do these trials ordinarily last? Peter again answers: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you, to him be glory and dominion forever and ever. Amen (I Peter 5:10, 11)," Are there any encouragements to us to persist in prayer in the midst of afflictions, temptations or trials? Jesus witnesseth: "And ye shall be hated of all men for my name's sake, but he that endureth unto the end shall be saved (Matt. 10:22)." Paul witnesseth: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it (I Cor. 10:13)." Again: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth; if ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be with-

out chastisement whereof all are partakers, then are ye bastards, and not sons (Heb. 12:5-8)." James witnesseth: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience; but let patience have her perfect work, that ye may be perfect and entire, wanting nothing (James 1:2-4)." Again: "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him (James 1:12)." The fact that you are tried is no evidence that God has forsaken you—it rather proves that He is cultivating your faith. The fact that you are scourged and chastized is no proof that God has turned from you—it rather proves that he is testing you preparatory to calling you into nobler service. The fact that you are burdened for His sake is no evidence that He does not love you any longer—it rather proves that you have shown yourself worthy of His honors, for only a few are worthy to bear burdens for Jesus' sake!

Persistence in prayer to God is habitual communion with Him. It is the product of a soul tempered by His presence and power. Persistence in thought is naturally and irresistibly followed by conformity in life. If we fix and hold our affections and thoughts on God and do it persistently; if we take hold of Him, and cling to Him under all circumstances, we become more and more like Him: "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord (II Cor. 3:18)." This is a blessed thought—a consummation toward which we should labor day and night continually. This is the way and the only way by which we can love earth less and heaven more. Let your efforts be steady, keep your eyes on Jesus: "And let us not be weary in well doing: for in due season we shall reap, if we faint not (Gal. 6:9)." This is the promise and it cannot fail even in the midst of trials, even in the depths of deepest distress, even in the long, dark night of affliction and sorrow. Keep in mind this truth—God is true and faithful under all circumstances, yea, He is faithful to us even when our faith cannot measure up to our necessities and possibilities and responsibilities. "If we believe not, yet he abideth faithful: he cannot deny himself (II Tim. 2:13)." I may add with equal truthfulness that when our souls rise to meet His requirements He cannot deny us! Abraham would never have known the possibilities of his own faith if he had not been put to the test by the command to offer his son. I cannot, can never know, what the promises are to me except through test and trial. Our capabilities for service are measured by our powers of endurance, and our powers of endurance are demonstrated by our persistence in trial. God saves us one by one. Sin is so radical, so deep, so awful, and the way of life is so narrow, and the besetments so

numerous and threatening that He treats us as individuals—one by one—and this narrow way to life and rest is paved with the hard and imperishable granite of God's own truth, and on each stone is cut three words: "Faith! Prayer!! Persistence!!!" The way may be hard, but the result is absolutely sure if you live up to your privileges. Truth is many sided. There is one truth enunciated in the Bible in which the result of committing ourselves to God in persistent effort is expressed in three different ways, each of which is helpful. First, believers—persistent believers—shall not be made to haste: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste (Isaiah 28:16)." Second, believers—persistent believers!— shall not be put to shame: "As it is written, Behold, I lay in Zion a stumbling stone and a rock of offense: and whosoever believeth on him shall not be ashamed (Romans 9:33)." Third, believers—persistent believers!—shall not be confounded: "Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded (I Peter 2:6)." "Why are ye so fearful? How is it ye have no faith (Mark 4:40)?"

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SERMON NO. X—PRAYER AND TEMPORAL THINGS

TEXT: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts (Jas. 4:1-3)."

What is the plain meaning of these words? I think I can best answer you or prepare you for a correct, elaborate and conclusive answer by briefly reviewing the ground over which we have passed. I remind you that the burden of our effort has been to lead you to see, yea, to profoundly convince you that our Creator, Provider and Redeemer is deeply concerned about whatever concerns His creatures, even when they are in rebellion to Him. Of course, you must judge of my success in these sermons, but I think I am justified by my own judgment and the interest you have shown to say that I have proven: That God's ears are open to the cries of man, that they have always been so, that they are so now, and that they will always be so while men are on earth; that God is really our Father by creation, and that by adopting us into His spiritual family He has made us His children in a double sense; that Jesus His Son who came as the first missionary to earth taught us how to pray both by word of mouth and by example; that we must offer our prayers to God through the saving, glorious and all-prevailing name of Jesus Christ our High Priest and Intercessor; that the Holy Spirit in us as our abiding Guest teaches us how to pray, and that He makes intercessions for us to God with an interest which cannot be conveyed adequately to the mind of man; that prayer plays an important part in preparing the stubborn and rebellious sinner for God's pardoning act; that only the prayer of faith is acceptable to God; that the prime duty of the child of God is to pray and work, work and pray, for the world-wide proclamation of the gospel on the promises of God; that persistence in prayer is the one pressing, continuous and widespread need of the church of Christ on earth. If these things are true, and they are, if the Bible is true, it follows irresistibly that temporal blessings in a special and personal sense are just as much the part of God's plans concerning us as the spiritual element in His dealings with us. This statement may surprise you, but I assure you now, and I think

I can convince you later, that it is strictly in harmony with the Scriptures. In general terms we say God's blessings, rain, sunshine, the inexhaustible treasures of the whole realm of nature, the grace of God bringing salvation within our reach, are unconditionally free to all; that is, they are distributed with a loving heart, a wise mind, and an open hand to all. But does God bestow any special blessings? Even nature answers this and answers with a many-voiced affirmative. The treasures of the mineral kingdom are often hidden in the almost inaccessible bowels of the earth or stored far from the dwelling place of man, guarded by the grim-visaged sentinels, hunger, cold, heat, sickness, or death, or all of these. The treasures of the soil sleep on in undisturbed repose until the strong hand of industry awakens their sleeping energies and makes the fields smile with plenty. The indolent do not seek or obtain the treasures of the mineral kingdom. The sluggard does not cultivate the fields or fill the granaries of the world with plenty. Outside of mere existence—animal existence—the wants of which are reduced to the smallest and commonest necessities, all the blessings of nature are special blessings to him who thinks, to him who plans, to him who toils. This is self-evident and therefore indisputable. Intense thinking, wise planning and patient industry have always been rewarded in this world, and I confidently predict that they always will be. Mental sluggishness, purposeless labor, and chronic indisposition to constant application have always tended to poverty, wretchedness and oblivion, and I see no reason to expect that they will ever produce different results. Admitting that God gave His Son in order that the world might be saved, thus giving the whole world a chance to be saved on the terms proposed, is there any reason to suppose that in addition to His kindness manifested through His Son, He bestows special blessings on any one? Most assuredly. The act of God in pardoning the sinner—blotting out all his past sins—is a special favor bestowed only on those who submit to the process necessary to prepare them for that act. The gift of the Holy Spirit is bestowed only on those who allow their hearts to be prepared for His dwelling, and is, therefore, a special favor. Man is out of harmony with God, because of his ignorance and wickedness. In order to enjoy His special favors, forgiveness, the Holy Spirit, growth, power with God and man, he must be adjusted to God's will as it is in Jesus Christ. It will follow therefore that the greatness or number of the special favors will depend on the exactness or perfectness of the adjustment. There are certainly almost limitless possibilities before him who toils and trusts in the Master's service. This adjustment is never absolute in this life, except in the cases of Enoch, Elijah and Jesus, whom the law of Gravitation could not hold to earth! This adjustment is not brought about by a miracle,

but it is begun and carried on in harmony with the laws of mind and God under which we live. It is not a sudden change, but a gradual change, or subjugation or transformation of the man. Let me back these assertions up by the words of Jesus: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him (John 14:23)." God loved, "so loved" the whole world that He sent Jesus to be its Saviour, but here it is plainly taught, if language can make anything plain, that He specially loves and abides with those who love and obey Him. You have only to adjust yourself to the truth in order to test it, enjoy it. Hear Paul: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen (Heb. 13:20,21)." This certainly teaches that the law that pervades all other kingdoms prevails also in the kingdom of heaven: Special favors or blessings to those who adjust themselves to the conditions on which the favors are promised. I think you will admit that this is correct, but you may wish to confine it strictly to spiritual things. I notice two tendencies among Christians in reference to the promises which seem too great for their faith; they wish to relegate their fulfillment to the time of miracles; or if the promises are along the line of temporal things, they want to avoid meeting the issue by referring them to the spiritual realm. It is very hard for us to boldly take hold of the truth of God in the common affairs of life. Do the promises that are usually supposed to apply only to spiritual things refer also to temporal things? I conclude that they do in many particulars. Jesus said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you (Matt. 7:7)." This promise was addressed to human beings whose wants were in many respects similar to our own. There is nothing in the phraseology to restrict it to spiritual things that might not just as easily restrict it to temporal things or mental things. As Jesus is Lord of every realm I prefer to take this promise in its broadest sense. Surely He who gave years of His life to this earthly existence in order to show us the way out of sin into happiness; who considers our bodies as His dwelling place; who expects us to use every member, sense or faculty to His glory while we sojourn here, would not and could not be unmindful of our temporal wants. Here is His estimate of men and also their value to His Father and ours: "Are not two sparrows sold for a farthing?"— very small birds and a very small price!—"and one of them shall not fall on the ground without your Father; but the very hairs of your head are all numbered: fear ye not therefore, ye are of more value than

many sparrows (Matt. 10:29-31)." What would you think of a man who would devote all his time to the providing for the mental and spiritual wants of his offspring and in the meantime allow them to go in rags or suffer on the account of an insufficiency of food? You say he would be a most unnatural and erratic father. I agree with you. Yet we would accuse our heavenly Father of negligence if we should say that He does not concern Himself about what His children eat and wear, or how they shall be sheltered from the heat of summer or the storms of winter! It is easy to understand how God feels toward us, His children. Select the most thoughtful, affectionate and compassionate father you know, watch him how he cares for his own and you will have only a poor reflection of the loving care, unchangeable, sympathy, and everlasting thoughtfulness of our Father who is in heaven. Reason teaches us with all her voices that God is the God of this life, and the things that pertain to it. Jesus recognized this in performing some of His most wondrous miracles in order to feed the vast congregations that hung upon His word until they were hungry (Mark 6:34-44). He again recognized the same principle in His description of the last day, when as the Judge, He shall sit upon His throne. So important did the things that pertain to this life appear to Him that He seems not for the moment to regard faith or prayer or honesty or forgiveness—He lays all the emphasis on the earth side of it: feeding the hungry, giving drink to the thirsty, sheltering the stranger, clothing the naked, visiting the sick and going to prison with hearts of sympathy and hands of helpfulness (Matt. 25:31-46)." He did not mean to discount spiritual things, far from it, but He knew that man is more easily influenced toward the difficult, the mysterious, the inexplicable than toward the uncomfortable and unpleasant duties that confront him. It is much more compatible with our natural tastes to pray in our comfortable homes than to go to prison with a helping hand. Jesus takes a deep and abiding interest in every detail of the work of running this world; and He is so concerned about His disciples that He knows exactly the number of hairs on each of our heads. We are so accustomed to speak of His greatness and glory and majesty that we find it hard to believe that He can stoop to think of the little, the trivial, things that make us happy or unhappy, comfortable or uncomfortable, here. And just here is where we grossly misunderstand Him. He paints the flowers that exhale the fragrance around our doors and gives the keynote to every winged songster that awakes the morning with his music. He carpets the earth with green, and makes the fields smile at harvest time. He has not gone into heaven in order to be absent from earth, but rather to make His power felt in all things below His throne. Hear Paul: "For bodily exercise profiteth little: but godliness is profitable unto all things, hav-

ing the promise of the life that now is, and of that which is to come (I Tim. 4:8)." This certainly justifies me in saying that provisions have been made for the present life as well as for the future life. I think that sometimes in our great anxiety for the future of those about us that we forget that they have a present life. I would not hear less about the hereafter, but I would hear more of the present, the realities of food and raiment and shelter for those whose souls are no more precious in the sight of their Creator than their bodies! Hear Peter: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life"—this life, mind you!—"and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (II Peter 1:2-4)." I admit that these statements are general, but a thing cannot be general without also being specific. Life includes everything that pertains to it, and this brings out all the details.

The epistle of James was addressed to the twelve tribes and especially to those who were anxious to be rich: "Let the brother of low degree rejoice in that he is exalted; but the rich in that he is brought low: because as the flower of the grass he shall pass away, for the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways (James 1:9-11)." Again: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body: what doth it profit (James 2:15, 16)?" Again, look at the text. These Christians were struggling after and fighting each other for the purpose of wealth. Again, without naming it he describes most graphically the struggle for wealth: "But if ye have bitter envying and strife in your hearts, glory not, and He not against the truth; this wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion and every evil work (James 3:14-16)." Again, he most graphically and in detail describes some of the miseries that come upon those who seek riches for their own sake; "Go to now, ye rich men, weep and howl for your miseries that shall come upon you: your riches are corrupted, and your garments are moth-eaten: your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire; ye have heaped treasure together for the last days;"—old age—"behold, the hire of the laborers who have reaped down your fields, which is of you kept back

by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of sabaoth; ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter; ye have condemned and killed the just, and he doth not resist you (James 5:1-6)." This is certainly a lurid picture, but history and observation unite in one voice and declare that it is true in every particular. Eliminate Divine revelation and we still know that they who seek this world or any part of it for its own sake find with it misery. There may be apparent exceptions to the rule, but from the days of old down until now the world has been full of illustrations and proof that it is true. Hear the voice of antiquity; "The rich man shall lie down, but he shall not be gathered; he openeth his eyes, and he is not; terrors take hold on him as waters, a tempest stealeth him away in the night: the east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place; for God shall cast upon him, and not spare: he would fain flee out of his hand (Job 27:19-22)." Hear the poet of Israel: "Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them (Psalms 39:6)." Again: "Be not thou afraid when one is made rich, when the glory of his house is increased: for when he dieth he shall carry nothing away, his glory shall not descend after him (Psalms 49:16, 17)." Again: "Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness (Psalms 52:7)." Again: "If riches increase, set not your heart upon them (Psalms 62:10)." Hear the prophet: "Thine heart is lifted up because of thy riches (Ezekiel 28:5)." Jesus, the Master, made man and knows his heart. Hear him: "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words; but Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God: and they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible (Mark 10:23-27)." Again He saith: "Woe unto you that are rich! for ye have received your consolation (Luke 6:24)." What is meant by riches? Generally we mean vast accumulations of temporal things, material things. History, observation and the Word of God unite in warning men of the danger of accumulation. My judgment is that the danger lies not simply in possessing things, but in the manner and object in getting. James most positively condemned the

business methods of his day. The danger was in the manner of accumulation; in the inordinate, the never-satisfied ambition, to get and to hold what one does not need. Why should a man desire to possess or control that for which he has not and cannot have any personal need? Why are we fascinated with that which burns the hands by which we grasp it, and at last melts like the morning vapor away? Why is it that men spend restless days and sleepless nights reaching after what they call riches, when their real, personal wants are so few? Why do we toil our lives away after these things, when we know that at last we shall leave the world as we came into it, yea, infinitely worse if our lives are misspent? We came into the world in innocence, but having spent time for selfish ends, we shall go out of it poor and wretched and miserable and lost! It is hard to answer these questions to my own satisfaction, but I shall try. God has given all men the desire and the ability to make a living under ordinary circumstances; and he has also given many men the ability to legitimately accumulate riches under favorable circumstances and to some men the ability to even turn unfavorable circumstances into wealth. That these things are true cannot be denied. Having given us the ability and the needs, it must be pleasing to God to see us prosper and make enough on which to subsist and keep comfortable. Having endowed some men with great ability or even genius in getting and having, it must please Him to see them accomplish what is their manifest destiny—He must have an object in these things, and therefore failure must be displeasing to Him. Lying back of these considerations there are two others of vast proportions when considered in all their almost numberless bearings: First, man belongs to God, by creation, providence, or redemption, or by all of them, and, although he has become by choice a sinner, an ingrate, a wanderer, God has never relinquished His right to control him or use him, neither has He intimated that the time will ever come when He will have no further need for him. This is fundamental in the government of God, and extends to every detail of the relationship sustained by God to man or by man to God. There is no process of logic or force by which we can eliminate temporal and material things—food, raiment and a place to stay—from their places. I do not hesitate to affirm that in view of the needs of our present state, personally, and also those that pertain to those who are about us, are so numerous that we can, if we will, serve God in temporal things, just as pleasingly as in those things that are supposed to be exclusively spiritual. If man still belongs to God He has a right to use him, use him now, use him in temporal things. To me it is remarkable that when we talk of serving God we seldom think of the common things that touch us on every side, but we think of going to church, singing hymns of praise, praying, reading the Bible, leading sinners to

the cross of Christ. This is certainly a one-sided view. All these things are needful, yes indispensable, but they are only a means to an end. We go to God's house for instruction and help, we need the Bible for admonition and reproof, but all these are designed to equip us for serving Him in the higher sense in the small details and duties of life, recognizing that He owns our bodies and expects us to present them in living and perpetual service. We prepare ourselves to serve God, in His house, and by reading His word, we serve God by conducting our business in a manner pleasing to Him, and in serving those who by weakness or misfortune are in need, who by nature's solemn decrees are just as much entitled to a subsistence as you are, although unable to earn it. Second, this earth, with all its treasures and capabilities of producing, belongs to God. He has never relinquished His original title to a single grain of sand, a single drop of water, a single precious stone or a single dollar of its treasures. Men have forgotten this and they are slow to re-learn it. Moses explained to Pharaoh one of the designs of the plagues: "That thou mayest know that the earth is the Lord's (Ex. 9:29)." At Mount Sinai he proclaimed to Israel: "All the earth is mine (Ex. 19:5)." In rehearsing the law, Moses said most beautifully: "Behold, the heaven, and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is (Deut. 10:14)." Again, and these are God's own words: "Whatsoever is under the whole heaven is mine (Job 41:11)." David takes up the same wondrous strain: "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein, for he hath founded it upon the seas, and established it upon the floods (Psalms 24:1,2)." Hear the Lord again as He speaks in tones of thunder: "I will take no bullock out of thy house, nor the goat out of thy folds; for every beast of the forest is mine, and the cattle upon a thousand hills; I know all the fowls of the mountain, and the wild beasts of the field are mine; if I were hungry, I would not tell thee, for the world is mine, and the fulness thereof (Psalms 50:9-12)," Paul quotes approvingly the words of David which proves that the Lord has never relinquished His right to His own: "For the earth is the Lord's, and the fulness thereof (I Cor. 10:26)." I dare to affirm in the face of the whole earth that while governments guarantee men the right to purchase, own and transfer property, that there is no exclusive sense in which God does this. He gave Israel a land, but no individual could sell his possession for a longer period than fifty years: "The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners with me (Lev. 25:23)." The natural and legitimate wants of all men are about the same, and they are neither complicated nor numerous. Every man who is sane and in good health has a natural right and the ability to earn this much. A vast majority of the people do not gain even this

amount for two reasons: the want of favorable opportunity owing to crowded districts from which they cannot escape, and the actual and unnatural antagonism of avaricious and idolatrous human beings; many however do, and this leaves a small per cent of the children of men, who by reason of natural endowment and acquired skill, are capable of accumulating more than they could legitimately use for their own wants in a thousand lifetimes! Is it necessarily and unalterably sinful to be rich? By no means. Abraham was rich (Gen. 13:2), and yet he is, on the account of his faithfulness in a faithless age, recognized, wherever the Bible is read and revered, as the Friend of God and as the Father of the Faithful. David was a rich man, he prepared and left vast riches toward the building of the Temple of God (I Chron. 22:1-19), and while he made many mistakes and committed some grievous sins, after his departure, when all his virtues and vices were known, his life was summed up as a man who had a perfect heart (I Kings 11:4). Solomon had great riches and wisdom, too; but his riches were his ruin; even his great wisdom did not save him. His case is interesting for two reasons: First, because he became rich by the will and with the help of God; and second, because he misused what was his by the gift of God and therefore suffered the consequences just as much as if he had accumulated it in defiance of the law of God and the rights of men. Solomon was but a young man when he ascended the throne. He went with many of his subjects to Gideon to worship God; and in the night God appeared to him, and said to him: "Ask what I shall give thee." Solomon, for a young man, showed remarkable humility and foresight. He asked for wisdom and knowledge, an understanding heart that he might judge the people and discern between good and bad. This is a remarkable prayer, for prayer it is, not because Solomon prayed it simply, but because many others who reign as kings, too, do not pray the same prayer, for no one will deny that they need that for which Solomon prayed and which God so willingly granted! Solomon's prayer pleased the Lord, evidently, for He said to him: "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern"—O that I could always hear God when He speaks to me—"judgment; behold, I have done according to thy words: lo I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee, and I have also given thee that which thou hast not asked, both riches, and honour; so that there shall not be any among the kings like unto thee all thy days, and if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then will I lengthen thy days (I Kings 3:5-15; II Chron 1:1-12)." God did for

Solomon all He promised him, and his glory was known far from his capitol. The Queen of Sheba, after having come from afar to behold him in his wonderful wealth, paid this great tribute to him: "It was a true report which I heard in mine own land of thine acts, and thy wisdom: howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one-half of the greatness of thy wisdom hath not been told me: for thou exceedest the fame that I heard (II Chron. 9:1-6)."

Solomon is a most striking and illustrious example of prayer and temporal things, his whole life was a long summer day of affluence. He is also a striking and illustrious example of the misuse of money and the consequent misery attending on its misuse. Riches turned his head and corrupted his heart. Theoretically he was wise, but his wisdom was insufficient to keep him from folly, for he voluntarily bowed at the shrine of voluptuous beauty and sacrificed his faith and his manhood upon the altar of lust. His sun arose on a cloudless morning; as it ascended toward the meridian he drank at every fountain of physical enjoyment which imagination could invent or riches buy, but his sun sank rapidly and on his grave I place his epitaph written by his own hand: "Vanity of vanity, saith the Preacher; all is vanity (Eccl. 12:8)!" It certainly is not a sin to be rich; the mistake, the sin, the physical and eternal damnation lies in the misuse of wealth. God gave Solomon riches. At first he used them to God's glory in building a house for His name; then he tried to exchange money in the marts of sin for happiness, but, while they alluringly promised it to him they deceived and disappointed him. It is certainly possible to be rich and happy; otherwise God, who always has the happiness of His creatures in view, would neither create us with the capacity for accumulation or grant us riches in response to our labors. I see only two ways open to riches: First, a man may sell himself to it body and soul, and accumulate for accumulation's sake, for the sake of having and holding what is God's by creation and eternal right. He may build up a vast fortune and secure human signatures to his claim for himself and his assigns forever, and as the world defines honesty, be an honest man; however, great riches bring great power and the temptation to use them to press and extort and increase. I say, men say, according to the standards which we set up, that the man who is a genius for accumulation and uses it for selfish ends, money for money's sake, is honest. I admit it. But I wonder how the thing looks to God whose own has been temporarily appropriated to the use of one who despises Him! What would you think of a man who would appropriate what you had accumulated by toil without your consent and then treat your requests for an equitable division with contempt? Your own feelings will help you judge how God must feel toward those who, using the faculties

given for higher ends, appropriate to their own use without permission or gratitude, His rivers, His oceans, His fields, His treasures! The folly of this mad thirst and rush for riches is forcibly illustrated in the parable of the rich man and the abundant harvest: "And he spake a parable unto them, saying: The ground of a certain rich man brought forth plentifully, and he thought within himself saying, What shall I do, because I have no room"—this was a fatal mistake!—"where to bestow my fruits? And he said, This will I do: I will pull down my barns, and I will build greater; and there will I bestow all my fruits and my goods; and I will say to my soul, Soul thou hast much goods laid up for many years; take thine ease"—could anything be more selfish?—"eat, drink, and be merry;"—could any idea of life be lower?—"but God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall all those things be, which thou hast provided? So is he that layeth up treasures for himself, and is not rich toward God (Luke 12:15-21)." There was nothing sinful in the abundant harvest which nature's God brought to this great farmer in response to his labor. This is indisputable. But the farmer made a fatal mistake in supposing the over-plus belonged to him! The God whose the earth is, and whose the harvest is, claims the surplus, the overflow, the redundancy. He also made a mistake in his insolent treatment of the God of the harvest. He proposed to pull down his barns and build others large enough to keep him in plenty for many years, thus acting if not openly saying that he did not expect another harvest soon! He showed himself utterly faithless in heart and utterly trustless in life. Self is written over the whole transaction. Again, the incident throws a strong sidelight on the farmer's previous life. This was the greatest harvest he had ever seen on his place. He had been parsimonious all his life. He had never exercised himself in the grace of giving and he did not know how to give. The thought of the needy seems never to have entered his mind; so when nature opened wide her hands and poured prosperity upon him he did not know what to do, and the only thought he had was that he had apparently no further use for his farm or the God of the harvest, and the highest aspiration he had was to take his ease, eat, drink, and be merry! His plans were all made for many years. He settled down into selfish contentment. How poor he was that night when the angel of death knocked at his door! How futile all his plans must have appeared to him then! How utterly worthless his past life must have seemed in his last conscious moment! The love of material things not only made him miserable in his selfishness, but it ruined him eternally. Money is a good thing to have and to use; it is a bad thing to have and to hoard. Paul makes a most sweeping declaration, but the truth of it is evident to anyone who will take the trouble to open his eyes that he may see:

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows (I Tim. 6:10)." Not only this, but the pursuit of money, riches, is fraught with many dangers to man's immortal interests; hear Paul again: "But they that will be rich"—seek after riches for their own sake—"fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition (I Tim. 6:9)." You cannot excuse yourself on the ground that your efforts have never brought you riches; for you cannot deny; indeed as an honest man you must confess that the pursuit which merited failure has made you cold-hearted, worldly and selfish. Millions reap the dire results of the mad rush after more than they need who at last die in helpless poverty which indeed they must do even if they succeed! Beware: You can shut out the sun, yea, all heaven, from your vision with the smallest coin that ever came from the mint if you hold it close enough to your eye!! It is not the amount you secure but the closeness and affection with which you hug the delusion to your heart that works your ruin!!!

Man's ability to accumulate was and is given him for noble ends, but when he misuses his talent, while humanly speaking he succeeds, he shall find also wretchedness. This leads me to the contemplation of the other road to wealth. It is the Christian road. There are, however, two danger signals along this road; one on either side, stretching from the beginning to the end. One was placed there by Jesus the Master: "And he said unto them, Take heed, and beware of covetousness: for a man's life consisted! not in the abundance of the things which he possesseth (Luke 12:15)." The other was placed in position by Paul the apostle: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor extortioners, shall inherit the kingdom of God (I Cor. 6:9)." "Covetousness which is idolatry (Col. 3:5)." Over the road emblazoned in letters of fire are these forceful words: "For what is your life? It is even a vapor, that appeareth for a little rime, and then vanished! away (James 4:14)." At the end like a pall, settling down on us forever, are these words: "For we brought nothing into this world, and it is certain we can carry nothing out (I Tim. 6:7)." In our efforts we shall have God's help: "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it (Proverbs 10:22)." Contrast this with riches sought and obtained for their own sake: "Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle toward heaven (Proverbs 23:5)." Again, these words from the Master: "The deceitfulness

of riches, choke the word, and it becometh unfruitful (Matt. 13:22)." Now to deepen and broaden the contrast, hear Paul: "The unsearchable riches of Christ (Eph. 3:8)." What is meant by true riches? I answer with deliberation, that he who commits himself to Christ in absolute submission to His will as His purchased property, and devotes his life to His service, and in patience and contentment pursues his way, is rich in himself, rich toward man, rich toward God. In the two ways of seeking and acquiring wealth there is the strongest possible contrast. In the first the desire for money comes first; God comes second or not at all, generally not at all! In the second God comes first; business comes second, or rather God and business come together. The fact that a Christian has no right to seek wealth for its own sake does not mean that God does not expect him to work: Hear Paul: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat (II Thes. 3:10)." Not only are we required to work, but we are required to go to our business diligently: "Not slothful in business; fervent in spirit; serving the Lord (Romans 12:11)." Our obligations do not stop with diligent labor, we must be generous and hospitable, which shows conclusively that we must earn more than we need to meet our personal wants and the wants of those who are dependent on us; let Paul speak again: "Distributing to the necessities of the saints; given to hospitality (Romans 12:13)." Hear me; making a living honestly in the sight of God and men and making a surplus for the work of God is as much a work of faith and prayer as any other work! Put God first; go into business with and for Jesus; sell and buy, and plant and sow as unto Him: "But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you (Matt.6:33)." What things shall be added unto you? Temporal things; food and raiment beyond a doubt. Preceding this statement the Master argues at length against the habit of most people who put these things first and regard them as of more importance than the internal prosperity and the outward extension of the Kingdom of God. We are not to work for a living, but to trust God for that while we work simply because He commands it, and because our obedience is well pleasing to Him. As we work we should pray to God to give the Increase, and also pray that He may count us worthy to entrust us with a surplus; and we must economize, deny ourselves until we do have a surplus, even if it is small, if we expect to have it increased from time to time, and also we must be exercising all the while the utmost diligence in investing the surplus to the glory of God in the extension of His Kingdom. Just here many Christians make the mistake which the rich farmer made, they erroneously conclude that the surplus belongs to them! I record it as my judgment that unfaithfulness in serving God

when we have but little to give keeps many of us from reaching the point where we are capable of using more for God's glory. The rich farmer made a mistake in concluding that God could not send another great harvest and therefore decided to save all his vast crop for himself; he not only made himself miserable but put himself in a place where God could not consistently entrust him with anything further.. I pray you, avoid this mistake. If you want your business to prosper you must launch out into the deep of God's promises. We are positively commanded not to lay up treasures or riches on earth; the reason of which is at hand, for it is impossible for a man to walk by faith, live the life of trust, who has a bank account awaiting his needs. I think I read in your faces that you think it right to lay up something for old age. Do you prefer nor to walk by faith when you are old? Is not God the God of old age as well as the God of youth? Do you think He would take the almost infinite pains to count the hairs on your head and then let you suffer for what you need in your old age? Here are the words of God's own Son; you must concede that the command is positive whether you measure up to its fulness or not: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also (Matt. 6:19-21)." If God prospers you when you work in order to please Him, show your appreciation of His help by extending a helping hand. If you take His money—and it is all His and you have a right only to a living—and put it in the bank, you put yourself in a position where your life says you are afraid to trust Him to continue to prosper you and also where He cannot trust you with anything more. We are naturally disposed to be anxious about what is unseen in the yet unborn future, and we feel like taking the matter into our own hands and preparing ourselves against future events. Do you know that in doing this we say that the God whose we are and whom we serve either cannot or will not care for His own? I insist that in serving God in our temporal affairs we have a right, according to our faithfulness, to expect prosperity, enlargement. We not only enrich ourselves spiritually but temporally by recognizing the fact that we and the business we call our own really belong to God. After all, the greatest test of a man's faith is in serving God in temporal things. Do the Scriptures bear me out in these statements? I will let them speak for themselves. Hear David: "The Lord shall increase you more and more, you and your children (Psalms 115:14)." Hear Solomon: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty; the liberal

soul shall be made fat: and he that watereth shall be watered also himself (Proverbs 11:24,25)." The words of the Master ought to, and do settle this matter beyond controversy: "Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life (Mark 10:29,30)." Just preceding the making of this very important declaration Jesus had been discussing the poverty of those who are rich only in temporal things! Peter, who was always ready to speak, and I am glad he was, said to Jesus, "Lo, we have left all,"—I place emphasis on that little word!—"and have followed thee." In other words they had willingly, even gladly turned their backs upon all prospects of earthly riches. Then Jesus gave him to understand that the servant of God may expect more even in material things from Him than they have to forsake for Him. So careful is He of us, that He pays attention to the smallest details: "And whosoever shall give to drink, unto one of these little ones, a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward (Matt. 10:42)." This is certainly consoling, helpful and uplifting! So far as we are concerned, everything needful to prosperity in serving God in temporal things is to go at the work in the name of Jesus in His own way and then not be afraid to let it go when He is pleased to give us more than our share for future needs are in his blessed hands! Are you prosperous? No. Why? Examine yourself. Review the past; look over your accounts. Come to judgment: Is it not true that you have in your possession something that belongs to the Lord which you are insolently and ungratefully appropriating to your own selfish uses? Back yonder in the dim past He began to open His hand to you, but you like the rich farmer could not or would not see in that God's call to you to a higher life, a better service, and you laid it up, and then the Master was under no obligation according to His promise to give you "an hundred fold," for you have already shown what you would do with it; so as you have dissolved the partnership, He could do nothing less than recognize the dissolution! If you have been unfaithful, if you have appropriated the Lord's part repent, repent now, repent deeply of your unfaithfulness, and as to His own which you have wickedly taken, I exhort you, I beseech you, I implore you: Let it go! Let it go!! Let it go!!! I see incredulity written all over your faces. But what I say, while it may be new to you, is beyond contradiction the teaching of the word of the Living God. The unjust steward, while we cannot endorse his business methods, must excite our admiration by the extraordinary sagacity; he was commended by his employer

because he had done wisely. From the parable of the unjust steward Jesus drew some lessons which are as true in this generation as they were the day He taught. By the mammon of unrighteousness I understand that He means riches acquired by the first method which I pointed out—riches sought for their own sake; riches sought for selfish ends; riches sought perhaps honestly, perhaps not. It occurs sometimes that a man like this is brought to see the full and glorious light of the unselfish Christ; the Master therefore has gone on record as declaring that wealth so accumulated was originally His, and that it will please Him to have it returned by open-handed liberality to those who need. Here are His own words: "Make to yourselves friends of the mammon" —riches—"of unrighteousness; that when ye fail, they may receive you into everlasting habitations; he that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much; if therefore ye have not been faithful in the unrighteous mammon"—riches—"who will commit to your trust the true riches, and if ye have not been faithful in that which is another man's, who shall give you that which is your own (Luke 16:1-12)?" Two things are evident here: First, riches accumulated in defiance of the laws of God and man are a curse to the possessor, and the only way for him to get rid of the curse is to get rid of the unrighteous mammon! Second, the life of trust is a slow but sure growth, the only way to attain to or do great things is to be "faithful in that which is least." Do not withhold God's part because it is small, the longer you hold to it the harder it will be for you to let it go. Do not, like many others, deceive yourself into the error of believing that by holding on you can increase it faster than the Master can—let it go! His work must go on; He does not hold us accountable for any part of it except our own, but He does expect us to come up to the straight line. There is another danger in withholding His part, and the danger is to you: An act repeated produces tendency; the temptation to hold on will be stronger and your ability to resist will be weaker each time you withhold; hence it is only a question of time when it will be a physical, moral and mental impossibility for you to let go! Doing good, by working with the Lord is a matter of habit simply, and you can walk with Him in "well doing" until it will become "second nature" for you to do so. Liberality and selfishness are the extremes of human nature and experience; you cannot be both selfish and liberal—you must be one or the other. The prospect of prosperity is just as good from one standpoint as the other. As a child of God I give you your choice today. A man can grow rich in temporal things by looking out exclusively for himself. He can grow rich in temporal things and in eternal verities by giving his life to God. I wish to impress you that success, promotion and enlargement lie

along the way of faithfulness in little things, for two reasons: First, it is the promise of Christ; and second, the experience we gain in managing the little things broadens our vision, and strengthens us, by the experience, for greater things. This is beautifully and successfully illustrated in the parable of the talents. There was a certain man who, desiring to go on a journey, called his servants and intrusted them his goods, to one five talents, to another two, and to another one, each man according to his ability, natural and acquired. The man who received five talents, and the one who received two talents went into business— this our Lord approved!—and each prospered. The one who received a single talent buried it. After a while the man returned and called those who had been in business for him to account. The servant who had received five talents had doubled his capital; likewise the one who had received two—the servant who began his business career by burying his capital, had his capital confiscated and given to the man who had shown himself faithful and capable in extensive business operations, and the unprofitable servant was cast into outer darkness. There are some remarkable things in this parable. One is, our Lord endorses trading— thus recognizing as honorable business honestly conducted as a part of His religion. Another is that the servants were treated according to their ability both before and after their Lord's absence. They were held accountable for both their capital and the use they made of it, the two who pleased him, although one gained much more than the other, received precisely the same words of honor: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joys of thy Lord (Matt. 25:14-30)." There are two lessons here that, I would to God, I could teach the present generation of Christians: First, the servant greatly increased his capacity to serve his master by the way he managed the five talents, and he increased his possibilities by adding another talent to his servant's capital; Second, the servant who refused to trade, or do business on small capital, all he had the ability to manage, lost his ability to do anything and the respect and confidence of his employer. The faithful servants had plenty for themselves and much for their Lord; the faithless servant gained nothing for his Lord and had nothing for himself. These lessons are for us and they pertain, fundamentally and primarily to secular affairs. Would to God I could duly impress you with the dignity, responsibility and danger of your stewardship! Two things are expected of Christian stewards: Wisdom and faithfulness; you must pray for the one, you must be! the other. Hear Paul: "Let a man so account of us, as the ministers of Christ, and stewards of the mysteries of God; moreover it is required In stewards, that a man be found faithful (I Cor. 4:1,2)." God's grace is manifold—many

fold!—temporal, spiritual, earthly, heavenly, and we are His stewards; He administers His law, and distributes His favors, temporal and spiritual, in an important sense, through us. Hear Peter who spoke by authority as well as out of an experience that only one man in the history of time has enjoyed: "As every man hath received the gift, even so minister the same one to another, as stewards of the manifold grace of God (I Peter 4:10)." O, the wondrous favors of God; O, the inexhaustibleness of His love; O, the intensity of His care for us in the things that pertain to our pilgrimage here! How can you, in the face of His love for you; His presence with you alway; His great deliverances of you from trouble; doubt His promises, and "lay up" for yourself His part of the products of your life? May God have mercy upon you, and enlarge your heart to know Him and open your eyes to see Him as He really is in His relations to you! You cannot evade your duty claiming to "lay up" money for your children—it is the love of money, pure and simple, and in your sober moments you admit it to yourself and you cannot deny it to God at any time! You may toil, as you think, for your children, and it will in all probability turn out that your savings will be a curse to them for time and for eternal years. It will be better far to teach them the life of trust and leave them with the rich heritage of the example of a father and a mother who were not afraid to bear witness in their lives, in temporal things, to the faithfulness of God to His promises in this generation even if the whole world goes the other way. You ought to do well by your children in mental training and in Christian training, but you could not more certainly curse them than to entail on them the part which belonged to God which you held back as your own!! Here is a warning to you: "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life (I Tim. 6:17-19)."

A life like this cannot be a failure, and cannot end in poverty. As long as God is God, and good is good, unselfish service will be rewarded; rewarded liberally, rewarded certainly. The words of Jesus are pledged to this: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom; for with the same measure that ye mete withal it shall be measured to you again (Luke 6:38)." Again, Jesus as you know, spoke many things which the Gospels do not record. One of these is quoted by Paul, and the worth of it is increased by the fact that Jesus tested it in His own life and death; the apostle sets this

precious jewel in the pure gold of his own experience: "I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me; I have showed you all things, how that laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive (Acts 20:33-35)." A life like this is a benediction to the world, and he who lives it can pray unselfishly and fervently for God's blessings on his efforts. Suppose your life is such that you can approach God's throne and say through Jesus Christ: "Father, I am thine, thine by creation, thine by providence, thine by redemption, thine by my own choice, thine by consecration; I realize that all I am, and have, all I hope to be and have are thine; I rejoice that as thine own I have the promise of all things necessary for me and mine; I plant, I sow, I cultivate in the name of Jesus; the seed, the ground, the workers are thine, and the harvest shall be thine; make it abundant through Jesus Christ our Lord!" What do you think the result would be? You have only to try it to know beyond a doubt! Are you willing to make the experiment? All the pleasure in this world of possessing beyond what is necessary lies in the privilege of giving it back to Him from whom it comes! Prayer is pleading the promises of God by the aid of the Holy Spirit through the name of Jesus Christ our Lord. When I use the word "promises," I use it in its broadest sense, for God's promises touch our lives in every sense of the word at every moment from the cradle to the grave. I repeat what I have said in another form: You must know the promises of God, and in order to know them you must search for them. Every promise has in it, either expressed or implied, a condition or perhaps a number of conditions. Hear my conclusion: In order to plead a promise with all your heart—and you must do this in order to succeed—you must understand the promises and adjust yourselves to them with your whole heart, soul, mind, strength. I wish I could make you see this as I do. Let me try again. Our heart, mind, conscience, are for a double purpose: First, they prepare us to adjust ourselves to the natural laws in the world about us and to the rights of other human beings about us; and, second, they enable us to adjust ourselves to God who made us and redeemed us and who hears us when we cry. If you study to understand these relations and adjust yourselves to them, nothing can hinder your prayers. In proof of this I submit the words of Peter: "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered (I Peter 3:7)." It is a fact beyond dispute that he who would pray successfully must train himself for it. Even Jesus the Master, fasted and prayed (Matt. 17:14-21) in

order to do His great works. If you would bear witness to God's faithfulness in temporal things you must begin at once to train yourself for it. Study your relations to God and man. Toward God you must be humble, submissive and obedient; toward man you must be kind, tender and just. This is what may be termed the spiritual side of Christian life. This relationship is thoroughly established by hearing and obeying the truth; then you are in a position to begin to serve God in temporal things, for if you do not serve Him in your trade, business, or profession it is evident that your service will only be at intervals. Prosaic as it may appear, we are bound to confess that the question of food and raiment is a big question with a majority of human beings. Now if you can make your pursuit after the things you need and must have a service to God, so that your whole life will be devoted to His service, you will indeed be a happy and fortunate man. I think the Christian commits a serious mistake when he concludes that His Father is not interested in that which so closely touches his present existence. Keep before you the one great fundamental principle of the life of trust: "Ye are not your own (I Cor. 6; 19)," and the rest will be both easy and delightful. If you enter into partnership with God and His Son you are bound to enjoy peace of mind in adversity just in proportion to the closeness of the partnership. Hear Paul: "For we are laborers together with God: ye are God's husbandry"—tillage—"ye are God's building (I Cor. 3:9)." Hear John, the beloved: "That which we have seen and heard, declare we unto you, that ye may also have fellowship"—partnership—"with us: and truly our fellowship"—partnership—"is with the Father, and with his Son Jesus Christ, and these things write we unto you, that your joy may be full (I John 1:3,4)." The question of being a Christian, of making a living, resolves itself, it matters not from what point you view it, at last into one thing: partnership with God, which includes partnership with Christ and with all the children of God. I am a partner with God. I am ignorant but my Partner knows all things and invites me, yea, expects me to draw on His inexhaustible stores of knowledge and wisdom. I am weak but my Partner is strong, and I have only to come in touch with Him in order to be strong. I am poor, very poor in the riches of this world, but my Partner has inexhaustible stores at His command, and all He requires of me is to draw on Him by faith for what I need. This partnership implies, indeed it is stipulated in the bond, that I shall give all my time to the business. My Partner also is to give His time to the work. A man in business ordinarily puts in his whole time and takes out a living. In this Divine partnership you are expected to put in your whole time and take out a living. In what does the difference consist? What advantage has the Christian? In this chiefly: The one who works for himself can only

take out a living but he foolishly thinks all the rest is his; the other recognizes that all he needs is a living and that by the terms of the partnership all the rest belongs to his Partner. Partnership with the Lord may have its discouragements, I do not say that it does not, but I do know that it has its compensations. If we are to take God as a partner we might as well make up our minds to rest His promises in secular affairs as well as in spiritual things. I concede that it is difficult to do this for it brings the matter down to something tangible. These things are, I concede, hard to learn. The first thing to learn is to put the Lord first and self last. Instead of putting self first make it your chief concern to please Him who hath called you into the light of His Son. Under the law the Lord demanded the first and best. The Hebrews were His people by covenant into which they voluntarily and enthusiastically entered (Ex. 19:1-8). Here is the law with reference to the first fruits: "The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God (Ex.23:19)." This included everything that grew out of the earth. Here is the law with reference to man and beast: "Only the firstling of the beast, which should be the Lord's firstling, no man shall sanctify it; whether it be ox or sheep; it is the Lord's (Lev. 27:26)." Again: "And the Lord spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb, among the children of Israel, both of man and of beast: it is mine (Ex.13:1,2)." You may find some difficulty in harmonizing the use that is made of the word sanctify here, but there is an easy way out. The Lord through Moses, even before the giving of the law, took all the firstborn of man and beast unto Himself. In the passage quoted from Leviticus, this statute is recognized and the people are forbidden to turn the firstborn into any other use. Then they had to annually pay a tax on everything they made: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord (Lev.27:30)." And in addition to this they were required to pay, every third year, a special tax of one tenth; or, to be more explicit, every year they paid a tenth, except each third year, when they had to pay a double tax: "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shall lay it within thy gates (Deut. 14:28)." And in addition to this they were required to give according to their ability and the blessing of the Lord: "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee (Deut. 16:17)." You might think this the end of it. No, it was only the beginning! Three times each year every male Hebrew had to go to Jerusalem to worship God; and this took both time and money: "Three times in the year all thy males shall appear before the Lord God (Ex.23:17);" and much more time was

devoted to the Lord's work (Numbers 28:1-31; 29:1-6). The tax as to the production of the land and the increase of their herds seems to us unreasonable. What compensation did they receive for all this? Remember that Israel served God chiefly in temporal things. Did God promise to compensate them? Here is what He said He would do: "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God; to observe and do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God; blessed shalt thou be in the city, and blessed shalt thou be in the field; blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep; blessed be thy basket and thy store; blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out; the Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways, the Lord shall command the blessing upon thee in thy storehouses, and in all thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee; the Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways; and all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee; and the Lord shall make thee plenteous in goods, in the fruits of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee; the Lord shall open unto thee his good treasure, the heaven to give rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow (Deut. 28:1-12)." Surely these promises overbalanced by far what the Lord required of them! And I want you to bear in mind that all this relates to strictly temporal things. How did the arrangement work in practical life? We have the word of Solomon after it had been tried for generations: "Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine (Proverbs 3:9,10)." We have the word of the prophet to the people after they had broken the covenant with God and had kept for themselves what belonged to Him: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them: Return unto me, and I will return unto you, saith the Lord of hosts; but ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me; but ye say, Wherein have we robbed thee? In tithes

and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation; bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it; and I will rebuke the devourer for your sates, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts: and all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts (Mal. 3:7-12)." Thus God dealt with Israel, and thus He proposes to deal with us. Let Paul give the particulars: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully: every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver, and God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayers for you, which long after you for the exceeding grace of God in you. Thanks be to God for his unspeakable gift (II Cor. 9:6-15)."

God's ways are best. He is over all His works. He is our Partner. His compensations for the kind of service which he expects of us are here and now. Happiness and heaven are not all in the dim and unexplored hereafter; if we serve Him as He demands, heaven will be in us and around us in the field, in the shop—wherever duty calls; but if duty calls we must answer. God's way is a way of peace. This is what we need even more than material things. Here are Isaiah's glorious words:

"Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting"—the rock of ages—"strength (Isaiah 26:2-4)."

Here are Paul's uplifting and glorious words:

"Be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus; finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and saw in me, do: and the God of peace shall be with you (Phil. 4:6-9)." Amen! and Amen!!

SERMON NO. XI—PRAYER AND HEALTH

TEXT: "Luke, the beloved physician, and Demas greet you (Col. 4:14)." "And the prayer of faith shall save the sick (James 5:15)."

I call this sermon prayer and health rather than prayer and healing, because I think it much better to keep well than to get well! I regard this as one of the most important as well as one of the most dangerous phases of the subject of prayer. I say dangerous because I see a greater tendency to recklessness and fanaticism here than anywhere else. God undoubtedly made man to be strong, healthy and happy. I do not think anyone will deny this. But in many respects he is not strong, he is not healthy, he is not happy. Did God make a mistake? No. Have His plans proven abortive? Ask the groaning creation. Who is to blame? What is to blame? here is one word that answers all these questions. What is it? The word sin. Man sinned against God. That which His Maker designed him to do in order to his own happiness, he refused to do. No proof is needed. Look around you. Proofs are plain, numberless and incontestable that man contemplated as a whole or as an individual is the victim of his own mistakes, follies and transgressions. This includes his personal acts as well as the results of heredity. Man was made to live and enjoy life. God not only made provisions for feeding him but also for keeping him alive. He had access to the tree of life before he sinned (Gen. 3:8,9), but after he sinned he was thrust away from the life-giving tree: "Lest he put forth his hand and take also of the tree of life, and eat, and live forever (Gen. 3:22)." God did not stop with driving man from the Garden of Delights, He passed on him the sentence of death; hard labor and death: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return (Gen. 3:19)." Sin brought death into the world. The whole Bible was written in order to show men the way out of sin, but the only way out, at last, is out through the grave. Paul is a convenient witness: "And it is appointed unto men once to die, but after this the judgment (Heb. 9:27)." Life, death, judgment—we live, we must die, we shall at last stand before the Judge! I have intimated that heredity plays an impor-

tant part in this matter. Here is the proof: When the race was young, before men ruined themselves physically as well as spiritually by sin, they lived nearly ten times as long as they do now. Today a man who is eighty is an object of interest, a man who is ninety is an astonishment, and a man who is one hundred is a wonder. But Adam, the first man, was no wonder in his day although it is recorded of him: "And all the days that Adam lived were nine hundred and thirty years: and he died (Gen. 5:5)." Neither was Methuselah a wonder, and yet it is recorded of him: "And all the days of Methuselah were nine hundred and sixty and nine years: and he died (Gen.5:27)." After the flood, men did not live so long; even those whose lineage indicates that they were servants of God did not live so long. Contrast the anti-deluvian with the post-deluvian patriarchs, and you will see that man's chances for long life not only decreased, but that they decreased very rapidly. Shem lived six hundred and two years (Gen. 11:10,11)." Abraham, the friend of God, only lived one hundred and seventy-five years (Gen, 25:7), and Moses, who was accorded more honors of God than any other human being who ever lived, only passed the century mark by twenty years (Deut. 34:7). It is possible that the fact that the children of men lived so long made them reckless. What a glorious being man must have been when, even in total ignorance of the laws of his being, he could, in spite of sin, live to almost see the close of his tenth century! Sin plays havoc with our physical well-being. Hear David: "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away (Psalms 90:10)." The results of sin are such that millions have died and still die before they are old enough to actually commit sin: "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that is to come (Romans 5:14)." No view of the relation of prayer to health or of prayer to healing can discount the fact that sin is in the world, and that men must die. The sentence has gone forth, inexorable and inviolable—from it there is no appeal and from it there can be no escape. Man has become exceedingly wise. He knows himself. All the secrets of his being, save life itself, have been revealed to his patient and persistent research. So greatly has knowledge increased that a man can now learn more in one year than Methuselah learned in almost a thousand years. Think of the advancement the race has made in searching for knowledge since man discovered that his blood—his life—circulates through his body! Think of the human misery that has been abated since the use of anesthetics was discovered in surgical operations. The use of anesthetics has also greatly reduced even the horrors of child-bearing. Yet in the presence

of the knowledge of the world, two things are plain to anyone who cares to look; indeed, we cannot keep from seeing: First, men get old just as they have done from the beginning; and, second, men die just as they have done since the day the first human being died. Beyond a doubt pain can be alleviated, old age retarded, and life made happier by the skill of those who have given their lives to investigation and discovery, but there are some things which we have not done and cannot do. Knowledge has its limitations, but this does not invalidate it. To deny this is to dig the foundation from under all knowledge and all skill, and proclaim all men ignorant, stupid and incapable of learning. To deny this is just as foolish and just as illogical, as to affirm that man has not learned anything about astronomy, navigation, mathematics, steam, or electricity. Man has learned; he does learn. He revels in the glory of uncounted worlds beyond him. He has almost made his home on the ocean wave. Beginning with the simple elements of the science, addition, multiplication, subtraction and division, he has, by study and calculation, laid the wonders of limitless space open to the gaze of those who wish to look. He has by heat and water manufactured steam that reduces the world to a small parish. He has stolen the very lightning from heaven, and although unable to describe it or even name it appropriately, he has made it send his thoughts around the world in a few moments and also serve him in many other ways. Take photography as a fair illustration: Compare the old-fashioned tin-type with the recent X-rays, which reveals to our own eyes our own skeletons! Again, take chemistry: Its wonders positively never cease. These wonderful things were all possible in Methuselah's day, but he never dreamed of them. At first man could only travel on foot; then he learned to ride on the back of an animal which doubtless seemed to him a wonderful discovery. I have often tried to imagine the sensation of the man who first made a wheel and actually saw it go round! All this was primitive, very primitive. Compare it with a train of cars flying a mile a minute, or an ocean greyhound crossing the ocean in a few days! Compare the world of today with the world of one hundred years ago. The imagination is unequal to the task. But what has this to do with prayer and health? Very much. While man has learned a great deal about everything else in God's great wonder-house, it is unreasonable to suppose that he has remained ignorant of himself. He must get old, he must die; he cannot escape—the thing is settled. But he can, by his skill, put off old age and put off death. He must use the means at his command. To do otherwise would be more silly than to refuse food and drink. A doctor who would now perform a surgical operation without the use of chloroform or its equivalent would be sent to prison as a common criminal. The doctor who would refuse to use the stomach

pump or give an antidote for poison, would not be tolerated in a civilized community. The sum of the life of trust is to use the means at hand and trust the rest to God. You may say that no physician can be infallibly certain that he is giving the right remedy, or even that he knows what ails the patient, and I admit it. There is bound to be in some degree an element of uncertainty both in diagnosis and treatment, but this does not prove anything. I grant, yea, I believe, that in some cases God, in answer to prayer, raises people—His servants—to health, but there is also an element of uncertainty about what He will do. When our loved ones get sick it is natural to fear death, also to cry to God to raise them up. But as all of us must die sooner or later, we cannot tell what He will do in any particular case, and therefore if we discard the physician's skill we are just as much in the dark on account of the uncertainties as we could be in trying to use the means at hand. Is it disrespectful to God to use medicine? Does it indicate a want of faith in God? Does it indicate that we cannot use it without showing more confidence in man than in God? By no means. The universe is God's and ours. If we discard the means which God has made and which experience has tested in alleviating human suffering, we insult God who has put these things within our reach. It is the same as if a hungry man should disregard a table spread with plenty, and pray for satisfaction without eating; or if a thirsty man should turn away from water and pray for the quenching of his thirst without drinking; or if a sleepy man should refuse to go to bed, and try to get rest by praying for it. Here is a proposition to which I invite special attention: God never does anything for us which we can do for ourselves, and all the blessings which we enjoy, of whatever character, come to us conditionally, that is we must do something toward appropriating and enjoying them. To my knowledge, history does not furnish a single exception. God's help is supplemental. He puts the means within our reach, calls on us to help ourselves, and encourages us to look to Him for help when we make the best efforts of which we are capable.

The man who has inherited a reasonably healthy body has an indefinitely better chance for health and happiness if he takes care of himself. It is easy for us to abuse our bodies by the use of narcotics and strong drink, or by overeating, or by overwork. It follows therefore that a correct life would tend to keep us well even without prayer or medicine. It is also true that great excesses lead to a condition of body which neither prayer nor medicine can help—for a man can commit suicide gradually as well as quickly. These things being granted, and granted they must be, it follows certainly and irresistibly that the man who lives up to the precepts and example of Jesus Christ of Nazareth has the best chance for health, happiness and long life. Lying at the very threshold

of the Christian life is the assurance that our bodies are the dwelling place of the Lord: "What! Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's (II Cor. 6:19,20)." Again, in point of value and importance, the body is classed with the soul and spirit; "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (I These. 5:23)." Surely He who created man in His own likeness and image (Gen. 1:26,27) does not think lightly of our bodies! While the New Testament does not have much to say about relieving pain, or curing diseases, except incidentally in the miracles of Jesus and the apostles, it does give instructions which if persistently followed will tend to keep men well. Disease is often traceable to mental conditions, and as mind is superior to matter, mind should and does largely control the body and determine whether the individual shall be healthy or sickly. Mental worry, anxiety, is very hurtful; this we all know both by observation and by experience. The law of Christ prohibits it: Jesus thus addresses us: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof (Matt.6:34)." Borrowed trouble is the worst trouble—I pray you avoid it! Again: And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on; the life is more than meat and the body is more than raiment (Luke 12:22,23)." This is not designed to make us indifferent to the needs of our bodies, but is rather a strong way of telling us not to be over-anxious about these things. Again: "Be ye careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God (Phil.4:6)." Our own eyes teach us that the immoderate use of any organ will tend to its destruction; take the eyes themselves for illustration; the majority of people who have imperfect vision bring it on themselves; therefore moderation is a good thing: "Let your moderation be known unto all men (Phil.4:5)." We may in sinning against God sin against our own bodies; "Flee fornication: every sin that a man doeth is without the body; but he that committed! fornication sinneth against his own body (I Cor. 6; 18)." Again: "But whoremongers and adulterers God will judge (Heb. 13:4)." Again: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof (Romans 6:12)." I affirm that sin made it possible for man to die. If this is true, and the proof is abundant and conclusive, it follows that sin leads toward pain, disease, and death, or toward old age, decrepitude and helplessness. Hear

James: "Then when lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth death (James 1:15)." The church at Corinth mistook the meaning of the Lord's supper and turned it into a feast of gluttony and drunkenness for which Paul criticized them most severely: "For this cause many are weak and sickly among you, and many sleep (I Cor. 11:30)." The abuse of our natural and legitimate desires and affections has led to all our troubles. It was right for Adam and Eve to eat (Gen. 2:16,17), but they chose willfully to abuse their freedom and brought sin, sorrow and suffering upon themselves and upon all their offspring. It is right for us to eat and drink what our bodies need, but we bring trouble, yea misery, upon ourselves by eating and drinking the wrong thing, or by eating or drinking to excess [hat which is ours by Divine right. The history of the world without one protesting voice establishes this beyond a doubt. Then, if men bring pain, and rapid decay upon themselves,—and who hesitates to believe it?—it follows that, although past indulgences and abuses have brought results that nothing but the grave and the power of Christ at His coming can cure, deep penitence and reformation relieve pain, and arrest decay, old age or death. I want you to see that man was given a judgment and a will in order that he might help himself, and that he can only help himself by doing it in God's own way. Right doing tends to happiness, or I hesitate not to say, to health. We may and do sin against our bodies ignorantly, but the results are the same as if the sin were willful. Wrong doing tends to misery, it matters not from whence it springs. Unfortunately no individual is absolutely free from tendencies born in him or acquired in childhood; we are not only victims of our own follies, but in an alarming sense the victims of the follies of others; fortunately we are responsible, answerable, for our own follies and not the follies of others. God made man to be happy, capable of enjoying life. He gave him desires, legitimate in themselves, but capable of abuse; He gave him affections benevolent and malevolent for his use and defense, otherwise he could not be a free and therefore accountable being. It stands to reason therefore, that he who fears God, understands God, loves God, believes God, obeys God, lives for God with all his senses and faculties has a better chance to be physically, intellectually and spiritually strong than he who prostitutes his noble nature to the lusts of the flesh. The man who gives his mind and heart over to anger, hate, envy, malice, is not and cannot be happy. An unhappy man cannot enjoy good health for the reason that the condition of his mind affects his digestion, assimilation, and circulation, and these things determine whether or not we shall be well. Here is a conclusion; mark it well: A pure heart tends to good health and to long life; an evil heart tends to bad health and decay. An evil heart can be made pure by faith and obe-

dience and prayer. Here is another conclusion; mark it well: Faith, obedience, and prayer tend to good health and longevity. A good man—a Christian—is one who maintains the relationship to God in his senses and faculties which God designed, and which is well pleasing to Him. Here is another conclusion: The Christian, all other things being equal, has a better chance to live long and be healthy than anybody else. Let me enforce this conclusion: He does right not only because he knows it is better for his physical welfare, but also from choice—from the love of right itself. It is thought that the general tendency of the human race is to longer life. Why is this? I give two reasons: First, man knows himself and the laws of nature better, and therefore better how to help himself; and, second, the teachings of Jesus of Nazareth are taking a stronger hold on the minds, appetites and senses of men. But let me give you some proof; hear Peter: "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the since milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious (I Peter 2:1-4)." Hear him again: "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it (I Peter 3:10,11)." Right-doing brings its own reward: it reacts, and the blessing on the doer is infinitely greater than it is on him to whom it is done. Wrongdoing brings its own reward: it reacts, and the curse is indescribably and inestimably greater on the doer than he to whom it is done. What is health, good health? I answer deliberately and cautiously, but with perfect assurance: Good health is a condition resulting from the adjustment of the soul and body each to the others, and, in turn, the adjusting of the soul and body thus united to God, nature and men. What is bad health? I answer with equal assurance: Bad health is a condition arising from the disturbance of the relation of the soul and body, or the relation of man to God, or man to nature, or man to man. Observe, that I only insist that these statements are true in the general sense, and that sometimes the individual may be in the proper relations and be an invalid because of what he inherited from others, or because of what he did before the readjustment of his soul and body to each other and to God, nature and man. Our own judgments confirm the truthfulness of this claim. If Adam's equilibrium, his relation to God, had never been disturbed by sin, I doubt not that he would be alive and young, and healthy unto this day. The gospel of health, good health, can be summed up in one short sentence: Keep well! This is simple and to the point.

What part does prayer play in this? Let us see. Prayer is the setting of the heart and mind on God on the account of a strong desire. What-

ever fixes the heart on Him tends to fix and maintain our relationship to Him, and whatever tends to fix and maintain our relationship to Him keeps us also from the excesses which are hurtful to body and ruinous to health. I suffer from indigestion. I make up my mind to pray earnestly that it may improve, and the very act of prayer repeated produces a tendency to cautiousness. My eyes give me trouble. I make up my mind to pray to God to grant that they may become strong again. The very act of prayer, repeated over and over again, causes me to be more considerate of my eyes. It is a law of our nature to work for that for which we earnestly pray. My judgment is that it is far better to keep well than to get well, but remember the sentence has gone forth, you cannot change it, that you must wear out in spite of precautions, and must at last yield to the inevitable and die either from disease or old age. In any event, however, put it off as long as you can! This you can do by the remedies prepared by nature; by a correct life and by habitual prayer unto God.

On the subject of keeping well, the New Testament speaks plainly and voluminously, but on the question of healing except by the miracles of Jesus and the apostles, as before stated, not much is said. The whole thing is hedged in with difficulties which, to the world, may seem unsurmountable. Whatever may be our position theoretically, two things are certain in our practice; First, when we get sick we pray for health; and, second, when our friends get sick we pray that they may be restored to health. The majority of us use such remedies and employ such skill as our opportunities and means can command. Others reject all skill, and repudiate all remedies, and rely, or claim to rely, on God alone for restoration. Those who do this claim that the use of means is an evidence of a want of faith in God, but we who use them claim that they are the gift of God, and that He is just as greatly honored when we do and trust as when we trust only. Before advancing another step [want to lay down a few propositions for the examination of those who claim the power to heal as a direct gift from God, also for those who are hesitating between the two positions: First, the Scriptures on which reliance is placed for proof that God intended to make the "gift of healing" perpetual in the church were all written by men who lived out their allotted time and passed to the grave, thus proving that they could not keep themselves alive indefinitely; second, those who claim the "gift of healing" now, do not and cannot keep themselves alive; they at last sicken and die just like everything else, and everybody else; third, while many claims of miraculous cures are made from time to time, those who make the pretensions to the great power, so far as authenticated cases are concerned, are far behind the testimonials of those who use the commonest patent medicines of the day!!! I do not

deny, yea, I believe, that God can and does sometimes raise up people when all human effort seems unavailing, but He does it to serve His own purposes rather than to gratify the selfish desires of us or our friends, and without the hands or help of professional "healers." Here is an important fact: All sickness is not necessarily fatal. The majority of those who get sick from any cause get well—and would get well with good nursing, without medicine. While I believe that man can help himself, I think it is a mistake to turn one's stomach into a drugstore! There is another thing: The mental condition of the patient, either in the use or without the use of drugs, has much to do with his recovery. My judgment is and will be, until properly authenticated cases prove the contrary, that nervous and excitable people are often apparently cured by drugs or by "healers" when, after all, the imagination of the patient had more to do with the cure than anything else. This class of people are apt to imagine themselves sick when they are not, and then under the power of a strong and enthusiastic nature, yield and acknowledge themselves cured.

Does the Bible ask us to disregard means—to reject all remedies? Go back to the garden before man sinned. How did God provide against the death of his creatures? He caused a tree to grow, the fruit of which preserved and perpetuated life (Gen. 2:9). Men have sought for the secret of life—existence—and have not found it, for God has seen fit to keep it in profound mystery. It was on earth once, and man had access to it, but who can find it on earth now? Where is that tree of life now? Where can we find the secret of living and dying not? What will keep men alive in the future state? What shall be God's remedy to prevent decay in the eternal state beyond sin? Listen to the apostle John: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb; in the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations (Rev. 22:1,2)." Now if God delighted in a remedy against death before man became subject unto it; and if the same tree shall eternally keep us well and young after sin shall have been destroyed, is it unreasonable to suppose that He is not delighted with us when in faith—faith in human learning and skill, and faith in God—we commit our bodies to Him? God's people in ancient times used remedies and recognized physicians. Isaiah, after describing the dreadful condition of Israel, said of their wounds and sores: "They have not been closed, neither bound up, neither mollified with ointment (Isaiah 1:6)." Jeremiah teaches the same: "Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people

recovered (Jeremiah 8:22)?" Jesus endorsed the use of remedies in His parable of the good Samaritan, who, in treating the unfortunate victim of highway robbers, used bandages, oil and wine (Luke 10; 30-37). Job accused his comforters of being forgers of lies, and physicians of no value (Job 13:4), but he did not express this opinion of all physicians. Jesus endorsed the work of physicians in the plainest language possible: "They that be whole need not a physician, but they that are sick (Matt. 9:12)." This is truly significant, especially in the face of the pretensions of those who claim healing power from Him and therefore disregard all remedies. If physicians are useless, if medicine hinders rather than helps, why does Paul make the fact that Luke was a physician so prominent? If God does not use remedies, it is a sin for us to administer them. Paul does not speak of Luke as a Christian, as a brother only, but as the "beloved physician." This proves that Paul recognized the practice of medicine for the relief of the suffering as recognized and approved of God. Jesus Himself used means. Did he not spread clay upon the eyes of the blind man who, when he had washed it off in the pool of Siloam, came seeing (John 9:1-12)?

If it is wrong to use medicine with our prayers in order to cure those who are sick, what would those who so believe do in a case of poisoning or broken bone, or a broken skull? It is established beyond peradventure that there are antidotes for poison; that the amputation of a limb has saved and does save life, and that by trephining, a man to all appearances totally ruined by accident, can be restored to his normal condition mentally and physically. If the so-called healer would call in the physician under such circumstances he would invalidate his own claims; if he would not, the patient would certainly die!

The chief reliance of those who make these claims of direct power to heal, is placed upon what followed the Great Commission. In order to bring the matter before you I will quote the whole connection: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen; and he said unto them, Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved; but he that believeth not shall be damned; and these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover (Mark 16:14-18)." Does this refer to the apostles and their contemporaries or does it embrace the whole world of believers, and all the ages to the end of time? What was the object of these signs? The very next two verses make it plain that the design

was to confirm the preaching of the word. "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God; and they went forth, and preached everywhere, the Lord working with them, and confirming the word with the signs following. Amen (Mark 16:19,20)." Note the two expressions: verse seventeen; "and these signs shall follow;" verse twenty; "with signs following." Paul confirms this; speaking of the apostles, he says: "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will (Heb. 2:4)." Let us look closer at the Lord's promise to the apostles: First, they were to be enabled to cast out devils; Second, they were to speak with new tongues, or new languages, Third, they were to be enabled to handle serpents; Fourth, they were to be enabled to drink poison without harm; Fifth, they were by the laying on of hands to heal the sick. With the exception of drinking the deadly things, which they could have done with impunity, all these signs followed the preaching of the apostles. On Pentecost they all spoke with tongues (Acts 2:1-4). At Philippi, Paul cast a devil out of a young woman (Acts 16:16-18). On the island of Melita a venomous serpent bit Paul and he shook it off into the fire and suffered no bad results from it (Acts 28:1-5). Following this he laid his hands on Publius and cured him of fever and bloody flux (Acts 28:8). This power was extended in a degree to the early Christians on whom Paul and the other apostles laid their hands (Acts 8:14-17; 19:1-6), but no human being has yet furnished proof from the Bible or by actual tests that these things were to continue in the church unto the end of time. In the days of Paul, Epaphroditus "was sick nigh unto death." If Paul could always heal, and if he could not I am sure no one else could, why did he permit his friend and brother to get so nigh to death's door? I pause for an answer. What caused his brother's sickness? Overwork in the cause of Christ: "Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me (Phil. 2:25-30)." This proves that a man may work himself to death even in a good cause. God spared this earnest worker, doubtless, in answer to Paul's prayers as he might spare a brother in answer to our prayers, but the miraculous element following the laying on of hands is totally lacking. Not only this, Paul's prayers totally failed once. What a touch of humanity which makes us all akin in this brief statement: "Trophimus have I left at Miletum sick (II Tim.4:20)!" Again, he recommended wine as a remedy for Timothy's weak stomach: "Drink no longer water, but use a little wine for thy stomach's sake, and thine other infirmities (I Tim. 5:23)." Why did Paul not lay hands on Timothy and cure him? I answer, the performance of miracles, physical wonders, was not Paul's work except to

confirm the gospel, and probably Timothy was suffering the results of his own follies. Paul himself, personally, is an illustration of the truth of my position. Although he earnestly prayed to be delivered from the thorn in his flesh, his prayers failed (II Cor. 12:1-10). Probably he never fully recovered from the glorious vision that blinded him on his way to Damascus (Acts 9:1-8). The proof of this is twofold. In the Galatian letter he uses this statement: "I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me (Gal.4:15)." This cannot be explained save on the ground of defective sight and by supposing that ordinarily he dictated in the same letter: "Ye see how large a letter I have written to you with mine own hand (Gal.6:11)." This can only be explained on the ground of defective sight and by supposing that ordinarily he dictated his epistles to an amanuensis and that, in this case, owing to his great love for the Galatians, he by unusual effort wrote this letter with his own hand (II Cor. 16:21; Col.4:18; II These. 3:17). If he could not cure himself of blindness there must have been a reason for it. What was it? Wait, this is not all, he was infirm: "I will glory of the things which concern mine infirmities (II Cor. 11:30)." Again: Both Peter (John 21:16-18) and Paul grew old (Phil., ninth verse). There is nothing to prevent old age and death, even to the children of God. But Peter, by pronouncing the name of Jesus Christ of Nazareth, and taking him by the hand cured a cripple who had been so from his birth (Acts 3:1-11), and Paul resisted the venom of a serpent by the power of God which was upon him. We come now to the final proof—or rather what is supposed to be—that the gift of healing is to remain in the church unto the end: "And there are diversities of operations, but it is the same God which worketh in all, but the manifestation of the Spirit is given to every man to profit withal, for to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gift of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will (I Cor. 12:6-11)." Paul effectually disposes of this in two ways: First, by his words: "Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. * * * And now abideth faith, hope, love, these three; but the greatest of these is love (I Cor. 13:8, 13);" Second, by his own life and by his acts in leaving a brother sick whom he could not cure, and by his command to Timothy to resort to medicine. What was the object of these extraordinary gifts to the

apostles and they upon whom they laid their hands? Manifestly to give the gospel a good start so that men would be induced to try it and thus be enabled to testify of its truthfulness out of their own experiences. Hear Paul: "Truly the signs of an apostle were wrought among you in all patience, in signs, in wonders, and mighty deeds (II Cor. 12:12)." Shall we pray for the sick? Subject to the conditions of the gospel, I answer, yes; and also, we must use such means as we can command and bear in mind that at last there will come a time when human aid will be unavailing and Divine aid, however fervently sought, will not be found, for man must die. We should remember in every instance that we cannot tell what God's will is in the individual case, and as it is possible that the patient must die, we should bound all our petitions with submission to the will of God: "Nevertheless not my will, but thine, be done (Luke 22:42)." It is possible to do great things by united, fervent prayer to God in behalf of His own. The prayer of faith must and does arise from the life of faith, and God expects us to use our skill and the skill of others, and then trust the case in His hands; this I have done, this I do, and this I shall continue to do by God's help: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him. Confess your faults one to another, and pray one to another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much (James 5:13-16)." This is explicit enough. It does not require any extraordinary gift to take advantage of it, but simply the exercise of the precious faith, the ordinary faith, which is in every child of God. It is easy to put the matter to test. I hesitate not to say that the results will be determined by the degree of confidence in the promises of God with which you approach the task!