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THE LOST CROWN

By Rev. J. Wilbur Chapman, D.D.

Author of "Received Ye the Holy Ghost?" "The Ivory
Palaces of the King," "Kadesh-barnea,"
"And Peter," etc.

"Behold, I come quickly! Hold that fast which thou hast, that no man
take thy crown."—*Rev. iii: 11*



Fleming H. Revell Company

Chicago New York Toronto

Publishers of Evangelical Literature

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PREFACE.

After much prayer and thoughtful consideration of the subject, this book is sent out with the hope that it may be both a warning and an inspiration to all who may take the time to read what is here written.

God forbid that any of us should miss our crown at the great day of awards! God grant that we may all receive the full reward!

No claim is made to literary excellence, but it is claimed:

1st, That in the presentation of these subjects to my own people, they were kind enough to say that they had been greatly quickened;

2nd, That these sermons, so far as they appeal to the unsaved, have been used of God to lead many to decide for Christ. To Him be all the praise!

The two companion books, "And Peter" and "Kadesh-barnea," have been so kindly received and so widely read that I am encouraged to believe that this book too may be helpful to many.

If one child of God be inspired to better service—if one poor lost sinner be led to Christ—I shall never cease to praise Him for the privilege He has given me of preparing these messages.

A handwritten signature in black ink, reading "Milton Chapin". The signature is written in a cursive, flowing style with a large initial 'M'.

*Bethany Presbyterian Church,
Philadelphia, Pa.,
Jan., 1898.*

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CHAPTER I.

GOD'S PLAN FOR US.

“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.” Philippians iii: 12.

God has a plan for every life, and when this plan is realized there is always in the experience of the believer both joy and peace, blessing and power. If anyone is having an up-and-down Christian experience, hot to-day and cold to-morrow, near enough to Christ to-day so that he may almost touch Him, and so far away to-morrow that he questions if he has ever been saved, this is a certain evidence that he has not allowed God to work out His plan for him; and there is yet much work to be accomplished by the Holy Spirit of God. An experience of unrest dishonors God, and when you find a heart in which there is this unrest and dissatisfaction, you always find a life in which God has not yet finished His work. “Peace I leave with you; My peace I give unto you,” was written for such an one, and is his inheritance. While it would be a most difficult thing to define *peace*, yet possibly the best definition would be to take its opposite, and so it

would read like this: *Peace* is the opposite of unrest, of confusion, of strife. This blessing is for every one of God's children, if they will but claim it.

It is no more disastrous for one's arm to be out of its socket than for one's life to run contrary to the plan of God. Paul evidently had this in mind when he said: "If I may apprehend that for which I am also apprehended of Christ Jesus." It would be no more disastrous for a planet to go swinging out of its orbit than for a life to run contrary to the plan of God. The fact is, our crosses in this world always come to us when our wills run contrary to the will of God. One piece of wood placed over another and running in the contrary direction always makes a cross. Our peace and joy come to us in this life when our wills run parallel to that of God. Though we may be obliged to live in poverty and meet with what this world calls disaster and failure, if we are perfectly sure we are doing according to God's will we may say with the Apostle: "All things work together for good."

God has

A HIGH IDEAL FOR EVERY LIFE,

and we have but to read the Scriptures to find this to be true. We find in Romans i: 7 that we are called "saints"; this is our name. We learn in 1 Corinthians iii: 9 that we are "laborers together with God." We are told in 1 Corinthians i: 9 that it is our privilege to be in fellowship with God's Son, and

this word "fellowship" is literally "partnership." In Revelation ii: 17 God promises to give to us His own hidden manna to eat. Of this the world knows nothing—it can neither give it nor take it away. In the 25th Psalm, 14th verse, we have a pledge that God will tell to us His secrets, but it is not to be forgotten that we only tell secrets to those who are near to us. God never gives His secrets to those who are out of fellowship with Him, and every man is out of fellowship who has in his heart any unconfessed or unforgiven sin. In Philippians iii: 20 the conversation of the child of God is described. It is to be in heaven, from whence also we look for the Savior, the Lord Jesus Christ. In Ephesians ii: 10 the whole of the Christian character is described. We are told that we are His "workmanship," and the word *workmanship* is literally *poem*; so that in God's plan we are all that is complete and beautiful.

We are very sure that we have not attained unto this plan.

We are likewise confident that falling short of it we are not satisfied, and our cry is that of the Apostle (Romans 7: 24), "Oh wretched man that I am, who shall deliver me from the body of this death?"

We may have God's *power*. 2 Cor. xii: 9—"My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Let us therefore cease to speak of the presence of the Holy Ghost as an ex-

perience, and talk about the better Christian life as an "it"; let us remember ever after this that Christ is the power of God. To exalt Him, to follow Him, to live His life, and to enthrone Him in our lives, is power always, and never can be anything else.

We may have God's *rest*. Hebrews iv: 1 to 3— "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world."

It is most significant that in the tenth verse of this fourth chapter of Hebrews we read: "For he that has entered into his rest, he also *hath ceased from his own works*, as God did from His." Oh, that we might all of us learn that it is when we cease to be self-centered and become Christ-centered, it is when we live lives of unselfishness and therefore for the glory of Christ, it is when we look up and not in—in a word, it is when we cease from our own works, that we enter into God's rest.

We may have God's *holiness*. Hebrews xii: 10— "For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness." Not infrequently

we find Christian people who are afraid of the word *holiness*, and yet the Bible has distinctly declared that without holiness no man shall see God. If we are shutting Him out of our lives, then we are depriving ourselves of our birthright as His children.

We might sum up God's plan for our lives under three heads:

1. It is God's will that we should be

REGENERATED.

John i: 13, 14—"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

Regeneration is not a working-over of the old nature, for that which is born of the flesh is flesh, and never can be anything else. It may be educated flesh, cultured flesh, but after all it is flesh, and is displeasing to God. It does not come as the result of reformation, for while reformation may touch a man's present and possibly his future, it has nothing to do with his past sins, which are like the sands of the sea in number. Environment has nothing to do with our passing from death unto life. If environment could save the soul or keep it, Adam never would have fallen, for he dwelt in paradise. Lot would have been a model citizen, for he abode in the fairest city of the then known world.

Regeneration is God's breathing into man His own life—it is literally being born from above.

2. It is God's will that we should be

SANCTIFIED.

1 Thes. iv: 3—"For this is the will of God, even your sanctification."

Some people feel much prejudiced against the idea of sanctification, but it is in God's Word, and it would be well for us to study it and realize it in our experience. To be sanctified is to be separated, and it is certainly the plan of God that His people shall be a separated people. While they are "in the world," they are to be in no sense "of the world." They are commanded even not to touch that which is unclean, and all the old law respecting the Nazarite is a law for the Christian, except that in the New Testament times that law has been intensified by the touch of the living and risen Christ.

If your life is not sanctified, you will live contrary to the will of God.

3. It is God's will that we should be ultimately

GLORIFIED.

1 Peter v: 10—"But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."

John xvii: 24:—"Father, I will that they also, whom

thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me.”

It is a good thing to turn again and again in this way to the Scriptures, to find what is the plan God has marked out for us, and then to square our lives according to this plan, to see wherein we have followed it or have failed. If the failure has been grievous, it is not necessary that we should go in mourning all the day long, for, just as a mother forgives the weakness of her child and forgets the many shortcomings, so God has promised again and again in His Word to blot out all our transgressions and to remember them no more against us forever.

It is not therefore a question as to whether we can keep from sinning ourselves—we know that we can not; but it is altogether a question as to whether Christ can keep us if we will but give Him the right to do so. I have no question but that one could walk from one corner of the street to the other with Christ so constantly before him that, in his own judgment at least, he would be overcoming sin. I am perfectly clear that he could increase his journey by many miles, and still be more than conqueror. I am absolutely confident that one could walk the whole day with Christ so vividly before him that it would be peace and joy. And what could be accomplished in one day could be made

CHAPTER II.

THE FULL REWARD.

The faithful student of the Word of God will find it clearly proven that one may be saved, and yet miss in this life very much of the peace and joy of God; and after living such a life he may be ushered into eternity just barely saved—as Paul puts it: “So as by fire,” or as Job describes it: “Escaped by the skin of the teeth.” This certainly can not be a very happy prospect, and God throws out danger-signals all along the way, that we may turn aside from such unholy living and be kept back from such an inglorious entrance into heaven.

The same student of the Bible will learn that it is possible to enter into His presence with fulness of joy, to be welcomed with the shouts of angels, to be saluted by the “Well done, good and faithful servant” of the Master Himself. Such an entrance into glory is certainly to be desired, and such a blissful experience may be given to every consistent follower of Christ.

After the return of Christ for His church, there is to be a great day of awards, when those who have been faithful shall receive recognition at the hands of

the Lord Himself, in the presence of the assembled hosts in the skies. We can tell just what this reward is to be, and yet this needs a word of explanation. We can not give the exact description of the crowns we shall wear, nor can we estimate in human language their value in the opinion of men. But we know, after studying the New Testament, that it is to be according to our faith and in proportion to our faithfulness. It is in this way that every child of God may confidently say: "I know what my award is to be." He measured it himself. It is very true that one may stand before God and receive from Him only a measure of reward, and it is likewise true that he might have a greater blessing from the hands of his Master. John speaks about "a full reward," as if there might be a reward that is not complete. Alas, this is only too true! But the opposite is also true, that one may have at that great day at the hands of God Himself a *full* reward. And the purpose of this book is to induce us to lay hold of the promises of God, so that our lives may be so shaped according to His will, that when that day comes we shall stand before Him with rejoicing and not with sorrow.

A crown is always a symbol of reward. Expressions containing the word are many times used in the New Testament. It is sometimes a "crown of life," again a "crown that is incorruptible," a "crown of rejoicing," a "crown of righteousness," and a "crown of glory." But these names are given not simply for the sake of emphasis, as the change of a name

might be emphatic, but because each crown means a certain kind of reward. So far as I have been able to see, there are but

FIVE CROWNS

in the New Testament Scriptures. Every Christian may have one, but oh, the joy of it! every Christian may have five. But the message is still sweeter, for if we should receive from the hands of our glorified Lord the five crowns there would still be something in reserve. Of this we shall speak later.

Naturally, the crown that should come first in order would be the one mentioned in James i: 12—"Blessed is the man that endureth temptation: for when he is tried, he shall receive

THE CROWN OF LIFE,

which the Lord hath promised to them that love Him." This crown is also mentioned in Revelation ii: 10—"Be thou faithful unto death, and I will give thee a crown of life."

It was to be given to the Church of Smyrna that suffered the most. I used to read the text—"Be thou faithful *until* death," and I supposed it meant simply that we needed to be faithful during life and that when death came our responsibility was at an end; but the word is "*unto*," and means not simply that one should be faithful and willing to suffer for the Master, but to suffer and to die.

This leads me to say that the crown of life is un-

doubtedly the one to be given to the martyr—not simply the one who has died at the stake, or the woman who has been thrown to the wild beasts that they might devour her ; but the one who has suffered in body and mind unknown to fame, but suffered nevertheless, and suffered for the glory of God.

It is likewise the crown that is to be given to the one who is able to do only little things for Christ. So many seem to think that they can do but little for Christ, and therefore leave that little undone. This is a most serious error. “ Inasmuch as ye have done it unto the least of these ye have done it unto Me,” said Christ. A cup of cold water given in His name ; a word of cheer spoken for His glory ; a warm hand-clasp that He may be exalted in the opinion of men—these little things win the eternal reward.

So many people are asking : “ What can I do to help on the cause of Christ, to assist my minister, or to help the church ? ” If I were to suggest one thing that would be most helpful, it would be the offering of unceasing prayer for the spread of Christ’s kingdom, and for the outpouring of the Holy Ghost upon the man who preaches Christ at the sacred desk. I remember very well when I first became pastor of the church to which I now minister. After I had preached my first sermon, and the people had presented themselves to say words of cheer, an old man came walking down the aisle, leaning upon his staff because of his age, and he said to me :

“ I am afraid you will make it a failure.”

I did not consider that much of a word of cheer, and heartily wished he could have given it to me at another time.

Then, looking about the church, he added : " We have always had a man of large experience, and the church is large." Then he came nearer, and said : " But I have made up my mind to help you." I wondered in my own mind what he could do. He added : " I have determined to pray for you every day that you are pastor of this church, and I have covenanted with two other men to pray for you."

At this my heart was filled with joy, and I thanked God and took courage, feeling confident from the beginning that He had given me the victory. The three men soon grew to ten, and the ten to fifty, and the fifty to two hundred, until in these days from three hundred and fifty to five hundred consecrated men bow their heads in prayer with me every Sunday morning at 9:45, praying God's blessing upon me as I preach, and upon the people as they listen. The most wonderful place in all the world to preach in is a church where the atmosphere is permeated with the petitions of faithful Christians for God's blessing upon His ministers. And these are they who, upon the great day of awards, shall receive the crown of life. They do little things well, to the glory of God.

The second crown in order is

THE INCORRUPTIBLE CROWN.

1. Cor. ix: 25, 27—" 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. But I keep my body under, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Paul, in the figure of speech, is on the race course. He is striving to reach the goal and win the prize. Here, therefore, it is not a question of life, but entirely a question of awards. He is not writing to the unregenerate, but to the children of God. He says: "I will keep under my body, lest I shall become a castaway." The word "*castaway*" in the Greek is literally "*disapproved*." Paul is teaching that even if he is to win the crown that is incorruptible, he must deny himself, he must put forth heroic effort, he must be faithful until the very end.

This spirit is needed in the church. If the first crown is for the passive Christian, the second is for the enthusiastic follower of Christ, and next to the baptism of the Holy Ghost the church to-day needs the baptism of enthusiasm. It is a great mistake for men to allow their prejudices to lead them against the methods of church work upon which God has set His seal. There is a cry to-day against new methods, and people say the need of the time is for the old methods of our fathers. There is some truth in this, but the trouble with the advocates of this proposition is that they do not make their methods old enough. We ought to go back to Pentecostal methods of *giving*, for in those days the disciples gave all they had.

We ought to go back to Pentecostal methods of *preaching*: the early preachers had just two themes in mind—namely, Jesus and the Resurrection. We ought to go back to Pentecostal *living*, for in the olden times the disciples lived in the expectation that each new day would bring back the Lord Himself, and having this hope in Him their lives became pure and their testimonies powerful.

Every church ought to change its method every Sunday, if the methods in use do not compel the people to accept the gospel. We have no responsibility for conversion—the Spirit of God takes care of that; but we do have a tremendous responsibility resting upon us to make every man, woman and child understand that the Son of God died to set them free from the penalty of sin, and that He ever pleads at God's right hand to liberate them from its power. The church is not an end, but rather a means to an end. If counted an end, the membership becomes satisfied with the church in itself, its preaching, its music, its social standing, its ability to influence the minds of the people; and in all seriousness I dare to say that such a church will be a curse to a community in the thought of God, rather than a blessing. We have this to remember: when counted as a means to an end, the church loses sight of herself and realizes that she is in existence only to bring to every lost sinner the message of the gospel. So long as there is one soul in the world unsaved, God calls His children to carry the message of peace and glad tidings of great joy to that one.

There is a Scriptural warrant for this frequent change of method. It is all summed up in one word: UNTIL. How long did the father wait for his son? "Until" he returned. How long did the woman search for the lost piece of silver? "Until" she found it. How long did the shepherd look for his sheep? "Until" he had it in his arms and was bearing it back with rejoicing to the fold. How often ought we to change our methods in the church? "Until" we have a method upon which God will set His seal, and to which the Holy Ghost will give His approval, because that method compels the people to hear the gospel and to know that Jesus Christ died to save all mankind.

Paul was willing to be counted a fool if only he might better influence men. To the wise he would be wise; to the ignorant he was willing to be counted ignorant; to the weak as a man of weakness—if only by all means he "might save some." May the Lord God fill the church with this spirit! We could shake the cities and move the world with the power of God. And when the great day of awards should come, simply because we had been dead in earnest, had counted personal ease as nothing, had labored incessantly by day and by night, in heat and in cold, we should receive the crown that is incorruptible.

The third crown is

THE CROWN OF REJOICING.

1 Thess. ii: 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?"

When Paul remembers the Thessalonians whom he had won for Christ, he immediately replies: "Ye are our crown of rejoicing," and so this third form of the reward is properly called the soul-winner's crown.

Alas! some who are born of the Spirit, who have been trained in the Christian church, or might have been, who have lived all their lives dead in sin, shall never wear it. But it is possible for everybody to receive it from the hands of the Master Himself.

This is the crown that the sainted Spurgeon is to wear. It is said that thirteen thousand people joined his church in his ministry, and this was only the beginning of the multitude of others that have been influenced by his life, the world around. It is the crown that Mr. Moody is to wear, because in all parts of the world he has pointed men to the crucified One. It is the crown that faithful Sunday school teachers and devoted workers are to wear.

I had in my home at one time a very celebrated Sunday school worker. He told me how he became a servant of Christ. He was converted as a boy before the Young People's Society of Christian Endeavor was known. He wanted to do something for Christ, and all he could think of was to teach a Sunday school class. He went to the superintendent with a request that he might be made a teacher, and was refused. He went a second time, with a like result. He went a third time, and proposed to bring in a class from outside,

and this time he secured the consent of the superintendent. When he went out to find boys, his first visit was to a great brown-stone mansion. He rang the bell and the servant opened the door. He asked if the lady of the house could be seen. He was shown into the parlor, and soon the mother of the boy entered.

He said: "I have come to ask if your boy can come to Sunday school."

Her face flushed and her eyes flashed, as she replied: "My child has been to Sunday-school, and has had such miserable teaching that I have made up my mind that he shall not go again, until either I can teach him myself or get some one who can."

After a little waiting, she asked: "Suppose I should send him, who would teach him?"

He became greatly embarrassed at this question, and thought that if ever he got out of the house he would never again think of any work in the church. But finally he replied:

"Well, if he comes I will teach him myself."

There was something in his frank statement—the ring of his voice—which touched the mother, and she said:

"Next Sunday he will be there."

He came—he was the only boy in the class—and when the young teacher told him the story of Jesus Christ he was converted.

As he told us the story, the tears were in his eyes, and he said:

“ Let me tell you the rest. Just before I left New York, I was called to the room of a man who was dying. As I entered he called me to his bedside, and said: ‘Come just as near as you can.’ I took his head and pillowed it on my arms, and we talked. He said: ‘Teacher, has this not been a wonderful work?’ His voice was almost gone, but he still whispered. Finally, his wife sprang up and cried: ‘He is dying.’ I held him closer and kissed him, for I loved him as though he had been my own child.”

I shall never forget how he looked as he added:

“ That was the boy I led to Christ. He was my associate in Sunday school work. We led hundreds of souls to Christ.”

Then he said with great emphasis, and in tears: “ I had rather have had the satisfaction of leading that one boy to Christ than to have conquered the whole world.”

Such a work as this is possible to all men everywhere, and he who is thus faithful has awaiting him a crown of rejoicing. The hymn—“ Must I go empty-handed ? ”—was written by one dying in his youth, without one single soul to his credit. When the shadow of death fell across his face, some watcher by his bedside expressed concern for his happiness or his fear of death. He quickly answered:

“ Oh, no, not that. I am not troubled about that; but must I go empty-handed ? ”

Alas! many of us may be obliged to stand in the presence of the Master, and to be crownless in this respect.

The fourth crown is the crown of glory. 1 Peter v: 4--“ And when the chief shepherd shall appear, ye shall receive

A CROWN OF GLORY

that fadeth not away.”

Peter seems to have a special message here for officers of the church, Sunday school teachers, and church members generally; for in fact we are all of us shepherds. A shepherd is one who looks after the sheep, and the sheep that requires most of his attention is the one most likely to wander and fall by the wayside. We have a way of looking at the people, especially those who are new-born babes in Christ, and saying: “ We will see how they hold out,” and if they stumble we not infrequently exclaim: “ It is just as I expected.” A most un-Christly speech, and one most deserving the censure of God! The fact is, we are called into the church to be laborers together with God, and He has placed before us the privilege of helping to hold up the weak ones in Christ. There never is a time when one needs a warm hand-clasp or a word of sympathy as the time when one is beginning his Christian life, just taking his first steps towards God. When my little girl first began to walk, after she had taken one step she started to fall, and I had to put my arms about her and hold her up. She walked in this way for days, but now we never think of holding her up; she can run along and not be weary the whole day long. To all those who are faithful

in this especial ministry God has promised a sure reward.

The fifth crown, and the last, seems to me the very best. It is the crown of righteousness. 2 Timothy iv: 8—"Henceforth 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."

I have never yet been able to figure out just when the Lord shall come again, for the Bible contains no record; but with all my heart I am looking for Him. I know not but that He may come to-day. He may come to-morrow. I am perfectly sure that the greatest blessing that could ever come to this world would be the visible presence of the Lord Himself. He would lift up the down-trodden. He Himself would relieve the oppressed, and He would apply the whip to the oppressor.

It may be at morn, when the day is awaking,
When sunlight thro' darkness and shadow is breaking,
That Jesus will come in the fulness of glory,
To receive from the world "His own."

O joy! O delight! should we go without dying,
No sickness, no sadness, no dread and no crying,
Caught up thro' the clouds, with our Lord, into glory,
When Jesus receives "His own."

So I am looking for Him, and I am longing for Him, and with all my soul I love His appearing; and unto every such waiting one there is a crown promised.

So I am watching and waiting each moment of the day,
If it be morn or evening when He calleth me away;
And it makes the day grow brighter, and its trials easier
borne,
When I am saying every moment, "To-day the Lord
may come."

But there is something better still, and that is the full reward in Revelation iv: 10. This is a picture of the glorified church. We are told that the four and twenty elders came in with crowns upon their heads, clothed with white raiment, seated about the throne. Suddenly the King of Kings appears. At once the four and twenty elders fall down before Him, and taking off their crowns, cast them before the throne, saying:

"Thou art worthy, O Lord, to receive glory and honor and power."

The best reward of all, then, is to be with Him.

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 that day 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,

and He will rise from His throne, coming forward to receive us. As we look up into His face, thrones will vanish away and crowns will be as nothing, for to see Him in all His beauty will be.

THE FULL REWARD.

CHAPTER III.

RULES FOR SERVICE.

“ 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.” 2 Timothy, ii: 4, 5.

It is not enough simply to perform what might be called good deeds, in the estimation of the world, for one might receive the applause of men, and miss his reward at the hands of God. Neither is it enough that one should be so given to service that he might win the applause of people everywhere. There is no special promise in God's Word written for the man who is simply faithful in outward service. Paul must have had this in mind when he said: “ Yet is he not crowned except he strive lawfully.” It is a good thing for the Christian to square his life, both public and private, his innermost thoughts, and the hidden man of his heart, by the Word of God, to see if in any point he is falling away from God's plan and the Holy Ghost's guidance. When John, in Revelation, wrote, “ Let no man take thy crown,” he presented what to my mind is

ONE OF THE MOST SOLEMN SUBJECTS

in all the Bible, namely, that one might be saved, have his sins forgiven, stand before God justified, be perfectly sure of being ultimately received into His presence, and be saved throughout eternity, and yet miss his reward and lose his crown.

This chapter is a note of warning and a heart-cry to people everywhere to search their lives, aided by the Spirit, to ask God to deal very thoroughly with them even though this dealing may mean the cutting-off of some very much-loved sin or the giving-up of some long-cherished plan.

I. *All service must be prompted by right motives.*

It is not so much how the work appears outwardly that commends it to God—in this His judgment is given differently from that of man; but it is altogether a question as to what, back of it all, prompted the service. The giving of the widow's mite and its hearty acceptance by our Master is an illustration of this fact, for in the desire that prompted the gift was found that which was of ten thousand times more value than the gift itself.

One might preach the gospel and win hundreds of souls for Christ, and the motives that prompted the preaching be wrong. One might superintend a Sunday school with much success, be a teacher of acknowledged ability, lead the young people's work in the church, be a chosen leader of the mission work, and upon all these positions have the seal of the ap-

proval of men and the plaudits of the multitude because of acknowledged success, and yet miserably fail at the great day of awards to receive one single crown for faithfulness—simply because the work was born in selfishness and carried on in pride. It was not done for the glory of God, but rather for the glory of man. One might build churches, and for his supposed generosity be highly esteemed of men, and yet receive a rebuke from the lips of the risen Christ. One might endow schools which God would use for the betterment of society and for the accomplishment of His own purposes or the working of His own plans, and yet have no recognition on the great day of awards. One might give his money to clothe the poor and feed the hungry; he might be known wherever the English language is spoken, for his charitable works, and when the great day of awards should come, might hear the Master say:

“Depart, for I never knew you.”

His soul is saved, but his life is lost. All of these things are true, because, while outwardly the service was wonderful and the success great, the motive that prompted it all was selfish. Jesus Himself has said that there would be some who should say: “Lord, have we not prophesied in Thy name, and in Thy name done many wonderful works?” Thus the teaching becomes more intense and the lesson more startling, for one might even think that he was shaping his life according to God’s plan, and yet most terribly miss the reward.

When Paul wrote his first letter to the Corinthians, he said: "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." This is very clearly, to my mind, a lesson to Christian workers in general, but to ministers in particular. The foundation is the same for us all—Jesus Christ; but the superstructure may be very different. It is a most solemn thought—one of the most solemn I know—that when the great day of fire shall come,

EVERY MAN'S WORK SHALL BE TRIED,

of what sort it is. The ministry of the man whom the world honored shall be touched by fire. The service of the Christian worker, from the first effort made for Christ to the last, shall certainly be tested. The teaching of the Sunday school teacher, throughout his or her entire Christian experience, shall be brought beneath the searching light of the Son of God. The testimony of every Christian in every land shall be searched through and through. The life in the home, in the place of business, in the streets, at home or in foreign lands, by day and by night, shall be tested by the fire of God. If the work is burned, the man shall suffer loss, but he himself be saved, though as by fire. It is a tremendously solemn message.

I might have all the experience God has given me, as preacher, teacher, evangelist, father, husband,

friend, and then stand before God at the last with all my work swept away, going into His presence with the smell of fire upon my garments. God forbid! Paul had this fate in mind when he said (1 Cor. ix: 25, 27): "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. 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," or (as we have already seen), "be disapproved."

God keep us from meeting such an experience as this on that great day!

2. *We must labor with clean hands.*

God never uses an unclean man. It is possible that one may be saved, and yet allow sin in some way to control him; but it is not possible for God to use that which is either common or unclean. "Come out from among them and be ye separate, and touch not the unclean thing"—from which command of the Scriptures we learn that if one is in the very slightest touch with the world he is against God, and soon loses his power; he is shorn of his testimony, and God sets him aside. "Search me, oh God, and know my heart: try me and know my thoughts, and see if there be any wicked way in me" ought to be the cry of every Christian everywhere.

The old law touching the priesthood is a good thing for us to remember (Leviticus xxii: 1 to 3): "And the Lord spake unto Moses, saying, Speak unto

Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the Lord. Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from my presence: I am the Lord." The doctrine of separation in the Old Testament for the priests is for us in the New Testament, for Peter tells us that believers are priests unto God, everyone of us. The Old Testament doctrine has, however, been intensified by the teaching and the touch of Jesus Christ.

"And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. Then thou shalt take the anointing oil, and pour it upon his head, and anoint him." (Exodus xxix: 6, 7.) The anointing oil put upon the head of the priest was a sign that he was separated from all worldly services and every selfish principle of life. Henceforth he was not his own man, but God's. The oil in the Old Testament represents the Holy Ghost in the New, and whether we have recognized it or not, nevertheless it is true. By the Spirit of God we have been regenerated, by that same Spirit we have been quickened, and by the same Spirit have been sealed or anointed as God's own special treasure. If we have not allowed Him to use us we have robbed Him of His right, and at the great day of awards, shall be called to a strict account.

“ And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; neither shall he go in to any dead body, nor defile himself for his father, or for his mother; neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him; I am the Lord.” (Leviticus xxi: 10–12.) How close this teaching is, and how completely many of us are condemned as we apply it to our own lives!

And yet there is no reason for discouragement. In the olden times, when the priests or the people were in touch with sin, the ashes of the red heifer were sprinkled upon them for cleansing, and immediately they stepped back into fellowship, and God clothed them with power. In the New Testament a better provision is made—Hebrews ix: 13, 14: “ For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot unto God, purge your conscience from dead works, to serve the living God?”

I have not been able to find in the New Testament, with the exception of the Lord's Prayer, any place where it is said that the Christian must ask for forgiveness of sins; but I do read in 1 John i: 7, 8, 9: “ If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus

Christ his Son cleanseth us from all sin. 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 learn then that if I confess my sins, He is faithful and just to forgive them, and cleanse me perfectly; and

WHEN HE FORGIVES SIN HE ALWAYS FORGETS IT.

CHAPTER I V.

A NOTE OF WARNING.

It is to the praise of God that He has in His word given us repeated instances of men who have fallen, that they might serve as a warning and their very failure be an inspiration to us to avoid similar mistakes. One can not read the story of Adam and Eve without getting a glimpse both of the power of Satan in his overthrow of our first parents, and the tenderness of God as He cried out in the cool of the day: "Where art thou?" We cannot study the life and character of Noah without being impressed with the fact that a man might be used of God to-day, then to-morrow wander away so far from Him as to make grievous mistakes. The whole of the Old Testament is a cry to those who have wandered away from God to return. In their wanderings we get our lessons, and in God's cry we have certain evidence that though we may have sinned, yet He is always ready to put our sins away from Him, and from us.

One of the best illustrations in the Old Testament, to my mind, is that of Saul. He made a splendid appearance as a king. When the people demanded a king, God sent Samuel to look one out, and he found

Saul, whose appearance was kingly. If nothing else recommended him to the throne, this did. The first thing Samuel did was to pour the anointing oil upon his head, which was an indication that God was taking him for His own, and thus separating him from the world. A little later we read that the Spirit of the Lord came upon Saul, and it looks as if he must have been filled with His presence, and must have fulfilled the highest expectations of the people. A little farther on in his history the man of God appears to him, saying: "God is with thee, thou mighty man." And we have come to the conclusion, as we look upon him, that it is indeed true; and when the people cry out for the king and Saul is called forth, he stands head and shoulders above the men gathered about him, and involuntarily the people, when they look upon him, are stirred to such enthusiasm that they shout,

"GOD SAVE THE KING."

Afterwards, when he went to Gibeah, there gathered around him "a band of men whose hearts God had touched." Thus the story goes on, with Saul rising ever higher and higher in the popular esteem and favor. Yet in the end, and in the face of it all, he blackened the pages of the Old Testament, made the ruling of his kingdom a failure, and died by his own hand—really, in the sight of God, a murderer.

One cannot read such a story as this without trembling, and it is for each one of us to-day that the

Bible was written, that we might know God, and that we might know ourselves.

I have learned from this story of Saul, the king, that it is possible for one to be born of the Spirit, really to be saved, and to be saved forever, and yet

MISERABLY FAIL

in the sight of God.

I remember preaching in one of the cities of Indiana. For four days the church was crowded, but a crowd is not an indication of a blessing. Not infrequently the presence of a crowd is an indication of defeat, for preachers are apt under such circumstances to put their confidence in men, rather than in God. During all the four days not a hand was lifted for prayer, nor a single indication given that there might be an awakening on the part of the Christian people. The field I was next to labor in seemed quite ready for the harvest, and in the preparatory services many people were being saved. I called the ministers of the Indiana city together and asked them to give me the privilege of closing my engagement with them, that there was some barrier in the way of the working of God's Spirit, and that I felt when I preached as if I was bound with chains. After a little conference, one of the ministers requested that the decision be withheld for a little, that he felt sure that he knew where the difficulty was. As the leader of our force of personal workers, we had one of the members of this

minister's church, a man well-known throughout his own State, and a judge of one of the highest courts. Somehow, it seemed that when this man passed through the audience he sent a cold wave over the people. From the conference of ministers the pastor of this church went into the office of this old judge and said to him:

"I have been hearing rumors on the streets for a long time that your life is not clean, and I have come to say that if these rumors are untrue I desire to take some public stand with you to contradict them; but I have also come to say that if they are true I will stand nearer to you than a brother, and help you to get free from the power of your besetting sin."

The old judge looked a moment at him, and then put his head on his arms on the desk, and sobbed out:

"They are all true, and more."

In a moment they were on their knees in prayer, and it was but a moment more before the old judge rose a delivered man, free from the power of his sin.

I was just lifting my hands to pronounce the benediction at the close of an afternoon service, when the church door opened, and the old judge came in. Having lifted his hand to ask permission to speak, he made this statement:

"My friends, I have been known for years as one of the members of the church and as an officer of the church, but for a long time my life has been robbed of its power and my soul of its peace. I have lost my influence in my home, and I fear almost altogether in

my city. But I have gotten right with my minister and right with God, and I have come to ask your forgiveness."

The confession was made with sobs. There was no benediction pronounced that afternoon. The people all filed out one way. Some took the hand of the judge to say "God bless you," some to say nothing, but to pass with tear-wet cheeks and burning hearts. But when the evening service came, and the sermon had been preached, there was a remarkable change. The atmosphere seemed like heaven. Fully fifty people pressed their way to the front to accept Christ as their Savior. The first man to come was the old judge, with his arm around a poor lost man, who was hopefully saved. In less than six days more than 500 people came pressing their way into the Kingdom.

It is likewise a possible thing to have been filled at one time with the Spirit, and after all to make a failure of one's life. It is not enough to live on the old experiences, however precious they may have been. It is not enough to have been once filled, we must all the time be kept full, and we can only thus be kept by living in

CLOSE FELLOWSHIP AND UNINTERRUPTED COMMUNION

with the Lord Jesus Christ.

Mr. Meyer's interpretation of the expression, "Lest I myself should be a castaway," I heartily accept. Certainly we know men to-day who were once used of

God in preaching, blessed of Him in soul-winning, but who are set aside to-day; in other words, they have become castaways. They are objects of pity, both to angels and to men. Mr. Meyer, in describing these, tells us of his stylographic pen. It was one of some value, and had been given to him for his private use. For a long time he carried it with him everywhere, and used it on all occasions. And then a more improved pattern came out and he used the new one instead of the old; the old one was still his, but it was disapproved and set aside. Mr. Meyer says he can imagine how the pen would say, as it thought of the past:

“ There was once a time when he used me always—and now, never. There was a time when I knew his thoughts before anyone else, and now I am set aside. There was a time when I was his closest companion, and now I am never used.”

Alas, many a man who has preached the gospel with power in days gone by, whom God has delighted to use, could say the same thing. This book is sent forth as a warning, that all such might turn squarely about now. Let no man at the last take thy crown.

There were several reasons why Saul fell.

In the first place, *he was jealous of David*: it aroused all the hatred in his soul to see David beloved and honored, while these things had been denied to him. But that is not the end of his sin. It really seems as if jealousy must have been born in hell; if

one has the seed of it in his nature he is somehow compelled by a force he can hardly resist to go deeper into the evil.

In the second place, we find Saul *destroying the Lord's truest friend*. How true it is that when we have committed one sin and failed to make that one right, the rest becomes easy, not infrequently almost a delight.

In the third place, we find him *sparing Agag and the part of his flock*. He the king with lying upon his lips! This sin becomes very easy. If we allow the corruption of two or three days to lie in our souls without being cleansed, how sad the results! No one ought to close his eyes at night until he has absolutely made certain that all of the sins of the day have been washed away in the precious blood of Christ.

The last we see of Saul is when he falls upon his sword and takes his own life—a murderer in the sight of God, and in the sight of man.

Sin is awful. In the very beginning of it you seem to get the hiss of the serpent, as he trails through the Garden of Eden. It breaks up home, drags multitudes away from God and down to hell. But the warning cry is given here, that we must forsake the small sins if we would not be overpowered by the greater ones. We must be cleansed from little transgressions, if we would not finally be lost. If anyone should ask the secret of failure, the reason why at last the crown should be lost, it could all be summed up in three letters—

CHAPTER V.

“ THEN COMETH THE END.”

The day of awards is a great day. It is really the judgment seat of Christ, when we are to receive the reward of the deeds done through the body. It is not a time when we are judged for sin, for the sin question was all settled at the Cross for those who accept Jesus Christ. It is not to be confused with the day of judgment spoken of in the twenty-fifth chapter of Matthew; and certainly it is not identical with the great white throne judgment presented in the twentieth chapter of Revelation. It is simply the day when the Master, before whom the records of our lives are laid bare, shall give to us the reward for our faithfulness, or express His estimate of our faithlessness.

I can see the Master, with His people gathered before Him. A name is called that is familiar, and I see that one standing before Him with great expectancy. Then the Master speaks—with that voice that John tells us sounds like the flow of many waters, that voice that stilled the tempest-tossed sea, and caused Lazarus to break the bands of death. I hear Him speak. The crowns are being lifted up, and the first one is the crown of life. I hear Him say:

“ This is given to the one who has done little things well for My glory, or to the one who has suffered for My sake. You might have had it, but you failed in your own home. You had no testimony for your own circle of friends. A kind word you might have spoken, but you left it unsaid. The cup of cold water was never given. You might have had the crown of life, but it has been taken by another.”

I see Him hold aloft the second crown.

“ This,” He says, “ is given to the one who has done hard work for Me. I suffered the pains of Gethsemane and the mockings of the crowd, and the stripes of the Roman flagellator, and the pains of hell upon the cross. This crown is for the one who has endured all things if only My cause might have been advanced. But alas! when there came a time when the church seemed about to move forward you opposed it. When thousands of souls might have been converted, your prejudice against the work of the Holy Ghost

BLOCKED THE BLESSING.

You might have had the crown, but another has taken it.”

I see Him hold aloft the third crown, resplendent with jewels. All the angels shout aloud:

“ This is the soul-winner’s crown.”

There has always been joy in the presence of the angels of God over those redeemed from sin.

“ You might have had this crown, but alas! your

culture, your intellectual strength and your social position never won a soul for Me. The members of your own household were led into My kingdom by others. The people in your own store did not know you were Mine."

I remember once holding a series of meetings in Paris, Illinois. In walking down the street with one of my assistants, I heard him talking with a young man, asking him to be a Christian, but he made no impression upon him. I heard him say, "Your mother wants you to become a Christian, does she not?" And the young man began to cry. Then I heard him ask, "Your father wants you to become a Christian, does he not?" And there was no answer. But soon I heard him make this statement: "My father is an officer in the church and my mother is a leader in the work of the women's society in the church; but neither of them has ever spoken to me about my soul."

I believe many a father and mother will stand before the Judge on the great day of awards and hear the words:

"You are crownless. Your children were not saved, or if they were, in their salvation you have had no part. You might have had this crown, but another has taken it."

I can see Him holding aloft the fourth crown, the crown of glory. I can hear Him picture how one came into the church from great depths of sin; how his constitution had been undermined by the power of

an evil life; how he had been saved by the power of God and cheered by the warm hand-clasp and the sympathizing word, and a brother's sympathy to hold out to the end. And I can almost hear Him say:

“Such an one sat beside you in church and walked with you on the streets, or in the store, or possibly lived with you in your home; and you said never a word. You let him slip away from fellowship with Christ and when he wandered you exclaimed in surprise: ‘I expected no more.’”

I can catch the tone of His voice as He says:

“You might have had this crown, but another has taken it.”

I see Him hold aloft the fifth and last crown—the crown of righteousness. I hear Him say:

“Did not I promise that I would come again? Had not I written it over and over again in the Book? Was not line added to line, statement added to statement, that in like manner as I went away I should come back? Were not all the prophecies of My coming fulfilled, even to the last details of My life, My suffering and My death? Did you not have faith that if one prophecy was fulfilled the others might have been fulfilled also?”

And then that crown, which is to me the most beautiful, the brightest and the best, is held aloft for a moment, dazzling in its glory, and I hear Him say:

“You might have had this crown, but another has taken it.”

We may miss the five crowns by our unfaithfulness, yet we may be saved, "so as by fire." But one thing must be: we must see Him, face to face.

In the city of Indianapolis, a celebrated Quaker minister told me of a friend whose child had been born blind. He was brought to Indianapolis, and this Quaker was asked to find a specialist who would successfully treat him. Such an one was found. When the operation had been finished, he announced that the boy would certainly see; and sure enough he opened his eyes. His first glance rested upon his mother, whom he had never known but by finger-touch. The mother bent down to see if she was to be recognized, crying out:

"Oh, my son! my son!"

The boy gazed at his mother, and when he knew her, he cried out:

"OH, MOTHER, IS THIS HEAVEN?"

It shall be heaven for us when the scales shall be taken from our eyes and the veil that dims our vision shall be removed, and we shall see Him face to face. We may miss every crown mentioned in the New Testament, but we cannot fail to see Him. I do not know if there can be sadness in heaven, but what feeling will it be that will take possession of us when we hear Him say:

"You might have had the crown, but another has taken it"?

What feeling will it be that shall possess us when we hear Him say:

“ Well done, good and faithful servant, enter thou into the joy of thy Lord,” and we shall have the five crowns, and

A GLIMPSE OF HIS FACE !

CHAPTER VI.

THE HOLY GHOST IN HIS RELATION TO THE CHURCH.

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

In the honest endeavor which we make properly to live the Christian life and in the end receive a reward from the hand of the Master, thereby not missing our crown, the Holy Ghost beyond all others is our helper. He is certainly to be counted as the director and leader of our church life. We need expect no great outpouring of the Holy Ghost so long as His leadership is ignored, and without this high spiritual atmosphere we may expect, as individuals, no special victories.

On the day of Pentecost two great events occurred: the first was *the exaltation of Jesus Christ* at the right hand of the Father—“ This Jesus hath God raised up, whereof we are all witnesses ” (Acts ii: 32); the other was *the outpouring of the Spirit*, because Jesus had been raised up and exalted. The point is that Christ as our head had poured out upon Him the Holy Ghost, thus receiving Him in trust for the body; and it naturally follows that what the head has received

the members of the body have a right to claim. Since that day, in the plan of God, the Holy Ghost has been the administrator of the affairs of the church, and He is here to make Christ real to every believer. If He had tarried with us in the flesh and I had claimed His presence, He would have been denied to you; but now that He is present in the Spirit, we may all have Him and lay claim to His presence, and the love of God may be shed abroad in our hearts by the Holy Ghost. He is in a real sense the vicar of Christ, and there can be no other. The Son of God is to-day at the right hand of God, representing the church, and the Spirit of God ought to be enthroned and exalted in the church, representing the risen Christ. He is to counsel her, to guide her, and to control her—in a word, He is to govern all things in the church, from the least things unto the greatest.

The Scriptures are evidence that He has a message for the church. It is generally believed that the epistles to the seven churches in the Revelation contain the prophetic setting-forth of the church's history—its declines and recoveries, its failures and returns; and it is believed by many that we have come to the Laodicean period of history of the last days of the church. Seven times we have the expression repeated: "He that hath an ear, let him hear what the Spirit saith unto the churches."

It is to be noted that this expression is used after each of the churches had backslidden. Ephesus had left her first love; Smyrna was

rich, and likely to be proud; Pergamos was touched with the doctrine of Balaam; Thyatira was influenced by Jezebel; Sardis had a name to live, and was dead; Philadelphia had but little strength, while Laodicea was neither hot nor cold. The real cure for backsliding in the church is that which comes to us by the Holy Ghost of the revelation of God's will and the interpretation of God's word.

I.

The church is *a called-out body*. We were chosen in Him before the world's foundation, and we are elect according to the foreknowledge of God, for thus saith the Scripture. Jesus is in heaven directing the work of the church, but the Holy Ghost is here carrying out the plan. This plan extends to the minutest details of the life of the church. He has ordained the offices we must have, and the kind of men we must lay hold upon to fill them: "Wherefore he saith, when He ascended up on high, He led captivity captive, and gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Ephesians iv: 8, 11, 12. The church is really the habitation of God. Hear what the Scriptures have to say: Eph. ii: 19 to 22—"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of

God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." If He is dwelling in us, we must be careful of our church life, for we may both grieve Him and quench Him by the way we live and work. Many things are done to-day in the church which may commend themselves to men, and yet fall utterly short of the approval of God. As an illustration, Peter, standing up with the one hundred and twenty, spoke of the departure of Judas, and declared that one must be chosen in his stead. Prayer was offered, a vote was taken, and Matthias elected; but there was no indication that this election was ever ratified by the Lord, for Matthias at once sinks out of sight. Two years afterward, the Lord calls one to fill the vacancy, namely, Saul of Tarsus. Paul speaks thus of himself: Gal. i: 1—"Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the father, who raised Him from the dead."

II.

The church was *established by signs and wonders*. Acts ii: 1 to 4—"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house

where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Heb. ii: 4—" God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own will."

There was no church in the Old Testament. This is the opinion of many Bible teachers. In Acts ii: 41 we read: " Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls." In this text the words " unto them " are written in italics, so that the original is, " there were added about three thousand souls." But we must add to something when we add, so in Acts ii: 47 we read: " And the Lord added *to the church* daily such as should be saved." But there is a still better explanation. In Acts v: 14 we read: " They were added *to the Lord.*"

This is Paul's conception of the church. Christ is the head, and the church is His body. We are being called out now from the Gentile world. Every new soul won for Christ comes in to complete the body. Some day the last man will come in, and the skies will brighten with the return of the Lord.

It is this that gives one the passion for soul-winning. It is this thought that furnishes the inspiration for the foreign missionary. The church is a called-out body, and the missionary is sent to Africa, to

China, to Japan, that he may work in the fellowship of the Holy Ghost in leading souls to Christ. God speed the day when the last member of the body shall be found!

III.

The church is *enlightened by the Spirit*.

The Spirit is the breath of God in the body of His church. If His rule is not followed, it naturally results that His life is shut out. Thus it comes to be like a man suffering from pneumonia—one unaccustomed to such scenes declares that what the man needs is more air, but in point of fact it is not more air he needs at all, but more lung to be filled with air. We do not want more of the Holy Ghost, but the Holy Ghost ought to have more of the church. And sometimes, because His rule is not followed, He in a measure withdraws Himself, and allows the forms to stay; but the power is departed. The oil is gone, but the lamp is there. There are churches where prayer is offered, and the Bible read, and church-going religiously kept up, and there is positively not even the semblance of power. They are described in the words of Scripture as "having a name to live, but being dead." They remind one of the guard found in the excavated city of Pompeii. He stood with his helmet and his armor on, and his bony finger clasping his spear, and yet not living. It is just the same with the church.

A little thing at first may result in loss of power in

the entire church. A wrong financial policy might do it. A spirit of criticism might accomplish it.

“ There is an insidious disease which slowly and secretly turns the vital organs of the body to bone. It begins by ossifying little fragments of tissue here and there. No medical skill can arrest its progress. Nature is perverted from her healthy process of assimilating and nutrition, to the creation in the system of nothing but bone. What should be life to muscle and nerve and sinew and arteries, turns to solid and lifeless bone. At length the heart is reached, and vital parts of it become bone, and its beautiful work of pulsation, by which life is sent in red streams to the very tips of the fingers, ceases, and death ensues. Such is the moral induration which the sensibilities of a soul suffer, when long appealed to by the services of religion, to which it will not give back a throb of responsive feeling.”

IV.

If the church is to be governed by the Spirit, *every office-bearer in the Church should be influenced by the Holy Ghost.*

Ministers should be filled. Paul gives an illustration of one phase of this truth: Acts xiii: 9-12—“ Then Saul, (who also is called Paul), filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now,

behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness, and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord."

The Holy Ghost only fills the man whose desire is to honor Christ. Philosophy, poetry, art, sociology, ethics, are well enough in their places, but their place is not in the pulpit. The Holy Ghost has pledged Himself to witness only to the story of Jesus and the resurrection. Paul thought this whole thing out, and while he was schooled in all the learning of the day, he said:

"We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them that are called, Christ the power of God and the wisdom of God."

Peter is another illustration: Acts iv: 8—"Then Peter, *filled with the Holy Ghost*, said unto them: Ye rulers of the people and elders of Israel." Acts xi: 15, 16—"And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost."

I do not know of any one in the New Testament Scripture furnishing us a better argument for the use of the Word of God in preaching, than Peter himself. Take the sermon at Pentecost, if you will. It is simply

a string of texts of Scripture. If you should ask, "But is this all he said?" I answer: "The words of Scripture are all that the Holy Ghost thought worthy of record." Peter's words would have passed away with his own generation. The Word of God abides forever.

Stephen furnishes an illustration of the fact that to be filled with the Holy Ghost does not always mean human success. Acts vi: 5 to 8—"And the saying pleased the whole multitude, and they chose Stephen, a man *full of faith and of the Holy Ghost*, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; whom they set before the apostles, and when they had prayed they laid their hands on them. And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people." Acts vii: 55—"But he, being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God."

One might be filled with the Spirit, and pass through the greatest disappointment of his life; for Stephen was just as truly filled although he was stoned to death, as Peter, the preacher of Pentecost. God might fill you and then test you. The great guns which are used in the defence of our country are always tested before they leave the arsenal.

The position of the minister is an exalted one. I Peter i; 12—"Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

There is not an angel in the skies to-day but who would leave his post of honor to take your place and mine in the preaching of the gospel. The position is a divine one: Acts xx: 28—"Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood." It greatly dignifies one's work to know that we are here to do just what Jesus would do if He were in our place. The message of the man of God is inspired: Matt. x: 20—"For it is not ye that speak, but the Spirit of your Father which speaketh in you." Mark xiii: 10, 11—"And the Gospel must first be published among all nations. But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost." Luke xii: 12—"For the Holy Ghost shall teach you in the same hour what ye ought to say."

The Holy Ghost never encourages idleness. We are not teaching the lesson that one need simply open

his mouth and expect the Lord to fill it; but the ideal position is for everyone to be so filled with the message all the time that if he were called to speak any number of times during the day he would always be sure that he had a message from God. Notice what the Scriptures say: Rev. i: 10—"I was in the Spirit on the Lord's day and heard behind me a great voice, as of a trumpet." Rev. iv: 2—"And immediately I was in the Spirit; and, behold, a throne was set in Heaven, and one sat on the throne." If one is saturated with his message, and is in the Spirit, there will be no question as to his power in the presentation of what he has to say.

These conditions being fulfilled, the results are guaranteed: Mark xvi: 15-18—"And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Heb. ii: 4—"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will." There is absolutely no limit to God's power: He can do all things.

There is a very significant expression used in Scripture: Rev. xiv: 13—"And I heard a voice from Hea-

ven 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 labors; and their works do follow them." The Rev. F. B. Meyer thinks that this is to be interpreted as "Amen, saith the Spirit"; and that it is the Spirit's approval of what we have done in the name of Christ. It will be a glad day for the church when for every pastor's work the Spirit shall breathe "Amen"; for the service of every elder, deacon and trustee He shall say again "Amen"; when the living of all the saints shall live so nearly according to God's will that at the close of each day the Spirit shall say "Amen and amen."

But the filling of the Holy Ghost is not to be confined to those who are called ministers of the gospel. *Every deacon* ought to be filled: Acts vi: 3, 4—"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word."

There was a time in the history of the church when men were chosen to fill the church's offices, not because of their social position or their financial ability, but simply because they were men filled with the Holy Ghost; so that there can be but one real test of fitness for such an office. I feel very sure that we should expect a Pentecostal outpouring of the Spirit of God only when this principle is recognized.

V.

If the Holy Ghost is the life of the church—as we find in Scripture: Eph. iv: 31, 32—“Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you”—then we are to be exceedingly careful with respect to everything that would grieve Him in the least. It is a new thought to some that the presence of bitterness or wrath or anger would grieve the Spirit. Such is indeed the case.

The Holy Ghost is to work out in us that which Christ has accomplished for us on the throne. There can only be one hindrance to the working out of this plan of God, and that is found in the church itself. There is a solemn warning for all the members of the church: 1 Thess. v: 19—“Quench not the Spirit.” Acts v: 3-9—“But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost and to keep back part of the price of the land? Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. And Ananias hearing these words, fell down, and gave up the ghost; and great fear came on all them that heard these things. And the young men arose, wound him up, and carried

him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out." While men may not nowadays have been stricken down as were Ananias and Sapphira, yet it is true that because of the fact that we are living in a spirit that is contrary to the Holy Ghost, we become dead spiritually, if not physically; and it is a possible thing to so nearly quench the Spirit that from the human standpoint there will be no life at all.

Thus while the individual member of the church may miss his reward and "be saved, yet so as by fire," the same thing may be true of the church as a whole. It would be a sad thing for the Bridegroom to be

DISAPPOINTED IN HIS BRIDE.

CHAPTER VII.

THE GOSPEL IN THE OLD TESTAMENT.

“ And when the fowls came down upon the carcases, Abraham drove them away.” Genesis xv: 11.

In all parts of the Word of God, both in the Old Testament and the New, we find God's provision made for cleansing the sinner. If, in the light of all that has been said, we feel ourselves condemned, and that if the day of awards came to-morrow we should suffer loss and lose our crown, though we shall be saved, “ yet so as by fire,” this thought should come to us as an inspiration, that all our sins may be blotted out and our transgressions forgiven. It is of great cheer, therefore, for us to study the subject now given. It is not necessary simply that we should familiarize ourselves with the New Testament: this is of course essential; but if we would know God's ability to cleanse we ought to know the Old Testament Scriptures, with their types and ceremonies.

The birds of the Bible form an interesting subject for investigation. The first mention of them in the Old Testament is in Genesis i: 21—“ And God created great whales, and every living creature that moveth, which the waters brought forth abundantly,

after their kind, and every winged fowl after his kind; and God saw that it was good." Since that time they are to be seen flying through many of the stories of Holy Writ, filled with lessons of sweetness and power. Their songs have been the sweetest, their plumage has been the brightest, their teaching has been the best. The eagle mounting up far above the earth, and building its nest above the clouds, is a picture of Christian exhilaration. Isaiah had it in mind when he said: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." The same bird, preparing its nest and pushing out its little ones so that they may learn to fly, offers a splendid illustration of the providence of God, in thus seeming severe, but with the outcome always glorious. Every man who has come to know God in Christ must certainly say, with the apostle Paul, "All things work together for good, to them that love God." When Elijah was at the brook Cherith, and the waters had passed from his vision, and he himself was on the verge of starvation, the birds fed him. Every little sparrow that comes flitting through the air is a reminder of what Jesus said: "Not a sparrow falleth to the ground but your heavenly Father knoweth it."

But as we read the Old Testament stories we find that there are also birds of prey. They, too, have their lessons, but the stories they tell are not so bright and happy. This lesson in the text is along this line.

Abram is a wonderful study for the Christian. In the great events of his life he perfectly typifies the experience through which every Christian has passed. When God called him from Ur of the Chaldees he was an illustration of our being called from the land of sin and death. When he separated himself from Terah, his father-in-law, it emphasized what Jesus said: "A man must forsake father and mother, and his own life, if he would be My disciple." Every Christian, if he is to be used of God, must forsake the world. In Abram's separation from Lot he is a perfect illustration of the demand made in the New Testament, that we must, if we would be filled with the Holy Spirit of God, separate ourselves even from the flesh.

There is a great battle waging, as we find when we read the connection of the text with other verses of Scripture. It is written in Genesis xiv: 14-16—"And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people."

It is here we find a real test of Abram. Many a man has gone down just where Abram stood. God is always giving us tests of character.

Read very carefully the twenty-first to the twenty-

fourth verses of the fourteenth chapter of Genesis, and notice Abram's answer: "And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eschol, and Mamre; let them take their portion." It always pays to stand for God as against men, in this world. This is clearly taught in Genesis xv: 1-10—"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be. And he believed in the Lord; and He counted it to him for righteousness. And He said unto him, I am the Lord that brought

thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another, but the birds divided he not."

God never deserts His people. He sometimes delays, but never forsakes; and there is a promise of blessing which comes to everyone who will walk uprightly. Notice the eighth verse of this fifteenth chapter of Genesis: "And he said, Lord God, whereby shall I know that I shall inherit it?" Abram does not put this test to God because he is incredulous, or because he believes that God may fail him; but because it was the custom in those days for one to give a pledge of the fulfillment of a promise, he asks, "How shall I know?"

God's answer to him is a very strange one—it is found in the verse that follows: "And He said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove and a young pigeon." Thus, seated opposite the altar, we find Abram waiting—a wonderful illustration of faith in God. It is still early in the morning, and the offerings are before Him, but God does not speak. Still Abram believes God, and He counts it to him for a blessing. There was no sign of the ac-

ceptance of the sacrifice such as one would expect, but he wavers not; his faith is firm as the rocks around about him. Sarah may have ridiculed him, and the servants may have looked at him curiously, as if his mind was wandering; but Abram waits on. I have no question but that one of the greatest blessings of his life came to him while he waited.

We all of us have had our hours of waiting for the fulfilment of His promises. We have had nights that have been sleepless; we have climbed the hill hundreds of times to see if there was a cloud the size of a man's hand, giving us the token of the coming of victory, and the world has said that all our faith and hope was in vain. But not at all.

This is when the spiritual life grows. It is also the time when the unclean birds come to discourage us and disturb us. Just as they hovered about the offering of Abram, so they soar above us, seeking to rob us of the best things of our life, of all that would make life worth living. But it is a possible thing for us to drive them all away, just as we find Abram did in the text with which we started: "And when the fowls came down upon the carcasses, Abram drove them away."

These offerings are the same as those commanded to Moses, and if we put them all together we have a perfect illustration of the atonement of Jesus Christ, and of the power of His blood to make clean. I shall not consider the offerings in their order, but give them to you in this chapter as they have impressed themselves upon my own mind.

I.

“ And he shall take two goats, and present them before the Lord at the door of the tabernacle of the congregation. But the goat on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.” Lev. xvi: 7, 10.

Very few services in the Old Testament Scriptures are more interesting in the past, and more powerful as we study them in the present, because of the light shed upon the atonement, than the offering of the goats. There were two in number, and in this there lies the very deepest thought of God as touching sin. “ What must I do to be saved ? ” has been the heart-cry of many a poor lost soul, who no sooner utters it than the evil birds begin to fly about his head, suggesting all sorts of answers to the question.

One whispers “ Reform,” and the poor, tempted one makes an effort; but what a struggle he has, for he finds that when he has cut off one sin the strength of it seems to go in the channel in which another has been flowing; and reformation, even if it be complete (which it rarely is), only touches the present, and possibly the future, and never for a moment makes provision for one’s awful past.

Another bird suggests that we simply be good. One great evangelist says: “ Quit your meanness ”; another, equally great: “ Do right, and you will be a Christian.”

With all due respect for these men, who have been counted great, I submit that they are wrong; for one might "quit his meanness" to-day, but what about yesterday? And one may possibly do right to-morrow, but who is to make provision for the deeds of to-day?

Man's way has miserably failed. Let us now turn to God, to seek the proper answer to the question.

The first goat was slain for the Lord, and this side of man's sin must never be forgotten. In the transgressions of man God has been dishonored, His truth has been scorned, His authority has been set aside, His majesty has been slighted, His law has been broken, His name has been despised. No reformation of man can ever make this wrong right. Thus, in the Old Testament, the goat was offered to meet God's demands, which were just, and to satisfy His holy law. And thus in the New Testament Jesus Christ came to suffer and to die. Nowadays there is much teaching abroad, which magnifies the *life* of Jesus, but the clear teaching of the Word of God is that only by the shedding of His blood is there remission of sins; the blood of Jesus Christ His Son cleanseth from all sins. Much is said to-day about Jesus being a teacher, but He said Himself that the Spirit, when He is come, would teach us all things. Jesus Christ came to do just one thing, namely, to die: that through His death an avenue might be opened up for man to come back to his God, reconciled forever unto God.

But this is not all. The second goat was led forth, with a scarlet cord about his neck. The hands of the priest were laid upon his head, and then the sins of the people were confessed, and by the hand of a fit person the scapegoat was led away into a land that was not inhabited. In this he becomes a proper illustration of the Lord Jesus Christ. "The Lord hath laid on Him the iniquity of us all," and He has carried our sins away, as far "as the east is from the west." It is an inspiration for us to know that when Jesus Christ died on Calvary He not only died to set us free from the penalty of sin in the sight of God, but by His death we are set free from the power of sin in our own lives.

When one becomes discouraged and finds that he of himself cannot keep from sin, the evil bird comes to whisper once again: "You need expect it. You have been born with a tendency to sin. You have been cursed with appetite. Your old nature is still with you."

All of which we know and believe, if we are faithful students of our own nature and of the Word of God. But this is no license to sin, for if we confess our sin God's word is out that He will be "faithful and just to forgive us our sins"; that is, He will be faithful to Christ, who has carried our sin away.

Isaiah's picture in the fifty-third chapter of his prophecy is a picture of Jesus Christ as the scapegoat, bearing through the wilderness the weight of our sins.

For every evil bird that comes to discourage us or to

discredit God's Word, there is a sure way by which they may be driven from us. The Word of God is our defence, and you have but to hold up to Satan, whose agents these evil birds are, the expression "It is written," and he will be overcome.

II.

"And the Lord spake unto Moses and unto Aaron, saying: And he that gathereth the ashes of the heifer shall wash his clothes and be unclean until the even; and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute forever." Numbers xix: 1, 10.

If one were to give this passage of Scripture a casual reading he might find in it very little to arrest his attention; but if he studies it carefully, and compares Scripture with Scripture, he will learn that not only is it one of the most intensely interesting studies in all the Bible, but that it sheds light upon the Gospel story, and makes both plain and powerful one phase of the work accomplished by our blessed Lord.

There was something in the color of the heifer: for it was not allowable to have one single white hair—all must be red. Surely, this is just a little hint that in the sacrificial life and death of Jesus Christ there was not one single bright ray.

The offering must be without blemish; if there was the least spot of weakness about it it was to be rejected. And He was without spot or wrinkle, or any

such thing, too—absolutely perfect was the Son of God, our Savior.

The red heifer was to be taken out of the camp, and there put to death. And Jesus was taken outside the city, and crucified upon the green hill which we call Calvary.

When the heifer was burned, into the flames was cast scarlet, which (I suppose) was used to typify the sins of Israel, for both theirs and ours are red like crimson, or scarlet. Cedar wood and hyssop were also cast in. The cedar was the proudest tree in the olden times, the king of the forest; while hyssop was the common, every-day plant which could be found outside the door of every cottage. Taking the hyssop on the one side and the cedar on the other, all nature would be included in the sweep. Surely there must be a hint here as to the breadth of the atonement provided by Jesus Christ, and also a clear suggestion as to the power of Christ's blood to cleanse.

In the sixth chapter of Numbers, first twelve verses, we have the law of the Nazarites. From this we learn that if the Nazarite defiled himself in any way, he must immediately be cleansed, or else step out of fellowship with God; and that if he is out of fellowship, the days of his uncleanness are lost with God. In other words, if these is in our hearts or lives any unconfessed or unforgiven sin, we may be saved—we will not argue that question—but our time is lost; it counts for nothing with God, and for this loss of time we shall one day be called to a strict account. How

many Christians to-day are absolutely without power. Their voices were once heard in the prayer meeting. Their testimony once rang out clearly in the church. Their life in the home was without reproach. And to-day they have lost their testimony. It is when a man is in such a condition as this that the evil bird comes straight from hell to say to him:

"Ah, yes! You once accepted Christ and made great professions. You once joined the church and gave much promise of usefulness. You were once prominent in the Christian world. But now this is past. You have lost it all, for your case is hopeless!"

I have been told that in the olden days there was a Puritan divine that followed this custom: Every once in a while he called the roll of the dead, called the patriarchs by name, one by one, and then, standing silent in the pulpit, waited for an answer. The silence was voiceful. Then, looking at his congregation, these were his words:

"Brethren, there is no response."

After calling these names, he would call the names of kings, the names of apostles, the names of famous historians, the names of artists, of scientists, of inventors, of philanthropists; and after the roll-call came again and again the answer:

"Brethren, there is no response. These men are dead."

I could call the names, too, if I would. Here is the name of one who was once the superintendent of a Sunday school, and who answered not at the roll-

call. Here is another who once stood as an officer in the church; but his voice is silent. Here is another who was once honored in society for his professed faithfulness unto God; but there is no response to his name. And oh, the sadness! here is another whose name was once a household word as an honored minister of the Gospel, and there is no response to his name. What is the reason? Because, like the Nazarene, they have come in contact with the dead. Their old sins have come up again, like bones from the grave, defiling their memory and robbing them of their power. It is because the very atmosphere they have been obliged to breathe, like ours, is against God and in enmity to Christ; and it is not easy to keep unspotted from the world. The Jews counted every open vessel unclean.

But one is still left to us. Not long ago there was a tragedy on one of the great western lakes, in which a whole family was destroyed. A friend was asked to break the news to the only survivor of it. One daughter was left at home, and she had not heard as yet of what was known in all the town. Everyone feared for her reason, when told of the great calamity. Gathering courage for her hard task, the friend began:

“ I have something to tell you.”

The girl at once divined something terrible was coming, as she asked: “ Is it father? where is he? And mother—where is mother? ”

The girl's heart stopped beating for suspense.

“ Your mother is drowned, and your father too.”

“ But Tom, why is he not here? is he gone too ? ”

“ Yes, he too.”

The poor girl could only whisper: “ And Jennie—is she dead too ? ”

“ Yes.”

“ And Ethel and Frank and the baby ? ”

“ Yes, all gone.”

“ Are they all dead ? ”

“ Yes, God help you, they are all gone.”

A wild look came into the tearless eyes. Her friend was a devout woman, and so she said:

“ But God is left.”

The poor girl gave her a blinding look, and burst into a flood of tears. That old-fashioned comfort which was the mainstay of our forefathers, came to her aid. It saved the girl's reason, by bringing to her aid her only Friend.

What was said to this broken-hearted girl I say to you, and to all whose lives may have lost the peace of God. God is still love. He loves you, and, having loved you, will love you unto the end. His New Testament provision is a far better one than the old. “ For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works, to serve the living God ? ” (Hebrews ix: 13, 14.) We need not stay out of fellowship, or be deprived of power. God is love, and He

will give us all things, if we but fulfil His conditions.

III.

“ And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.” Ex. xxix: 19, 20.

Another part of the offering of Abram was the ram. This, like all the rest, sheds light upon the Gospel, and the understanding of it is the secret of peace for many a life.

When the blood was sprinkled upon the ear and the thumb and foot, it was a sign that they were henceforth to be separated from all worldly purposes. In this we get a deep lesson touching consecration. We have been told that we must forsake all for Christ, and some of us have done it. We have been counseled to give up the things that really we have enjoyed, simply because they are questionable or contrary to the teaching of God's Word; and when we have done this, the evil bird comes to us, saying:

“ You have forsaken these things, but what have you got in return ? ”

Not infrequently we find persons who stand in this

position, who are of all persons the most miserable. This is because they have taken only half the step. They have separated themselves from something, but have failed to consecrate themselves to anything. In other words, there are two sides to the doctrine of separation. We are to be separated *from the world*, but we are at the same time to be separated *unto Christ*, and that place which once the world filled is now to be occupied by Christ Himself.

It is to be noted that the blood was placed upon the ear first. This is very significant to me. So many people get an idea that if they are converted they must immediately do something for Christ, when, in point of fact, service comes last. The blood placed upon the ear first teaches the lesson that we are to hear what the Lord has to say to us. If we could but cultivate the habit of going alone each day and sitting still just to commune with God, what a source of strength it would be to us! God only tells His secrets to those who shut out the world, and thus come close to Him.

The blood was placed upon the hand next, from which I learn we are not only to hear what God has to say to us, but we are to reach out and take what He offers. God has promised us the Holy Ghost. He is a gift. Reach out and take the gift.

The blood was placed upon the foot last. This may stand for service; but notice the divine order.

We have reached a time when rules of service are hardly necessary; when the methods adopted for soul-

winning, we feel sure, must grieve the Holy Ghost. In point of fact, if one is to be used of God he must certainly surrender to God, and give Him the right of way in his life, and then service comes naturally, and results are sure.

Dr. A. J. Gordon said he started his church with all sorts of organizations, and that all of his time was required to keep them in order, and even then he failed. But after a while he swung away from these organizations to preach Christ, the life of self-surrender, and the fact that the Holy Ghost was to be the administrator of the affairs of the church. Now, the organizations are few in number, but when his testimony was given before his departure the church was filled with power, and known throughout the world.

IV.

A part of the offering of Abram, we learn from one of the texts with which we started, was that of a turtle-dove and a young pigeon. There is in this the very sweetest thought.

These birds are bred plentifully in the East, and while one might not have been able to get a ram, or a goat, or a heifer, everybody would get a turtle-dove or a pigeon. They were for the poor. They were not to be divided.

We can understand how, in the study of the types, and also in the study of the Gospel, evil birds would come to mystify us with these great doctrines; might

hold up the atonement, and say: "Explain it if you can," and we can not do it. They might submit to us the question of the divinity and the humanity of the Son of God, and we are perplexed in our minds, though firmly believing in our hearts. But no sooner do these evil birds come than we learn that everybody may have a turtledove or a pigeon to offer. This somehow makes the truth plain to us, and the message very sweet.

It is said that a girl, known as Scotch Mary, went before the session of the Kirk in Scotland, but failed to pass examination. She went a second time, and again failed. She could not answer the great questions of the church. A third time she went, with like result, and as she was turning away the examiner stopped her, in the manner becoming a Scotch minister, and she said to him:

"I can not answer your hard questions, but I know this: He died for me, and I can die for Him."

He called her back, and the elders listened to her once again, and Mary was at last admitted a member, and was a faithful one for many years after.

The turtledove and the young pigeon are types of the Holy Ghost. Two or three young men visited Washington recently, and went into the National Museum. They passed a cabinet on which were the words: "The body of a man weighing 354 lbs." "Where is the man?" one of them asked. No one answered him. But near by was another cabinet containing heterogeneous articles, jars containing differ-

ent kinds of fats, phosphates, lime, carbonate of lime, a few ounces of sugar, calcium, sodium, and other chemicals. Another section held a row of clear glass jars filled with gases, hydrogen, nitrogen, oxygen. There was a square lump of coal, and more bottles separately labeled, phosphorus, calcium, magnesia, potassium. In a little jar was a fraction of an ounce of iron, and near by was a lump of ill-smelling brimstone. The materials in these cabinets contained the disintegrated elements that would go to make up a man; but it was not a man—it needed the touch of God and His abiding presence to make these substances which the eye could see live, and breathe, and become a thinking, willing man. Thus does the Holy Ghost come, and thus must He ever come, to take the machinery of our churches, and be the power back of them; to take the methods of our Christian workers and make the people understand that far beyond every man is the power of the Holy Ghost Himself. This plea is made that every life may thus be yielded to His fellowship.

“What is a yielded life ?

’Tis one at God’s command,

For Him to mould, to form, to use,

Or do with it as He may choose,

Resistless in His hand.

What is a yielded life ?

A life whose only will

When into blest subjection brought,

In every deed, and aim, and thought,

Seeks just to do His will.

What is a yielded life ?
A life which love has won,
 And in surrender, full, complete,
 Lays all with gladness at the feet
Of God's most holy Son."

CHAPTER VIII.

THE BOW IN THE CLOUD.

Genesis ix: 13—"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

It may seem at first thought as if this were a queer text to choose from which to give a gospel message, and yet all the works of God are so wonderful that one has but to get the key to unlock the door leading into them to find them filled with sweetness and with help. The rainbow is no exception to this rule. It is hardly possible for one to look upon the bow that spans the clouds after a storm without an exclamation of delight.

One would think that it would grow monotonous, for we have seen it so many times, but quite the opposite is true. Sunsets differ; they are as unlike as two things could possibly be. Indeed, it must be true that one is never like the other. But rainbows are always the same. And yet in spite of this we are charmed as we look, and inspired as we study.

The first mention of a bow is in the text. It is not said that this is the first time the rainbow has appeared, for from the very nature of the case it has always been

in existence since the worlds began to be, but this is said to be the first use of it. The last mention of a rainbow is Revelation iv: 3: "And that he sat was to look upon like jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." You notice that the expression used is "round about the throne," and here for the first time we find a rainbow in a complete circle.

We have only seen the half of it here, which is surely an illustration of the fact that in this world at best we only get the half of things. We only get the half of truth. Take the great doctrine of the Atonement: who is able to understand it? But it is very helpful to know that we are not obliged to understand it, but only to receive it. God is satisfied with it, and He fully comprehends it, and when we stand with Him in glory we shall see the other half of the bow, and our hearts shall rejoice. We only see the half of life here. At its best it is a mystery. Over and over again, when we wanted to go to the right we were compelled to turn to the left, and a thousand times because of our perplexities and trials we have cried aloud:

"How can these things be?"

But we must learn the lesson that we must trust Him where we cannot understand Him. The day will come, when seated at His feet we shall see the other half of the bow of our life, and we shall know indeed that all things have worked together for good.

The last mention of the bow in Revelation tells us

that it is to be like an emerald. This is certainly very strange, for one has never beheld a green rainbow here. Six other colors must be added to it to make it complete. The color, however, is not without its suggestiveness. Green is the color that always rests the eye. It is for this reason that the hillsides, the waving branches of the tree, and the grass beneath our feet, are so restful on a summer day. Is not this a hint that heaven is a place of rest as well as beauty?

There are three primal colors in the rainbow, red, yellow and blue. If you drop the red and put the yellow and the blue together you have green as a result. Red is the color of suffering. Surely it is a hint as to the thought that when one passes through the gates of pearl he leaves suffering behind him. There is to be no red mark in heaven. Christ finished His sufferings upon Calvary, and never a pang shall meet Him again. We finish our sufferings too when we say good-bye to this weary road we have traveled, and the gate of heaven that shuts us in shuts suffering out.

I. THE CLOUD.

We know what the cloud was for Noah, (for this text which I have quoted has to do with him), and a cloud in Noah's day was not unlike the cloud of yesterday; but in the thought of the sermon, the cloud is sin.

It would make one heartsick to read the history of sin. First, in the world, beginning with Adam, going to Noah, reaching the howling mob about the cross

on Calvary, coming down to the present day, when the whole world seems to be touched with its power, the most terrible thing in the world is sin. Second, in the home, blighting and blasting that which is a type of heaven, and wrecking that which God meant to be a safe vessel to carry us through the turmoils and strife ever round about us. Third, in our own heart, giving us wrong conceptions of God, and dragging us toward hell, even against our will. The blackest thing in all the world is sin.

The cloud does two things: (1) It obscures the sun. The cloud of sin does the same thing. No one ever yet has had a true vision of Jesus Christ with the least particle of sin in his heart or life. "Blessed are the pure in heart, for they shall see God."

A poor fellow converted in one of the missions in Chicago, who was thought before his conversion to be hardly worth the saving, was so wonderfully transformed that a committee waited upon him to find the secret of his changed life. He answered their question in just one sentence:

"I have seen Jesus."

This vision ever changes the life and transforms character.

(2) The cloud compels us to see things in a false light. God made the works of His hands to be seen in the sunlight. We must not judge them under the cloud. And with the cloud of sin across a man's mind he can have no real conception of the Bible; he must certainly be prejudiced against the church.

Scatter the darkness that hovers over your mind, and the Bible will become to you the very thought of God, while the church will compel your admiration.

II. ACROSS THE CLOUD GOD CASTS HIS BOW.

To see a bow three things are necessary. First, there must be a cloud; we certainly have that in the world's sin. Second, the sun must be shining; we have this condition met in the fact that God is light, and in Him there is no darkness at all. Third, the rain must be falling. We have this in Isaiah lv: 10, 11 —“ For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

Or, we might put it—first, in order that we may be saved, we must acknowledge ourselves to be sinners. This is the cloud. Second, we must have some conception of God's hatred of sin. This is the light. Third, we must be persuaded that He loved us and gave Himself for us. This is the rain. With these conditions met, the bow of promise spans the cloud of a sinful life.

III. THE SEVEN COLORS.

If I should hold a prism in my hand and the light of

day should touch it, there would be refracted at once seven colors, as follows: red, orange, yellow, green, blue, indigo and violet. There never has been a rainbow in this world but these have been seen in more or less prominence. In my message now, the prism is the cross, and the light is God's truth. As it strikes this long prism it breaks up into seven colors. The seven together give us the rainbow.

First, *forgiveness*. Psalm xxxii: 1—"Blessed is he whose transgression is forgiven, whose sin is covered."

The word *forgiven* means *taken off*. What a wonderful thought it is! Oh, what a load of sin we had to carry! How it did weigh us down! How day and night we went crying aloud, saying, "Oh, wretched man that I am, who shall deliver me?" Resolution never lifted it a particle. Reformation only seemed to make it heavier. Then He came, and stooped down, or whispered to us just one sweet word, "Forgiven!", and when we realized it the burden was taken off. To receive all of this we have out to yield to God. Trying to make ourselves better only adds to the cloud and deepens our despair.

The second color is *cleansing*. Psalm li: 7—"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

The little bunch of hyssop carries us back to the Passover night, when the lamb was slain and its blood collected. It was not said that one should take a brush, but a bunch of hyssop, and dip it in the blood

and sprinkle the posts of the door. The commonest thing that grew in the East was hyssop. It represents faith. One had but to step to the door of the cottage and stoop down to pluck a bunch of hyssop. The commonest thing in all this world is faith. We have faith in each other, whether we express it in this word or not; and the faith that one has in his mother, in his father, in wife or husband, if turned toward Jesus Christ, would save his soul. It is one thing to be forgiven, but the color deepens, and the truth sweetens when we know that because of the shed blood of Jesus Christ we may be made clean. "The blood of Jesus Christ His son cleanseth us from all sin."

The third color is *justification*. Romans iv: 25—
"Who was delivered for our offences, and was raised again for our justification."

One might be perfectly sure of his forgiveness, and know that it meant sins taken off, and might be confident of his cleansing, but there is the memory of the old life of failure which is ever to him like a shackle when he would run to God. Justification is sweeter by far than anything we have yet learned. When Christ rose for our justification He stood before God as a kind of a receipt (as John Robertson has said), and when God looks upon that receipt He knows the bill is paid.

"Jesus paid it all. All to Him I owe.

Sin had left a bitter stain, He washed it white as snow."

But justification is even better to me than this, for

when one is justified before God he actually stands as if he never had sinned.

The fourth color is—*sins covered by the sea*. Micah vii: 19—“He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.”

It is very comforting to know that there are some depths in the ocean so deep that they can never be sounded. Our sins must have gone as deep.

There is also another thought of comfort: if a body is cast into the ocean where the waters are not very deep, when the storms come and the ocean is in a fury, the storm, as if with giant hands, takes the dead body and casts it upon the shore. But there are depths in the sea so great that no storm that has ever yet swept across the face of the deep has stirred the waters. Thanks be unto God, our sins may be sunk so deep in the sea that they will never be cast up against us again. The color deepens and the truth grows sweeter still.

The fifth color is—*sins removed*. Psalm ciii: 12—“As far as the east is from the west, so far hath He removed our transgressions from us.”

It has been proved that the distance from east to west could never be measured. This is certainly inspiring. But there is something better for me than this in the fifth color, for when I am told that my sins are as far from me as the east is from the west I know that the east and the west can never be brought to-

gether; nor can the saved sinner and his pardoned sins ever meet again.

The sixth color is Isaiah xlv: 22—"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me, for I have redeemed thee."

A man can not blot out his own sins. Some have tried it with their tears, and have lost their reason. Some have attempted it by works of mercy, and have given up in despair. But God can easily do it. For sins to be blotted out may mean the same as for man's account to be blotted out. I may have a bill charged against me on the books, but if on the opposite side is credited a sufficient sum of money to meet the indebtedness, it is blotted out. But the expression must mean more than this. It means that when one's sins are blotted out by God they are as if they never had been.

The seventh color seems the climax of all. Ezekiel xxxiii: 16—"None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live."

We have an idea that, although our sins have been forgiven and we may have been justified, when the great day of judgment comes we may be obliged to meet them all again. But this is not true. Once and for all hath He put away sin by the sacrifice of Himself, and the sins of our lives shall not again be mentioned to us.

IV. GOD'S COVENANT.

The bow was God's covenant then. Now God's covenant is His Word, and upon this Word we may depend. Notice the number of times God uses the expression, "I will," in Exodus vi: 6-8:

"Wherefore, say unto the children of Israel I am the Lord, and *I will* bring you out from under the burdens of the Egyptians, and *I will* rid you out of their bondage, and *I will* redeem you with a stretched out arm and with great judgments: and *I will* take you to me for a people, and *I will* be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And *I will* bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac and to Jacob; and *I will* give you it for an heritage: I am the Lord."

He ever waits to fulfil the covenant which He has made with Christ concerning us. If we would have the joy of salvation, we need but two things: first, we must believe God; whatever our feelings may be, we must believe; second, believing God, we must act as if we believed Him. The one gives us life. The other gives us joy in life's possession.

CHAPTER IX.

PILATE'S QUESTION.

“What shall I do then with Jesus which is called Christ?”—Matt. xxvii: 22.

It would not be possible for us either to understand or appreciate this passage of Scripture without studying that which immediately precedes it, and likewise that which follows. Next to Jesus himself the important character on the scene is Pilate, who asked the above question.

One never thinks of him without a shudder, because he is one of the men who came so very near to entering the Kingdom of God, and yet, after all, miserably failed. He came very near taking his place with Joseph of Arimathæa and with Nicodemus. If, when he knew that Jesus was the Son of God, he had bared his own back to the smiters, or had gone himself to be crucified, there would have been no name in the early history of the church to outshine his. But instead of being in the presence of God to-day, he is undoubtedly in the lost world.

When Jesus passed by the cross and went through the tomb of Joseph of Arimathæa, and made His way to the place of ascension, not far from Bethany, and

left His wondering disciples, He took with Him into the skies His hands that had been pierced, His feet, through which the nails had torn their way, His side, thrust through with the spear, and against which the beloved disciple had leaned. In a word, He took with Him His body. But there was one thing He left; when hanging on the cross, from His head, His hands, His feet, and His broken heart the blood came trickling down, and not only stained the rocks upon Calvary, but left its mark upon the world as well, and leaving His blood here, the world is to-day responsible for it. That same blood is upon both the world and men, either for their condemnation or for redemption.

In a remarkable book which came across the seas some years ago, bearing the title of "Letters From Hell," and having an introduction by George MacDonald, the celebrated Scotch preacher, there is a story of Pilate in the lost world stooping down to wash his hands in a running stream. He keeps on, it would seem, almost for ages, if time were measured as in this world. Some one touches him and says:

"Pilate, what are you doing?"

Lifting his hands, which become red like crimson as soon as they leave the water, he cries out with a shriek, which echoes and re-echoes throughout the world of the lost:

"Will they never be clean! Will they never be clean!"

Poor Pilate! they never will, for the blood of the

Son of God is on them for condemnation forever. He began to wash his hands when he said to the angry mob:

“Take ye Him, and crucify Him, for I find no fault in Him.”

He is still washing his hands to-day, but in vain.

There are special ways of treating texts of Scripture, one of the easiest of which is to take certain words in the verse and emphasize them, and make each word define the outline of the sermon. My text can be treated in this way, and the first word to emphasize would be,

“WHAT.”

Reading the text with this in mind we find it saying:

“*What* shall I do then with Jesus?”

The inference is we must do something. We can not be indifferent. The man who says that he will not accept Christ, neither will he reject Him, has rejected Him in the very position he takes. There is no middle ground in this matter. We are either for Christ or against Him, and we must decide which position it shall be.

The next words to emphasize would be

“SHALL I DO.”

The particular part of the expression that is emphatic is the personal pronoun “*I*.”

Religion is a very personal matter, and judgment will be too. There is no one whose eyes shall light upon this printed word but who shall one day be called to an account for his rejection of the Son of God if he fails to acknowledge Him before men. Rich and poor, high and low, wise and ignorant, for all comes the question, "What shall I do?"

The next emphatic word would be

"THEN."

It might be used in two ways. We have made a choice between two things, and choosing one then it naturally follows that we must do something with the other. It is easy to understand that choosing one implies the rejection of the other. But it might also be taken as a word describing some future time, and I would like to have it mean, "What shall I do *in the day of judgment* with Jesus Christ?" When the moon shall be turned into blood and the sun shall be black as the sackcloth of hair, when the "elements shall melt with the fervent heat"—"What shall I do *then*?" In the sixth chapter of Revelation we read that in the last day men shall cry out and say to the rocks and hills: "Fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb: for the great day of His wrath is come, and who shall be able to stand?" But in the closing part of Revelation we are told that there will be no rocks and no hills to fall upon the lost

and shut out the vision of the face of the Son of God, and they must see Him whether they will or not, Him whom they have rejected, Him from whom they have deliberately turned away.

The next emphatic word is the name *Jesus*. "What shall I do then

WITH JESUS?"

That was His earthly name, and described His earthly life. "Thou shalt call His name *Jesus*, for He shall save His people from their sins," and His earthly life came to its climax in His sacrificial death upon the cross. To pay the penalty of sin His life was given up, and if we fail to accept Him as a personal Savior, we deliberately take our stand with those who have nailed Him to the cross. When we stand before God we shall be called to an account for this chiefest of all sins. For to reject the Son of God is to crucify Him afresh.

The last word to emphasize would be His anointed name, which is

"CHRIST."

As Christ He stands at the right hand of God, our Mediator and Advocate. For fear that someone should say: "If I should become a Christian, I could not hold out," God seems to sweep away every false argument and false hope when He tells us that after we have accepted Him as Jesus, He becomes Christ for us, and takes His stand at God's right hand, pleading for us in

our weakness, and ever bringing to God's remembrance His atoning death, that our many sins may be washed away and forgotten.

But another outline has also been suggested as being a proper one to grow out of this text. The Rev. R. A. Torrey has made the suggestion that there are certain things that naturally depend upon what we do with Jesus. Of these I make brief mention.

I. *Our acceptance before God depends upon what we do with Jesus.* "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." John iii: 18.

If we accept Jesus, God accepts us. If we reject Jesus, God rejects us. These are short sentences, but each one is worth a lifetime of study. The vilest sinner in the world accepting Christ is immediately accepted of God. The most upright man rejecting Christ is instantly rejected of God. The moment we accept, we are justified from all things from which we could not be justified by the law of Moses; and justification is more than pardon, for in pardon there may still be the memory of sin, but when God justifies He "remembers against us our transgressions no more forever."

II. *Our becoming sons of God depends upon what we do with Jesus.* "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John i: 12.

There is a very insidious kind of heresy making its

way through the world to-day, which declares there is such a thing as the universal fatherhood of God and the universal brotherhood of man; that God is the father of all His creatures, and that every man is my brother. This is certainly contrary to the Scriptures. We become sons of God, not by the lives we live, nor by doing good, nor by reading the Bible, nor by praying without ceasing, but we become God's sons by regeneration. This is the work of the Holy Ghost, and is wrought in us the very moment we by faith accept Jesus Christ as a Savior. It is not possible for us in any other way to come into this world than to be born into it; it is not possible for us ever to enter the Kingdom of God except by the new birth. This constitutes us children of God.

III. *Our having peace depends upon what we do with Jesus Christ.* "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans v: 1.

When we remember that peace is the opposite of confusion, of strife, of unrest, we are able to see how great is the blessing which comes to us by the acceptance of God's Son. We do not think of peace as simply an emotion. It is not an experience, but it is that which comes to us with the presence of Christ. He is our peace, and whatever may be a man's position in the world, if he has rejected Christ, or (in other words) if he has failed to accept Him, he must go forever throughout the world crying, "peace, peace," but for him there can be no peace.

IV. *Our having joy depends upon what we do with Christ.* "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Peter i: 8. We also remember the words of Jesus when He said: "These words have I spoken unto you that My joy might remain in you, and that your joy might be full."

Joy is better than happiness. People of the world may have happiness, but only God's children possess joy. Happiness is that which happens to come to us, and those who lay hold upon it are dependent upon their circumstances and surroundings. Joy has nothing to do with circumstance or surroundings, but comes to us because of our faith in Him who ever lives to pour out upon His people His own presence and blessing.

V. *Our having eternal life depends upon what we do with Jesus.* "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii: 36.

By nature we have the flesh with us, and we shall always have it with us until our redemption bodies are bestowed upon us. It is natural therefore that there should be a constant warring between the life of God which comes in regeneration and the old nature which is at enmity with God and always must be; but it is a great joy to know that we may every one of us so surrender ourselves to Him who is our Life, that the old nature shall be put down and held in subjection, and we ourselves "be more than conquerers."

Finally, let me say that there are three sentences which ought to be written plainly before every one who is to make this decision, or who fails to make it.

First. We must either accept Him or reject Him.

Second. We must either let Him come into our hearts, or we must shut the door and keep Him out.

Third. We must either confess Him or deny Him. "Whosoever shall confess Me before men, him will I confess before My Father which is in Heaven; but whosoever shall deny Me before men, him will I deny before My Father which is in Heaven." Matt. x: 32, 33.

There is no middle ground. God pity us if to-day we turn away from Him, for

IT MAY BE THE LAST TIME!

CHAPTER X.

“ NOW PETER.”

“ Now Peter sat without in the palace.” Matt. xxvi:
69.

This is the master-stroke of the great artist in painting the picture of this child-hearted, wayward, generous, loving man whom we know as Peter. It is one of the shadows in the picture, but the shadows help us to appreciate the more the light. It is a single sentence, and yet in it we find the secret of a soul's downfall, the cause of the heartache of the Son of God, and a note of warning for God's people everywhere.

Peter was in a dangerous position. First of all, because *he sat in the presence of the enemy*. In the first Psalm the warning is given, that we should not “ walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful,” and this last is the most hurtful position of all. Poor Peter was sitting down. He also is to be pitied because *he sat “without.”* There is a circle within which every child of God must keep if he would have both peace and power. If in imagination we take a compass in our hand and set one point at the place where we would have the centre and with the other

point describe the circle, we have the picture of the Christian life. The centre of the circle is Christ, and the circle itself is described by prayer and Bible study and fellowship with the saints. To keep within this circle is to keep in touch with Christ. To sit without is to be in danger, and poor Peter had stepped outside.

With all my heart I love to study Peter. The sermon which has been greatly blessed to the people throughout the country is the one which bears the title, "And Peter." This one is sent forth that it may be a companion of it, and carry the name of "Now Peter."

The first service that I can find that Peter ever rendered unto Christ is recorded in Luke, fifth chapter, and the third verse: "And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship." I like him for his service. I have an idea that just the way he pushed the boat out as the Master was standing in it, made Jesus understand that there was something in him that would yet go far toward moving the world. Is it not true that much of the great work that we find about us to-day begins in just so humble a fashion as did the work of Peter?

I like to study him in his writings. Some parts of the Bible ought always to be read in the sunlight. The beautiful story of Ruth, and the letter to the Philippians are examples of this. Others are for the darkness. Peter's epistles would thus head the list. It is

when we stand on the seashore at night that we see the phosphorescence of the waves. It is when we stand in the darkness and read Peter's precious words, that we catch the best vision of the light which comes down from heaven and rests upon men.

I like to study him in his preaching, for it is just the kind that everybody ought to be able to do. You may say that it was simply a string of texts, that mighty sermon of his at Pentecost; but if you should say this was all that he said, we could reply, as we have said in another place, it is all that Peter said that the Holy Spirit thought worth recording.

I like him for his sincerity. You can read him at a glance. He could not be a hypocrite. When once he tried, no one would believe him; he generally thought aloud. While men sometimes admired him, frequently laughed at him, generally censured him, they always loved him.

I like him for his promptness. He was the first to enter the tomb that he might see where the Lord lay.

I liked him for his courage. He was not afraid to stand in the very midst of the enemies of Christ.

I like him for his intensity. It is true he made mistakes, but the pendulum swung as far toward uprightness as it did toward failure.

I.

My text is to be read in connection with his denial, and thus we begin the more to appreciate the story. Christ had given him warning when He said, "Simon,

Simon, Satan hath desired thee that he may sift thee as wheat," and again when He said, "This night you shall be ashamed of me", and "before the cock crow thou shalt deny me thrice." He warns us too.

The oak that goes down in the midst of the storm does so because through the long years its heart has been eaten away by the worm. The soul of the child of God is never overthrown suddenly, and if it goes down it is because it has steadily lost ground in matters that were too trifling to cause alarm. If you should fail to-morrow, you will doubtless find the cause if you look back on the history of to-day. The neglected Bible of to-day, the neglected prayer of to-day, the neglected fellowship of to-day, means the denial of to-morrow.

It is not to be forgotten that there were three denials. When Jesus was taken into the presence of those who were to condemn Him, Peter followed and wanted to go in too. It is said in John's Gospel that another disciple, who was known unto the high priest, had gone in with Jesus, and this, of course, must have been John; they doubtless knew him at the door, and he passed through without question. When he saw that Peter was not in he went to the door and secured his admission. I can just imagine how Peter must have walked up and down the court, now sitting, now standing, now trembling for his safety, for in those days as to-day, "conscience makes cowards of us all."

The first denial was at the wicket gate. To the little girl that admitted him to the court he said:

“ I know him not.”

He might have taken warning and gone back if he had but remembered the words of Christ, for he was just at the edge of the circle; one side meant peace and the other side despair.

I doubt not that some one who reads these words has just passed through the wicket gate, turning away from a life of blessedness, and possibly has denied his Master for the first time. From the heart of the infinite Christ a cry goes out to such an one:

“ Turn ye, turn ye, for why will ye die ?”

The second denial was at the fire, when he sat with his enemies, and when he said with an oath:

“ I tell you, I know Him not.”

Alas! many of us have gone through the wicket of denial, and are to-day sitting with His enemies, hardly knowing how we reached the position. To all such the cry of God comes: “ Come out from among them and be ye separate.” The world has always been the enemy of the Son of God, and he who allows himself to be in touch with it in the least, will deny his Master before he is aware of it.

The third denial was to the relative of Malchus, whose ear he had cut off in his supposed defence of his Master. For this attack upon his fellowman he was doubtless amenable to the law, and possibly might have been tried and condemned if Jesus had not replaced the ear. The memory of Malchus aroused all the terror imaginable in him, and before he knew it

the third denial was upon him, and with repeated oaths and cursings he said:

“ I tell you that I know Him not.”

This is the denial that comes because of some unconfessed sin. Alas for the man who allows any sin to go without immediate confession! It will spring upon him some day, like a tiger from the jungle, and will overthrow him before he can have time to call for help. Sin is always downgrade in its tendencies, and he who denies Christ at the wicket gate will ere long deny Him face to face.

II.

This text is also to be used in connection with the sufferings of Jesus. It may not be amiss to give a brief account of His trial.

First of all, He appeared before Annas, the high priest, an account of which we read in John xviii : 19 to 22—“ The high priest then asked Jesus of His disciples, and of His doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said. And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?”

It was an awful thing for this man with open hand o strike Him in the face. To strike Him, before

Whom the angels veiled their faces; to strike Him, before Whom the archangel sang: "Holy, holy, holy, Lord God Almighty!"

But do you notice that when they struck Him He never shuddered? They could not hurt Him with any such blows as this; but when we read, "Now Simon Peter stood without and warmed himself," this is a blow which makes the Son of God shudder and His heart grow sick.

The second part of the trial was His appearance before Caiaphas. Here, although false witnesses appeared against Him, He was perfectly silent. "But Jesus held His peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

"And they did spit in His face," but He never saw them. His eyes were blinded to His insults, but Peter in the presence of His enemies was a blow at His very heart. They smote him until, if He had been only man, He would have staggered in His weakness; but they might as well have struck a rock like Gibraltar and expected it to fall as to move Him with their blows; but when Peter stood in the presence of those who were against Him, like one of them himself, it was a terrific blow at the Son of God.

The third part of the trial was before the Sanhe-

drim. He is led out from the court where He has seen both Annas and Caiaphas, and passes through an outer court to another room where the Sanhedrim is to meet. As He passes, possibly near enough to reach out His hand and touch His disciple, suddenly He hears Peter say:

“ I tell you I know Him not.”

He could forget the spitting of His enemies, the blows of those who hated Him, and the rods that had fallen upon Him in the hands of the angry multitude, but He could not forget Peter.

That which hurts Him the most in these days is not the sin of the unregenerate—this He must expect; but the sins of His own people for whom He suffered and died, and rose again.

There is an infinite amount of pathos in the words, “ He turned and looked at Peter.” No word of reproach fell from His lips, but simply an expression of sorrow was there to be seen. Does He not look upon you to-day, and does He not arouse memories in your life—vows that you have broken—pledges that you have never kept?

“ Jesus, let Thy pitying eye call back the wandering sheep.
False to Thee like Peter, I would fain like Peter weep.”

III.

But do not be discouraged. Man's usefulness not infrequently springs from his recovery from some sin. Out of Peter's fall came his first epistle. The best glimpse that I have of the Savior's heart is that which

comes when I think of His personal dealings with individuals. When I think of the God of Abraham, I think of one who strengthens His child under trial. The God of Jacob is my encouragement to believe that my old nature may be conquered, and my name changed from Jacob to Israel, the prince of God. The God of Elijah teaches me that prayer must be answered. The Savior of Thomas encourages me while in doubt; the Savior of Paul sustains me in my suffering; but the Savior of Peter is the Restorer of the penitent.

Peter and Jesus met after the Resurrection on the shore of the Lake. It is most significant that when he denied Christ, it was in the presence of the fire of coals in the court of the enemy. When the Son of God met him on the shore of this Lake, there was a fire of coals burning there. I doubt not but that all the story of his denial came rushing upon him. What was said in that interview we shall not know until we hear it from Peter's own lips, but it is safe to say that all his sins were forgiven, and even the marks of his denial were taken away.

If you have denied this same Lord in your business, in your home, or in society, He waits to forgive and to forget, and He "is the same yesterday, to-day, and forever."

CHAPTER XI.

A VISION OF HIS FACE.

“And they shall see His face.”—Rev. xxii: 4.

The Apocalypse, or Revelation, as it is more frequently called, is supposed to have been written A. D. 95 to 97, and thus for eighteen hundred years the Christian world has been living in the hope and inspiration of this text of Scripture. The glad cry of the faithful everywhere has been:

“As for me, I will behold Thy face in righteousness. I shall be satisfied when I awake with Thy likeness.”—Psalm xvii: 15.

I wish we might see Him now. We have had hints of His beauty, and little glimpses of His glory, but oh, to behold Him! We are greatly indebted to the artists of the world for what they have shown us of their vision of His grandeur. “Christ Before Pilate” was a picture so real that a little girl, when she looked upon it, wanted to be lifted up that she might untie His hands. Hoffman’s “Christ in the Garden” is such a masterpiece that one can not look upon it without having his emotions stirred to the very depths. Paintings have certainly done their work. They have stirred the imaginations of the people. They

have strongly impressed the beauty of His character upon hearts everywhere. They have fixed the thoughts of men upon Him. They have drawn the Christian nearer to Him, and they have done much to stimulate fellowship with Him always. Some, indeed, have been won to Christ by simply looking upon them. Count Zinzendorf, founder of the Moravian settlement, said that the deepest impression that was ever made on his life came to him when looking upon a picture of the sufferings of Christ. He saw these words underneath:

“I did all this for thee; what hast thou done for Me?”

And yet, valuable as they are, they are not to be relied upon because they are not ancient enough. The early Christians shrank from any material presentation of a human Christ, and thus it is that art, as we have it to-day, has passed through certain definite stages.

In the earliest age Christ was presented by the use of symbols. The representation of the fish was to draw attention to Him who made men fishers of other men. The drawing of a vine was to draw the attention to Him who said, “I am the vine.” The picture of the cross was supposed to fasten the thoughts of the people upon Him who was its willing victim.

The second stage of art was the use of Old Testament types. In the picture of Moses striking the rock, one could see a representation of Christ, who said: “If any man thirst, let Him come unto me and drink.” In the sacrifice of Abraham, both the love of God in

the gift of His Son, and the love of the Son in the gift of Himself shone forth. In the three children in the fiery furnace there is a perfect representation of the Son of God seen in the form of the fourth, "which was like unto the Son of God Himself."

In the third stage of art New Testament allusions were used, and a shepherd became a picture of Christ, who was "the Good Shepherd," the "Great Shepherd," and the "Chief Shepherd."

In the eighth century men began to paint His likeness as they conceived it, but it is easy to understand that these representations could not be reliable because every trace of His physical appearance was lost. Not a syllable in the Gospels or the Epistles tells us how He looked when He walked upon the earth. Why is this? Surely the disciples had not forgotten His appearance. It may be for several reasons: First, because the first ages of the church were distinctly spiritual, and they would shrink from anything that would make Christ even seem to be material. Second, they never thought of Him after His departure as the afflicted one or the suffering one, but they saw Him at the right hand of God in the glory; and as they had no power to present a picture of Him there, so they had no inclination to present Him in His humiliation. Third, because they still felt His presence with them. They had no need to put His face upon canvas. I would a thousand times rather have the picture I carry about with me of Christ, which no artist has ever painted, or ever can paint, which I could not describe

to you in words even if I had the tongue of an angel. It is far beyond any earthly art. The early disciples must have felt this. Fourth, it may be that because when they saw Him after the Resurrection He was so different from what He was before, that they could not paint the first picture, and they would not try to paint the second.

And yet we do know much about Him. It would not have been difficult to tell how Stephen looked. We have but to read Acts vii: 55, 60—"But he, being full of the Holy Ghost, looked up steadfastly into Heaven, and saw the glory of God, and Jesus standing on the right hand of God. * * * And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep." So it is with Jesus Himself. We have had some hints of His beauty in the legends of old. The story of St. Safronica; of the handkerchief used to wipe His face as He went to Calvary, upon which the impression of His face was left, and which was to be seen as it unfolded in the presence of Mary, His mother. This is Romish, and has no foundation in fact. The story of one Publius Lentulus, who was said to be President of the people of Jerusalem, to the Roman Senate, runs thus:

"There came one among us, tall in stature, beautiful in appearance, His hair wavy and crisp and falling down over His shoulders. His brow, broad, smooth and most serene. His face without spot or wrinkle or any such thing. His nose and mouth faultless. His

beard abundant, and hazel-color like His hair. His eyes prominent and blue. In denunciation, terrible; in admonition, calm and loving. He was never seen to laugh, but often to weep. His hands, beautiful to look upon. In speech, grave, reserved, modest. Indeed, He was fairer than all the sons of men."

All this is beautiful and interesting as a legend, but it is said that there was no such office as President of the people of Jerusalem to the Roman Senate, and that Publius Lentulus never lived.

Why all this absence of Christ in marble, and Christ upon the canvas? Why is it that the pen has never described Him so that we might reproduce His face? It certainly must all be of God. One reason may be in order that we might know that He belongs to the wide world, and to no race of men in particular. If He were known to be white, the black man might feel that He was not in sympathy with him. If He were known to be black the white man would certainly feel a barrier between them. But as it is, He is Jesus, the Light of the world, and the Caucasian, the Mongolian, the African, all can say together: "Fade, fade each earthly joy, Jesus is mine." And yet, there are phrases of Scripture which seem to give us hints not to be passed by silently.

I. HIS FACE SET TO JERUSALEM.

Luke ix: 51—"And it came to pass when the time was come when He should be received up, He steadfastly set His face to go to Jerusalem."

He loved this city of Jerusalem, but at the time He went toward it, it was a city of shadows, and every step He took was into the deepening shadow of Calvary's cross. I need not describe His going. He was like a conqueror. In the very way He trod the streets of the city, and walked the highway of the land He loved, He was filled with courage, and when He beheld the city He wept over it. Take this as a picture, and there is nothing finer in art. Take it as a sentiment, and there is nothing deeper in human pathos. Take it as a revelation of God, and no one need be afraid of Him. Philosophy may speculate about Him, and try to reconcile His two natures; theologians may attempt to define Him as being infinite, eternal and unchangeable; but the common man grows confused, and all that he can say is that the One to whom he has given his soul is the Son of God, who was divine enough to go to Jerusalem in the very face of death, and human enough to be blinded with His tears as He looked upon the city. He knew all about the suffering of Jerusalem from all eternity, and yet He went on. When He ate the Passover and spoke of the one who should betray Him, He knew what was coming, and still He went on. When Pilate mocked Him He knew it was but the forshadowing of the sufferings of the cross, but still He went on. When He endured the pain of the scourging, He knew that this was but the beginning of agony with which the pain of the cross was not to be compared because it was so great, and yet He went on. The world has never

seen such a conqueror as the Son of God "who died that we might live."

II. HIS FACE IN THE DUST.

Matt. xxvi: 36-39—"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And He went a little farther, and fell on His face and prayed, saying: Oh, my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt."

In the thirtieth verse we read that when they had sung an hymn they went out. How simple, and yet how profound the meaning!

There never had been such a going-out before: there never has been such a going-out since. From the supper He made His way with the faithful few to Gethsemane, where the agony was so great that Gethsemane has stood for suffering ever since.

"Oh, my Father, if it be possible, let this cup pass from me!" I wonder why the cry? Someone has said it was because He was about to be branded as a sinner, treated as a sinner, put to death as a sinner, and it was His horror of sin that wrung the cry from His soul. Yet we have trifled with it, and sin has

always been the same, is to-day, and shall be till the end of time.

Dr. Gregg tells of a story in Fox' Book of Martyrs, where a Christian was to die a most horrible death—being placed in a sack, filled almost with venomous reptiles. As he looked at it he said:

“ I can stand this, for Jesus sake.”

Yet when they put him in the sack, and he felt the first touch of the reptiles upon his face, he gave a shriek of agony that could not be described.

It is said that no one has ever really known what prayer is until he has learned of the Spirit to put into practice this one offered in Gethsemane. It is not the kind that is offered to the congregation, or that is said at the bedside before we close our eyes in sleep; it is the kind that is crushed out of us. It is the cry of the Syrophenœcian woman: “ My daughter is grievously vexed of the devil.” It is the cry of Jesus in Gethsemane: “ My Father, let this cup pass from me.”

You say, “ What ! His Father, and all His suffering ?”

Yes, His Father still; and yours also. In the midst of an agony that may have almost broken your heart, you might have cried: “ My Father !” When there was not a hope in your life you might have whispered, “ My Father !” And if the cry had come from the heart you would have gotten as quick a response:

“ Be still, and know that I am God.”

III. HIS FACE SPIT UPON.

But there is still another picture of His face in the

New Testament. Matthew xxvi: 62-68—" And the high priest arose, and said unto him, Answerest thou nothing? What is it which these witness against thee? But Jesus held His peace. And the high priest answered and said unto Him, I adjure Thee by the living God that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou has said: nevertheless I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands, saying, Prophecy unto us, Thou Christ, who is he that smote thee?"

Have you noticed how quiet He was in all the mockings, and the scourgings? It must have been because of the Gethsemane experience. There are scenes in our lives that make talk a sacrilege. When you came back from following your child to the grave, or reached your home after being at the new-made grave of your mother, not a word was spoken; the house was as still as the tomb where they rested. A night with God would have the same effect. They may spit upon Him and strike Him, but He feels it not, for while He walks the earth He lives in heaven. Paul found this out: " I knew a man in Christ above fourteen years

ago (whether in the body I cannot tell; or whether out of the body, I cannot tell: God knoweth) such an one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." 2 Cor. xii: 2-4. And yet in point of fact Paul was lying at the gate of Lystra. People thought him dead. His back was bleeding. His whole body was bruised. It is a possible thing for us to be transfigured by the power of God, and become insensible to every earthly experience. Just as when the hell-hounds were let loose against Jesus Himself, and they smote Him and spit upon Him, they never touched Him.

IV. HIS FACE HEREAFTER.

We have hints as to what He is to be like in the hereafter. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—(2 Cor. iv: 6.)

We are told how He will appear to the sinner: "For the great day of His wrath is come; and who shall be able to stand?"—(Rev. vi: 17.) There was a time when as they smote Him they covered His face: "And some began to spit on Him, and to cover His face, and to buffet Him, and say unto Him, Prophecy: and the servants did strike Him with the palms of their hands." (Mark xiv: 65.) But not now.

His eyes pierce His beholders through and through, and their unforgiven sins in awful procession pass by. The cry of the lost soul is "Mountains and rocks. fall upon us, and hide us from His face." "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." (Rev. xx: 11.) This passage gives another touch to the picture, and what a change there is! Once there was in that face that which brought little children to Him, and made women love Him; and now the very earth and the heavens have fled away from Him. "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil."—(1 Peter iii: 12.) God's words are always true. Let him that hath ears take heed.

We are told just a little as to how He shall appear to the saint: "For thou wilt not leave my soul in hell; neither wilt Thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life; in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore." (Psalm xvi: 10, 11.) We have hints of this joy here. We have felt this pleasure because of His fellowship in this world. We have had these experiences, which have been like single notes dropped from the songs of heaven. But they shall be gathered all together there in one grand anthem of praise, and we shall be filled with the peace of God for evermore.

V.

We have also some hints as to how this vision shall affect us when we see Him. John says: "I fell at His feet as dead."—Rev. ii: 17. It is supposed that the vision was so startling, the face so sublime. Just as men in this world are overpowered because of some wonderful experience, so John fell before Him in the skies.

The transfiguration scene is another representation. "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and His face did shine as the sun, and His raiment was white as the light. And behold, there appeared unto them Moses and Elias, talking with Him. Then answered Peter and said unto Jesus, Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias." (Matthew xvii: 1-4.) Peter said, "Let us live here forever." In this he was but expressing the longing of every Christian heart that beat after his, and what Peter longed for God has promised to give us. Jesus at the Transfiguration is an exact picture of Jesus as He stands in glory, and as we shall see Him in eternity.

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