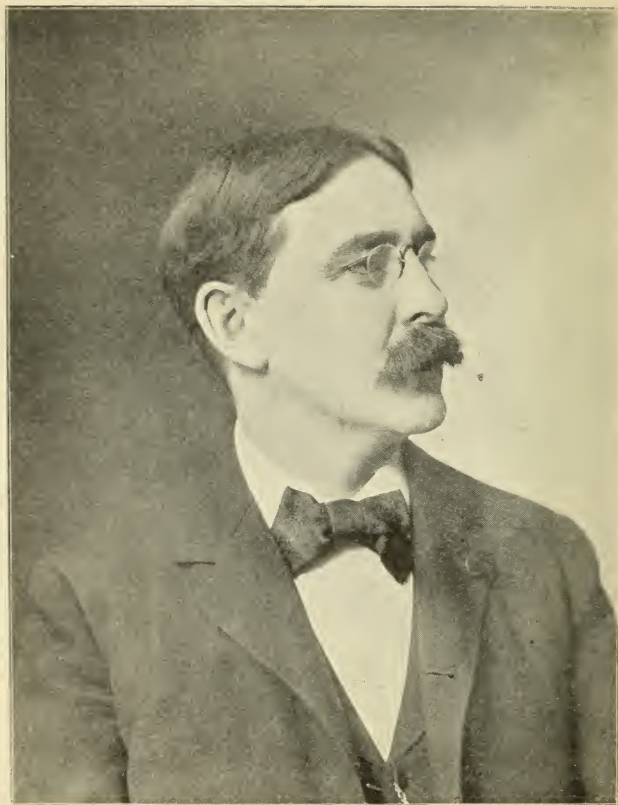


The  
Life of Blessing

CHAPMAN

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Alvin Chapman

# THE LIFE OF BLESSING



BY

J. WILBUR CHAPMAN, D.D

AUTHOR OF "AND PETER," "THE IVORY PALACES," ETC



W. R. FUNK, PUBLISHER  
DAYTON, OHIO

[*Thirtieth Thousand.*]

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## Dedication

TO THE BISHOPS OF THE CHURCH OF THE UNITED  
BRETHREN IN CHRIST

JONATHAN WEAVER, D.D.

NICHOLAS CASTLE, D.D.

JAMES W. HOTT, D.D.

EZEKIEL B. KEPHART, D.D.

JOB S. MILLS, D.D.

THESE ADDRESSES ARE DEDICATED AS A SLIGHT EXPRESSION  
OF MY APPRECIATION OF THE HONOR CONFERRED  
UPON ME IN THEIR INVITATION TO CON-  
DUCT THE CONFERENCE OF 1899

J. WILBUR CHAPMAN

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## INTRODUCTION.

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THE addresses contained in this volume were delivered at a Bible Study Conference for the deepening of spiritual life, conducted by Rev. J. Wilbur Chapman, D.D., held in Dayton, Ohio, from May 2 to May 7, 1899. The conference was convened under the auspices of the faculty of Union Biblical Seminary and the pastors of the ten churches of the United Brethren in Christ of that city. It also had the approval and co-operation of the Board of Bishops, editors, and general officers of the Church. There were over three hundred ministers and theological students in attendance, besides many Christian workers from different parts of the country. The conference was a very Pentecost to the hundreds who waited together on God.

The universal appreciation of these addresses was expressed in a resolution unanimously adopted, in part as follows: "We esteem it one of the rarest and happiest privileges of our lives to sit for these days under the clear and profound teachings concerning Jesus Christ and the Holy Spirit, by our distinguished brother, Dr. J. Wilbur Chapman, and we would express to him our united and sincere gratitude."

The subjects treated are of infinite importance. The thorough Biblical character of these discourses, and their entire freedom from all controversial elements, adapt them to every sincere heart. They bring spiritual truths with a love born of the Christ spirit. They have the simplicity of unquestioning faith in the Word of God. They reveal the believer's inheritance in Christ. They exalt the Holy Spirit to his rightful place. They should be read in the spirit of prayerfulness and self-surrender. Their appeal for a life fully given to Christ and the Holy Spirit ought to be irresistible. They are "sweeter also than honey and the honey-comb."

These addresses are given in this volume as they were delivered, being taken by a stenographer. The purpose and the hope in their publication is that they may be owned by the Holy Spirit in leading thousands into the "*Life of Blessing.*" They were in their delivery a benediction to hundreds of ministers and Christian workers, leading them to a larger appreciation of Christ Jesus and a full surrender to Him, and a new infilling of the Holy Spirit. No individual will receive any pecuniary profit from the sale of this book. The book is placed in your hands by the Publishing House, as a loving message of the Spirit to the churches, in the name of our Master.

Dayton, Ohio, May 15, 1899.

J. W. HOTT.



## PUBLISHER'S NOTICE.

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IT is due to Dr. Chapman to say that these addresses are stenographic reports of the sermons delivered by the author. The author derives no financial benefit from their publication. The publisher does not seek to make money by the sale of the book, but desires to place its teachings before every mind so that all may be led into a "Life of Blessing."

PUBLISHER.

# THE LIFE OF BLESSING

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## ADDRESS I.

### PRAYER.

Our Heavenly Father, we beseech thee this evening that thou wilt grant a special blessing to us as we are here for the study of thy Word. May we lose all fear of men and thought of men, and see no man save Jesus only.

We beseech thee, our Heavenly Father, that, as to this study we give ourselves, we shall come to know that we are standing in the secret place of the Most High and are living by the influence of the Spirit in the very presence of God.

Grant thy blessing, we beseech thee, upon the ministers gathered here, and the denominations represented, and look upon all who are longing to see the interests of the kingdom of God advanced.

We pray that thou wilt take away from our minds all that might offend the Spirit, and that thou wilt lead us to accept any truth which may be founded upon the Word of God. Fill each one with the spirit of teachableness, that we may turn from theories of our own to the truth as thou shalt reveal it to us. Our Heavenly Father, let us know thy will to do it, and thy truth to receive it.

We thank thee for the great privilege we have of preaching. We know there is not an angel in the sky but would gladly leave the highest heaven to stand where we stand, and yet thou hast called us poor weak men to preach the gospel. O God, help us to know what a field that is, and help us to walk circumspectly before thee. Our Father, thou knowest the life we are compelled to live. We are always giving out and trying to help those who need it, and now we are together to study thy Word, and to wait for a blessing that shall send us back to our churches, and people, and homes, filled with the Holy Ghost.

“Come, Holy Spirit, heavenly Dove,  
With all thy quickening powers,  
Kindle a flame of sacred love  
In these cold hearts of ours.”

Hear us, and answer us, and we will give thee all the praise, through Jesus Christ our blessed Redeemer. Amen.

SUBJECT—"PRAYER."

I should like to say, in the first place, how very much I appreciate the honor of this invitation. When it came to me almost a year ago in the form of a suggestion that such a meeting as this might be profitable for the church, I felt then that possibly it might be that I could accept, and when the time came nearer, and I found that to accept it would mean to sacrifice a half month's time from the church to which I am now going as a pastor, I yet counted it a great privilege to give up any time, and make any sacrifice in order that I might have the privilege of speaking to you of the things that have helped my own life, and, under God, have been a blessing to other people as I have presented it to them before they had found it in the Word of God for themselves.

I shall often mention Mr. Moody. I owe a great deal to him. Mr. Moody has been a spiritual father to me, and because of what he has done for me I love him. And then I want to speak of Mr. Meyer. I think Mr. Meyer led me to know the Spirit of God as Mr. Moody led me to know the Son of God, and when these lessons were learned, the Bible was a new book. It made preaching a new passion, and made the winning of the souls of lost men a perfect delight. I am sure you will bear with me if over and over and over again, I repeat these names. And yet I would have linger with you, not the name of Mr. Moody or Mr. Meyer, or of myself or any other man, but I would like to have you ministers and students go away from this conference and say you love Christ better. I wish we might go back to our pulpits and say we love the Holy Spirit more. And if this shall be the result of this conference I shall never cease to thank God for this privilege of meeting together.

You will notice as you come to the services that one follows upon another, and I am sure you will bear with me if

what I say this evening you take exception to, for if you follow the subjects in the order in which I shall endeavor to present them, you will see that they follow consecutively, and when you see the whole truth, I know you will receive it.

This evening I start with the subject of "Prayer." I have learned, as many of you have learned, that a man never really comes to know God until he knows how to pray. To know God we must know what *real prayer* is. And again I say, one never lives a life of constant fellowship until he knows how to pray. Then his life is a prayer. It is about this life I am to speak to you.

Luke 11:1, "Lord, teach us to pray." I would ten thousand times rather know how to pray than to preach. When a man knows how to preach, he moves man; but when he knows how to pray, he moves God. So I say to the students, it is infinitely better, (with all due respect to the professors in the seminary, and I bless God for my professors in the seminary), I say it is better to know how to pray than how to preach. And so, uniting in the text, as elders, ministers, bishops, students, and Christian workers, let us say, "Lord, teach us to pray."

*Prayer is the most essential exercise for a Christian.* To live physically there must be exercise. We count prayer a privilege; but, my dear friends, if we have not learned that prayer is an exercise, and that without it we are weak Christians, we have not yet come into the place where we may live the life of blessing. I believe there is no subject upon which there is more discussion than prayer. Some say, "Why should we pray? God knows all we have need of." And I am very free to say that once in a while there are texts that seem to support such views. Then there are others who think that prayer is fellowship with God. They say that when a man prays he comes close to God, and that is blessing. Prayer, they say, is simply fellowship. Then some say that prayer is a good thing, but you cannot get what you ask for. "You

cannot ask God to change his plans for you," they say. You ask for what you want, but God gives you something else. It is a blessed thing to have fellowship with God, but they say, "Do not get the idea that in prayer we are to get what we ask God for." These are the sayings of men, and you and I in these days are not to ask what man thinks; we want to know what God says.

Turn to John 14:12-14. "Verily, verily, 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 any thing in my name, I will do it."

Then if you want another text of the same kind, take Matt. 7:7, 8, and you will find words with which you are perfectly familiar; but we may know them so well as to lose the sweetness of the truth in them. "Ask, and it shall be given 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."

If there is any question about this verse, a man put it there. God said, "*Ye shall receive.*" "*I will do it.*" I don't know whether it is Andrew Murray or not who says that "ask, seek, knock" convey a progressive experience. One grows out of another. Ask, and receive the gift. Seek, and find the Giver. Knock, and the door shall be opened, and you shall have fellowship with the Giver himself.

But there is something infinitely beyond fellowship. "*Ye shall receive.*"

You know the disciples said, "*Lord, teach us to pray.*" He knew how to pray. It was as if they had said, "*Lord, John taught his disciples; Lord, teach us to pray.*" I have often thought that if one could sit at the feet of Patti, one might learn to sing. When I was in Cincinnati, I heard her sing that *aria*, "I know that my Redeemer liveth," and the people sprang to

their feet and cheered until the building resounded. Ah, if we could sit at her feet and learn, we could sing.

When Paganini, the master violinist, came to London, and stepped before an audience and began to play, one string snapped, he never faltered; a second string snapped, but he paid no attention; the third broke, but he played on and on, and he won a triumph. He drew the bow across the one string, and made it cry like a child and sing like a nightingale and sob like a man in distress, until the whole building sounded with cheers. Only one string, but there was Paganini using it. If I could be at the feet of a master like that, I could play.

I believe if I could have sat at the feet of Mr. Spurgeon I could preach. I have in my study a picture of Mr. Spurgeon, and I often look at it and say, "Dear servant of God, if I could have heard you preach, I could preach myself." This was the spirit of the disciples when they said, "*Lord*, teach us to pray." His life was a prayer. They had only to follow him, and they would learn to pray. And is it not a marvelous thing that this book is full of his life and you can turn over the pages and learn how to pray? In the four Gospels you will find four illustrations:

Let us turn to Mark 1:35, "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

Do you begin your day like that? You went away this morning, and before ten o'clock you were impatient. At noon the whole sky of your life seemed to be overclouded; and this has been the most unpleasant day of your life. I will give you the reason: It is because early in the morning you failed to kneel before God for a little time. Dear brother, do you keep the Quiet Hour? Do you set apart an hour, or twenty minutes, or ten minutes each morning, when your household would no more dare to knock at your door than to disturb the President of the United States? John G. Paton says: "If there is any blessing in my life, it is due to my father. Three times

a day we passed the little closet where my father was before God. We went on tiptoe, lest we should disturb him. We knew that the high priest of the family was standing in the holy of holies." Lord, teach us to pray like that.

It was on this day, begun in prayer, that Christ met the leper and healed him. Do we prepare for our work by a fellowship with God?

Turn with me again to Matt. 14:23, "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone."

Ah, there is a rich truth there! "*When he had sent the multitudes away, he went up into a mountain apart to pray.*" Why, he had just fed the multitude. Do you ever realize that it is more difficult to use a victory than to gain one? I have. You have gone down on your knees and said, "O God, let power be upon me." Afterwards do you always say, "Lord, for this I thank thee; help me to walk in the power of a messenger of thine"? That was the way of the Son of God. He broke the bread until five thousand were fed, and then prayed again.

Now turn to John 11:41-44: "Then they took away the stone from the place where the dead was laid. 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. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go."

This, I think, is the finest thing in the Gospel on prayer. Now watch it, "And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me." And when he had prayed, he said, "*Lazarus, come forth.*" Mr. Moody said that Jesus said *Lazarus* because if he hadn't, everybody that was

dead would have come forth to meet him, and so he said, "*Lazarus, come forth.*"

I got a postal card enclosed in a letter one time, and the writer asked me to write on the card the rules for soul-winning. He wanted to know, "How shall we know how to win souls?" It was a strange request, but we can write in one sentence on a postal card how to win souls. It is, "Lord, teach us to pray." And when he had prayed, he said, "*Lazarus, come forth.*"

And now if you will turn for a last reference on prayer, read Luke 9:28-30: "And it came to pass about an eight days after these sayings, he took Peter and 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. And, behold, there talked with him two men, which were Moses and Elias."

God pity us for our negligence. Why, the fact is, if you read the life of Jesus, it is *praying all the time*. And they who are mighty in power with God are they who pray much to God. Mr. Spurgeon was favored of God, and that is why he was such a preacher. If for thirty minutes in the day he was without the presence of God, he used to say, "I go alone and I say, 'Lord God, what have I done that thou hast left me alone?'"

I am now defining the life of blessing. I do not hold to the doctrine of sinlessness, but I do hold that if the power of God comes upon man, it is a possible thing to live so close to Christ that you may come to look like him. "And as he prayed the fashion of his countenance was altered." Oh, if my people in the new church, when I come, could say that about me—if your people would say that when you come back, "He has a different look." Lord, give that to us! We are longing for a revival; and I think this gathering of ministers and bishops is the most hopeful thing, I know. In 1857, in the midst of the great revival, the Episcopal minister, Canon Ryle,



said, "I look through the Bible, and whenever I find a man of power, I find a man of prayer." This is also true in the history of the church. Wherever I have found men and women of prayer they have been full of power. Some, I found, were rich, some poor; some ignorant, some educated; but wherever I found men and women of power, I found men and women who know how to pray. Do you wonder, then, brethren, that I say to you that the foundation of it all is prayer?

*"Lord, teach us to pray."* Oh, what a teacher we have in Jesus Christ! I bless God that we have a Teacher who can change us as he changed Peter. He was so patient; his disciples were always misunderstanding him. They took his words and brought them down to their narrow comprehension, and tried to make them fit their own ideas. But he was patient. I think one of the best illustrations was when he took them to the Garden of Gethsemane. Doubtless he wanted them for sympathy; it would be good to hear them speak to him; but behold, he finds them sleeping. Did you ever notice what the Holy Spirit puts in there? "Their eyes were heavy." "Poor men," I can hear him say, "they have not had a night's sleep for three nights." How patient he has been with you and me. Often have I said, "This one thing I will do—I will lead a different life," and have no sooner made the resolution than I have broken it; and so have you. Did you notice how the blessed Lord excused the disciples? I think he is doing the same now. I can hear him say, "My Father, there is some excuse for them." Isn't he patient?

Then the teacher must have love for his scholars, or he had better not be teaching. Andrew Murray's book on "With Christ in the School of Prayer" is a good book for all of us. This is the school-room for the school of prayer, and this is the first lesson. Let us read Matt. 6: 6, "But thou, when thou prayest, enter into 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."

I got a Bible of one of my friends the other day, and this is what I found on the margin:

“Period for prayer—‘When thou prayest.’

“Place for prayer—‘Enter into thy closet.’

“Privacy of prayer—‘Shut thy door.’

“Persons in prayer—‘Pray to thy Father.’

“Promise for prayer—‘He shall reward thee.’”

Have you a closet in your home for prayer? “Enter in, shut the door, pray to thy Father.” “Why,” you say, when you rise from your knees, “I don’t believe he heard it. I don’t believe he heard a word.” I don’t believe he heard it, either. The trouble is with your haste, my brother. You cannot enter unceremoniously into the presence of the President of the United States; how much more must you revere the presence of God? My prayer-life must be the life that Jesus Christ would live. Then it must be in his name. When I have “surrendered all,” as we sang, I have the right to use his name, and “he shall reward me.” He has promised it. There are three things that give us the right to use a name:

1. A legal union. I have the right to use the name of my partner.
2. A life union. It is my privilege to use the name of my father.
3. A love union. My wife has a perfect right to use my name.

For all of these reasons we have the right to the use of the name of Christ.

There is a name that is above every name. It sets the angels singing. Plead it; plead it. “*Lord*, teach us to pray.” Oh, teach *me*. Thou didst teach George Mueller and Andrew Murray—teach *me*. Can you say it, my brother, and mean it—“*Lord*, teach *me* to pray”?

I have been told that when the old president of Hamilton College was dying, and the family physician stood by him, he said to those around, “He will be dead in half an hour.” The

old president heard it and said: "Doctor, is it no longer than half an hour? Then take me out of bed and put me on my knees, and let me die praying for the students." And the old man prayed, "O God, save Hamilton, save Hamilton." And when the doctor said, "He is going," they stooped to lift him up, but the angels had taken him and born him up and up and up to the very presence of God, and almost the whole of Hamilton College came sweeping into the kingdom.

Now, dear brethren, would we have a revival in our church? I know your hearts are burning for it. Let us put aside the seeking of power with men and looking for an experience; put away all thought of being great preachers, and let us remember that it is the man who knows how to pray that has power with God. Let us remember that we cannot have power with men until we first have power with God.

Now we will stand, and let us spend a few minutes in silent prayer. "Lord God, teach *me* to pray."

And now, those of us who will, before the morning service, set apart fifteen minutes to go alone with God and say, "Lord God, speak to me," and wait before him in prayer, while our heads are bowed, say, "I will."

Our Heavenly Father, we know that thou wilt meet with us. Thou hast never disappointed us, but we have disappointed thee. Thou dost *never* disappoint *us*. Apply this truth. All we ask to-night is in Jesus' name. Amen.

## ADDRESS II.

### PRAYER.

Almighty God, our Heavenly Father, we want to thank thee this morning that we have Christ. When we think of what we were without him, and when we remember how we sometimes try to live without him, we pray that thou wilt help us to open our eyes that we may see him in all his beauty.

O Lord God, may we know the meaning of the text, "Heirs of God, and joint heirs with Jesus Christ." Help us to know that in the person of Jesus Christ we are very near to thee to-day, that just as the high priest went into the holy of holies with the name of the children of Israel upon his heart, so our High Priest is in the presence of God, having upon his heart our names. We thank thee for this, our Father.

Help us, O God, to put this truth in our hearts, that we may not only have him hereafter, but now. We ask for thy special blessing and direction at this time, and all we ask in Jesus' name. Amen.

### SUBJECT—"TO LIVE IS CHRIST."

The subject this morning is, "For to me to live is Christ," and those of you who were here last evening will remember the subject presented was "Prayer," which is the foundation truth upon which you must build if you would live the "Life of Blessing." No man can live this life unless he knows how to pray. All we have is in Christ, and we must know him.

I want to ask you to think this morning, for a little time, on the text found in Phil. 1: 21, "For to me to live is Christ."

This is a day when men are advising students and those seeking to enter upon a life of power to read among other things the biographies of great men. I have found for myself an inspiration in reading the biographies of the saints of the church. If you want to be fired with missionary zeal, read the

biographies of Carey and Judson and the writings of John G. Paton, that missionary to the New Hebrides Islands. If you want to know art, read Ruskin. I care not how dull your soul may be, if you get into the writings of Ruskin, you will find yourself seeing things through Ruskin's eyes, and feeling things through Ruskin's heart. If you would have your despondent spirit encouraged, and your blood flow fast in your veins, read the life story of General Grant. It is one of the privileges of my life that I saw him writing the closing chapters of his book. And so if you would follow in those triumphal marches with him, and witness the battles he fought, read his book. I find that when I am somewhat down spiritually, and indisposed because of physical weakness, I take heart by reading the autobiography of Charles G. Finney. I think one of the best books for young ministers, as well as those who are older, is the autobiography of this man of God.

And yet I submit that whatever you read, you will be disappointed, because whenever you get into the lives of these men, you will find some point of weakness. But still you say: "If I knew the secret of that man's life—if I only had that man's ideal, I believe I could walk as he walks. If I only had the key that he had in his grasp, I believe I, too, could be a man of power." This morning I submit to you the autobiography of a man, written in one sentence. You will have no feeling of disappointment as you read that one sentence, or the life of the man in full. In Phil. 1:21 you have the real autobiography of St. Paul, "For to me to live is Christ, and to die is gain." My text is the first part of the verse, "For to me to live is Christ."

As you read the epistles he wrote, you will find the secret of his greatness. Turn with me to Gal. 2:20, "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."

It is a marvelous thing thus to get to the place where we

put the "I" out of things. Paul tells us a great deal in the seventh of Romans, how "I" tried and failed to do the things that "I" ought to do in the service of God. Just go through that chapter and notice how much he has to say about the failure of "I." When he comes to the end of the experiences of "I," he said, "O wretched man that I am! who shall deliver me from the body of this death?" And then he answers it himself, "I thank God through Jesus Christ our Lord," or, as he puts it in the text, "For to me to live is Christ." Can you say it? And then out of this seventh of Romans he goes into the eighth of Romans, and, instead of saying, "I," he says, "the Spirit."

Now turn to the second of Galatians, and we read, "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."

That is the secret of Paul's greatness; and any man is great just in proportion as Christ is in his life. I would not be quoted here in this meeting as putting any mark of disrespect on colleges and seminaries, but I do submit that if we are counting our greatness on grounds of having graduated at any of these institutions, we are making a great mistake. It is when Christ is abiding in us that we can lay claim to real power. Let me give you Paul's ideal, Phil. 3:12-14: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Everything in Paul's experience was to contribute to the glory of Christ, and I want to suggest that when that is true of us we have the secret of power.

I had the privilege of listening the other day to Rev. Floyd W. Tompkins, D.D., rector of Holy Trinity Church, Philadelphia. He said that when he had placed Christ in the right position in his life, everything was a sacrament. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." He experienced it in every act of his daily life. When he washed his hands he said, "Lord, do thou keep them clean." When he put on his garments he prayed, "Lord, as I put on this garment do thou help me to put on Christ." And so it was through his life. That is what it means when Paul said, "For to me to live is Christ." If you want the key to the real greatness of the apostle's life, all you have to do is to read the text. It is one of the best texts in the Bible; but with it I want you to link that other text in Galatians (Gal. 2:20), for that is Paul's Calvary. For to him to live was Christ, because he had been crucified with Christ, and had risen with him, and Christ now lived in him. "I" was crucified.

When Paul wrote to the Philippians, he wrote in prison. You could hear the clanking of the chain which bound him to the Roman soldier at his side, and yet his great word is "rejoice." Now I submit to you that if the Apostle Paul could sit in his prison and write an epistle with the word "rejoice" written over and over again, we ought to rejoice in our experiences, ought we not? "Oh," you say, "but you don't know my field. I have such a narrow field." Man, it is not as narrow as that of the Apostle Paul when he was in prison, and he said, "Rejoice, rejoice." Beloved, we want to enter into the whole truth of it; why did Paul say, "Rejoice, rejoice"? It was because Christ was in him, lived in him.

You sang this morning that hymn I love to have sung, "Living in the inner circle." My friend, Dr. Pierson, said that we must not be content if we are "living in the inner circle," because a circle is very narrow. It is our privilege to live in the sphere "in Christ," and that opens right up into heaven. So, if in your life you become discouraged, you can look up

and away from your discouragement into heaven. That is where Christ is, and for us to live is—*Christ*? Let me say it very slowly, and let us be honest, and put in the name of the object which is dearest in our life. For some of us it is not the life I know about; not the life the members of your church know about; *it is the life that God knows about*. For to me to live is—pride, ambition, determination to have my own way, resolve to be great? What is it, my brother? Is it this, or can we say, “For to me to live is *Christ*”? Oh, if it can be that, before this conference is over we shall not have a little narrow field, for we can say that we have learned in whatsoever state we are therewith to be content, because for us to live has become Christ.

Have any of you read Drummond’s “Ideal Life”? If you have not, I advise you to read it. If you have, you remember that Drummond says that the life of St. Paul should be divided into stages. I will give them to you:

The first is *Paul’s life before his conversion*, Phil. 3:3-6: “For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.”

That was Paul’s life before his conversion. Born in the city of Tarsus, he said of it, “It is no mean city.” Born of the seed of Abraham, and out of the line of his ancestry was to come the first king of Israel. No man was ever better born than Saul of Tarsus.

Now consider his education. He was educated in the best college in the land, taking his place at the feet of Gamaliel. There was no man better educated than Saul of Tarsus. Why,



he must have been the honor man of that institution. He "graduated" from his college, and he wants to shine. What shall he do? He wants political honor. His friends may have said, "Here is your chance; these few people have gathered themselves together to worship this Jesus of Nazareth, and you persecute them." And Paul starts out filled with zeal and persecutes them, not only at Jerusalem, but outside of that city, even as far as Damascus. He arrests them, both men and women, and puts them all in prison; he "breathed out threatenings and slaughter against the disciples of the Lord," and "made havoc of the church."

This brings us to the second stage. He goes away from Jerusalem to Damascus to persecute them there. He leaves Jerusalem, where he has been too busy to stop and think of himself; he has been busy day and night, and night and day. As he journeys, (this is not imagination; it is reality), he goes by the Jordan, over the hills of Samaria, through the land where Jesus lived and worked, and now he thinks as he rides along. I can imagine how the landscape passes before him like a panorama. I have an idea that he might have met the widow of Nain, and she might have said to Saul of Tarsus, "The one whose brethren you are persecuting raised my boy from the dead." I have an idea he might have met the father whose child was raised from the dead. "Well," says the father, "the child was dead, and I saw him take her by the hand, and the maid arose and sat up." He might have met the man who was a leper, "I was dead according to the law, and he made me alive." And as he goes, he thinks.

*Third stage of his life:* then comes the change. A voice from the cloud saying, "Saul, Saul, why persecutest thou me?" And then the change came to him. You know it was somewhat different for Saul of Tarsus to be a believer in the Nazarene than for you and me. More difficult than for Peter, because Peter began from the human side, and saw him step into greater and greater life. It is very easy to say, "He is 'Jesus of Nazareth,'

and now he is in heaven." Paul had to think himself back the other way. He thought it all the way back until he came to this, "Lord, what wilt thou have me to do?" This is always the secret of blessing. It is not a life of sorrow or sadness we thus enter upon, but quite the opposite. What saith the Scriptures? It is, "I delight to do thy will, O God!" You can never have a cross in this world so long as you keep two pieces of wood together. (Illustrating by holding two rules parallel.) You have got to put them over each other, if you want to make a cross. *You will never have a cross in this world so long as your will is parallel with the will of God.* God wants you in China, and you are in this country. He wants you here, and you are determined to be in China; it is just as bad one way as the other. "Lord, what wilt thou have me to do?" This is blessing.

Now, if you want to know Paul's view of these things, turn to Philippians, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

No small thing was it, brethren, for a man who held such a prominent place among men to *count it loss?* To have lived a life blameless according to the law, and *count it loss?* No small thing to be the foremost scholar of his day? Paul says, I count it loss, that I may win Christ. And he wrote it after testing the whole thing for years. He wrote it in prison, and he saw his whole life stretch out before him, and he weighed his life against the world's life, and he said, "For to me to live is Christ."

Oh, may God help some one here to-day—and especially the young men in the seminaries—may God help us all to say, "For to me to live is Christ." "I am determined to be a great man," says the student. Dear fellow-student, there is something infinitely better than being a great man in the eyes of

men. Paul tested it, and he said, "For to me to live is *Christ*." I think it would be a great thing if you could go back to your homes, and your children say, "I never saw him look like that"; your wife would say, "I never knew him to talk like that." You go back and stand in your pulpit, and your people look into your face and see a change, and they say, "What is the change in our pastor?" And then you could answer it by saying, "I am determined to live Christ." That text would have a new meaning if you just took it in that way.

I tell you there are certain attributes of Christ which are yours; they are your inheritance. Phil. 2:5, "Let this mind be in you, which was also in Christ Jesus."

O man, if the mind of Christ Jesus is in you, you will see things as he sees them; you will think things as he thinks them; you will do them as he would do them. Men may differ about Sheldon's little book, "What Would Jesus Do?" but it has revealed the fact that many people in the church are looking for something better than is found in the life of the average Christian. If I should go through this world walking every day as he would walk, acting all the time as he would act, this would be a world of blessedness.

Turn with me to II. Thes. 3:16, "Now the Lord of peace himself give you peace always by all means."

I heard a speaker say once that you could not define the word "peace." I was skeptical, and I thought I would try it. I wrote the word in my note-book and thought about what to set down as defining the word, and I could not do it. You try it to-day, and you will see. Dr. Webb-Peploe says it is the opposite of confusion, strife, and unrest. Let me say the word, and see if it hasn't restfulness in the very sound of it,—Peace. "Peace I leave with you," "My peace I give unto you," "He is our peace." Doesn't it rest you? Why, if I can claim the "peace of God," and Christ says I can, oughtn't I to live in restfulness? If I claim that peace, I am living in the very life of the Lord Jesus. May God help us to claim peace from him.

In II Cor. 10:1, Paul says, "I beseech you by the meekness and gentleness of Christ." A man said to me one time, "What is the meaning of 'meekness'?" "Why, it means lifelessness." "It doesn't at all," he said; "Moses was a meek man; was he a lifeless man?" Far from it. The word meek, a *meek* man, means a *tamed* man. It is the word used in classical Greek (you will find it in the "Anabasis") to define the "taming of horses." I want to tell you of a good book to get, those of you who cannot use the Greek. Some of you know the Greek very well, but those of you who are disposed to forget your Greek and Hebrew, as I know I am, and those of you who have not had the opportunity of learning it, to you I would suggest Strong's "Exhaustive Concordance." You can turn to the back of the book and find every form and shade of a word. When I have the time, and want to look up a word, I go to my Greek text, but if I am in a hurry and not able to search, I reach for Strong's "Exhaustive Concordance," and look up these words. Now let us see what "gentleness" means. It is a "disposition to be fair." "I beseech you by the meekness of Christ"—that is, his being controlled by the will of God; and by the gentleness of Christ—his disposition to be fair, fair in all things—just to see things as he would see them, to be influenced by things as he would be influenced by them.

I. Cor. 1:24, "Christ the power of God, and the wisdom of God." Now I am going slowly this morning, and I want to get down to the rock bottom of it all. "Christ the power of God." It will be a glad day when we stop seeking for an experience, and seek for *him*; get away from looking for an "it," and look for *him*. You cannot divorce the *power of God* from the *Son of God*, and the work of the Holy Spirit is his witness to the Son. "I go away,"—"He comes." "I go,"—"I will send him." Would it not be a glorious thing to go back to your room and meet him there, and by faith put your finger into the print of the nails in his hand, and stoop down

and touch the pierced feet, and draw aside the garment and see where the spear was thrust into his side, and you could say, "Speak, Lord, for thy servant heareth," and he would speak with you and you with him? Your tears would flow, and your heart would burn, and you would come back and say, "I have heard him speak." Oh, it is possible to have a fellowship like that. Christ is the power of God, and the Holy Spirit is here to make him a reality unto each one of us.

Romans 8:9, 10: "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."

Of course the Spirit of Christ is within every child of God, in one sense. He is in us and around us, but do we always give him full sway in our lives and in our ministry? He must be the sphere in which we live. I know why it is that so many times I have felt so discouraged and so powerless. It was because I had in experience gotten out of the sphere in which God means that I should live. I have breathed the world instead of the atmosphere of God. I know why it was that sometimes my sermons have had no influence over the people. It is because I have breathed from books and magazines and newspapers, and have not been breathing all that comes with the Spirit of God. Are you ready for the text again? "For to me to live is Christ."

To my mind it is like a banqueting-table. The table is there, loaded with more than we can appropriate. You and I are invited, and we are told to go up and take what we need. It is ours; we need not ask or agonize for it. I believe Christ is mine in just that way.

"Fade, fade each earthly joy,  
Jesus is mine."

Oh, may he be the "All in All" of every one here!

In the home of an English lord, in England, there were gathered two or three celebrated Christians, and they were speaking of their Christian experiences. Some one turned to Mr. Meyer and asked him to tell his story. Said Mr. Meyer, "I used to be impatient, and I stopped it; I used to be irritable, and I broke that off." Lord Canard said: "I think Mr. Meyer is wrong; that is not the place for a Christian to be. I think he ought to be taking in and taking in and taking in of Christ; that is better than giving up." And so this morning, dear friends, I come to this banquet-hall and say, "I am very impatient; I will claim his patience. I am apt to be unfair with men; I will take his gentleness. I do not see things as they ought to be seen; I will take his mind. I will go beyond that, I will take *him*." Come in, blessed Christ, come and fill us, and so we can say, "For to me to live is Christ." Would that this may be so of every one here to-day.

"What is your minister like? Is he eloquent and intellectual?" What answer can be true of you? "Well, I cannot tell you about his sermons; I always think of Christ when I see him." Is that true of you? Then, to you to live is Christ. In a famous Russian palace, in the *salon* of beauty, a certain artist was asked to paint a great number of pictures for the *salon*. Eight hundred and fifty of the most beautiful women were chosen as subjects. He finished his work, and in so doing paid a marvelous tribute to the empress. In every individual picture he painted something like Catherine. Here, Catherine's hair; there, a dress like Catherine's; over there, Catherine's favorite flower. This one had Catherine's pose; that one some feature of Catherine; some other one had Catherine's eyes or Catherine's hands; and so, you could go over the canvas, and, taking the different parts, you could have made a picture of Catherine. It would be a marvelous thing if people would say to me, "Show me Christ," and I would take them to the man who wrote "My Jesus, as thou wilt." You know how he wrote it. He was blind, but he

wrote, "*My Jesus, as thou wilt.*" I would take him to the poor old woman whose heart was broken and whose head was bowed with shame because of her boy's sin. I would take him to see her when her son gave his testimony in the church, of God's saving power, and she came up and put her arms around his neck and sobbed in her joy, "You never was bad; you never was bad." That is the spirit of Christ.

Campbell Morgan used this text at Winona, and he said: "Suppose I change it—for to me to live is myself. It is *my* sermon, *my* house, *my* family, *myself.*" Then, for me to *die*, what is that? "For to me to live is pleasure." A Christian might say that and still be a Christian; then what is it to die? "For to me to live is sin"; then what is it to die? If there is sin in your heart and mine, whether it be great or little, it amounts to the same thing then. If to me to live is sin, what will it be to die?

Dr. Dugan Clarke told me of a little boy in one of the families he knew of who was blind; and the father of the boy said: "Dr. Clarke, there is a celebrated specialist in Indianapolis to whom we want to take our boy. We want you to go with us. If he fails, we want your sympathy, and if successful, we want you to rejoice with us." They went, and the specialist did his delicate work, and said, "He is going to see." When the little fellow opened his eyes and looked upon his mother, he didn't know her. He only knew her by the touch of his fingers. Finally the mother could stand it no longer and she spoke his name. His little arms went around her neck, and all he asked was, "Mother, is it heaven?" Well, it shall be like that. For to me to live here is Christ; but with all the joy I have, I see through a glass darkly. To me to die shall be gain, for I shall see him as he is. Bless God for that!

## ADDRESS III.

### PRAYER.

Almighty God, our Heavenly Father, we thank thee this afternoon that we have the privilege of standing upon the ground of redemption, and of asking thee for the very best blessing of heaven.

We thank thee that, like as earthly parents are willing and ready to give good gifts to their children, so thou art willing and ready to give the Holy Ghost. So we pray thee that this may be a day of heart searching; and if there be anything wrong in our lives, O God, show us where the point of weakness is, and help us to make it right. Search us, know us, and see if there be any wicked way in us.

We pray thy blessing upon the ministers gathered here, and the churches they minister unto, and we pray that in consequence of this conference, scores of people will be quickened into new life, and hundreds be saved.

Hear us and answer us, in Jesus' name. Amen.

SUBJECT—"WHAT MANNER OF PERSONS OUGHT YE TO BE?"

You find the text this afternoon in II. Pet. 3:11, "What manner of persons ought ye to be?" If I should take the text as it stands in its connection, it would be necessary for me to say something to you about the second advent of our Lord, because Peter is speaking here in this epistle of this particular event pertaining to these last days. We are told that in these last days there shall be those who deny the Lord who bought them, and in the opening of this dark picture we find Peter turning to those who were really bought with a price, the precious blood of the Son of God, and he says, "What manner of persons ought ye to be?" It is not my purpose to speak this afternoon of the second advent of the Lord, but to hold up this text of Scripture between the morning's and evening's texts, as a call to those who are already God's children, to live as they ought to live.



Some people say the world is getting better. Well, in some ways it is. In all those things which are good in the world, it is getting better, but those things which are bad are getting worse. Sin and sinning are getting worse every day, and I do not know where you live if you think the world is getting so much better. It seems to me that the darker the picture painted by the world, the brighter ought to be the picture painted by the Christians in the world, because while we are in it, we are not of it.

I think if you will study the Bible, you will find that there is a high ideal presented to us as the children of God. Mr. Meyer says that we have all had visions of what we ought to be, and he says we have never had them but they are a prophecy of the things God would do for us if we would submit ourselves to him. It is not a question of what I am, or what you are, but whether you have submitted to God. The other day, in India, Mr. Meyer gave his lecture on the Holy Ghost, and he used as an illustration something he used in his lecture here. I have heard him give it. In one of his former parishes he established a wood-yard for discharged convicts. He gave each one a saw and a wood-buck, and he found that it kept him busy paying his deficits. He got a circular saw and put the men to turning it, and still he lost money. And then he says he put steam back of the saw, and at once he increased his income. And he said: "I can just imagine going out into that wood-yard and saying to that saw: 'You are the same old saw; you have the same teeth and metal, and yet you are doing different work. Will you just explain to me where the change is?'" "Why," says the saw, "I have a different power; once it was the power of men, and now it is the power of steam." And so I say, it is not a question as to what we are or have been, but it is the power back of us. Because the power back of us is the power of God, "what manner of persons ought ye to be?"

Now those who are theologians will say, "Logically that leads to 'perfection,' or sinlessness." Well, it may lead there

logically, but it does not scripturally, because "If we say that we have no sin, we deceive ourselves, and the truth is not in us." I hold to the text of the morning, "For to me to live is Christ." If we are surrendered to him, that is where we may live. But if your experience is anything like my own, you will hold up the high ideal and the reality, and say of the latter, "What a miserable picture!" But I should like to say to you, first, God's love is not affected by your sin. When I first began to preach, in a little church across the line from the State of Indiana, I shall never forget the first sermon I preached. A woman walked down the aisle with a child most miserably deformed. Not very long after I was called upon to go to this home, for a little child was dead. As I walked along the road wondering what to say, I thought it was, of course, this deformed child, and I wondered what I could say to comfort the mother, for I had had very little comforting to do up to that time; but when I entered the little house, poor as poverty could make it, there in the middle of the room was the little deformed child, and there in the casket was the face of the most beautiful child I have ever seen. I said to the mother, "Would it not have been a good thing if God had taken this child and spared the one in the coffin?" And then she sprang to the center of the room and caught the little one in her arms and said: "I know you mean it well, but if God had taken her it would have killed me. Why, there is not a day since she was born that she has not been in my arms, and not a night that she isn't on my heart. I sometimes think her very weakness draws her to me." And thus it is with my Father; in spite of my sin, he loves me. Then if you have had a hard struggle with sin, as many of us have, remember, second, God always takes your part against sin, if you give him the right to do so.

When I lived in Richmond, Ind., our home was plague-stricken. We could get no assistance from the outside. First of all, all the good nurses were busy, and secondly, they were

afraid of this fatal disease. Then my mother became nurse, and I remember yet how she went through the room through the long hours of the day and the longer hours of the night, walking to this bed and to that bed, helping each one, and I remember how she saved every child but one, and died herself. This is like Christ; he helps us in the struggle; and I hold to the fact to-day that if we are to have victory over sin we must have it through him. He always takes your part against sin. "What manner of persons ought ye to be?"

Now, I want to submit just two or three thoughts to you:

First of all, *what manner of persons ought ye to be because ye are redeemed?* We lose the strength of these things because we say them so often. This carries with it the idea of paying a price, or buying back. If I am an expert in diamonds, I may go into a jewelry store and say, "How much is this diamond?" The proprietor says, "Five hundred dollars," but I answer, "I will give you four hundred," that is my conception of the value of that diamond. Do you know what God's conception of your worth and my worth is?

"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" (I. Pet. 1: 18, 19).

I suppose if I knew you well enough and you knew me, we might form an estimate of one another's values, but we know God's estimate of our value to-day. We are redeemed with the blood of his Son.

"So near, so very near to God,  
Nearer we could not be;  
For in the person of his Son  
We are as near as he.

"So dear, so very dear to God,  
Dearer we could not be;  
For in the person of his Son  
We are as dear as he."

“What manner of persons ought ye to be?”

Then, in the second place, *what manner of persons ought ye to be, because ye are the body of Christ?* In the epistle to the Colossians we have Christ our head; in Ephesians the church is his body; and in Philippians we find the word “re-joyce.” This is the experience that comes to every child of God when he realizes that He is his head, and he is His body, and lives Christ. I tell you, friends, we may live in the spirit of the epistle to the Philippians if we realize He is our head, and that he lives in us. Did it ever occur to you that if you have any standing in heaven you must have it in him? And if he has any standing on earth, he must have it in us? What do you suppose men will think of Christ if they have only your life and my life to speak of it?

There used to be a man in Washington at whom people would often look again and again, and then would say, “Did you look at his head? Not since the days of Daniel Webster has any man had a head like that.” But they would look again and say, “Do you see his body?” It was a poor, misshapen body. I bring to you the thought that our Head is perfect. They never said anything against him in the days of his humiliation. They said, “This man was the Son of God,” perfect. And now we have him in glory. But what of the body?

O brethren, let us look at ourselves, and be very honest this afternoon. I have never been called upon as an evangelist to go up and down the country saying mean things about the ministers and the church; and I believe with all my soul that it is time we stopped our criticism of our ministry and our church and prayed for both with all our might. I believe that God’s church in the world will never be better until it begins to be better in our own hearts and then goes out to the pews. Oh, if He is the head, and we are the body, *what manner of persons ought we to be?*

Then, in the next place, *what manner of persons ought ye to be because ye are the betrothed of Jesus Christ?* “Ah, no,”

you say, "we are the bride." There will be a time in the future—I read it in Revelation—when the marriage supper will occur. So now we are the betrothed of Jesus Christ to-day. Just as a woman guards jealously the name of the man whom she is to marry, you and I ought to guard the name of Jesus Christ. I don't know how it is with you here in the West, but I know about the East. If there ever was a time when the people ought to pray for the ministers, now is the time. There has never been a day when the minister had to live in such an atmosphere of infidelity as now. He picks up a paper or magazine and sees something that deals with disbelief and doubt. I want to say to those of you in the church, that you can never understand the position of a minister of the gospel, and you need to pray as never before in your life for the men who preach the gospel of Jesus Christ.

Some of you remember that when Major-General O. O. Howard was on the Pacific Coast, some of his friends wanted to honor him by having a reception, and they decided to have it on Wednesday night. It was to be a great affair, and the President had given it his sanction. Then some one said, "We had better let him know, so he will be ready on Wednesday evening"; and finally they went and told him, "General, Wednesday night we want to see you on a matter of business." "Well, gentlemen, you cannot see me on that night; I have a previous engagement." Finally they said, "It is a reception, and the President of the United States has given it his sanction." And the old veteran, his eyes flashing, stood up and said, "You know I am a church-member, and I promised the Lord, when I united with his church, that from time to time on Wednesday night I would meet him in prayer-meeting, and there is nothing in this world can make me break that engagement." They had the reception, but they had it on Thursday night. When I was out there, I asked, "Where is the man who has the greatest influence?" And they said, "It is not a minister of the gospel; it is Major-General Howard."

Oh, that God would help us understand that in the little affairs of our life we hurt him by the little impatient word or the cross look. *We are hurting him; we are his betrothed. What manner of persons ought we to be?*

The closing word is, *What manner of persons ought ye to be, because ye are the temple of the Holy Ghost?* I know there are two interpretations. Sometimes it means, "I am the temple," and sometimes it means that we are the living stones composing that temple, which is the church, in which dwells the Holy Spirit. God pity the man who does not give the Holy Ghost the proper place in his life! If you are his temple, he wants to come in and fill you, and make all these things pure in his temple. You haven't peace. He cannot come without filling your soul with peace. If you are impatient, it only shows that you need the Holy Ghost in the temple. "Well," you say, "you don't know the trials I have and the temptations that beset me." No; but I know the Lord you have, and we all have that same Lord right at hand when we call upon him.

Two artists competed for a prize. They were to paint a picture illustrating the Christian's rest. One touched the canvas, and made a tree reflected in the waters of the lake beside which it grew; that was his conception of rest. That is not the Christian's rest, and the artist did not get the prize. The other painted a little mountain stream rushing on its way to the sea. And there, on a branch of a tree extending out over the foaming stream, was a little bird, lifting up his head and pouring out his little soul in song, utterly unmindful of the rushing stream. That is like the Christian's rest. "In the world, ye shall have tribulation"; in Him we have peace. If ever I feel I am growing impatient, I just sit still a minute and speak the word "peace," and a holy calm of heaven settles upon me. If we are the temple of the Holy Ghost, and the Holy Ghost dwells in us, it is by his power that we shall overcome the weakness in us.

I am told there is a time in the sickness of scarlet fever

when the patient sloughs off particles of the cuticle, and then it is that the fever is most contagious, for it is by taking in these germs of the disease that it is contracted; but if carbolic acid is liberally used, when one of these germs moves the carbolic acid meets and kills it. Are you impatient and ill-tempered? Do you say, "I am determined never to lose my temper again"? Did you ever try it? I have tried it. Once a boy went to his minister and asked him how he could keep from losing his temper, and the minister said, "I will tell you how: Whenever you find yourself losing it, just stop and count up to one hundred." So he tried it, and he says, "I was so mad to think I was counting that I lost my temper worse than ever." I submit, my friends, that *the only victory over sin is found in Him*. I always shudder when I hear a man talk about his own power over himself. If the Holy Ghost be in you, he will give you peace, constant, full, and complete always. I know very well that you may say the interpretation of that text is "Another Paraclete," which means *One like him*, and if the Holy Ghost in me is One like Christ, what ought not my life to be? "I will pray the Father, and he shall give you another Comforter." One like unto him! I bless God this afternoon we have a Paraclete whose presence means real sympathy and real, complete victory over sin, and—peace.

The sainted A. J. Gordon tells of a man in Boston whom he met one day, and he said to him, "I want you to go with me to the burial ground with my child." He stepped into the carriage, and there on the front seat was the white coffin. They rode away through the city of Boston to the cemetery, but not a word was spoken. They came to the grave, and the father, after carrying the little casket to the place, held it in his arms, and, taking the little key from his pocket, unlocked the casket and raised the lid, and fastened his eyes upon the face of his little one. He said not a word, but looked long and steadily; then he closed the lid, and gave the child into the hands of those at the grave, turned, entered his carriage, and rode back

to Boston, never speaking a word. But just as he got out of the carriage he said, with a breaking heart, "She was all I had." "Poor man," said Dr. Gordon, "he had not the hope that you and I have." I don't know whether you have suffered much or not. I have, and I thank God for it, because through the suffering he has given me a better view of himself.

But, with the Holy Ghost in our lives, What manner of persons ought we to be? Let us stand a few minutes in prayer, and let us bow very low before God, and ask him to put his finger upon the thing in our lives that hinders his growth in us.

Let us pray: O Lord God, we want to break with that thing which is standing between us and thee. We want to be all that thou wantest us to be, our Father. Help us now before this day closes to be right with God. Hear us and answer us in Jesus' name. Amen.



## ADDRESS IV.

### PRAYER.

Our Heavenly Father, we thank thee that this place to-day has been like the very gate of heaven. We thank thee that to some of us it has been a mountain of transfiguration; to others a Jabbok's Ford. To all of us may it be a Penuel.

May the Holy Ghost fall upon us as we wait upon thee; and we beseech thee, O our God, that if anything stands between us and thee, help us to put it away by thy help, and we will give thee all the praise, through Jesus Christ our blessed Redeemer. Amen.

### SUBJECT—"THE CRISIS."

"And Jacob was left alone; and there wrestled a man with him until the breaking of day" (Gen. 32: 24).

It is not necessary that I give you the story of this man Jacob, who afterwards became Israel, a prince with God. It is only necessary that I speak in outline of the events that make up his life.

There is no character in the Bible with which we are more familiar. Jacob is the Peter of the Old Testament. I turn back to the Old Testament and read, and I thank God for the story of Jacob. It has been said that if any one understands the story of Jacob, he will know the history of the Jews, for the life of Jacob is the story of the Jews in epitome.

There is so much in Jacob that appeals to us—this man who cheated his brother, deceived his father, sinned again and again. He appeals to us very strongly, because of these very facts. His aspirations appeal to us. We, too, have had our Bethels. We actually seemed to see into heaven, and the angels of God seemed to come down to greet us, and heaven was so near that we really heard the voice of God.

And then his sorrows speak to us. Of course there is not a heart here this evening but has been tried with sorrow. We have all been away from the place of rest, and, standing alone as Jacob did at Jabbok's Ford, we have had our midnight experience, and had the hollow of the thigh touched. And so, when we read this story, we say it appeals to us. Isn't it a marvelous thing that we read in the Old Testament that he is the "God of Jacob"? Well, then, he is my God, too. You will not find more of weakness in your character or my own than in Jacob's.

I know you will bear with me as I give you this story in outline; how Jacob deceived his old father, and took away the birthright from Esau, and had to flee from his home; how the stones were his only pillow; how he had a vision, and heard God speak; it is only necessary that I remind you of how he went over to the near country, and served for weary years and years for the woman he loved; and then he turns back again to his own home of days gone by. God has said he will be with him, and so he turns back again, but as he goes he fears Esau.

He sends a messenger to Esau, who comes back and says that Esau is coming, and he is afraid, and says, "I will appease my brother." He divided his flock into groups, and he sends them on before, and when the leaders met Esau they said one after another, "Here is a present from thy servant Jacob, who is coming on behind." He hoped thus to find favor with Esau; he was afraid because of the sin he had committed years before. Finally, he sends his family over the stream and waits alone at Jabbok's Ford, and now the text, "And Jacob was left alone." Did you ever notice his experience in this thirtieth chapter, and the prayer he offered? Notice the ninth verse, "O God of my father Abraham, and God of my father Isaac, the Lord *which saidst unto me*, Return unto thy country, and to thy kindred, and I will deal with thee."

That is the way we ought to begin to pray,—with a promise. Some one said to Mr. Spurgeon, "How is it you always seem to

get the things you ask for?" He replied, "I always find a promise and present it to God for payment, and God is always better than his word."

The tenth verse: "*I am not worthy* of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands."

Mr. Moody says a man never takes a step up until he takes a step down. When we say we are not worthy, we have gone a good way towards blessing. The next step in his prayer is in the eleventh verse, "*Deliver me.*" There may be some one here to-night, some preacher or officer in the church, who is in need just as Jacob was. I beseech you, take these three steps. Rest upon a promise of God, who has said he will deliver; come to the place where you say, "O God, I am not worthy to receive the least of thy blessings, and yet I am bidden to come," and then you have reached the place where you can say, "Lord, deliver me." And I hold and believe, that if you are a Jacob, you will be turned into an Israel—a prince with God.

"And Jacob was left alone." It is a good thing for a man to be left alone with God. I ask you again, as I did last night, Have you a Quiet Hour? It may be only ten minutes, but do you go alone with God every day? If you have not learned this lesson you have not reached the beginning of peace. I said to Dr. McCarthy, who is Hudson Taylor's representative in this country, "Can you tell me the secret of Hudson Taylor's power with God?" He answered quickly, "I can do it easily. When Mr. Taylor first went to inland China he found the Chinese so inquisitive that he was hardly ever alone, even for a few moments of the day, and this was robbing him of his fellowship with God. So he got into the habit of rising every morning at three o'clock and going into his room alone for an hour, sometimes to sit for the hour in meditation, sometimes to read God's Word, sometimes to plead his promises, but always to come forth with burning heart and radiant face." This is the secret of blessing.

“And Jacob was left alone.” It is not always easy, but it is always helpful. For it is when you are alone with Him that he will show you where you are wrong.

Cultivate this habit, and begin to-day.

Notice in the next place, that *Jabbok's Ford was a crisis in the life of Jacob.*

I believe that somehow, when he had the vision and the ladder came down, if he had taken the three steps that he did at Jabbok's Ford, we should have had a different Jacob than the one we have. I am very sure that if we had wholly surrendered to him on the day of our regeneration, we should have had a different experience than the one we have had. But the chances are that most of us will have to have a Jabbok's Ford experience before we can really appreciate all that God would have us be. Anyhow, I believe in such experiences, because I had such a one myself. It was on October 16, 1892. I had such a longing in my soul to have what I knew Mr. Moody had and I had not. I had such a desire to have that which F. B. Meyer had, and I had not. And it was all like a Jabbok's Ford. God put his finger upon one thing that I had that hindered, and just as it was at Jabbok's Ford for Jacob, so it was with me then. I never knew what it meant to preach the gospel before, or to have a passion for souls until then. I could look up into my Master's face and know his will and hear him speak as never before. I had such a revelation of himself as I had never had in my life before. Oh, may God make this conference a Jabbok's Ford for many of us. “And Jacob was left alone.”

And now, let us go on and see the points as we get them from the Bible. How many times we have used the illustration of Jacob's experience at Jabbok as his importunity in prayer, and the blessing that followed, when he said, “I will not let thee go except thou bless me.” But it was not Jacob's wrestling with God, but rather, “And there wrestled a man

*with him.*" God had to wrestle with him. Jacob did nothing but struggle there in the darkness. Is God wrestling with you to-day? Is he? He wants you in the foreign mission field, and you are determined that you will not go. It is an awful thing for a man to struggle against God as Jacob struggled against him. Whatever it may cost, if you yield to God, your soul will be filled with peace. God help us to yield to-night. And as Jacob struggled with him, God touched the hollow of his thigh, and it may be he will have to do it with you and me before he gets his way with us. I shall not like it if you say this evening one to another, "It was a nice service." I cannot think Jacob limped back to his wife and said, "I have had *such a nice* time out there by Jabbok's Ford." Let God go through our hearts that we may see ourselves as we have never done before. Is there anything between you and God? It may be pride, determination to do your own way; it may be ambition, or it may be an unforgiving spirit. There is a whole catalogue of sins that might be in the way. If there is one single thing between you and God, or between me and God, it will stand between us and blessing.

You notice the next point: Jacob stopped his struggling and began to cling. Are we seeking for power? Let us stop struggling, and throw our arms around him and cling to him and say, "My God, I will let nothing come between thee and me." You would have a new conception of your Lord, and the victory is in him. I want to read to you Luke 22: 31, 32: "And the Lord said, Simon, Simon, behold, Satan hath desired to have *you*, that he may sift *you* as wheat: but I have prayed for *thee*, that thy faith fail not: and when thou art converted, strengthen thy brethren."

"I have prayed," not for *you*, but for *thee*. Oh, I like that. If I have yielded myself to God, he who sits on the right hand of God prays for *me*. When Peter began to slip, and slip, and slip, he struck the prayers of Christ; and we have the same Saviour—"the same yesterday, to-day, and forever." Is there anything between you and Christ?

Let me go on with the next point: "*And then the day broke.*" I think that conversion ought to be the day-breaking, and every day ought to be a brighter and brighter day. "The path of the just is as the shining light, that shineth more and more unto the perfect day." While it is true that many of us have been living in the light, it is also true that many of us have been living under a cloud. You know there are three things that will bring the night when it ought to be day:

*First, unconfessed sin.* If there is an unconfessed sin in your heart or in your home, of course you will have to get that out of your way, or there will be no light or power in your home. I shall never forget how my little daughter did a certain thing repeatedly, and I said, "If you do that again, I shall have to punish you." After a while one of the maids in the house told me she had done what I had told her not to do, and now I felt that I should be obliged to punish her and keep my word, or lose all influence with my child. I called her in, and she said, "I didn't do it." But there was the testimony of the maid, and I punished her, for I was sure that she had disobeyed me. She was a sensitive child, but she shut her lips tight together and never a tear was in her eye, and got down from my arms and went out. Before long I heard her upstairs, at her play, laughing as though she had forgotten all about it. A little later, I learned that the child was perfectly right and she hadn't done the thing at all. A conversation something like this seemed to go on inside of me: "Well, you have made a mistake with that child, and she doesn't quite think the same of you; you had better make it right." I said to myself, "I know the child has forgotten it; I will let it go." The Spirit of God said, "She may not have forgotten." I called her down to me, and said, "Bertha, I punished you a little while ago; I have found that you did not do it. I was wrong, and I want you to forgive me." She looked at me just a moment, and her little arms went around my neck, and she sobbed as though her little heart would break. And I want to

tell you that I have not lost my influence with her from that day to this. I am sure you must put away anything that comes between you and God. Yes, it goes deeper than that. We need to learn the lesson there is in the fifteenth of John. When the vine-dresser prunes the vine for fruit, he cuts away the real wood on the branch. There must be a cutting off if there is to be produced much rich fruit. If we are to produce fruit for God, we must cut away the things that are simply questionable. I must cut away anything before which or behind which I put the question-mark if I am to honor God in my life.

*The second thing that prevents the light of day is letting self be too prominent.* If you want to know what the flesh is, leave off the "h" and spell it backward—s-e-l-f. If you turn your back to the sun the shadow is before you; if you turn your face to the sun the shadow is behind you. You cannot see it, but it is there, and any one walking after you will see it. When I stood this noon just beneath the sun, I could not see my shadow, nor could you. So if I turn away from Christ, my self-life is prominent; if I turn towards him I am not so conscious of self, but others may be. But if I stand just beneath him, giving him the pre-eminence in everything, the self-life is put aside. There is the place for a man to live; it is in the text of the morning, "For to me to live is Christ."

*The third thing that hides the light is fellowship with the world.* Fellowship is partnership. God pity the man in the pulpit, or in the pew, who is in fellowship (partnership) with the world, when he ought to be in partnership with the Lord Jesus Christ. You remember that passage in Romans: "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." "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."

In the Greek it is literally, "Do not be yielding yourselves unto sin, but yield ye yourselves unto God." The tense of the one is present, and of the other, aorist, a definite, distinct thing. And so I believe a man can come to the place when he will say, "Lord, I yield to thee just now," and the Christ-life will be exalted.

And then we close by saying what this Jabbok's Ford meant to Jacob. It meant a new name. The wrestling angel said, "What is thy name?" That was a hard question. Why, if he said "Jacob," it meant "cheat," or "supplanter." But he said it. What is your name? I ask. I don't mean the name in the church-book, or the name your friend has given you, I mean what is really your name before God? Your name is the thing that is strongest in your life. Paul says, "I call you carnal," because the carnal nature was the strong thing. What is thy name? "My name is Jacob." You might just as well be honest about it. Just confess it. God knows the thing that stands in your light. Well, he got a new name. "Your name shall no more be Jacob, but Israel." And when God gave him a new name, it meant a new character. May God do that for every one of us. Your name is what God knows you to be. You say, "I want power, because I want to be a soul-winner." Down at the root of that there may be pride and ambition. It is not power with men first, that is not the divine order, but power with God, and then we have power with men. Of course you cannot have power with God if your life is wrong. *What is thy name?*

Let us notice the next point: "*Jacob called the name of the place Penuel: for I have seen God face to face.*" I believe before the benediction, some one is going to open his eyes and say, "I have seen God to-night."

There was a man in the streets of Chicago who was next to an idiot, but he was regenerated, and the power of God came upon him. He could not do what many others were capable of doing, but he went up and down the streets begging money,



and gave it for the furtherance of the gospel. And reading the Bible, he wore out two Bibles. He became a marvel; so much so that one of the prominent Presbyterian editors went to interview him. He heard him read the third of John, and as the poor man read, the power of God seemed to fall upon him as on the early disciples in the beginning. After he finished, the editor said, "Would you tell me the secret of this? I want to write it in my paper." And all the answer he could get to his question was, "I have seen Jesus Christ; I have seen him." Oh, that our eyes might be opened to-night, that every sin that has obstructed the vision may be taken away to-night, and we can say, "I have seen God face to face"! "And Jacob called the name of the place Penuel."

You say, "Can we live in that spirit? It is all right for a conference, but can we live in it?" I was in Philadelphia when we were in the midst of the war with Spain, and I learned something that I want to give you as an illustration: The Frazier gun hurls a projectile of one thousand pounds' weight, requiring five hundred pounds of powder for one charge. It throws a projectile through a thirteen-inch iron plate. The power of the discharge throws the gun back again for re-charge, and that again automatically releases the gun and throws it forward for firing, and so it fires and re-charges, fires and re-charges. Do you know that is the way it should be with the successful Christian life? Preach and re-charge; give out and draw in again from God. That is the secret of constant blessing. God help us in this closing minute, and may he show us anything that is in the way of blessing.

Lord God, in the stillness of this minute, show us thy face, and if any sin has come up between us and thee, help us to-night to put it away. Search me, O God, and know my heart, and see if there is any wicked way in me. In Jesus' name we ask it. Amen.

## ADDRESS V.

### PRAYER.

O God, our Heavenly Father, we have been looking forward to this day, and do, we pray thee, disappoint us not. We know, O God, that if there is a life here without the fullness of God, the difficulty must all lie within that life. Thou art willing and ready to give unto us thy fullness. We thank thee it is our birthright privilege in Christ.

Search us, know us, try us, see if there be any wicked way in us, and if there is one single thing, take it away. We ask in the name and for the sake of Jesus Christ our blessed Redeemer. Amen.

SUBJECT—"SUBMITTING TO THE TEST."

"The same is he which baptizeth with the Holy Ghost" (John 1:33).

It was on the banks of the river, when John the Baptist was preaching the gospel of the coming kingdom, and when the people from all the towns and cities round about were listening to every word from his lips, that suddenly from out the crowd there appeared Jesus of Nazareth, and as he appeared the heavens were opened, and a dove descended upon him; and then it was that John realized that he was looking upon the face of the One of whom he was speaking, when he said, "Behold the Lamb of God, which taketh away the sin of the world."

I am sure that if we study John's teaching and preaching, we will find two cardinal points in his belief. One was his belief in the atonement that was to be provided as we now receive it. Read the twenty-ninth verse, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

It has been said that if you turn over the pages of the Old Testament and the New, and whenever you find a verse with

blood or sacrifice in it, you touch that verse with red ink; and then, every verse you find in the New Testament with the sacrificial blood of the Son of God in it, and touch that, also, with red ink, you will be astonished to see how red your Bible is. In the same way you will be surprised to see what a mutilated Bible you will have if you leave out all that pertains to sacrifice and blood. There will be no peace, justification, or forgiveness, and nothing of the music of heaven. Indeed, those who preach the gospel and study the Word of God for any length of time come to know that the Bible is full of the blood of sacrifice. "Without the shedding of blood, there is no remission of sins." So I make the statement to-day, which you will surely accept, that no man can have the favor of God if he rejects the atonement.

The second great element in his teaching is in connection with the baptism with the Holy Ghost. If no man may have the favor of God, if he be astray concerning the atonement, surely no man can have the power of God without having a conception of the Spirit of God. You cannot divorce the Spirit of God from the power of God, or from the Son of God. He is the power of God, and so there is no way of possessing power save as you possess the Son of God in your life. Just as in the Old Testament the river from the sanctuary ran east, because the east was the point of resurrection, and also the point of the coming Messiah, so the Holy Ghost always points to Christ. And when John spake, he said, "The same is he which baptizeth with the Holy Ghost." So it is well for us to keep in mind the fact that the Power of God and the Spirit of God are both in Jesus Christ for us.

I think in much of the teaching concerning the Holy Ghost the disposition is to turn away our minds from the Son of God. But remember always, "The same is *he* which baptizeth with the Holy Ghost." I know there are many views concerning the baptism with the Holy Ghost. They may, however, be summed up under two heads: There are those who say, "The baptism

of the Holy Ghost is entirely distinct from regeneration." But there is an added blessing after conversion in the provision of God for his children. From the point of regeneration, you went on in defeat and weakness, and then you came to the place where you knew that there was something better, and you must have it, and you surrendered to God, and when you did, the baptism of the Holy Ghost came.

The second view is that when regenerated you became a child of God, and you received the Spirit of God then. "But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name: which are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

You may be a larger and a stronger child now than you were then, but when by faith you received Jesus Christ as a Saviour, you read in God's Word you were justified freely and forever. Everything in Jesus Christ became yours because he is yours—peace, power, "*all things are yours.*" When you became a child of God you became an heir of God and a joint heir with Jesus Christ. All this was yours and mine from the very moment of regeneration. But, alas, this was not my experience, *practically*, and has doubtless not been the experience of many of you. But one day, after much defeat and unrest, it came to me that I was a child of God, and blessing was mine because Christ was mine. It was all there in him, but I had not claimed it. It was there for me, because I was born into the family of God. It was absolutely mine, yet I had not appropriated it for my daily living, and then the time came when I knew I could have it by simply appropriating Him. Then came the day of surrender. "O God, take from me all that keeps back the blessing. I do now claim Him as my own, and I appropriate all there is in him as my birthright privilege."

Those who hold to the second view say that your baptism with the Holy Ghost came at the time of regeneration, and your surrender was the day you appropriated him as yours. We

are not here for argument; we are here that our eyes may be opened that we may see Christ; but I would like to say that I hold clearly to the second view. I believe that when I became a child of God by faith, I became an heir of God and a joint heir with Jesus Christ. Oh, the joy of it! I don't want to take up the thought of the baptism of the Spirit this morning; that comes this afternoon. Just this thought, Do you need a better appreciation of Christ in your life? We will submit the tests, by means of which you may clearly know:

If in your life as a Christian, there is constant unrest, you are in need of Jesus Christ. John 14: 27, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Did you ever take the pronouns that run through the New Testament, and see how much of sweetness there is in them? "*My* peace." Not a peace that he purchased, but *his own* peace, a bequeathed thing. How does the world give? Why, like a child. One time my little one came up and gave one of her toys to her mother, and said, "I give it to you, mother; it is yours." And not very long after I saw her give the same thing to her brother, and she told him it was his. And then after a while she was playing with it as hard as ever; she had forgotten all about having given it away, and it was all her own now. That is how the world gives—like a child; gives to-day, and takes away to-morrow. "Not as the world giveth, give I unto you."

I was in Pittsburg with Mr. Moody, a little less than a year ago, and he told us a great many war stories. He told us how one day he went across the battle-field after the fight, and he found a boy with shattered limbs; he looked as if he were dead. He used some of the water in his canteen to moisten the boy's lips, and he opened his eyes. He thought it was the chaplain beside him, and when Mr. Moody asked him if there was anything he could do for him, the boy said, "Well, chap-

lain, if you can put your hand in my pocket and pull out the little Testament my mother gave me, you might read to me." Mr. Moody said that when he put his hand in to take the book, the blood of the boy was on his hand and on the book, too. "Where shall I read?" He hesitated a moment, and then answered, "You might read the 'peace chapter'; you know which one that is." Mr. Moody turned to the fourteenth of John and read twenty-six verses, and the boy lay still. He wondered if he was hearing it. He began with the twenty-seventh verse, "Peace I leave with you, my peace I give unto you," and he did not get any farther, for the boy tried to raise his hand. "You need not read any more; I have that peace, I have it"; and his eyes went shut, and you could almost hear the brushing of the angels' wings as they took him.

I hold it possible for every man to have peace like that. "Peace I leave with you, my peace I give unto you." Now put over against that verse your life of unrest, your life of fretfulness, my life of impatience, our lives of constant unrest. I ask you, Is *He your peace?* Isn't it true that you and I need a little more of Jesus Christ in our lives? Oh, may he come this morning and fill us to overflowing!

*Second test: Constant failure at the same point.* I call your attention to the fact that I did not say "constant failure," but *constant failure at the same point.* This, I think, is a test for many of us. I think if I am all the time losing my temper, and I am a Christian, it is a clear indication that I am not the kind of Christian I ought to be. If I am frequently showing an unforgiving spirit, it is a clear indication that I am not living where God wants me to live. If I fail again and again and again at the same point, it is clear that I need more of Christ in my life. If you have read Drummond's "Ideal Life," you will remember what he says in one of his sermons about Christians losing their temper—"It is a singular thing that you can lose your temper and still have it." You ought never to smile at a display of tem-

per. "If you analyze that display of temper you will find jealousy, anger, pride, sulkiness, selfishness, touchiness, all present." A man never loses his temper that he doesn't find all these things in it. Every display of this kind shows that back in the life there is a fever burning, and these displays of sin are the symptoms of disease, and we need Christ. We must come to the place where we say, not "We are resolved not to do this thing again," but "*We will take him, and let him be our victory.*"

*Third test: Our inability to pray.* How do you pray? I don't mean the prayer you say in the morning and the evening, or the petition you offer at the family altar. There are two sentences I want to give you from Andrew Murray's book: "Our prayer-life is the measure of the Spirit's work in us"; so if we do not know how to pray, we have not yet reached the place where we know the Holy Ghost in fullness. "Feebleness in prayer is a mark of disease." As I read these sentences, and got them running in my mind, I said, "O my God, how many of us are feeble!" Now these are the tests; bring your life up against them. Do you not need a better apprehension of Christ when you pray? What would it mean for you and me to place Christ in our lives as God would have us? What would it mean? Well, the same as to the early disciples. I know why it was Peter could stand up and preach and the people beheld his boldness and marveled. It was because he remembered "Lo, I am with you always." I know why it was Paul could ring out his "Rejoice! Rejoice! Rejoice!" although in prison; he knew the Word of God, which said, "I will never leave thee nor forsake thee." The fact is, most of us are unbelievers; you have a promise in God's Word, and I have the same—*he is with me always*. What does it mean? Why, it means that when I enter this room and walk along this platform and take my seat, the Son of God goes with me. "Ah, if we could be with him in the flesh, we could preach." He is just as near me as if in the flesh. There are those who

say, "Oh, that is mysticism"; then I want to be a mystic; I believe I can walk with him for a minute, and if for a minute, for an hour; if I can walk with him for an hour, I know I can for a day; if it is possible for a day, it is possible for a month; and what is possible for a month may become the habit of my life. I know that all the time I can have sweet fellowship; *the Holy Ghost makes him real.*

In the next place, I suggest that when we put Christ in the right place in our lives, by the Spirit, there comes to us a real baptism of joy. Now, joy is not happiness, for it is absolutely independent of circumstances. Let us read John 15:11, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

Of course, if you don't believe the Bible is inspired, that text is not for you. If you open your Bible and read along two or three verses, and say, "That is inspired," and then *read out* three or four verses which *you think not* inspired, you will not have joy. If you think there is a question about the Bible being God's Word, it is a serious question as to whether you can have any joy in it. But if you believe it is the Word of God, while you read it you cannot help having joy in it. How is it, brethren?

One of the members of our household, not long ago, went as a missionary to take the place of her grandmother in a home in Shanghai, China; and when she sailed it was a question what we could put in the box to please her when she reached China; it was finally decided to put in a phonograph, into which each one of us would speak some farewell message. And so, from the old man, her father, who talked in his blessing with a sob, to the little baby of the household, who could hardly make herself understood, we all said something which she should hear again when she opened her box. The other day we got a letter back from China, "I hear your voices, and it made my heart burn and the tears flow when you spoke to me." With all reverence for this Book, it is God's phonograph;



he talked into it, and any one of us can sit at the feet of our Master and hear him speak his words to our hearts. We cannot read it without having our hearts filled with joy. Don't you see *it is all Christ*? The whole life of blessing is Christ being in you. You cannot divorce blessing from Christ.

And then I want to say, *it means becoming holy*. For the early disciples it was a baptism of holiness when they put Christ in the right place in their lives, and it will be the same for you and for me. Some of us are afraid of terms in our denominations. Talk of being holy, and people are afraid of us. Talk of being sanctified, and they lift their eyes and say, "Well, are you one of those people?" But isn't it a fact that the two words we fear most are in the Bible, and aren't they the most helpful in the Word of God? The word "sanctify" literally means "separate," and if you are not a separated man, and I am not a separated man, we have not put Christ in his right place. Campbell Morgan said last year, at Winona, of holiness, "*It means to be spiritually healthy.*" If you are not spiritually healthy, it is your own fault. We have in this book all we need to make us so.

*Holiness is God in us.* How much of God is there in your life and mine? There is just that measure of holiness. So if you put Christ in his place in your life, and he controls you, you are a holy man.

I remember a family in an eastern city, devout friends of Mr. Moody, especially the father and mother, who were in the habit of going to the Northfield conferences. Two young ladies in the family did not care to go, and could never be persuaded to try it. The mother described the views to her daughters, saying Northfield was the most beautiful place in the Connecticut Valley, and was well worth seeing; and one of her daughters said she would go. She met F. B. Meyer there, and one evening they sat out on the piazza talking about the scenery. He is a fascinating man. She became interested, and she said, "I will go to the auditorium in the morning and hear

him preach." She went; and, on coming back, went to her mother's room. "Mother," she said, "I have been a church-member all this time, but until this morning I have never been Christ's; and now, here, this morning, beside this bed, upon my knees, I take him. I am his own." Shortly after, she was taken ill and died. When I met the mother, she said: "I will tell you about her death. She put her arms around my neck and said, 'Mother, I want to say to you that before the funeral I want you to ask every girl I have known to come to this house and stand beside my coffin, and I want you to say that while I have moved in the best social life in this city, I have had more joy in the little time since I have received Christ than in all the rest of my life put together.'" That is what I mean; it is "Christ in you, the hope of glory." Will you not make this the day of your yielding? God grant it.

Some of you know the story of the old organist in the Freiburg Cathedral. He played the organ for so many years that he loved the instrument, and it was hard to see another take his place; but they let him show the organ to visitors; he would take them around and show the instrument, and then he would run his stiffened fingers over the keys and show the sweet tones of the beloved organ. One day a stranger came; the old organist made the rounds, and then said, "Would you like to hear the tone?" "Yes," said the stranger, "let me test the tones." "What, let *you* play the organ; why, man, no one but the organist ever touches the keys of the organ." "But I would like to test the tone," said the stranger. He slipped onto the bench, and it seemed as if a choir of angels had come into the cathedral to give heaven's music. The old organist listened, and then went to the stranger. "Who are you? Tell me your name." "My name is Felix Mendelssohn," said the stranger, and after that until the day of his death the old organist used to tell of the visit and say, "I almost missed hearing him play."

But there is a better than Felix Mendelssohn here this

morning. Will you let *him* touch your life? He is here this very day. Oh, if you miss him, if you miss him! He can touch your life and make it ring out joy; he can touch it, and make it sing peace, peace. He will touch it and make it mean—Christ. God pity you if you miss him.

Let us pray: O Lord our God, help us to make this a day in which we shall enthrone Christ. God forbid that we should live carnal lives when we may live spiritual lives; that we should live selfish lives when we may live lives of peace and joy.

Our God, fill us to-day with thyself. In Jesus' name we ask it. Amen.

## ADDRESS VI.

### PRAYER.

Our Heavenly Father, help us in this meeting this afternoon to have our eyes closed to the things of the world and open to those things which shall make for righteousness and peace and the power of the Holy Ghost. We pray thee, our Father, that we may remember this afternoon as the time of our surrender. Hear us; we pray thee; answer us, we beseech thee; and we will give thee all the praise through Jesus Christ, our blessed Redeemer. Amen.

SUBJECT—"BAPTISM, FILLING, ANOINTING."

"Ye shall be baptized with the Holy Ghost" (Acts 1: 5).

"And they were all filled with the Holy Ghost" (Acts 2: 4).

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor" (Luke 4: 18).

Those of you who were present this morning will remember that we were talking concerning Christ, and we were applying the tests to our lives to know if we needed a better apprehension of him. I am sure that we have learned the lesson to-day that it is impossible to separate the Spirit of God from Jesus Christ, and it is certainly impossible to separate the Son of God from the power of God. It is high time that we were learning the lesson that some of us have already learned, that we are to cease seeking an experience, and seek *him*; and when we have found *him*, we have found the secret of power and blessing. When we turn over the Holy Scriptures we find many expressions concerning this theme presented in my texts.

But I believe we may find to-day that these three expressions are closely related, one to another; that there is for every believer in Christ a baptism of the Holy Ghost; that there is for

each believer many infillings of the Holy Ghost; and there is for every one who would do a service for him a special anointing for that same service. It was so with the early disciples, and it is so to-day.

It was after his crucifixion, and the placing him in the tomb, and the glorious resurrection, and after forty days had passed, and he had taken his disciples out near to Bethany, that suddenly he was parted from them, and he said, Go back and wait until ye be endued with power from on high. One, two, three, four,—ten days pass, and suddenly, in the fullness of time, the Holy Ghost came. He rested upon them with power. There was a marvelous transformation of character. Boanerges, the son of thunder, was changed into the beloved disciple; he changed his character, and therefore his name was changed. Your character may have defects, and if you let the same Spirit have the same right-of-way in your lives, he will drive out the sin that hinders God's growth in you, just as in the early disciples. We are living to-day in the dispensation of the Holy Ghost. He is as near as the atmosphere you breathe. And it is possible for us to have the same Spirit that filled Stephen and Peter fill us. He is ready now to fill you and to fill me.

I said to a friend once, who is a business man, "How long would you keep a man in your employ who is only half for you?" He said, "I would keep him until I found it out." "You know," he said, "I cannot trust a man who is only partially for my interest"; and I am sure God cannot trust you and me with his power until we reach the place where we are fully his. Everything in our lives must be his. Until we do surrender he cannot trust us.

But when I say the Spirit of God came at Pentecost, I do not want you to think he was not in the world before that. You have only to turn over the pages of the Old Testament to see him in his mighty power. I have a friend who says you have in the dove an emblem of the Spirit, and whenever you

find a dove in the Old Testament, you have some picture of the third Person of the Trinity. And he said, when Noah opened the window of the ark and sent out the dove, it flew out over the water, and found no resting-place, and returned again to the ark; then he let it fly again, and the little dove flies here and there, and finds an olive-leaf, and comes back and rests upon the hand of Noah. (The olive in the Old Testament and in the New, is the emblem of peace.) Then the third time the dove flew forth, and came back no more forever. Just so the Spirit of God came. He came to teach Moses, and Isaiah, and Abraham in the Old-Testament time. He came when Christ was crucified. He plucked, as it were, the olive-branch of peace from the cross, and bears it back to God to say peace has been made in the death of the Son. But when Pentecost—the fullness of time—was come, he came, and he has not gone back since that day. He is in the world to-day, finding his resting-place in the hearts of the believers; and so I don't speak of him as one far away, but as one near at hand, and right here among us.

This is a time when you must determine whether you will be Spirit-filled and Spirit-controlled, or whether you will be filled with and controlled by the things of the world. God is no respecter of persons, remember.

If any of you women here say, "It cannot apply to me, for the whole trend of my life stands in the way," I would like to have you remember Mrs. E. M. Whittemore. She is a lady of culture and social position; she turned away from the church for the time being, with the consent of the minister, and inaugurated the "Door of Hope," whose door stands wide open by day and night for the fallen girls of the great city. When Mrs. Whittemore met the ministers at Winona Conference, a minister of fifty years said, after her story, "I have never heard of anything to equal it in power." The woman was just filled with the power of God. No, your culture is not in the way. Another would say, "Well, I think it is my ignorance;

if I could have gone to the seminary and received proper training, I can understand how I could have power among men, but my ignorance is in the way." Dear brother, your ignorance is not in the way. Dr. John Hall said that of all the men who influenced New York for Christ, the most influential was not a minister. He stood above a coffin as he said it, and in that coffin was the body of the poor old river thief. It was in Dr. W. M. Taylor's church. In that casket were the remains of Jerry McAuley, an ignorant man, but a man filled with the power of God. He lives to-day in that city; his ignorance was not in the way. My brother, *your* ignorance is not in the way.

"Well," says some one, "it is my intellect; if I had not had the training of the schools, and had my mind not been led in certain lines, I might have what other men have experienced." But your intellect cannot be in the way. When the Spirit of God can control uncultured intellect, it is not in the way. It is a help and not a hindrance, if only controlled by the Holy Ghost.

When Mr. Meyer came to Philadelphia, I met him, and was to take him to the Christian Association. We went to the hotel, and he said, "Just a moment of prayer before we go to the meeting"; and, falling on his knees there at the bedside, this is the prayer he offered (he was to be with us three days in services): "Blessed God, one day is with thee as a thousand years, and a thousand years as one day. Help us to do three thousand years' work in these three days in this city." And he rose up with tears in his eyes, and went away to move his audience as I have rarely seen an audience moved. I would like to say, There is a man of brilliant intellect, and controlled by the Holy Ghost.

Then, I think I would be right in saying Mr. Finney was a brilliant man intellectually. And yet there was a man who frequently could get no further than his text. He would announce it, and then, as in the beginning, the Holy Ghost would fall upon him. His intellect was not in the way. Your *will* is in the way. Your *ignorance* or your *culture* is not in the

way. I dare to say it in the presence of the bishops of your church, and I believe they will say I am right. Listen to it: If any of us are not Spirit-filled men, it is because we have got some barrier in the way of God. Oh, may he show us the hindrance, and help us to take it away, and may the Holy Ghost fill us this afternoon!

The baptism with the Holy Ghost, according to my testimony this morning, came at the time when you said "Yes" to God, when you really became a child of God. "Hold on," you say, "for a moment. If that is true, why have I had this anxiety, and longing, and fear?" Why, it is easy to explain; it is because you and I have not apprehended him as we should. A man died in London the other day, in the poorhouse. He had a little property out in England, but he realized nothing from it, and left it lying there waste and empty. "It was not worth anything," he said; and there it lay until he died, and some of the members of his family inherited it, and they found a copper mine on it. They are living in luxury, and he died in poverty. The point is this: There is much in Christ for you and me which we do not know, and we are poor because we do not investigate our birthright and appropriate it. Do you know Christ? Do you? God grant that this afternoon when I ask you, you will say, "Yes, I do know him, as I have never known him before."

Well, if there is this baptism at regeneration, what does it mean to be filled with the Spirit of God? Well, it means, first of all, that all there is in me I definitely surrender to God, and I say, "O God, come in and fill me." That is what it means. Turn to Galatians 3: 14. I will read it for you: "That the blessing of Abraham might come on the Gentiles through Jesus Christ; *that we might receive the promise of the Spirit through faith.*" You notice it doesn't say "the Spirit through faith," it says "the promise of the Spirit." What is the promise of the Spirit? "Ye shall receive power." What is necessary, then, in order to be filled? Simply to step out on the promise of God, claiming our birthright, and living in it.



If any of you went to the World's Fair, you remember the electrical building. You remember the door could only be opened in one way; no one could open it as an ordinary door might be opened. How did you do it? There was only one way to get in, and if I wanted to go in I had to step on a mat outside the door, and an electric current opened the door, and I walked in. I throw down before you the promise of God, "Ye shall receive power." Step out on the promise, and do it to-day.

Second, let the surrender be complete. I know when I talk to you about giving up everything to Christ, I am asking you to do the most difficult thing in the world. It is easier to bend a bar of cold steel than to bend your will. The help is in a little sentence Mr. Meyer gave to us. I was sitting in my home in the country, reading the account of the Northfield Conference, and I caught this little sentence from one of Mr. Meyer's addresses: "If you are not willing to give up everything to God, are you ready to say, 'I am willing to be made willing'?" I had days, and weeks, and months, and years of struggle to reach the one ambition of my life, and it was now within my grasp, but that seemed to stand in my way, so I said, "I will put him to the test." I shall never forget the day. Then the thing against which I had struggled for years was the easiest thing to give up that I have surrendered in all my life. Can you say it,—"I am willing to be made willing about everything"?

Next point: "*Reckon self dead to sin.*" Many people are making a mistake here. Paul said, Reckon yourselves dead to sin. He never said, "Reckon sin dead to you." Then, what did he mean when he said, "Make no provision for the flesh"? Why, it means, I once had the old nature of the flesh, and then I was born from above, and received the nature of God; it means that I have two natures in me. When I live in the flesh, I turn my eyes to the world, and I will be like it; but when, by the Spirit, I turn my eyes toward Christ, I become

like him. So, if you come to the place this afternoon where you say, "I will make no provision for the old nature," dear friend, you have come to the place of blessing. The world has been against God from the beginning, and it never was more against him than to-day.

If you come to the place where you say, "I definitely surrender everything I have to God," then the manifestation of his fullness will depend upon the individual. It is not likely that your experience will be like mine, or mine like yours. Mr. Moody was on the street when the blessing of God began to roll in upon him. The rest of the day and all of that night he was on his knees, and at last he had to rise from his knees and say, "O God, stay thy hand." I have often said I would give everything I have in this world if I could have an experience like that, but I never could have.

F. B. Meyer kneeled in a Keswick tent, wearied in body and mind, and about him the people were shouting, and singing, and praying, having received the Holy Spirit. Mr. Meyer slipped up on the hillside in the darkness and prayed, "Blessed God, isn't there some way to receive this blessing without this confusion?" And the Lord whispered, "Child, take the gift of power from the hand of the risen Saviour as you took the gift of pardon from the hand of the crucified Saviour." By faith F. B. Meyer rose from his knees, and looked out upon the star-studded sky, and said, "I do take him," and, as he said himself, it was faith without emotion.

"Oh, my friends, if there has never been a day of surrender, make it now, on this fourth day of May, and say, "O my God, I *will* live for thee; I believe thy power is in me and back of me; I rest on thee."

"Well," you say, "are there more fillings than one?" Certainly. If you give me the privilege of addressing this large body of ministers a number of times, doesn't it stand to reason that I will soon give out if I do not breathe in as much as I breathe out? If I give out what God has given me, how

can I give out more until I go to him for a fresh supply? I don't think there would be so many powerless preachers if we took the time to breathe in as much as we breathe out.

Then again, *if you are filled, you will glorify Christ*. You remember in the seventh chapter of John and the thirty-ninth verse, "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified."

You must glorify *him* if the Spirit is to be poured out. I do not understand how a minister can go into the pulpit and preach anything but the gospel. The gospel is the true power of the day. If you preach the gospel, and preach it simply and sincerely, the church will not be slow to receive it. No man has any right to believe that the Spirit of God will give his testimony to anything but Christ in the pulpit. If you have the Spirit of God, you must glorify Christ; and if you fail here, then you will seek to be filled again.

This is also true when *we neglect to obey*. It is a principle in science, that if you would command a force, you must obey the laws of that force. That is, if you would command the force of a mountain stream, you must put your wheel in the way of that stream, and you will command the stream as you have need. I believe to-day if we would command the power of God, we must obey God. *But if we neglect to obey*, we must be filled again.

Now, we come to the testing-point. *How about the anointing?* For every sermon we preach, for every song we sing, for every lesson we would make plain to our scholars, we must have an anointing of the Holy Ghost. Can you tell me why Charles G. Finney was such a power? I know. I was in western New York the other day, and they told me how he was to address an audience in the schoolhouse. Late the night before he could not be found. In the morning, he was still out; it was near to half past ten, and still he had not appeared. At last, out in the loft of a barn they found him, lying on his face on

an old buffalo-robe. "O Lord God," he was saying, "I will never rise from my face, I will never stand before those people, until I have an anointing of the Holy One." He rose up finally, and entered the building. They tell me he began his subject, got no further than the text, when he stopped. He was overcome. It was the anointing of the Holy Ghost. Do we wait like that? It would be an unusual thing, brethren, if some day my people should go into my church and look up into the pulpit and I would not be there; and they would send out, and find me on my knees waiting for the touch of God! Brethren, have we ever done that? I believe if we oftener waited thus we would have a right to stand up before the people and preach, and know that we have the power of God back of us.

Now we come to the test: Are you a child of God? When you are an heir of God and a joint heir with Jesus Christ. Everything in Christ is yours. Will you make this the time of surrender? It is the fourth of May, 1899. It is fifteen minutes of four o'clock in the afternoon. Can you make it as definite as that? "O God, this is the time I surrender; now fill me; fill me!" Those of you who will, just rise and come and kneel here at his altar. (Hundreds of people came forward at this invitation.) Now, dear brethren, tell what you will do. Speak it out in a sentence, and tell him what you will do.

O Lord our God, show us just what we have in Christ, and help us to lay claim to our inheritance *now*. We want to remember this as the day and the hour—yes, we want to remember this as the minute when we began a life wholly for thee.

Let us each one ask God to make the surrender complete, and to let this day be a day of beginning a new experience. Write it down on the fly-leaf of your Bible—"Here, Lord, I give myself to thee." And then put the date and the hour. You will want to remember it.

"Lord God, set thy seal on every resolution made." We pray thee that this may be a day never to be forgotten even in eternity. God help us to be true. In Jesus' name. Amen.

## ADDRESS VII.

### PRAYER.

Almighty God, our Heavenly Father, some of us have a new conception of thee to-night, because we behold thee in Christ, and we know more of him than ever before.

We thank thee that this has been one of the days of heaven upon earth. We thank thee that to some of us it has been a Bethel, and to many of us a mountain of transfiguration. We thank thee that these experiences of to-day are but the foretaste of what shall fill us when we stand in the presence of our God. O our God, help us to write our resolutions, not only in our Bibles, but also in our lives.

Hear us as we pray, and also as we go out from here, let us go in new strength that we may do thy will and begin a work for thee that shall never cease. Keep us from falling, and we shall give thee all the praise. In His dear name. Amen.

SUBJECT—"THE SOUTHLAND AND BEYOND."

"Thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs" (Josh. 15:19).

When the children of Israel, who were called out of Egypt, made their way through the Red Sea, by the way of the mountain of the Amorites; you remember they came to a place called Kadesh Barnea. This is not a mountain, as some suppose, but Dr. Henry Clay Trumbull, who has visited the country and written a book entitled "Kadesh Barnea," says it is a depressed place. If this is true, as many think it is, it is especially easy to understand the truth we have before us to-night. For if Kadesh stands for the line between the world and Canaan, as we believe it does, it is not possible to go into blessing until we have humbled ourselves. We must come to an end of self and begin to trust Him, and then we will pass from

Kadesh Barnea and enter the land flowing with milk and honey.

You remember they sent spies into the land to see if it was fruitful. "Go through and see the land whether it is fruitful, and whether the inhabitants are great or small, and come back and tell us." And when they came back, ten came back to say: "Let us not go in. The people are giants, and we are a weak people. Let us turn away from the land of Canaan." Then two of the spies, Caleb and Joshua, brought in a minority report. They agreed with the others that the cities had high walls around them, and the people were of great stature, "*but the Lord God Jehovah is our God, and will go with us: let us pass over and possess the land promised to our fathers.*" But, instead of passing into the land, they turned away again, and, if you would have an illustration of their wanderings from this day on, you have only to read their history, and you have only to read the Ninety-first Psalm that Moses wrote. After years of wandering, certain of them come again to the promised land. They pass over the Jordan and enter upon their possession; and a certain part of the land was given to Caleb, and a certain part to Joshua. Caleb had among his possessions a city called Debir. It was a city of learning, called by some Kirjath-sepher, which, we are told, means "a city of books." It was inhabited by the Canaanites, and, I suppose, was a strong city, for we find that Caleb did not take it himself. Finally he sent out word that if one would take the city for him, he would give to that leader his own daughter in marriage. And a man named Othniel made the attempt. The city was taken, and there was a marriage in the home of Caleb, and this daughter, Achsah, was given to Othniel in marriage. Caleb gave her for a possession the southland, and then the daughter speaks to her father in the words of the text, "Thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs."

It will be necessary for you and for me, if we appreciate

the teaching of this text, especially as bearing upon the surrender we made this afternoon, to go back briefly over the events prior to this point in the history of the children of Israel. I am aware that one can present typical teaching, and make one's self ridiculous. I know some people take everything in the Old Testament as types, and teach everything as types. Yet I feel I am perfectly right in taking the children of Israel as a type, for Paul said, when writing to the church at Corinth, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (I. Cor. 10:11). So I am sure you will bear with me if I spend some time upon such of these as I think will shed light on the text.

Egypt is really an illustration of the world. While Israel was in the darkness of Egypt, in the bondage of those days of slavery, you remember the Passover lamb was slain. It was while we were yet in our sins that Christ died for us. Then there came a day of leading out for Israel. They were led by the pillar of cloud by day and the pillar of fire by night. How like your experience and mine! When you were in the bondage of sin the Spirit of God took hold of you, and as you marched along the pillar of cloud changed to a pillar of fire, and to many of us this afternoon the pillar of cloud became a pillar of fire indeed, shedding on us the light and the blessing and the glory of God.

And when they were led out certain Egyptians followed after them. I want to ask you if that was not true of you when you became a Christian? I want to ask you if certain of your sins didn't follow after you? I am sure you can remember all about it. These Egyptians were pushing after the children of Israel as they came down to the sea. God opened the Red Sea, and they passed through, and reached the other side in safety. When these certain Egyptians were following them, God pulled the sea together, and the Egyptians were drowned in the sea; and the next day the Israelites saw them dead upon the shore.

One of my friends said he could just imagine those Israelites talking about it as they walked along the shore. "Why, there is my old taskmaster; *he* will never trouble me again." "And there is *my* old taskmaster," says another, "I remember how he used to beat me." And so they walk along and talk of their deliverance. The Red Sea stands for that phase of the atonement of Jesus Christ by which we are not only delivered from the penalty of sin, but also from its power. I hold that if you have certain sins coming after you, there is only deliverance in Jesus Christ. Just as the children of Israel went through the Red Sea, so you and I must be in Jesus Christ.

The wilderness experience is the experience of the average Christian; the Jordan crossing, the experience you came to this afternoon. And Canaan? Well, they say Canaan is heaven—that is, it is heaven here. It is joy and peace and rest and fellowship with God. And so I present these experiences of the children of Israel as illustrations of the experiences of every one of us to-day.

But now the children of Israel had entered into the land, and were taking possession of it. Caleb had given this southland to his daughter and her husband, so they were really in the land of Canaan, but they were just inside—just on the boundary, and the hot winds from the desert could sweep by and make them tremble. Now, dear friends, those of you who this afternoon said, "Yes" to God, went down to the Jordan, and entered into the land, but we are still in the southland. If you are of the idea that the act of surrender was all that you needed to do, you will find that the hot winds of the world can sweep against you; and you will see that there are sweeter experiences beyond that of this afternoon. Some of you will say, if you stop where you knelt this afternoon, "Well, it is just as I thought; there is nothing in the 'Life of Blessing' after all." I don't need to tell you who are older in the Christian life than I that there are certain things that come to us as gifts of God—just as at regeneration I receive pardon,



I also receive justification, and justification is more than pardon.

When God pardons he justifies freely—freely. John Robertson says that justification is paying the debt and giving us the receipt. Have any of you ever owed for a bill of goods in a store and could not pay? You would not want to go around the store; you would say, “There is that bill I cannot pay, and I am ashamed to look the man in the face.” But if some one just pays it for you, what then? You can just walk in the store and say: “I know there is that old bill, but I have here the receipt for the payment of it. Here is the receipt paid in full.” Our blessed Lord, now entered into the presence of God, is our surety. He stands for us before God, and bears in his hands and feet and in his side the marks of the nails and of the spear. He paid the debt. We love to sing:

“Jesus paid it all, all to him I owe.”

Then we read in Romans 5:1, “Being justified by faith, we have peace with God through our Lord Jesus Christ.”

In that verse we read that we have “peace” *with God*. This is a wonderful thing. But in Philippians we read that we may have the *peace of God*, and this is not all, for we are told that we may have the *God of peace*—that is where you push on from the point of surrender. What the life of peace is, is hard to describe. It is ours; it is our birthright; it is “peace, peace,” perfect peace. How I love to say it! I can think of only one verse to describe this life of peace, “The path of the just is as the shining light, that shineth more and more unto the perfect day.”

*There are so many people who can only be called Calvary Christians.* They never see Christ anywhere but on the cross. But he has gone away from the cross into glory; think of him there! There are some who never get beyond Calvary.

*And there are some who never get beyond the point of the resurrection.* They are resurrection Christians. Do you re-

member that verse of Paul's, "Raised again for our justification"? Some people say that justification is all there is of the Christian life, but there is more than that.

Then, there are some people who may be properly called *forty-day Christians*. Do you remember how, during those forty days, the disciples were sometimes so near they could touch him, and eat with him, and sometimes so far away that if you said, "He is risen," they might have answered you, "Well, I thought yesterday that he was risen, but I may have been deceived." There are those who are near him in the Bible conference to-day, but next week they will begin to fear it was only a passing thing. "I thought he was near, but it may have been only emotion." Do you believe him when he says, "Lo, I am with you alway, even unto the end of the age"?

And then there are those who are *ascension Christians*. They believe the second chapter of Acts and the thirty-third verse. They believe everything that Peter said in that wonderful sermon of his, when he told the Jews that Christ was risen and glorified and at the right hand of God the Father. I will read the verse, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." "Yes, I believe that." But, dear friends, have you accepted it for yourselves?

And there are the *pentecostal Christians*. They believe that all of the manifestation of the Holy Ghost is for them. They believe that whatever our risen Head received he received in trust for us. The pentecostal Christian is the one who possesses the Spirit and is possessed of the Spirit.

Now, where do you find yourself in practical experience? At Calvary? Come on to Pentecost, I pray you. If you have not yet come to Pentecost, but are stopping on the way, come on to Pentecost to-day.

The most of my talk is introduction; a few words, the sermon itself. "Thou hast given me a south land; give me also springs

of water. And he gave her the upper springs, and the nether springs." Yes, our Father is ready to do for you and for me far more than simply giving us the southland. Let us take from the hand of the glorified Christ the things he has received in trust for us. Let us ask for the springs of water. We shall receive the upper and the nether springs.

What is a nether spring? I hold and you hold the same truth, that you and I shall be greatly disappointed if we believe that all there is in the life of blessing is this surrender of to-day; but if we believe that God has more for us, and we step out on his promise, we shall be filled with joy to-morrow, and live in the place of blessing here, and look forward to the time when we shall see the blessed One face to face.

Three things, it seems to me, are "nether springs": First of all is this Bible. How do you read your Bible? That is the first spring. I think the minister ought to read the Bible for himself, and give the people the overflow of his own experience. That is what Mr. Spurgeon always did. And do you know that if you read the Bible in this way you will be overflowing with blessing to those who would hear you?

Do you remember the story of the blind girl whose friends gave her a Bible with raised letters? You know she lost the acuteness of touch in the ends of the fingers, and so she could not read the Book; but she would take it to another friend, that that friend might get the sweet messages that had made her heart burn. And then it was that its sweetness was revealed in a new light. As she was carrying it over to the home of her friend, it was like giving up her best friend, and she raised it to her lips to kiss it once, and when the Bible touched her lips, she felt on her lips the words, "The Gospel according to Saint Mark." I have found that when I read with the mind only, I get nothing compared with what I receive when I put my heart up against it. I can feel the throbbing of the heart of the infinite God. Have you learned it? It is a nether spring.

2. Prayer is a nether spring. If you are not constantly learning the lesson of prayer, so that whatever you do you can easily turn to God and breathe a prayer, it will not be possible for you to know much of the "Life of Blessing."

3. There is still another nether spring. Have you ever after the day of surrender been filled with unrest and dissatisfaction? I know the reason. Try to breathe out six times without breathing in once, and you will find that you breathe in first, and then out; that you make your effort to breathe in and none to breathe out; and that your breathing out is in proportion to your breathing in. We have failed, many of us, because there has been too much of giving out and not enough of taking in from God.

4. Another nether spring is the getting alone with God and laying hold of his fullness, when the overflow of our lives is the rich blessing for those about us.

The text speaks of "upper springs"; there are two of them: One is fellowship with Christ by the Spirit. Fellowship is real and close, and is the channel through which the life and the power of God flows into our lives. If it does not in your life and my life, there is a reason for it.

And the last of the upper springs is *your eyes open so you can see Christ.*

Dr. H. M. Wharton tells about a man coming up from the South on the train with him, who was much excited as the train came along. Whenever a station was called he would hurry to the platform and look out, and so he watched every place they passed. "Friend," said he, "what can be the matter with you? You seem greatly disturbed at every station." "Well," said he, "I went down from my home a blind man, and the treatment I have received in Atlanta has brought to me light. Every one of these stations is near my home. I have heard their names, but have never seen them. I have friends whom I have never seen, and my wife and my child are waiting for me, and I have seen them only with the touch

of my fingers, but they are the most beautiful people in the world, I think." Finally, the trainman called out a station, and the blind man who now saw sprang down the steps, and my friend said, "When I looked out I could see him; and above the roar of the departing train I heard the man shout, as he held his wife in his arms, and his little child clung to him, 'Glory to God, I can see.'" It will be like that for us who behold him. That is the upper spring. May you drink out of it to-day, and may God help you! Let us bow our heads in prayer, and be very honest with God.

And now may grace, mercy, and peace from God the Father, Son, and Holy Ghost be and abide with you all forever. Amen.

## ADDRESS VIII.

### PRAYER.

Our Heavenly Father, we pray thy blessing to rest upon us as we study thy Word. We do thank thee for granting such a privilege, and it means more to us to-day than ever before. We thank thee that this written Word has become precious to us as the incarnate Word is. We thank thee that as we look into this written Word it seems full to overflowing of the Son of God, and when we test it in our lives, we find it has life in it, and that Jesus Christ the Son of God is the power of God.

Our Heavenly Father, help us this day as we study thy Word. We ask it in the name of Jesus Christ our blessed Redeemer. Amen.

### SUBJECT—"GRIEVING HIM."

"And grieve not the holy Spirit of God" (Eph. 4:30).

I am very well aware that the tension of yesterday was rather high, and some of us may have felt weary after the day, and so this morning and this afternoon we want to bring before you very simply a few thoughts concerning the Spirit of God, that comes to us with peace and rest. The text of the morning is in Eph. 4:30, "Grieve not the holy Spirit of God."

Of all the epistles that ever came from the heart of the great Apostle Paul, this letter to the Ephesians seems to me about the sweetest and best. It is the epistle in which we find "the heavenly places" mentioned so many times; it is the epistle in which we find so many different names applied to our Father in heaven; and I suppose it is the letter in which we find the very highest spiritual truth presented in all the Bible. But while we find the very highest idea of spiritual things, we also find the Apostle Paul turning to give us instructions concerning the most ordinary affairs of daily life. Some

rules are here concerning Christian conversation. Some suggestions are made touching the relation which the husband sustains to the wife, and the wife to the husband. Indeed, if one should live in the spirit of this letter to the Ephesians, he would do nothing less than live what has been called by some "the life of surrender," and others "the victorious life," but which Paul calls "the life in the heavenly places." Paul makes all these different suggestions, and then adds, "And grieve not the holy Spirit of God," as if he could be grieved by a wrong atmosphere in the home, or by a wrong use of the lips; and this is true. While many of us would shrink from doing things plainly inconsistent with our Christian profession, we would be astonished if we could be made to understand that the way we have used our lips has grieved the Holy Spirit.

First of all, the very fact that we may grieve him proves by inference his *personality*. You cannot grieve an influence. It seems to me that we may grieve the Spirit by even stopping to prove that he has a personality equal to the Father and to the Son, for it is so self-evident. Yet many men and women do not seem to have grasped the truth of his personality, and thus must grieve him. In the second place, the fact that we may grieve him proves his *sensitiveness*. In John 1:32, it is said, "I saw the Spirit descending from heaven like a dove." The dove stands for all that is sensitive in the family of birds. I have been told that the dove has been known to tremble when there was held before it one single feather of a vulture's wing. The Spirit of God is so sensitive that that which has even the appearance of evil in it hurts him.

This idea of sensitiveness presents to us the thought of his love. If I do not love you, you cannot grieve me, but just in the proportion that I love you, you find it easy to grieve me. You cannot grieve an indifferent person. You may possibly hurt his feelings; you may anger him; but you grieve only the one whose heart is filled to overflowing with affection

for you. The feeling that a mother must have when her offspring breaks her heart by evil-doing, is the feeling—but multiplied by infinity—which the Holy Ghost must have when we grieve him.

There are several different expressions in the New Testament in line with my text. "Ye do always *resist* the Holy Ghost" (Acts 7:51). I believe that only the unregenerate resist him. In his letter to the Thessalonians Paul says, "*Quench* not the Spirit." That may refer especially to the life of the Holy Ghost in the church, so that we may quench him by ignoring him in the government of the church. If we would have a blessing sweeping over our land from sea to sea, from north to south, I believe that we must begin by conforming the life of our churches to the teachings of the Holy Ghost.

"Grieve not the holy Spirit of God." Only a child of God may grieve the Spirit, and that is the sad part of it. How many times we have heard these words referred to and read as if they admonished us not to grieve *away* the Spirit of God! It seems to me that we must at least grieve the Spirit of God when we add to or take from any part of the revealed truth. It would be contrary to Scripture to say that we could grieve *away* the Spirit. If the Spirit of God comes to abide in us, he comes to stay, and there is no power on earth that can separate us from him, when once he takes possession of us. We have been born of the Spirit, and we cannot grieve him away. That would mean a change of all God's plan for us, for we were chosen in Christ before the foundation of the world, and we are kept by the power of God through faith unto salvation. I believe that I am a part of God's great plan for ages to come, and if I should fall out it would mean a change of all God's plans for time and eternity. We cannot *grieve away* the Holy Spirit of God; no, but we may *grieve* him.

1. We may grieve him *by disobedience*. Disobedience of children always raises a barrier between them and their parents. There may be ever so much love in a father's heart,



and he may have ever so much desire to pour forth that love, but he cannot do it so long as there is this barrier of disobedience between him and his child. The father of the prodigal son never ceased to love him, but the barrier of disobedience was there, higher than the highest mountain. Never until the son crossed that mountain could the father begin to pour forth his love upon him.

What does Paul mean when he says, "Be not drunk with wine, wherein is excess"? We take that to be a command. "But be filled with the Spirit" is the rest of the same verse, and that is just as much a command as not to be drunk with wine. The only difference between the first command and the second is that one is negative and the other is positive. Are you filled with the Spirit? If not, you have disobeyed God's command, and there is a barrier between you and him.

There are two tests, I think, by which we may know: First, if you are filled with the Spirit, God will give you the testimony in his own Word, "And whatsoever ye shall ask in my name, that will I do" (John 14:13). Have you ever asked to be filled with the Spirit? If you have prayed, believing that the infilling of the Holy Ghost would come to you, he will come. The promise of the Spirit is a promise of power, and "all the promises of God in him are yea, and in him amen" (II. Cor. 1:20). Then it is not a question of feeling, but of belief. Once when I was in deepest sorrow, a member of my church said to me, "I am very much afraid that you are having financial difficulties," and he gave me a little piece of paper. It was a blank check signed with his name, that I might fill in for any amount.

I said, "I think it is unsafe to give a man a check like that. I might send it back for a half a million dollars."

"Well," he said, "if it would do you any good to think you had my fortune back of you, you may take the check."

I put it in my pocket, and every time I passed a man on the street I thought to myself, "I wonder if he has such a for-

tune back of him as I." I believed in that check simply because I believed in the name that was signed to it.

Have you asked to be filled with the Spirit, believing in Christ? Well, then, if you do not believe that you are filled, you are grieving the Holy Spirit of God.

But there is another test. "By their fruits ye shall know them." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5: 22, 23). Where there is a fullness of the Spirit, there will be a fullness of the fruit of the Spirit, but not always in perfection, of course. The fullness of the Spirit is a gift, and the fruit of the Spirit is a growth. To be drunk with wine is to be filled with a kind of wild exultation which leaves the last state of a man worse than the first. To be filled with the Spirit of God is to be filled with joy and exultation which is heavenly, and every wave of blessing that comes in upon us, wave upon wave, like the tide of the sea, carries a man nearer to the heavenly places.

2. We grieve the Spirit *by failing to keep our hearts clean*. The late John MacNeil, of Australia, said that a new heart is not necessarily a clean heart, but many of us have been thinking that it was. David committed a great transgression, and was pardoned, and prayed, "Create in me a clean heart, O God; and renew a right spirit within me." John says, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

MacNeil uses the illustration of a mother who puts a clean dress on her child in the morning, and tells her to keep it unspotted all day long. When night comes, the child's dress is so soiled that it is hard to tell whether it is white or black; but the mother cleanses it. The child had the will to keep it clean, but the nature of the child made her get it soiled. The same thing takes place every day, but if that mother could only impart some of her own spirit to that child, so that the child would not only have the will but the ability to keep clean,

would not that be wonderful? That is exactly what God wants to do for us. He wants to put himself in us, and while we have the nature of the flesh, he wants to give us, in all its fullness, his own blessed nature, to keep us free from sin.

Some say that is perfection. Well, what of it? As an old minister once said to me, "I wish that people were as much afraid of imperfection as of perfection." But we may forsake every known sin, and still be very imperfect in God's sight, for God may behold sin where we would be blind to it. It is not a question as to whether I can keep from sinning or not—I know that I cannot, for I have tried it many years; but the question is as to whether Jesus Christ can keep me. Who am I that I should limit the power of the Almighty? He is able to save unto the uttermost. Has he not told us in Jude that he is able to keep us from stumbling? Is anything too hard for the Lord?

You are the temple of God, and the Spirit dwelleth in you, so that if you want him to fill you, the first thing to do is to get the temple clean. God does not require golden vessels, or silver vessels, but he must have clean vessels. In the days of Hezekiah, when the temple was filled with things that had no place there, it had to be cleansed before God would manifest himself there. Again, when the court was filled with money-changers, Jesus had to drive them out with the scourge. Too many of us have allowed ourselves to be soiled by contact with the world. We may not be grossly inconsistent, and yet many times we have lost our power. A man can never be filled with electricity so long as he stands on the ground. He may touch the current, but it will pass away from him. But if he stands on a little stool with glass legs, he will be filled instantly, for glass is a non-conductor of electricity. If he touch the earth with one finger, he will lose the power. Now Paul says, "Come out from among them, and be ye separate, . . . and *touch not* the unclean thing." We have been told that if we would be filled with the Spirit, we must weep, pray, agonize; but it is all

to no purpose. One minister said to me, "I believe this filling is only for a few elect persons." Another said, "I have fulfilled every command of God, and still I am not filled." Brethren, the thing to do is to stop weeping, agonizing, and just get down before God and say, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any *wicked way in me.*" Then ask him to take it away. When you have become cleansed and set right, then God will be ready to fill you.

3. We may grieve the Spirit *by practically denying his word.* Was there not much of pathos in Jesus' words when he said, "Why do ye not understand my speech?" Christ has promised to be with us "alway, even unto the end of the world." With us even in disappointment and trial! Some one has said that a Christian should spell disappointment with an "H" in place of the "d," and make it His-appointment.

4. But we grieve the Spirit more perhaps *in matters of doctrine* than anything else. We grieve him in our lack of assurance. John says, "These things have I written . . . that ye may know that ye have eternal life," and yet Christians are continually praying, "Save us at last." Do you not think that grieves the Spirit of God? We know that we are saved, not by our feelings, for they change like the waves of the sea, but because the word of the Lord hath spoken it. To say anything else, to believe anything else, to act as if you believed anything else, grieves the Spirit. I am thankful that I believe these things, not because I feel them, not because I understand them, not because I can reconcile them with science, not because other men believe them, but because the Lord hath spoken them. A man has no right to advance his views unless he has compared scripture with scripture, and has reached his conclusions from the Word of God. Blessed book! Laughed at, scorned, railed at; it is sweeter than ever, more powerful than ever! Heaven and earth shall pass away, but this Word, never, never, never!

One word in closing. In Ephesians 4:31, the apostle says, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." This is a practical thought with which to close. Paul would seem to indicate that we grieve the Spirit by yielding to any of these things. The Spirit of God is grieved whenever we allow our old nature to triumph over our spiritual nature. For God has promised in his Word to set us free from the law of sin and death. "Grieve not the holy Spirit of God."

Let us pray: O blessed God, our Father, keep us from grieving Him who comes to reveal our Lord to us. We know there is no one so sensitive as he. We know how in this world we have grieved our loved ones with a look, and we feel that many and many a time we have grieved Him.

O Spirit of God, take thy place in our hearts to-day; assume leadership and control of the church to-day. We would not grieve thee, nor would we quench thy power.

Hear us as we pray, that from this morning we may live as we ought to live. We ask in Jesus' name. Amen.

## ADDRESS IX.

### PRAYER.

Dear Father, we would look up to thee this afternoon, and beseech thee to manifest thyself to us as thou dost not unto the world. Let thy blessed Holy Spirit come into all our hearts with blessing, and may we be lifted up into the closer union with thee which thou willest for us, and so may we realize what it is to be complete in Jesus Christ. We ask in his name. Amen.

SUBJECT—"OH, HOW HE LOVES."

"The love of the Spirit" (Rom. 15:30).

Those of you who were here this morning will recognize that the message of the morning was a message to be received after the addresses of yesterday. We now come nearer to the close of this series of addresses, and it is necessary to have a complete testimony on the subject, and so I ask you to think with me this morning on a passage of Scripture in Rom. 15, and a part of the thirtieth verse, "The love of the Spirit." The *love* of the Spirit. I don't know whether it has ever been your privilege to hear any one say he loved the Holy Ghost, but if you have it has made your heart burn within you. I know when one of the officers in my old church in Albany stood one evening in our prayer-meeting and said, "I have come to love the Holy Ghost," and the tears came into his eyes and rolled down his cheeks, that there was a hush like the influence of heaven upon that assembly.

It is a singular thing that we hear so little about the love of the Spirit. We think so little about him, and that is why, I think, so many of us say so little about his love. The most eloquent and touching passages ever delivered by men have been on the love of God and the love of Jesus Christ—the love of

the Father in giving his Son, and the love of the Son in giving himself a sacrifice for us. And yet if these three be equal in power, as we all believe they are, then it is quite necessary that we believe and teach that the Spirit of God has a love for us equal to the love of the Father and the love of the Son. I feel very sure that we shall never be able to appreciate his power in our hearts and his influence over us, until we know the love he bears to us.

We are simply here to sit together and look up into the face of God, and learn his will, that we may live it; and I think, as we study together of the place the Spirit has in the plans of God, we will come to love him. The first reference that we have to the Spirit, reveals his love. In the first chapter of the Book of Genesis we read that "The Spirit of God *moved* upon the face of the waters." More literally it would be "brooded." It is the picture of the mother bird hovering over her little ones, tremulous with love. There at the beginning the Spirit of God, tremulous with love, hovered over the world, and so from the beginning to the present time he has been hovering over the world in conviction, and over the church in blessing, and over your life and mine, *tremulous with love*.

Some of you will say, "Give me an explanation of the fact that so little is said in the New Testament about the Spirit and the love of the Spirit." I can give you a reason for it—John 15: 26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, *he shall testify of me.*"

If you follow consecutively the teaching of the Spirit you will find that he never speaks of himself, but always of the second Person of the Trinity. If you turn to John 16: 13, 14: "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 he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."

One of my friends told me the other day that he was sure that the interpretation of that text of Scripture was this: That he entered into the councils of the Godhead, the Father and Son, and whatsoever he heard there, he was willing to speak to you and to me here; and so if we would know the deep things of God, and know the way in which our lives should run, we must listen to his teaching. "Whatsoever he shall hear, that shall he speak: . . . he shall glorify me."

And then there is another explanation: It would seem to us as we turn over the pages of the New Testament that it is not necessary that we should have an increased number of texts to know the truth of any statement. If you have one plain statement in the Word of God, you ought to be able to step out and believe on that one point. Jesus Christ was the Son of God, not because he was said so many times to be, but it is stated many times in the New Testament because the first statement was true. And so I have a right to say to you, dear friends, the Spirit of God loves you with an everlasting love.

Another reason: When our Master came into the world, how did he come? Well, he came as the Babe in the manger. He was wrapped in swaddling clothes, and dwelt in the obscure town of Nazareth. It would seem that because of the way he came, and the way he lived among men, it would be necessary to have many texts to prove that he was God as well as man. Did you ever get the seven steps down that he took in coming to this earth? I want to point them out. Turn to Phil. 2: 6-8. I will read it for you: "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." He was "equal with God," and he began to step down, down, down, unto the lowest depths. Notice the steps:



First step, "Made himself of no reputation."

Second step, "Took the form of a servant."

Third step, "Made in the likeness of men."

Fourth step, "Found in fashion as a man."

Fifth step, "Humbled himself."

Sixth step, "Became obedient unto death."

Seventh step, "Even the death of the cross."

Now, isn't it a marvelous thing that it is when we find him at the lowest depths,—as low as he could have gone,—then God exalts him. The ninth verse comes in here: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

"According to the depth of his humiliation must be the number of tests to prove his divinity and power." But when you think of the Holy Ghost, why, his coming was just like the coming of God. He took Peter and John and James, and they were completely transformed by his power. He worked upon the multitude and led them from rebellion and hatred to belief and trust, and his work has ever been just the work we would expect God to do.

Did you ever see how the love of God is explained in the Scripture? I. John 4:9: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

Then in Gal. 2:20, you have the love of the Son, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son of God, who *loved me, and gave himself for me.*"

But if you would know the love of the Spirit, you must read in Paul's epistles, where he calls us out of darkness into his

marvelous light, and then supplies all our need with the fullness of Christ, and leads us on until we become like Christ.

The measure of the Father's love was in what he gave.

The measure of the Son's love was in what he endured.

The measure of the love of the Spirit is what he has done, what he is doing, and shall continue to do until he presents us without spot or wrinkle, in the presence of the Father with exceeding joy. The love of the Father and of the Son opened heaven for us. The love of the Holy Ghost fits us for heaven.

"But," some of you will say, "I thought nothing was needed after the sacrificial death of Jesus Christ." It is true. Nothing more of sacrifice was needed. His was a perfect sacrifice. And nothing more of expiation was needed. God was satisfied with his death on Calvary. But this is what was needed—some one to come and touch the heart of the man, and make him know he was in need of what the death of Christ supplies, and make him accept of that as his salvation. He makes us know that we are dear to the Father because chosen in *him*. He makes the Son precious to us because he shows us we are purchased by his precious blood. We praise and magnify the name of the Holy Ghost because he makes Christ real to us. And so this afternoon I bring you this text because I want to give my full testimony to the Holy Ghost.

"I beseech you for the love of the Spirit." I think we have a disposition to put the Holy Ghost out of the plan of salvation when we ought to appreciate his work. We think of conversion and justification and sanctification as associated with the Son of God, and somehow we do not think of the Holy Ghost in the work at all. Now I want to-day to put him where he ought to be in all his fullness. God help us to see him as we ought to see him. Without the work of Christ there would have been no foundation for us to build upon. Without the Holy Ghost there would have been no building upon this foundation. Christ is the way. The definite article is used in the Greek—the way. The Spirit of God is the guide and the

leader in that way. There could be no conversion until there was conviction; there could be no conviction until the Holy Ghost did his work. "When he is come, he will convince the world of sin, . . . because they believe not on me" (John 16: 8, 9).

When we were lost, he found us. When dead, he quickened us. When our eyes were opened, he held up before us the crucified One. When we longed to be saved, he told us we might be. Have you thanked God for the work of the Holy Ghost?

I was in the Soldiers' Home at Erie, Pa. I had spoken to the old soldiers in the chapel. As I came down from the platform, the chaplain said to me: "There is one room I want you to visit. We have had in this institution the captain of the old Merrimac. He came into this institution an atheist. He never would come into the services, and when he was asked to read the Bible, he just scorned the thought of it. When he was in his room here, before he died, I brought in a Bible and said, 'Captain, would you like to read this Bible?' and he scorned the proposition; it looked as though it was useless to say anything more to him. But I said: 'Suppose you read the Bible and see whether there is anything in it that you could believe, and if there is not, you tell Him so. But as you read, whenever you find anything that you think you might receive, suppose you mark it with red ink.' He thought that was a good way to prove there was nothing in the Bible for him. I had him begin with the Gospel of John. He read two chapters without marking anything. He began on the third chapter and read fifteen verses without being moved. He began on the sixteenth verse, and then the old captain marked the verse red. He could receive a text like that." By this time we had reached the room where the old captain had died a few weeks before, and there was the pasteboard anchor the old man had cut out for himself, and the words were his own, printed in red ink, "I have cast anchor in a safe harbor." The

very floor seemed to be like holy ground. They sent his Bible home, but they tell me you would have a hard time to find a page without red on it. He had come to receive the whole Book. That is the love of the Spirit. His work was just that. The old captain would have nothing to do with a minister, and he would have nothing to do with a person who spoke of Jesus Christ; he didn't want to have anything to do with Christ. It was the work of the Holy Ghost—the love of the Holy Ghost for that man's soul. That is what it was.

As a rule, many think they are justified only through Jesus Christ and the Father. They never bring the Holy Ghost into that work. I used to think so myself. I thought that it was only Jesus and the Father who justified. Let us turn to I. Cor. 6: 11, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus Christ, and *by the Spirit of our God.*"

If we only knew what "to be justified" meant! I looked into the face of my little girl baby before I left home, and I thought, "Well, if I could be like that—as pure as she is!" As I came along it occurred to me that I was like that—not in your sight, if you knew me well enough; but, bless God, I am in his! Justified—made as if you had never sinned. The Holy Ghost has a part in that.

Brethren, did you ever get that part of the prodigal story? You know the son comes home, ragged and hungry, and the father calls to the servants, "Bring forth the best robe and put it upon him." Literally that is, I am told, the same old robe he used to wear before his sin. He gave him a place at home and in his heart the same as if he had never been disobedient and had left the father's home and heart. He gave him the old place. That is justification, my friend. A Sunday-school teacher was telling her boys one day that God saw and knew everything. Said one of the boys, "No, he don't." "Yes," she said, "God is omnipotent, and he knows and sees everything." The boy said again, "My father says there is one

thing he can't do." Well, she thought she had better humor him, and so she asked him what it was that God could not do. "My father says that God cannot see our sins beneath the robe of Christ's righteousness." Ah, there is the meaning of the word "justification." When the father said, "Bring forth the best robe and put it on him"—bring forth the same old robe he used to wear,—he is to step back into the old home, just the same as if he had never sinned; that is the work of the Holy Ghost.

And then I submit to you, in the next place, the love of the Holy Ghost in adoption. "For as many as are led by the Spirit of God, they are the sons of God." But do you know that "sons of God" means full-grown sons? We are born into the family of God by the Holy Ghost, and then Paul says it is possible to be full-grown sons. In some places the meaning is that of little babies. "Beloved, now are we the sons of God." A little more than babies. So, you see, we can be babies, half-grown children, and full-grown sons. "As many as are led by the Spirit," they are full-grown sons of God. So if a man asks me if there is anything very practical about the Holy Spirit, I say, yes. I find the babies in my house are pleased with baby things, but the girl who is beginning to consider herself a young lady scorns those same things. So long as we have a membership only in the family of God, we are babies, and we will do babyish things. If we are led captive by the Holy Ghost, we will turn away from the childish things, and the Spirit will lead us out into the maturer truths of God. Then again I beseech you, have a thought of his love in sanctification.

And now, if you want to know exactly the work of the Holy Ghost in sanctification, take John 17:17, "Sanctify them through thy truth: thy word is truth." God carries on the work of sanctification through the use of his Word. We are sanctified by the means of, and through the channel of this Book, so that instead of being in bondage, we may be free;

instead of being little babies, we may be men and women in Christ. And there are two things I want you to remember: When the Holy Ghost has taken his rightful place in our lives, he helps us in the struggle with sin, and we are kept from the pollution of sin.

When I was in Colorado I used to see the miners go into the mine at the beginning of their shifts. Their faces and hands were as white as they could be made, and when they came out you could not tell whether they were black or white. But there was always one part clean; that was the ball of the eye, not because they were not liable to be made unclean, but because the tear-glands in each eye kept sending out the tear-drop, and that flowed over the eye and kept out the dust, and so the eyeball was unspotted all the time. O beloved, as we go along through the world, the Holy Ghost, by the constant application of the blood of the Son of God, keeps us unspotted from the world.

In Indiana, at one time, there was a specialist, that offered to take the weakest-minded child that could be found; he wanted to show his ability to help such cases. That celebrated physician took that child into his own home, and day after day he lay down on the floor beside it, and took a single word and repeated it over and over again, and so taught that child, until I saw him stand in one of the churches in Richmond and say the Twenty-third Psalm, and sing "My country, 't is of thee," and then lead us all in the Lord's Prayer. Oh, it shall be like that at last. He will fashion our bodies so we will look as he looks. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Permit me to give, in closing, what I think is the very best of all in the work of the Spirit—his work in the resurrection. "Why," you say, "has the Spirit of God anything to do with the resurrection?" You read the Bible and see. We have

learned that you cannot separate the work of the Spirit of God from the Son of God, now let us read Rom. 8:11, "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."

I was sitting in my home in the country, reading the account of an address delivered by **Dr. Moorehead** at a Bible conference, and he said he believed it was true that when one became a Son of God the Spirit of God came into him to dwell, and he continued to dwell always. "I don't know but that in some way unknown to me he will continue to abide, even though in the tomb, until the resurrection morning. But," said he, "if any of my brethren deny me the privilege of this belief, I will say, when I became a son of God the Spirit of God came into my life, and he continues to abide through life, and then if I am placed in the tomb he will still hover over me. He hovers over that tomb keeping watch until the day breaks in glorious resurrection." I could not read the closing sentences, for the tears had filled my eyes, and I told my man to hitch the horse to the carriage, and my wife and I rode out to the little grave where we had buried our first-born boy, and as we stood there that morning we said, "Thank God, he is keeping watch," and peace filled our souls. And I shall never forget going across the country to stand beside the grave of my mother, and I said, "Thank God, thank God, for thirty years he has been keeping watch, and when the morning breaks he will lift them up, to be united by the Spirit again—the body in the grave and the spirit in his presence." That is the work of the Holy Ghost.

Did I say that was the last? I want to say another thing. The work is not complete until we come into heaven. O my brethren, the joy of heaven will be the consummation of the Spirit's work. He is to prepare us for heaven, and his presence with us all the days is the pledge, the earnest, of the inheritance there.

I have a little poem. One of my friends sent it to me. I want you to take it with you as you go out from here:

“The light of the Word shines brighter and brighter,  
As wider and wider God opens my eyes;  
My trials and burdens seem lighter and lighter,  
And fairer and fairer the heavenly prize.

“The wealth of this world seems poorer and poorer,  
As further and further it fades from my sight;  
The prize of my calling seems surer and surer,  
As straighter and straighter I walk in the light.

“My waiting on Jesus seems dearer and dearer,  
As longer and longer I lean on his breast;  
Without him I ’m nothing, seems clearer and clearer,  
As more and more sweetly in Jesus I rest.

“My joy in my Saviour is growing and growing,  
As stronger and stronger I trust in his Word;  
My peace like a river is flowing and flowing,  
As harder and harder I lean on the Lord.”

That is the foretaste of heaven. Amen and amen.

Let us pray: And now, our Heavenly Father, the Spirit of God has been so much to us in these days. He has been like a mother in his love and in his care for us; and so, when we think of him now, we thank thee that we ever came to know him. We know we shall never regret his entrance into our hearts yesterday.

O our Heavenly Guest, fill us, fill us, and keep us filled. In Jesus' name we ask it. Amen.



## ADDRESS X.

### PRAYER.

Our Heavenly Father, we would praise thy holy name to-night for all that has come to us to-day as a spiritual quickening; for the apprehension of Christ; for the appropriation of the Holy Spirit of God; and for everything that would really help us to know that we are more nearly as we ought to be to-night.

O God, lead us to the place where we shall stop trying to be better by our own efforts, and where we shall enthrone Christ in our lives, and let him work through us and in us in such a way as shall please him.

And now, our Father, let the message of to-night be such a message as thou wouldst have us give, and hear us and answer us for the sake of Jesus Christ our Saviour. Amen.

### SUBJECT—"THE LOST CROWN."

"That no man take thy crown" (Rev. 3: 11).

You will find the text in the third chapter of Revelation and a part of the eleventh verse. "That no man take thy crown."

God has a plan for every life. Happy the man who has found that plan and fashions his life accordingly. It is not more disastrous for a man's arm to be out of its socket, or for the planet to be swerved from its orbit than for your life and mine to be contrary to the plan of God.

I want to present to you, to-night, a general outline of the will of our Father. First of all, as you turn to the first chapter of John and read the twelfth and thirteenth verses, you read this: "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: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

It is the will of God that we should be regenerated. That is the first point in the outline, and if there is any one here still unsaved, I know he is living contrary to the plan of God. God willeth not the death of any sinner.

Second point: "This is the will of God, even your sanctification." As ministers and Christian workers, many of us are afraid of the subject of sanctification. God has willed it for us. Sanctification is separation. So if any one here is leading anything but a separated life, if it is necessary for your friends to ask the question, "Are you a Christian?" although they have seen you every day of your life, then you are living contrary to the will of God.

Third point: John 17: 10, "I am glorified in them." It is His will that we should ultimately be glorified. I take it this evening that most of us are saved; but we may be saved and still have small things in us that will hinder the work of Christ in us and stop the work of sanctification. In the year 1876, when the great Corliss engine was to be tested at the Philadelphia Exposition, and they gave the signal to the engineer to start, the engine would not move. They looked her over; they could see nothing wrong, but she would not move. They sent for the maker. He came and made an examination, and said everything was in place and in good condition, but when they tried again, the engine could not be started. Finally, as he was walking across the engine-room he heard the clinking sound of a little piece of steel, and, stooping down, picked it up, walked quickly across the room and slipped it in place, then he gave the signal, and the great engine seemed to be a thing of life, and every wheel in the Exposition Building felt its power. I take it for granted that the most of us here are Christians, but I want that each one of us should see if there is any small thing wrong in our life, for if so, we are going contrary to the will of God. We are hindering the work of God in us, and the message this evening is to inspire and to warn

We are told in the Word of God, you will remember, that if we are faithful unto death we shall receive a crown. It doesn't say "successful," but "faithful." A man said to me to-day, "Is the proof of my yielded life to be in fruitfulness—the success of my ministry?" I said, "Man's success may be God's failure, and man's failure may be God's success." God simply requires that we should be faithful, and he will take care of the results. The crown he gives us is for doing patiently and faithfully day by day the task he has set for each of us; we are to be faithful to death, and whether it was success as we looked at it, or failure, God knows. He wants us to be faithful. I wish I had time to give you the sermon I sometimes preach on the five crowns; but as I haven't, let me at least enumerate the crowns, and you will find your heart rejoicing: James 1: 12: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him."

I am told by Bible students that this is the crown given to people who cannot do great things, but only little things. For this reason most of us will miss it, for we want to go to the uttermost parts of the earth and achieve great things.

Now, turn to I. Cor. 9: 25-27: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; 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."

Paul says there are some people striving to-day for a corruptible crown, but I am striving for an incorruptible one. Besides the baptism of the Holy Spirit, the church to-day needs a baptism of enthusiasm, and I believe that if we had that, we should win the crown spoken of in this text. It is the crown for the enthusiast.

The third is in I. Thes. 2:19: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

It is a crown of rejoicing. That is the crown the soul-winner is to wear. That is the crown that Mr. Moody is to wear. That is the crown you ministers are to have. That is the crown I seek for—the soul-winner's crown.

When General Booth was in this country, he told of a man leaving Australia who had been working in the gold-fields, and had acquired a fortune. They were on the ship, when a leak was sprung, and the life-boats were lost, and the people were without hope. This strong man thought he could fight through the waves to the island, and he was about to spring into the water, when a little bit of a girl, whose mother had been lost in the storm, asked of him, "Sir, can you save me?" He looked at his belt of gold, and then at the child, and then at the belt, and then at the child again. And then he threw the belt of gold away, took her on his back, and threw himself into the sea. He struggled through; with life almost gone he reached the land. The next day, when consciousness returned to him, and the little girl put her arms around his neck, and her lips to his cheek, and said, "I am so glad you saved me," that was worth more than all the gold in Australia. That is the soul-winner's crown. It is for some man whom you have won for Christ to meet you on the streets of gold and say, "I am so glad you preached that sermon, or sung that song; it saved me."

I. Peter 5: 4 tells about a crown of glory: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

This is the reward that is to be given to the child of God who has been faithful in caring for the sheep—those who are likely to wander or to go astray. I believe with all my soul that we can put our arms of sympathy and help around the babes in Christ and hold them up until they can run and

not be weary, and can walk and not faint. Peter says that if you do this, you will receive a crown.

II. Tim. 4: 8 speaks of a crown of righteousness: "Thenceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

This is for the disciple who looks and longs for his coming. If we are looking for that, we will be doing all we can to have everything in readiness for his coming, won't we? We know not the day nor the hour when he cometh, but we are to be ready. And Paul says that if you are looking and longing for his coming, he will have a crown for you.

And then, in Rev. 4:10, 11, you will find: "Four and twenty elders fall down before him that sat on the throne, and worshipped him that liveth for ever and ever, and *cast their crowns before the throne*, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

I think that is the most magnificent picture in heaven. I used to say if I got one crown I ought to be happy. It says *crowns*. They are there with their *crowns*, and when the Lamb of God appears, they take off their crowns and cast them at his feet; and so there are five crowns, and a vision of his face, and I want to give the warning in the text, "Let no man take thy crown." Oh, you may miss it, you may miss it! And then you must stand crownless in his presence.

I would suggest that you read II. Tim. 2: 4, 5: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully."

I said, there is a blessing on enthusiasm; but there are some kinds of enthusiasm in the church that have no blessing promised. A man must be in earnest according to God's plan. It

is not running away and doing this, and that, and the other thing without knowing it is God's plan. You must strive lawfully. So you can be very much in earnest in your work and still lose your reward. I know of men who give great sums of money to colleges, and of those who give great sums of money to the church, and they will never hear of it again. I know a man in New York City who gives to the right hand and to the left hand, and he will never hear of it at the day of awards. For the first give to have a name before men, the second give to help themselves socially, and the third gives because it is a pleasure and a diversion; it will be unknown then. "Let no man take thy crown." Oh, let no man take it!

I want to read I. Cor. 3: 11-15. This is the most solemn statement in the Bible for ministers and Christian workers: "For other foundation can no man lay than that is laid, which is Jesus Christ. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Brethren, can we stand that test? It shall be revealed by fire. Saved so as by fire. One of the dearest friends I have in this world, and one of the best Bible students, sat in my study, and he said, "Did you ever know that was written for ministers, and for *you*?" He said good-night, and left me alone. I didn't sleep much that night. I found myself saying, "Blessed God, I might have had all the blessings that have come to me in evangelistic work and pastoral experience, and then lose it all because back of it there may have been a wrong motive."

Oh, may God test our lives, and if the motive has been anything else than to strive for the honor of God and the glory of Jesus Christ, may he take it away from us to-night! We had better not preach than to preach for anything else than the glory of God.

Let me tell you, as I come to the end, the secret of failure. Saul is a good illustration. You remember he was chosen

from among all the men of his people because of his kingly appearance. People said, "God save the king!" You remember what a failure he made. First of all there was envy, then hatred of the servant of God. He disobeyed God and spared the best of the flock, and then came his own death. I wish God would help me to say this word I am about to say, more solemnly than any word in my life. I say it to myself, and to you, my brethren: *We may be ministers, but if we permit sin to tarry in the heart, there isn't power enough in our position to keep us from falling.* Oh, may the Lord God show us our hearts to-night! "Search me, O God, and know my heart: try me, and know my thoughts!" It is a possible thing for a man to have been born of the Spirit and to fail; possible for a man to have preached the gospel and be disapproved. **May** God keep us true to his Word. It is possible to have been used of God, and be set aside.

You remember Mr. Meyer's stylographic pen. He had written everything with that pen for years, until some one made him a present of a new one, and he took the old one and put it in his desk, and put the new one in his pocket. He used the illustration in New York City. He said: "Just imagine that old pen talking: 'There was a time when he always used me; now he never takes me up; there was a time when he carried me everywhere, but now he always leaves me.'" Oh, my God, can that be said of us as ministers? There was a time when God could tell us his secret thoughts; but not now. There was a time when God walked with us in sweet fellowship; but not now. There was a time when we were higher spiritually than we are to-night. To that extent then are we backslidden. Search me, O God, and know me.

Do you know, I think I can see the day when the crowns are to be given out. I can imagine Charles H. Spurgeon and D. L. Moody, and the angels of the sky shouting their hallelujahs. I can see these faithful servants go forward to receive their crowns. Ah, I see them! And Paul, and Peter,

and John, and all the men of God, pass by and receive their crowns. And you will be there, my brother, and I shall be there—what shall we receive? “Here is the crown of life,” I hear him say; “you might have had it, but you have missed your crown.” “Here is the crown to have been given to the man who was in earnest; you have missed it.” “Here is the crown for the man who helped the weak; you let your husband or your wife slip away; you have missed your crown.” I can hear him say, “Here is the crown for the one who loved my appearing; didn’t I tell you I was coming back? You have lost your crown.” Brethren, we must meet Him then. We cannot miss him. “Every eye shall see him.” Oh, shall we meet him crownless? Shall we have one crown or five crowns to cast at his feet? We shall see him in his beauty. Shall we meet him with exceeding joy, or saved as by fire?

That was a glad day in England in 1855 when the soldiers came back from the Crimean War, and the Queen gave them medals, called Crimean medals. Galleries were constructed for the two houses of Parliament and the royal family to witness the presentation. Her majesty herself came in to give the soldiers their rewards. Here comes a colonel who lost both his feet at Inkerman; he is wheeled in on a chair. Here is a man whose arms are gone. And so they came, maimed and halt. Then the Queen, in the name of the English people, gave the medals, and the thousands of people with streaming eyes sang, “God save the Queen.” But I can think of something that would have made the scene more wonderful. If these men had taken off the medals which the Queen had placed upon them, and cast them back at her feet, saying: “No, your majesty, we cannot keep them. We give back the medals. To see thee is the greatest reward.”

That shall we do in heaven. I have a friend who was in the Crimean War. He told me that he had received a medal with “Inkerman” upon it, for that was his battle; but he said the most touching part of it all was the experience of a friend



of his who fought by his side. A cannon-ball took off one of his legs, but the brave fellow sprang up immediately, and, taking hold of a tree, drew his sword, and was ready to fight even to death. Immediately another cannon-ball came crashing past and took off the other leg. They carried him wounded, bleeding, and (as they supposed) dying to the hospital. Strangely enough, he came back to life again. When the day came for the awarding of medals, they carried him upon his stretcher before her majesty, the Queen. To the other soldiers she had simply given the medals by the hands of her secretary, but when she saw this man carried in on a stretcher, his face so thin and pale, she rose from her seat, stooped down by his side, and with her own hands pinned the medal upon his breast, while the tears fell like rain upon the face of the brave soldier. Thus, I trust, it will be with many of us. We shall come into his presence, stand face to face with him. God pity us if we are crownless.

Oh, thou blessed Christ, we shall see thee face to face! I do not know how you feel about it, brethren, but I can hardly wait.

## ADDRESS XI.

### PRAYER.

Almighty God, our Heavenly Father, we have occasion to thank thee for this day, in which we may worship thee, and feel sure of thy presence with us, and we pray that as a result of all these services this community shall be enlivened, and these thy dear people may become more like Christ, and that we all may have a desire to put the Holy Spirit in his rightful place in our lives and in the church.

May we be led of the Holy Ghost to have one mind, even the mind of Jesus Christ, and to know the power of God; and so living in this world, may we bring into it a blessing for all with whom we shall come in contact, even the glorious gospel of Jesus Christ.

Hear us and answer us, and we will give thee all praise through Jesus Christ our Saviour. Amen.

SUBJECT—"THE SPIRIT'S WITNESS TO THE TRUTH."

"Yea, saith the Spirit" (Rev. 14: 13).

This world of ours has had some marvelous galleries of art, in which deeds of heroism, the stories of saintly lives, and the beautiful representations of the landscape have made the canvas glow with rare splendor. But to my mind there has never been produced anything so rich and so beautiful as that found in the book of Revelation. It is a book difficult to understand, and yet it is the one that has in it a blessing pronounced upon the reader, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. 1: 3).

Not that he *understands* it, but that he simply *reads* it, and hears of the things which are to come to pass in quick succession. Here in this wonderful book John uses marvelous figures, all of which when put together give us a conception of heaven. He describes the city with gates of pearl and

streets of gold, and its many mansions, but above all, tells of the presence of him whom having not seen, we love, and in whom we rejoice with joy unspeakable and full of glory.

John was alone on the Isle of Patmos, banished to the island for his Master's sake, but it is not "lonely" when the One for whose sake he suffers, reveals unto him the things that are shortly to come to pass. As we turn over the pages of the book of Revelation, we find he is using the things round about him in the delineating of heaven. For example, when he would describe the Son of Man he said he is as the "sound of many waters." He heard the breaking of the waves of the Ægean Sea, and he said it shall be like that. When he heard the angels praising the Son of God, he said it was "as the voice of many waters." So, as we turn over the pages of this wonderful Book, we find that as his body was on the Isle of Patmos, his spirit was going through the great surroundings of the city of God. And as he looks, he writes. In the fourth chapter he gives a description of the church as she shall be glorified; of the four and twenty elders throwing down their crowns at His feet. And then in the twentieth chapter he tells of the bottomless pit and Satan's doom. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." It is here he tells that Satan will be bound and shall deceive the nations no more.

But I want to call your attention to the fourteenth chapter, the chapter where the angel flies, going with the everlasting gospel, and where the Son of Man is sitting on the cloud with a crown on his head and a sickle in his hand. It is the chapter in which I find my text, "Yea, saith the Spirit."

I am aware of the fact that some of you may say, "What a strange text for such a service as this." The whole verse reads, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth:

Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

You may well think it is strange, but if you will follow me patiently, you will find that it is just the text for such a joyous service as this; and it is given, not to make us mourn, but to make us praise and glorify his holy name.

It is the Spirit answering to the truth presented here. Could there be a better theme for this morning? I think a minister is always laboring under a difficulty when he tries to put the things of heaven into the language of earth. Our language is so inadequate. And so when I say that this is like an interruption by the Spirit, this may appear to be an incongruity, for he wrote it all. At least, I can say the text I have chosen is like an interruption by the Spirit. He inspired John to write, but now he breaks in on the message. There are two places where this occurs. One is in Heb. 13:8, "Jesus Christ the same yesterday, and to day, and for ever." If you read that verse in the original, you find it a little different, "Jesus Christ the same yesterday and to-day; yes, and forever." Jesus Christ the same yesterday and to-day. Paul knew about that; he knew what he was yesterday, and he knew what he was to-day. Paul's own experience told him all that. But just as Paul gets to this place, there is an interruption, as if by the angels, "Yes, and forever." And so it is, "Jesus Christ the same yesterday and to day;" and just as Paul put that down the angels shouted, "Yes, and forever the same!"

And so my text is like another interruption. John is writing, and he is interrupted. He had just written, "Blessed are the dead," when the Spirit breaks in, saying, "Amen." And so, this morning, I want to talk about that, "Amen," saith the Spirit.

This is like an antiphonal service in the great cathedral of heaven—John like one choir here, and the Spirit another up there. John writes here, and the Spirit answers there, "Amen and amen."

There are so many different descriptions of the Holy Ghost in the Old Testament and the New. In Genesis the Spirit of God brooded over the face of the deep, like a mother, in his love.

And in Acts 2:2, the Holy Ghost is like the wind. However perfect the organization, there is no power back of it until the Holy Ghost falls upon the people, and fits them for service. The early disciples had to tarry until endued with power; they had to separate themselves, and then, when they had shut out the world, and were shut up unto God, the Holy Ghost came upon them, and they were made ready for service.

And then in Acts 2:3, we have the Holy Ghost like fire—the One who purifies. You know in the mints they always let the fire burn until they can see their faces in the melted metal, and then they know it is pure. And so the Holy Spirit in the church would burn away all that is sinful and cut out all that hinders, and refine the church until there is seen reflected in her the image of Him who loved us and gave himself for us.

But in addition to all these figures, it must be remembered that since Pentecost he is the director and the controller of the affairs of the church, and we as ministers, if we would have his approval, must teach and live only the things to which the Holy Ghost can say "Amen." You cannot divorce any part of the church service from him. If it is not a work which he will bless, and which he will attend, I believe with all my soul it is no service. God will not accept a service which is not inspired by the Holy Ghost, and to which he will not say "Amen." So, whether it be the preaching, praying, or singing, unless controlled by the Holy Ghost, it is not pleasing to God. The work of the Holy Ghost is to glorify Christ. "He shall glorify me," said Jesus. And you who have been here during the week will remember that we have learned that he first convicts of sin, then leads us to Jesus Christ as the propitiation of our sin, and we have learned how all there is in Christ is for us and how the Spirit makes it real to us, and so now this morning we want to

think a little while about some of the things in our ministry to which the Spirit will say "Amen."

He interprets the Word of God to us. I would not have you think this morning that I am saying anything against scholarship. But I do say there is something beyond scholarship. I would not say a word against the schools, for they are the outgrowth of Christianity. The church has been the mother of learning, and wherever the gospel has been carried there have been established libraries and schools and universities. Impelled by zeal for God, the scholars of our lands have weighed the planets and calculated the geography of the heavens; they have dug into the buried cities of the east and brought to light the Rosetta stones of bygone ages, and made the past tell its story, and we exclaim, "The heavens declare the glory of God; and the firmament sheweth his handywork."

But while I want to say, All honor to the schools and to the teachers, and to the professors in our seminaries, and while I congratulate you upon finishing your course, I want to say that there is something infinitely beyond it all. I. Cor. 2:9, 10, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them to us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Can you read my thoughts? I can read them. Do you know what is going on in my inner nature? I know what is going on. "Where is the man who can know the things of God save the Spirit of God?" The things of God are spiritually discerned. So I say this morning, the blessed Bible is only known when a man has yielded himself to God.

The Holy Ghost is ready to give his approval to the statement, *The Bible is the word of God.* Men dodge the issue when they say, "It contains the word of God." They say, "Every scripture inspired of God is profitable," etc. That is not what we want. Every scripture is inspired of God. They would

teach us that some scriptures were inspired and some were not. Then you have to depend upon their judgment as to which is inspired and which is not inspired, and it does seem to me that it is hard to tell under the circumstances where speculation should begin and where it should cease. How can you tell whether it is or is not inspired if you know that some is and some is not? You are floating in the midst of a sea of speculation. We ask the question, "Where did we get our Bible?" And the world begins to tell us, "A part here, another portion there." But that is not the answer we seek. Where did we get our Bible? This is the correct answer, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II. Pet. 1: 21).

That is where we got it. Inspiration is literally in-breathing; and the Bible is different from all other books because God is in it, walking through all its words and seen in all its beauty.

Dr. John Hall says: "Though it is made of paper and printers' ink and leather, it is different from all other books; but how is it different? Oh, it is different because God breathed into it. Just as he took the dust of the earth and fashioned it into the image of a man and breathed into him and gave him a soul, and man became different from all things on the earth, so he breathed into this book." To this statement, this morning, I think I can hear the Holy Ghost say "Amen and amen.

How may I know the Bible is the Word of God? These are days of scholarship and scientific questions, and people ask, "Will the Bible stand?" Yes, the Bible will stand scientific research and study. But if you would get the sweetness out of it,—and I believe that your venerable bishop here, with all his years of experience, as well as the Holy Ghost, will say "Amen" to this,—if you would get the sweetness out of it, you must accept it as God's word and act accordingly. Come up to this Book with the scientific and philosophic mind, and it

shuts itself up like a sensitive plant; come with your heart open, and it opens like the little mignonette, and diffuses a sweetness that enters your soul and conforms you to the image of the One of whom it speaks.

Augustine says, "You must understand my word if you would believe it; you must believe God's Word if you would understand it." There is the difference. I would suggest, therefore, that if you would know it is God's book, that first of all you accept it as his book, and act accordingly, and your skepticism will disappear as you go on in the path of duty.

Mr. Moody says that when he comes to a passage he can't understand, he does with it just as he does with the bones when he eats fish. He puts the bones to one side and goes on eating the meat. If you will try this, you will find that the thing you could not understand has become the strength and the inspiration of your ministry. You musicians know about the accidentals in your pieces of music. We who don't know anything of music think that the accidentals are a discord; but when you understand music, you see then that the composer put them in because they bring out the harmony and make the piece more beautiful. So, sometimes, with the apparent contradictions; the contradictions of men are the harmonies of God. So all we have to do is to take it as the Word of God, and God will show himself in it.

Second, live it. When General Booth was in this country he presented the picture of a man who was starving to death, and the man received a check from a friend, promising to pay a certain amount of money to him. He held it up and danced around the room in his glee. His wife looks at him and says: "Poor man, I was afraid it would be too much for him. He has suffered until he is unsettled mentally." "Wife," he said, "I am going to have it framed and hang it up. I will have it set to music, and we will sing it every day." And General Booth said he could have it framed, and could have it set to music and sing it every day of his life, sing it hour after hour



until he died, and it would not do him any good if he did not take the check and demand payment.

This Book speaks of all the greatness that may be yours and mine, when we let God work it out in our lives. Live it, then.

A storm swept the New England Coast, and it was reported in Boston that the Minot lighthouse was down. The excitement was intense. But one day the keeper of the lighthouse was seen upon the streets, and his friends said to him, "They told us the lighthouse had gone down." He looked at his questioners in perfect amazement. "It is true," he said, "that this was the heaviest storm I have ever seen, but she never shook." She never shook! Blessed old Book! The critics have cut it, and the agnostics have questioned it, God's enemies have abused it, but *it never shook!* I think I hear him say—that blessed One who was mystical to us a week ago, but the most real friend we have to-day, with the possible exception of our Lord,—I hear him say, "Amen, amen!"

Another thing to which I am perfectly sure the Spirit will answer "Amen" is, *Jesus Christ is the Son of God*. John 15: 26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

There are many arguments to be used for the unregenerate. If you are unsaved and you want to know about Jesus Christ, seek to know what he said about himself. What does he say of himself? When the priests asked him if he was the Son of God, he said, "I am." Possibly you hold him to be a good man. You cannot hold that theory, my friend. *He said, "I am the Son of God";* and he was, or he was an imposter. And then when you become a child of God and want to know more of his divinity, test him. Try him in heathen lands.

John G. Paton went to the New Hebrides Islands and told the story of the cross. It changed the islands. There are churches and schools in the islands now, and the people are new creatures. What did it? They heard about Jesus Christ,

and it transformed their natures and changed their surroundings.

Try him in your own life. Give him a fair test. Do you remember that verse, "Where the Spirit of the Lord is, there is liberty"? It does not mean liberty to do as you please. That is lawlessness. But where the Spirit of the Lord is, there is liberty for him to do as he pleases, and that is transformation of character. Just give him a chance to do what he wants to in your life, and before a week is over you will know that he is the Son of God. Lift him up, as Paul did, and he will prove his divinity as he draws all men to himself. It is here the preacher differs from the orator. He preaches Christ, and in no other theme—philosophy, poetry, art, literature, ethics—may he be sure of the co-operation of the Spirit.

It is here you differ from the man who entertains and interests. Lectures and entertainments are right in their place; sometimes they may be all right in the pulpit in the way of illustrations. But you have no right to believe if you proclaim anything else than the gospel of Jesus Christ that the Holy Ghost will say "Amen" to your ministry.

You remember that story told by F. B. Meyer? He was passing through our country, and when on the railroad one day he looked out of the window and saw a man sawing a log. "How in the world can one man saw a log like that?" he said to himself. The train rolled on, and the track made a bend, and he looked back, and there, on the other side, was another man, down on his knees, and he was sawing too, and the bodies of the two men moved in rhythm. The man behind, out of sight, was moving his body in perfect time with the man in full view. Oh, it is a blessed thing to preach in perfect accord with Him, so that when you move here, he moves there. So you must preach him cradled in the manger; going into Egypt; living in Nazareth; healing the sick; cleansing the leper; raising the dead; weeping in the garden; scorned in the court-room; dying on the cross; rising from the tomb; ascending into

heaven; and coming again in power; and you will keep in such rhythm with the Holy Ghost that you will hear him say, "Amen." "Amen, saith the Spirit."

There is another truth to which the Holy Ghost may say "Amen." The church is the body of Christ. The Holy Ghost is the life of the church, and he may be hindered or quenched.

Some people say the hope of the church is in getting sound theology, but I think it is putting the Holy Ghost where he ought to be in the church. "It seemed good to the Holy Ghost, and to us," that is what we ought to say.

Mr. Spurgeon said that a gospel sermon must have enough of gospel in it so that if a man should come in and hear you just once, he would have gotten enough of the plan of salvation to know how to be saved. To this I think I can hear Him say, "Amen."

Another thing is, He must dictate the prayers. Matt. 18:19, "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

"If two of you shall agree"; that means to *symphonize*. What is that? Well, it means to make different tones agree with the concert pitch. Agree among yourselves? No, agree with Him. We know not how to pray. He must inspire every sentence.

And then he must inspire the singing. Do you not think the singing of the church sometimes hinders the work of the Holy Ghost? I have heard some music which I doubt very much whether he inspired. I believe it is possible to take a simple anthem like the one you sang this morning and move the people to tears. Why? Because the anthem was one that the Holy Ghost could use, and the hearts back of the song were symphonized with him. "Amen, saith the Spirit."

If Christ is the head of the church, he must control the body; if the Spirit is the life, he must not be hindered. Then we shall have a real church. If you have that verse in John 14:19, I

want to speak of it, "Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also."

It is the picture of the sun and the moon. When the sun sets we cannot see it, but the moon in the sky still beholds and catches his glory, and throws it back to us.

I want to call your attention to the fact that the world can see Him no more until he comes again to judge it. So now the world doesn't see him, but it sees us. We see him because we are in the heavenlies, and the world through us sees him. O brethren, how ought we to live? Are we living a life to which the Spirit shall say "Amen"?

Then, I want to speak about Rom. 8: 16, "The Spirit himself 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."

There are three things in that text: First, you are an heir of God, and if you are an heir of God, then everything in him is yours. And then, if we are heirs, we will suffer with Christ. And if we suffer with him, we are to share his glory. If we suffer with him, we shall also reign with him, and be like him. As I say that text this morning I think I can hear the answer of the Spirit, "Amen, amen, amen, saith the Spirit."

I have seen a piece of charcoal and a diamond laid together in the hand of the jeweler, and he said, "This diamond is charcoal glorified." That is how our lives are to be—glorified, glorified.

Dr. Charles Hodge, writing of Laura Bridgman, the famous deaf mute, said this, which so beautifully illustrates my point: "I can imagine on the resurrection morning, when God will touch her eyes and say, 'Daughter, see.' And she will open her eyes and see the face of her beloved. And he will touch her ears and say, 'Daughter, hear.' And she will hear the voice of the angel choir, like the voice of many waters. And he will touch her lips and say, 'Daughter, speak.' And

she will open her lips, and, with the angels, she will sing the song of Moses and the Lamb, sweeter than them all." Oh, it will be like that. That is what "glorified" means. Every part of our being touched with his power and filled with his fullness.

So it is a possible thing, when we say the Bible is the word of God, Christ is the Son of God, and the church is the body of Christ, and you are his sons—is it possible to hear him? I say, "Amen, amen, amen, saith the Spirit!"

## ADDRESS XII.

### PRAYER.

We thank thee our Heavenly Father that we have the privilege of awaiting before thee for a special blessing out of thy Word. We ask thee that as we are in this service we may see Him of whom this Book speaks, and that we may realize what it is to have him within us.

Hear us in this prayer and answer us, we ask in the name of Jesus our blessed Redeemer. Amen.

### SUBJECT—"THE NIGHTINGALE SONG."

The services of this afternoon and this evening are to bring to a close the special series which we have had the pleasure of enjoying together. If it has been anything of privilege to you, I want to assure you that it has been very much more than a privilege to me. While it is true I have preached in very many places, yet I do not believe that ever in my ministry I have had the same privilege that I have had here, as we have studied together the life of blessing. The service of this afternoon and the one of the evening will not only be the closing ones of the series because it is the last we shall have together, but also because it closes the subject which we have studied. There were times when we seemed to be almost looking into the face of Him of whom we spoke. This afternoon it will be our effort to open up, as God will enable us, something of the experience of him who wrote the psalm which we take as a text, and study what he says about the life of blessing as God gave it to him.

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths

of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever" (Ps. 23).

Three thousand years have passed and gone since David wrote this psalm. The harp over which his fingers ran, the Book of the Law which was his diversion day and night, the sling which he had used against the giant of Gath, the palace in which he lived—all these have crumbled into dust, and no trace of them could by any possibility be found, but this psalm is as sweet to-day as when it was first written.

Nothing could be fresher than the truth of it, and as we read it to-day it comes like a gale straight from heaven. Little children have lisped it at their mother's knee. It is supposed that the infant Jesus himself must have said it over and over at the knee of Mary, his mother. Happy pilgrims have gone singing it as they have pushed on their journey hard to travel. Prisoners in their cells have forgotten the gloom as they have repeated it again and again, "The Lord is my shepherd." Martyrs at the stake have been insensible to the flames as they have whispered it to themselves. Old men with radiant faces have died triumphantly as they have repeated oft-times, "Yea, though I walk through the valley of the shadow of death, I will fear no evil."

It has been given different names by different people. It has been called a creed, and one who was asked to give his creed hesitated a moment, and then repeated the Twenty-third Psalm, and said: "This is my creed. I need or desire no other. I learned it from my mother's lips, and I have repeated it every morning for twenty years. I do not half understand it. I am only now beginning to spell out its words,

but by the grace of God, holding onto it, it shall lead me at last to glory."

It has been called "the Minstrel Psalm." As such it has gone wending its way up and down the world, causing people to forget their sorrow, charming away their grief. It has driven away more sinful thoughts than the sands by the sea-shore. It has comforted the poor, sent courage into the army of the disappointed, poured consolation into the heart of the sick, visited the prisoner in his cell and snapped his chains, and it will go on wending its way through the generations of time, and it will not fold its wings until the last pilgrim is safe home. Then it will go back to the bosom of God, from whence it came.

It has been called the "Shepherd's Song." As such the vision it gives of the "great" and the "good" and the "chief" Shepherd is simply beautiful.

It has sometimes been called the "Nightingale Song," for this bird ever sings in the night, and the darker the night the sweeter the song. So has this sweet song ever breathed forth its greatest help in the night of sorrow and the dark hour of disappointment.

It has been called the "Psalm of the Lark," and this is a good name, for this bird sings as it mounts and mounts as it sings, and when it is out of sight its music is the sweetest. A friend of mine in Detroit told me he was called to his home in London to see his mother die, and when they took her out in the early winter to place her in the grave, suddenly from the dead bushes at his feet a little meadow-lark sprang up, and as it rose it began its song, and circling round about the open grave the song increased in sweetness as its flight became higher, until at last, as they stood with voices hushed, a shower of music seemed to fall upon them. And thus, by the side of graves where we have buried our ambitions this Twenty-third Psalm has been sung. By the side of the graves into which we have put our fair hopes its promises have been precious.



Into the tombs where we have placed our beloved dead the Twenty-third Psalm has come, and death has lost its sting and the grave its victory as we have said it o'er and o'er.

David certainly wrote it, and yet we can understand the expression of John McNeill, the great Scotchman, who said that if David did not write it, he thinks he must have written it himself, for it is a perfect picture of God's dealing with John McNeill. So can we all say. It may be that he wrote it in his youth, sitting beneath some spreading tree, with his flock grazing at his feet. It may be that he wrote it as he went to charm away the unhappiness from Saul, the king. It would seem to be appropriate for this shepherd-boy, looking into the face of the sad monarch, to sing with special emphasis upon the pronouns, "The Lord is my shepherd; I shall not want." But he may have written it in his after years. If so, he wrote it in the memory of those happy days when God was as near to him as he was to his sheep.

We are told in history of a Persian monarch who was raised to his position of power from lowly surroundings. He had one room in his palace fitted up to remind him of his shepherd life. The crook, the wallet, the grass, the trees, the water-course were there, and there he spent a part of each day, that he might remember what he had been. David could never forget God's nearness to him in the days of his youth.

The position of the Twenty-third Psalm is significant. It follows the twenty-second, which is called "The Psalm of the Cross." We must come to that before we can have the experience of the twenty-third. We must see Christ upon the cross before we can use the pronoun "my," and we must have self upon the cross before we can use the expression, "He maketh me to lie down in green pastures: he leadeth me beside the still waters." It is followed by the Twenty-fourth Psalm, which is called "The Psalm of the Glory," and that is beyond—future. That being the case the Twenty-third Psalm is present-day truth. Not for the need of life simply, and not only a

psalm for dying saints, but a psalm for every-day life, with all its afflictions and struggles.

The following division of this psalm under six heads has been suggested, using the letter "P" to begin each one.

#### I. POSSESSION.

"The LORD is my shepherd." You will notice that the word LORD is here printed in capitals; wherever this is true the name is the name of Jehovah. In ancient time Israel had such respect and deference for this name that only once a year it was pronounced, and then it was spoken by the high priests as they stood in the holy of holies. It is a beautiful truth. The Lord in his might, the Lord in his majesty, the Lord in his glory, "is my shepherd."

The personal pronouns in the Bible make it a new book to us. To say that the Lord is a shepherd would be interesting; to say that he is my shepherd is inspiring.

A colporteur going through Switzerland saw a little shepherd-boy minding his flock, and, taking out a Bible, tried to teach him to read the Twenty-third Psalm, but he failed. The little fellow could only learn the first sentence, and he learned this on the five fingers of the hand, giving a finger for each word, "The Lord is my shepherd." The colporteur left him, and four years later came back again. He was interested to know about the child and sought him out in his home. The mother of the boy met him with tears, and when she found that he was the man that had taught him the verse of Scripture, she said, "My little boy is dead, and he left word for you if I should ever see you that he died holding the fourth finger of his hand—"The Lord is *my* shepherd.'"

The word "shepherd" is an interesting word, and the work of the shepherd is more interesting by far. From an eminence, as a rule, he overlooks his flock, and so our Shepherd on high at the right hand of God overlooks us. The shepherd stands between the sheep and danger; so does our Shepherd. He is

between us and temptation, between us and trouble, between us and death, and none of these things can ever touch us without passing through him first. The shepherd takes in his arms the weak and the wandering sheep, and our Good Shepherd ever bears us in his arms with sympathy and love before God. It is a wonderful thing to me that on the one hand Jehovah in his majesty, on the other hand the Shepherd in his sympathy, are bound together by the little pronoun "my."

## II. POSITION.

"He maketh me to lie down in green pastures: he leadeth me beside the still waters."

It is said that a hungry sheep will never lie down.

The fact that it does so is an indication that it is satisfied. It is likewise stated that the sheep will not drink of turbulent waters, but only of some quiet stream. Thus does God speak to us in the quiet hours of life. He hushes us with the word "peace," and then breathes upon us the Holy Ghost.

I find five positions for the Christian in the New Testament, and into all of these he leads us: We are in his hands for safety, we are at his feet to be taught, we are between his shoulders for power, we are at his side for fellowship, and we are in his arms for rest. No mother ever held her little babe with tenderer embrace than our Good Shepherd holds us every one.

## III. PROMISE.

"He restoreth my soul: he leadeth me in the paths of righteousness."

We do need restoring, for we are so constantly wandering away from God. Three things may be mentioned as the cause of spiritual declension: First, unconfessed sin; second, neglect of the Bible; third, disobedience to God's commands. The signs of declension are very apparent: First, a spirit of restlessness; nothing seems to satisfy and nothing gives contentment. Second, a lack of interest in the things that pertain to

the kingdom. Third, a spirit of impatience with those whom we know to be right. From all of these things he waits to restore us. But, just as when Peter was restored and the Master said, "Feed my sheep" and "my lambs," so he restores every one of us that we may do his will. To be restored, and then to sit idly by with folded hands is to slip away again, and the last state of the man will be worse than the first.

#### IV. PROGRESS.

"Yea, though I walk through the valley of the shadow of death."

There are two applications of this expression. The first makes it applicable to death, and if this be true, it is a sweet message. The message says that he walks at that time; he does not run as if he were afraid, but walks with all the quietness and confidence that a child has by its father's side. From this psalm death is evidently not a state, for one does not tarry in the valley, but walks through. The valley is not a place of gloom, for it is not the dark valley, as it is so frequently called, but the valley of shadows, and shadows presuppose the light.

The other application makes it a psalm for the life we live here. This is a world of death. "Dying, thou shalt die," has been spoken since the beginning. When one reaches the place where he counts that about him as dead, and therefore not worth his notice, when he ranks even himself among the dead, he reaches a place where all the blessings of the rest of this psalm become his.

#### V. PROVISION.

"Thou preparest a table before me in the presence of mine enemies."

As soon as one reaches this appreciation of death the scene is changed to one of feasting. It is the feasting which comes as a result of a surrendered life, and the result of the feasting is perfect satisfaction.

“There is a jewel which no Indian mine can buy,  
 No chemic art can counterfeit.  
 It makes men rich in greatest poverty,  
 Makes water wine, turns wooden cups to gold,  
 The homely whistle to sweet music strain.  
 Seldom it comes, to few, from heaven sent—  
 That much in little, all in naught—content.”

And he perfectly satisfies us. This feasting at the table reminds us of the old Roman custom of binding one's enemies to the pillars in the feasting-hall and making the conqueror to sit down in quietness and eat. When one has reached the place where self is really counted dead he has come to the place where God binds his enemies, and, keeping them back, makes the one who was once a prisoner himself to sit down and feast.

“Thou anointest my head with oil.” This is the touch of the Holy Ghost with power for service.

“My cup runneth over.” This is the life thus surrendered, and feasted and anointed, running over with blessing to the world. It is only the overflow of our lips that helps those round about us.

#### VI. PROSPECT.

“Goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.”

The shepherd always goes before his sheep, and the shepherd-dogs, as a rule, always follow after the sheep. Rev. F. B. Meyer says that “goodness and mercy” are the shepherd-dogs. They are ever after us; we are ever the recipients of the blessings of their presence. And as for “dwelling in the house of the Lord forever,” it simply means that all the tastes we have had of glory and the visions we have had of heavenly things may be multiplied by infinity, and may become life forever more.

John Robertson, the great Scotch preacher, tells a story about a little fellow wounded in the War of the Rebellion. The surgeon examined him, and said it was a hopeless case. A

message went to the mother, and she hastened to the hospital. She reached the door, and the doctor said the boy was asleep and would sleep away into eternity. To disturb him would cause death instantly. But you cannot bind a mother's heart with physician's rules, and so she said, "Well, doctor, if you will let me go in, I promise you I will not speak to him, but I want to be with him when he dies." So they led her to the bedside. She kept her word to the doctor, and did not speak, but as she saw that her boy was in pain she reached out her hand and laid it on his brow.

There is something in the touch of a mother's hand that is different from other hands. I can shut my eyes now, and look away to Richmond, when my mother in her dying hour put her hand to this side of my face, and all the years that have passed have not brushed away that touch of my mother's hand. And so this mother touched her boy's brow. He did not open his eyes. She bent down and heard him as he whispered, "I knew you would come."

O thou blessed Christ of God, I know thou wilt come! In every hour of trial or disappointment thou wilt come.

Our Father, make us very sensitive of the presence of our Good Shepherd, and when we walk through the valley of shadows may we hear him say, "I will never leave thee nor forsake thee."

And do thou teach us all the lessons thou hast for us to learn in the sweet valley between the two mountain peaks, that we may walk on and on, and as the shadows come, we will fear no evil, for thou art with us. Hear us in this prayer, and answer us. In Jesus' name we ask it. Amen.

## ADDRESS XIII.

### PRAYER.

Our Heavenly Father, we want to thank thee for all that has come to us in these days of blessing, and yet we realize that this is the life we can live always if we do but walk in fellowship with thee. We ask thee to forgive us for the past and strengthen us for the future.

We thank thee that this life of sweet fellowship is just the foretaste of heaven, except that then we shall see thee face to face. And now, as we go out to bring to others the things we have learned, we know that we have only to look up into thy face, and that will be heaven for us.

And now, we pray thy blessing upon us as we close. May the message be such that the Holy Ghost will be pleased to honor. Hear and answer us, and we will give thee all praise through Jesus Christ our Lord. Amen.

SUBJECT—"A STORY OF THE GOSPEL."

"Put that on mine account" (Phile. 18).

I think that those of us who have followed the message from the beginning will see that the truth has been, in a measure at least, consecutively presented, and I have been hoping that you have all gotten the outline of the "Life of Blessing." This evening I feel led of the Spirit to take another text. These addresses are to be sent out through the church. They can be placed in the hands of your congregations, the most of whom know Christ, and it may be possible that some one who doesn't know Christ may say, "Well, there is nothing there for me"; and, in order that we may save ourselves from such criticisms, as well as that we may be free from the blood of all men, in order that we may save ourselves from all such responsibility, I ask you to turn your attention this evening to this verse in Philemon, "If he

hath wronged thee, or oweth thee ought, put that on mine account" (Phile. 18).

It was after Paul's eventful voyage, after the shipwreck at Melita, after the meeting with his friends at Appii Forum, and with the Roman soldier chained to his body, that this epistle to Philemon was written. Paul had appealed unto Cæsar in the charges made against him, and he has now reached Rome that he might stand before the king. The Roman law was exceedingly slow of action, and so it was at least two years before his case could be presented. In all that time he tells us that he lived in his own hired house, and although he was chained to the Roman soldier, still he had liberty to speak, and great numbers of people flocked into his house to hear the story he had to tell.

What a picture it was! The little old man who was the preacher, with his heart on fire with love for God, his face bearing the marks of his suffering, and also his joy, lifting his hand for the sake of emphasis and causing the chains of his imprisonment to rattle, and yet writing the greatest letters the world has ever read. It is not to be forgotten that the four epistles of the imprisonment are counted his best effort. The letter to the Ephesians represents the body of Christ, that to the Colossians represents the head of the body which is Christ, and that to the Philippians stands for the glad experience that comes to a Christian when head and body are perfectly united. The letter to Philemon was the fourth of the imprisonment epistles.

Among his hearers one day was Onesimus, a runaway slave. His master was Philemon, a friend of Paul's, and a convert in another city. Doubtless the slave had heard the apostle at the time of his master's conversion. Running away from his bondage, he sought him out in the city of Rome. To the music of the clanking chains, the epistle was written.

Erasmus says that Cicero never wrote anything of greater elegance. Luther says that it is a charming expression of



Christian love, a real exhibition of Christian courtesy, a model of tact and delicacy. See the shrewdness of the apostle in the eighth and ninth verses, "Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ."

It is as if he had said: "I am an apostle, and I might have enjoined thee to receive Onesimus, but I rather appeal to thee for the sake of love, and I would awaken your sympathies because I am an aged man. Better than all, I send you this entreaty and hope to move you, because I am a prisoner in bonds." The salutation contained in the first three verses is, "Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-labourer, and to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house: grace to you, and peace, from God our Father and the Lord Jesus Christ."

Philemon was a man of influence, Apphia was his wife, and it is supposed that Archippus was their son. Onesimus was their slave in bonds, and because of some hardship he had broken away and hastened to Rome.

It is a difficult thing to imagine the condition of the Roman slave. Society at its best was awful. What can we say of the dregs? If we would appreciate the text, which is filled with the spirit of the gospel, it is necessary that we should bear in mind certain things concerning the Roman law. First, the Roman law gave a slave no right of asylum, but it granted him the privilege of making an appeal. Secondly, the Roman slave had the privilege of fleeing to his master's friend, not for concealment, but for intercession. Thirdly, the owner of a slave in Roman times was absolute in his possession, yet he might be besought by a friend whom he counted as a partner. It was also agreed that a Roman slave could be adopted by his master as a son, and thus only could he be freed.

In the light of these thoughts the text begins to open up

before us. We were God's property, and we ran away. Our sin was against God; for this reason it needs atonement. Resolutions can never touch this side of sin, reformation can never wipe it out, but Christ's atonement meets the case perfectly. Secondly, the law gives to the sinner no right of appeal. The standard of the law has never for a moment been lowered, but grace steps in and changes the whole matter, and every sinner under grace has the privilege of appealing for divine help. Thirdly, the sinner flees for refuge to Jesus, whom God counts a partner: "Who, being in the form of God, thought it not robbery to be equal with God." Fourthly, through faith in Christ we are begotten as sons. It is impossible to understand this, but the Word of God, to which may be added our experience, justifies us in believing that it is true, and being sinners we are thus delivered from the bondage of sin and kept from its power. Fifthly, in this new relation we return to God, and we are not received as slaves, but beloved as Christ himself.

At the close of a battle in the days of the War, a young man was found dying on the battle-field. A soldier stopped to render him assistance, and as he moistened his lips and made his head rest easier, the dying man said, "My father is a man of large wealth in Detroit, and if I have strength I will write him a note, and he will repay you for this kindness."

And this was the letter he wrote: "Dear father, the bearer of this letter made my last moments easier, and helped me to die. Receive him and help him for Charlie's sake."

The War ended, and the soldier in tattered garments sought out the father in Detroit. He refused to see him at first on account of his wretched appearance. "But," said the stranger, "I have a note for you in which you will be interested." He handed him the little soiled piece of paper, and when the great man's eyes fell upon the name of his son all was instantly changed. He threw his arms about the soldier, and drew him close to his heart, and put at his disposal everything that

wealth could make possible for him to possess. It was the name that made the difference. And thus we stand on redemption ground, and as Onesimus bore the letter to Philemon, so we stand before God in the name of Jesus Christ, and he speaks for us as did Paul for the Roman slave.

“If he hath wronged thee, or oweth thee ought, put that on mine account.”

#### I. HE ANSWERS FOR OUR SIN.

Romans 8:3, “What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned *sin* in the flesh.”

II. Corinthians 5:21, “He hath made him to be *sin* for us, who knew no sin; that we might be made the righteousness of God in him.”

There are some things in this world so dreadful that we cannot look upon them; some things are so horrible that the thought of them makes us sick; but there is nothing in this world so horrible as sin and the thought of sin to Jesus Christ, and yet he became sin for us.

I once heard John McNeill say that of all the people in Jerusalem he thought Barabbas had the best idea of the atonement of Jesus Christ. “You will remember,” said Mr. McNeill, “that he should have been crucified, and Jesus released, but the order was exactly reversed. The door of the prison swings open, and Barabbas is free, and as he comes out into the light of the day, all the people seem to be hurrying in one direction. He hears that Jesus of Nazareth is to be crucified. He stops a moment to think, and then he exclaims: ‘Why, that is the man who is dying in my stead! I will go and see him.’”

“He pushes his way out through the gate of the city, and up the hillside until he reaches the surging mob about the cross. He stands in the outer circle for a moment, and then pushes his way to the very inner circle, and stands so near

that he can reach out his hand and touch the dying Saviour. And," said my friend, "I can hear him say, 'I do not know who you are, but I know that you are there in my stead.'"

"And," said John McNeill, "until you can give a better theory of the atonement, take that of Barabbas—Christ your substitute, dying in your place."

Sin was judged for us in Christ, and he stands before God saying, "Put that on mine account."

## II. HE TAKES AWAY SINS.

Galatians 1:4, "Who gave himself for our *sins*, that he might deliver us from this present evil world, according to the will of God and our Father."

I. Corinthians 15:3, "For I delivered unto you first of all that which I also received, how that Christ died for our *sins* according to the scriptures."

I. Peter 2:24, "Who his own self bare our *sins* in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed."

Our sins were like the sands of the sea in number; they were like scarlet and crimson in their awfulness; but the Scriptures tell us that they are hurled as far as the east is from the west, which is a distance that can never be measured. They tell us that they are cast behind God's back, and that is surely comforting, for when I come to God as a sinner, my sins stand between me and God, and when I confess Jesus Christ as my Saviour, God takes these same sins and puts them behind his back, so that now God is between me and my sins. The Scriptures also declare that when our sins are confessed and forsaken, God remembers them against us no more forever. And when they rise at the judgment, ONE stands before God in our behalf, with pierced hands and thorn-marked brow, saying, "Father, put that on mine account."

## III. HE ANSWERS FOR OUR FAILURES.

I. John 2:1: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

This is the high ideal—"that ye sin not,"—but have you ever thought of the difference between Christ as the high priest, and as the advocate? As the high priest, he was in all points tempted as we are, yet without sin; so that in all the temptations that come to you and to me, he stands in the position of *priest*, and his sympathy for us is infinite. But if for any reason we should make a mistake, and fail, then he becomes our *advocate*, making intercession for our forgiveness; in other words, he is the high priest up to the point of sin, and from that point he is an advocate.

I. John 1:8, 9: "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 do not find any place in the New Testament, with the possible exception of the Lord's Prayer, which was given before the atoning death on Calvary, where it is said that a Christian needs to ask for forgiveness of sin. It is only said that we must confess our sins; and the moment a confession is made, he stands before God to say, "Father, put that on mine account."

## IV. HE TAKES OUR CARES.

Matthew 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

God never intended that his children should be disconsolate or discouraged.

Philippians 4:7, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

It is always well for us, when we are tempted to be discour-

aged, to remember the Apostle Paul. He was chained to a Roman soldier, and yet in this one letter to the Philippians again and again he exclaims, "Rejoice! rejoice! and again I say, Rejoice!" He it is who says (Phil. 4:6), "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

I can understand how some will say that this is impossible, that a man of business has too many cares and too many anxieties to be careful for nothing; but some one has pointed out the fact that we begin to read at the wrong place—we should read the closing clause of the fifth verse, "The Lord is at hand." And this makes all the difference. If the Lord is at hand, I need not be over-anxious. If the Lord is at hand, no burden shall weigh me down. Paul gives us the secret of it when he says that by prayer we shall overcome, and Payson says God gives his answers more to the habit than to the act of prayer. But there is still something more that Paul says of prayer; he calls it supplication. This is more intense. It means to bring your sins, your cares, your family, your business, and putting them all together, to bear them before God. Anything but a stilted prayer!

If our children should ask us for blessings as we ask God for help, we would think they had lost their reason. Mr. S. H. Hadley says that when he was converted, Jerry McAuley said to him, "You pray."

Mr. Hadley said to him, with a sob: "I cannot pray. You pray for me."

Then Jerry McAuley, putting his arms around him, offered up this prayer: "Dear Jesus, these poor fellows have gotten themselves into an awful hole. You helped me out. Please help them. Amen."

Mr. Hadley said this was the first time he had ever heard a real prayer. Scripturally, the only way to pray is unto God through Christ by the Spirit, and every such prayer Jesus

receives, and exclaims, "Father, answer it, and put it on mine account."

V. HE STILL STANDS BESIDE US IN DEATH.

Hebrews 2: 10, "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."

Death is still an enemy, but Jesus met him, and won the victory; and when we meet him, he shall stand beside us to say, "Put that on mine account." Death is a vanquished enemy, and Christ now uses him to put his children to sleep.

"Are n't you afeared, John?" said the wife of a Cornish miner as he was dying.

"Afeared, lass! why should I fear? I ken Jesus, and Jesus kens me."

An old pilot died not long ago in Boston. He had held the pilot's commission for nearly seventy-five years; and for almost all that time he was a follower of Jesus Christ. As he was passing away, his face brightened, and he started up with this expression, "I see a light."

His friends thought his mind was wandering, and that he was in imagination out on the sea, and they said, "Is it the Highland light?"

He said, "No."

A moment more, and he repeated the sentence, "I see a light."

They asked him again, "Is it the Boston light?"

And he answered, "No."

For the third time he said, "I see a light."

They said again, "Is it the Minot light?"

"Ah, no," he said, "it is the light of glory! Let the anchor go!"

And they slipped the anchor, and the old pilot stood before Him who had taken him in his arms, and presented him with-

out spot or blemish before his Father, saying, "My Father, every weakness, every failure, every sin in all this life, put on mine account."

In more respects than I can tell you, these five days just closed have been the five best days of my ministry. I would rather have had the privilege of preaching these five days to you, dear brethren in Christ, than to have had a whole year in any other ministry.

Let us pray: Blessed God, our Father, it is such a wonderful thing to preach the gospel, when we know of our blessed Christ dying for our sins, and standing beside us in the hour of death, and over and over and over again speaking to us, and saying, "Never fear; the sins you have committed have been put to my account." Father, we never understood before what it was to have a standing in Christ himself. We look upon our own lives and see how far short we are, and then we look up into the face of him who said, "Put it to my account," and we begin to understand it. We know eternity will be needed to sound his praises. In his name we pray. Amen.



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