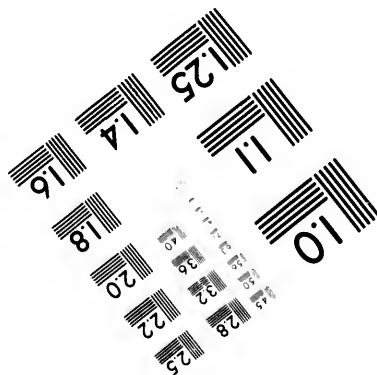
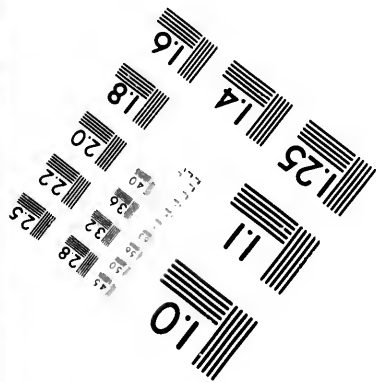
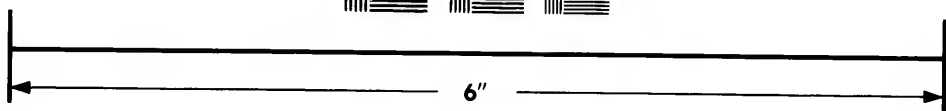
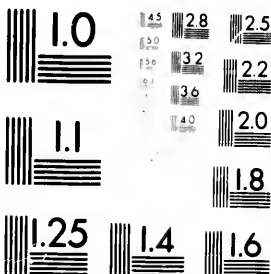


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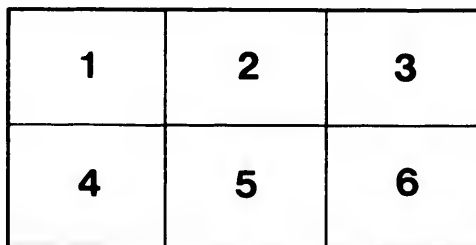
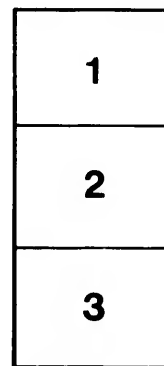
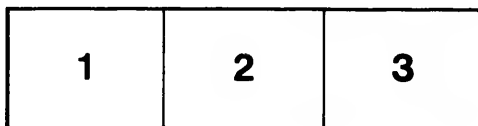
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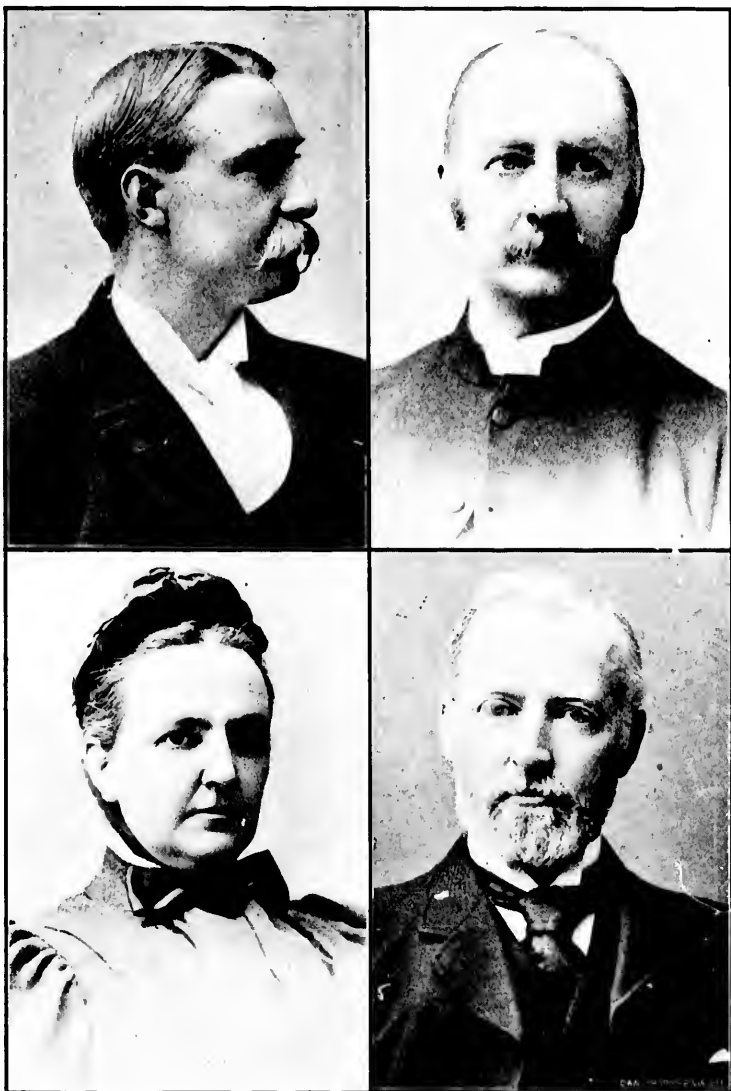
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W. K. CAMPBELL.

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7

BEHOLD YOUR GOD!

BEING

SEVENTEEN ADDRESSES BY

REV. G. C. GRUBB, M. A.

TEN BIBLE READINGS BY

MRS. W. K. CAMPBELL.

ADDRESSES TO CHILDREN BY

MR. E. C. MILLARD.

NOTES OF THE PRAYER-MEETINGS

CONDUCTED BY

MR. W. K. CAMPBELL.

DURING THEIR MISSION IN THE CITY OF TORONTO, CANADA,
FEBRUARY 15TH TO MARCH 2ND, 1896.



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PREFACE.

THE REV. GEORGE CARLETON GRUBB was born in 1856 at Cahir Abbey, Cahir, County Tipperary, Ireland; his ancestors for many generations had belonged to the Society of Friends. He was educated at Trinity College, Dublin; entered the ministry of the Church of Ireland, 1879. He was engaged in Parish work, including constant work among soldiers, until 1885. In that year he received an invitation from the Church of Ireland Parochial Mission Society to become their first special Mission Preacher throughout Ireland, which post he accepted.

In 1887 the Church Missionary Society asked him and Col. Oldham to visit their Missionary Stations in the Bombay Presidency, and Ceylon, during the winter of 1887 to 1888. From this time requests began to reach him from many quarters of the globe to hold Missions in various churches. During this first visit to Ceylon, Mr. Grubb became acquainted with Mr. Walter Keir Campbell, who was then a tea planter in the island.

In response to an invitation from Archdeacon Grace of Blenheim, Mr. Grubb arranged for a mission tour to New Zealand and other places in 1889 with his nephew, Mr. Oswald Richardson. At Keswick, in July of this year, Mr. Bowker introduced Mr. Edward Candish Millard to Mr. Grubb, and made arrangements for him and Mr. Campbell to join the party; giving the four brethren a Letter of sympathy and recommendation from the conveners of the Keswick Convention. They visited Ceylon, southern India, and New Zealand, touching Melbourne for a week of services on the way out: returning to England the following summer in time for the Keswick Convention, where Mr. Grubb gave an account of what God had wrought through their means.*

* See "What God Hath Wrought," by E. C. Millard, an account of Mr. Grubb's tour in Ceylon, India, Australia, New Zealand and Cape Colony, to be obtained at the Willard Tract Depository, Toronto.

From August to December, 1890, Mr. Grubb and Mr. Millard were engaged in mission work in Cape Town and its vicinity, partly at the expense of the Keswick Mission Fund.

On their return Mr. Millard married Miss Clara Bradshaw, January 24, 1891, and in the spring the two accompanied Mr. Grubb on his prolonged visit to Australasia; being joined on their way out by Mr. Campbell (who had returned to Ceylon after three months' work in India with Rev. W. Haslam), V. D. David, a Tamil evangelist, Mr. G. E. Jackson and Mr. Seymour Horon; not returning to England until July, 1892.* After the Victorian Mission, which lasted four months, Mr. Campbell returned to England, having married Miss Adeline Braithwaite in Melbourne, on October 28, and did not again join Mr. Grubb in his evangelistic tours until the Canadian Mission of 1895-96 of which this book is the outcome.

The year 1893 found Mr. Grubb preaching the Gospel in the Argentine Republic, Monte Video, and Brazil; having Mr. Millard, Mr. Herbert H. Bidlake, and Mr. Edric Robison as his companions.†

Mr. and Mrs. Millard spent seven months in Foochow in 1894, visiting Ceylon and Shanghai on the way. In the early months of 1895, Mr. Grubb held meetings in Egypt and Smyrna, being assisted in Alexandria by Col. Oldham.

For the last five years prayer has been offered to God by some of the Canadian Christians, that the Lord would send the Rev. G. C. Grubb to the Dominion for the purpose of conducting missions in various cities and towns. Accounts of the work of God through his missions in other parts of the world continually reached this country, with the result that repeated invitations were mailed, asking him when he could come. The way was not open for a final decision till July, 1895, when he cabled to Archdeacon Fortin, of Winnipeg, that he would leave England for Canada in September.

Accompanied by Mr. and Mrs. Campbell and Mr. Millard, he sailed from Liverpool, September 19, and commenced his evangelistic work in Winnipeg on October 10, in the Rev. J. J. Roy's church; afterwards taking a mission of ten days in Trinity Church in the same city. The next place visited was Chatham, at Rev. R. McCosh's

* See "The Same Lord," by E. C. Millard, an account of Mr. Grubb's second tour in Australasia.

† See "The Neglected Continent," by E. C. Millard and Miss Lucy Guinness. The story of Mr. Grubb's visit to South America, and an able Appeal for missions to that dark land.

invitation, followed by an eastward journey for missions in the Cathedral Church of London, and in St. James' Church, Ingersoll.

These engagements filled up the three months to Christmas, a few days quiet being taken for correspondence, etc., between each mission, at Beechwood farm, Beachville, by the kindness of Mr. Alfred Shann, who, in God's providence, had been introduced to Mr. Grubb at Keswick, a few hours after the visit to Canada was decided on.

In January, 1896, missions were held in the Church of the Ascension, Hamilton; in St. John's, Port Hope; and in Rev. F. W. Dobb's church, at Portsmouth. During the month of February, Brockville was visited at the Rev. O. Dobb's request; and a few services held in St. John's Church, Ottawa, before Mr. Grubb opened his work in Toronto, February 15 to March 2, where he and his party were the guests of Hon. S. H. Blake. They left Toronto, March 6, for mission work in Montreal, March 8 to 15; intending to proceed to Quebec, March 21 to 30; to St. John, New Brunswick, April 4 to 13; and to hold some special meetings in Halifax, Nova Scotia; from whence they hope to sail for England on the 25th of April.

So many letters reached friends in Toronto from relatives who had received blessings through the missions conducted in their towns, urging them to be sure to attend these services, that an eager expectation awaited the announcements of the Toronto Mission. Expectation ran so high that it was found necessary to alter the original plan of holding three Parochial Missions at (1), the Church of the Epiphany, Parkdale (2), St. Peter's, Bleecker Street, and (3), Church of the Redeemer, in response to invitations from Rev. B. Bryan, Archdeacon Boddy, and Rural Dean Septimus Jones; the accommodation in these churches not being considered adequate.

But the most sanguine were astonished at the attendances, for before the first week was over the Y. M. C. A. Hall (kindly lent to Mr. Grubb for the meetings) was crowded out. Even in the afternoons the gatherings were large, in the Y. W. C. Guild Hall, which had been generously granted for the Bible Readings. Towards the end of the second week, the Massey Hall, seating about 5,000, proved too small for the multitudes who thronged to hear the Word of God. The last three nights of the Mission, thousands were turned away from the doors, which had to be locked half an hour before the time announced for the service.

A general desire had been expressed that the sermons preached

by Mr. Grubb, and the Bible Expositions given by Mrs. Campbell, should be reported and published. A friend in Toronto readily responded to this, and undertook the necessary arrangements for carrying out the suggestion; the result being the issue of the present volume.

The programme of the week-day meetings has usually run thus, during the missions in Canada :

1. A half-hour Prayer Meeting, either early in the morning, or at noon, as is found most convenient, led by Mr. Campbell.
2. A Bible Exposition at 3 p.m. open to both men and women, by Mrs. Campbell.
3. A Children's Meeting at 4.15 p.m., to catch the young people after school is over, by Mr. Millard.
4. Evangelistic Service at 8 p.m., by Mr. Grubb.

The "Union Mission Hymnal" has been used at all these services in Canada, a copy being handed to each one who attends, as they enter the building. The giving away of these hymn books at the close of every mission has proved fruitful in blessing to many.

Mr. Grubb feels strongly the need of literally obeying, in mission work, the command, "Freely ye have received, freely give;" and in accordance with this precept no collections are taken up at any of his services. Having acted on this principle for several years, he has proved that without appeals, or reference to money, those who receive spiritual blessing are constrained by the Spirit of God to give liberally for the service of the Lord; some of their abundance, and many out of their deep poverty. He can, therefore, testify that no debt has ever been incurred in connection with his missions. (Phil. iv. 19.)

We believe that thousands throughout the Dominion will appreciate the opportunity of reading, marking, and passing on to their friends these messages from the Word of God; and it is earnestly hoped that the readers of this book will follow Mr. Grubb and his co-workers with constant and believing prayer.

March, 1896.

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THE LIGHT OF HIS COUNTENANCE.

“Turn us again, O God, and cause thy face to shine, and we shall be saved.” (Psalm lxxx. 3.)

“Turn us again, O God, and cause thy face to shine, and we shall be saved.” (Psalm lxxx. 7.)

“Turn us again, O God, and cause thy face to shine, and we shall be saved.” (Psalm lxxx. 19.)

SO three times over, Asaph, the writer of this Psalm, asked God to turn His people back again to Him, and that He would *cause His face to shine*, or as it is translated in other places, “Lift up the light of his countenance.” “Lift up the light of thy countenance upon us, and we shall be saved.”

When Asaph wrote this Psalm the people of God were in a miserable condition, both spiritually and circumstantially. Their enemies were their conquerors, and he describes their condition in these words: “O Lord God of Hosts, how long wilt thou be angry: thou feedest us with the bread of tears; thou givest us tears to drink; thou makest us a strife to our neighbors; our enemies laugh among themselves; Oh, *turn us again, Lord God, cause thy face to shine, and we shall be saved.*”

Had you looked at the people of God in those days you would have seen no marks about them that distinguished them from the nations of the world: so Asaph prays that there may be a revival amongst the people of God, that they may turn to God and that God may turn to them, that God would lift up the light of His countenance and then they would become victorious.

Brethren, the Church of God is exactly analogous, in these days, to the nation of Israel in those days. God’s people have

turned away from Him. They name the name of God in their prayers. They read the Word of God in their services; but oh, how little is known of the reality of God, how little heart correspondence there is between the words of God and the reality in our own souls! And what does the Church of God need? Only one thing—to be brought into the light of God's countenance. That is the object of this mission which in the name of God we begin this day amongst you. The object of this mission is merely to invite you, beloved brethren, to come into the light of God's countenance and to let that light reveal yourself and reveal Himself to you. Therefore, in the few introductory words that I shall speak this morning I ask you to notice one or two things about the light of God's countenance.

WHAT WILL IT DO IN THE HEART OF THE MAN THAT RECEIVES IT? I shall turn to a few verses, and let God speak for himself this morning. In the ninetyeth Psalm and at the eighth verse, we read: "O God, thou hast set our iniquities before thee, and our secret sins are in the light of thy countenance." The very first thing that the light of God's countenance does to a soul *is to show a man his sins*, and this is the reason why so few care to come into the light of God's countenance. They do not want to have their real state of soul revealed to them. This verse tells me that my secret sins stand in the light of God's countenance. The word "secret" has a double meaning there. First of all it means all my sins that are hidden from me—the sins that I know nothing about, things in which, perhaps, I think I have never sinned—they stand on parade before the face of my God; the things I have never imagined I have done, they are sins in the sight of God. Oh, how we need to have things that are hidden from us revealed to us! For instance, during the last fortnight, a lady came up to speak to me after one of the sermons in a certain place, and she said to me, "Sir, what do you mean by the word 'conversion' that you are always using, and this word 'salvation'? for I wish to tell you, Mr. Grubb, so far as I know, I have never broken one of God's commandments. I have never committed any gross sin, and the only thing I am conscious of is that I have been sometimes careless about keeping the Sabbath, but really, sir, I have never broken any of God's commandments." Now, that lady was utterly ignorant of her real state before God. She actually thought that she was worthy to step right into heaven because, so far as she knew, she had never broken any of the commandments of God except being a little careless on Sunday! Now, she needed to have her secret sins revealed to her, and that is what you,

my brother, need ; that is what I need ; that we should so stand before God as to allow the light of God to shine into our inner being and reveal our real nature to us. The word "secret" also means things that are done secretly, hidden away from the eyes of others. We read in one of the chapters in Chronicles that the Lord sent His people, Israel, into captivity because—oh, an awful because—because the children of Israel did secretly—did secretly—things that were abominable in the sight of the Lord ; therefore the Lord God brought upon them the king of the Chaldeans, who had no mercy upon the old or young. So the Church of God to-day is suffering from the effect of secret sins. Those who name the name of Jesus, those who have that holy name upon their lips every Sunday, do secretly things which are an abomination in the sight of God, and they think that God forgets all about it. Therefore we are in captivity, and therefore our churches are powerless, and we have numbers of services and meetings, although the power of the Holy Ghost has almost, almost, *almost* left us ; because the power of God always leaves a man, always leaves a church, when there are secret sins unconfessed and uncleansed.

Therefore the very first thing is that we who profess to name the name of Jesus, we who call ourselves disciples of Jesus Christ, *should have our secret sins revealed to us by the light of God's countenance.* I pray that God may turn His searchlight upon our hearts.

We have all been struck, within the last two or three weeks, by photographs in the newspapers of Professor Roentgen's process of photography. We have wondered at the power of those cathode rays that shine into the inner being of a man and reveal your very bones and the progress of disease within. How much more can the Professor's God reveal man's inner state to him ! Jesus says, "*I am the light,*" and the "Crookes tube," through which the light comes *is the word of God.* This is the Crookes tube, the channel for the rays of light from the person of the Lord Jesus. I take up the Word of God and flash it on your hearts, and say, "Allow the searching rays of God to reach your soul." Do it, my brother, do it, and don't fight against the light of God. Our secret sins, O my God, stand in the light of Thy countenance.

But I have much more for you than that, beloved. Don't think I am going to leave you there. Listen : In the 16th chapter of Proverbs and at the 15th verse, we read, "In the light of the King's countenance is life ; and his favor is like a cloud of the latter rain." "*In the light of the King's counten-*

ance." Solomon is there talking of any king, and if you are in favor with the king your life is spared, but how much more have you life in the light of our King's countenance! The Lord Jesus Christ never reveals a man's sin, without at the same moment revealing that he is the life, that he can put an absolutely new life into you, a life far removed from disease, a life far removed from corruption, a life which brings love and joy and peace with it. This is the sort of life that St. Paul describes in these words: "The god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them. For we preach not ourselves, but Christ Jesus the Lord, and ourselves your bond-servants for Jesus' sake. 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."

So if I wish to see the light of my God, if I wish to have His favor revealed to me like a cloud of the latter rain, if I wish to have my whole soul refreshed by the dews of heaven—what am I to do? *Merely to look at the face of Jesus*, for Jesus says, "He that hath seen me hath seen my Father also, and how sayest thou then, show us the Father?"

I ask this congregation and I ask those who sing in the choir, *Have you ever seen the face of Jesus?* Have you ever seen the light of the knowledge of the glory of God in the face of Jesus Christ? For if you have not you are not yet a real Christian. *A real Christian is a man who has seen the light of the knowledge of the glory of God in the face of Jesus Christ.* A real Christian is a man upon whom God smiles, and so there are just as many real Christians worshipping in St. Peter's church this morning as there are those who have the smile of God in their hearts. Lord, lift up, lift up the light of Thy countenance upon us and we shall be saved.

Then you will find that salvation is a very real thing. If you ask me what salvation is, I answer, "SALVATION IS LIVING EVERY DAY UNDER THE SMILE OF GOD,"—that is what salvation is.

Now I go further. I am only giving this morning a panoramic view of the blessings I want you to get during the mission. Look at the 44th Psalm and the 3rd verse: "They got not the land in possession by their own sword, neither did their own arm save them, but thy right hand and thine arm and the light of thy countenance, because thou hadst a favor unto them." Here we are told that the secret of victory over

your enemies *is to walk in the light of God's countenance*, and that Israel got possession of the land of Canaan, the land that flowed with milk and honey, the land promised to Abraham, Isaac and Jacob—not because of any natural might or strength that they possessed, but merely because they obeyed God by walking in the light of His countenance. The instant that Israel sinned in secret they were defeated. They had had a glorious victory at Jericho. They followed the ark of the Lord around the city, they gave a shout of faith, and the walls fell down flat, and Israel went up and took the stronghold of Jericho; but a few days after that they went up to Ai, a little town of twelve thousand inhabitants, and the army of Israel was utterly defeated, and the nations of Canaan rejoiced.

Why was Israel defeated? Because they had got out of the light of God's countenance. Achan, the son of Carmi, the son of Zabdi, the son of Zerub, had done secretly that which was not right. He had taken a Babylonish garment, two hundred shekels of silver, and a wedge of gold, and had hid them in his tent. No eye saw him but the eye of Israel's God, but God's eyes are everywhere, beholding the evil and the good, and God allowed the whole army of Israel to be defeated, and shame to come on the commander-in-chief, Joshua, because of the sin of Private Achan. Private Achan's sin—his secret sin—brought defeat upon the commander-in-chief, Joshua.

That is why we have so little victory in our churches, and that is the reason why you don't see the worldly men of Toronto, the agnostics and the atheists humbling themselves before the feet of the Lord Jesus Christ. Why? *Because of your secret sins and because of my secret sins.* Oh, brethren and sisters, it is we who are the authors of our own defeat, it is we who are the authors of Christ's shame, shall I call it? Our blessed Jesus is blasphemed because of our sins; but the instant that Israel confessed their sin and executed judgment upon the sin of Achan, then they were victorious once more. The Lord enable every Christian here to execute judgment upon his sin, and to put it away from him so that this mission may be a real success, for, brethren, do not think that all the success of the mission depends upon me or my fellow workers. Put that thought away from you at once. It depends upon the amount of heart prayer, it depends upon the amount of heart union that will rise up from you to the throne of God. It is you who have to conduct this mission and not I.

Oh, we shall get the land in possession, and our Jesus shall once more be proclaimed a conqueror of sin, a conqueror of lust, a conqueror of drink, a conqueror of sensuality, a conqueror of

selfishness, if we Christians say, "Oh, God, cleanse us from our secret sins."

Well, you say, how is this to be done? One verse more. Look at the 89th Psalm, 15th verse: "Blessed" or "happy"—"Happy is the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance, in thy name shall they rejoice all the day." I am to get victory and joy by walking in the light of God's countenance. I walk in the light of God's countenance when I know the joyful sound. What does that mean? The word there translated "joyful sound" you will see in the Revised Version translated "the trumpet sound." "Blessed is the people that know the trumpet sound, they shall walk, O Lord, in the light of thy countenance." It refers to the "Trumpet of the Jubilee." "Blessed is the people that know the sound of the jubilee trumpet." I wonder do you know that. What is the spiritual meaning of that? On the tenth day of the seventh month was the day of atonement in Israel, and the High Priest took blood in a basin, and with a censer of incense in his hand he tremblingly drew aside the veil that separated the holy place from the most holy place, and went in before the Ark of the Covenant and sprinkled the precious blood. He sprinkled the *precious* blood seven times on the Ark and seven times before the Ark, and then he drew the curtain once more and went out and put on his garments of glory and beauty and lifted up his hands and said, "The Lord bless thee and keep thee, the Lord make his face to shine upon thee, the Lord lift up the light of his countenance upon thee and give thee peace."

After the blood of the victim had been offered and accepted by the God of Israel, then the High Priest clothed himself in His resurrection garments of glory and beauty, and He came forth from the immediate presence in the sanctuary and blessed the people with everlasting peace. The instant,—but not before that,—the instant that was done, the Jubilee trumpet was to sound throughout the land—specially once in fifty years. The Jubilee trumpet was to sound throughout the land to proclaim fullness of redemption to God's people. The joyful sound of the Jubilee meant three things. First of all it meant that the whole land was to rest; in the year of Jubilee there was to be no work done; it was to be a Sabbatical year; there was no farming to be done; all the farmers of the land of Israel were to rest, and God, as it were, said: "I will become the farmer of the land, I will cause thy land to bring forth plentifully. Thou shalt do no manner of work during the year of Jubilee." Oh, wouldn't it be splendid if I could only proclaim to the poor,

weary, business men of the world and the business men of Toronto that are toiling day after day, "My brother, in the name of God I offer you a whole year of holidays; you need not go to your office Monday morning, you may just go and enjoy yourself for a whole year and recoup your strength, and just have all the happiness and peace you need." Oh, how careful God is about our health. He says: "I would like you to have a rest, to rest in Me, and if you will allow Me, dear soul, I will rest in thee, and I will work in thee to will and to do of my good pleasure, and thou shalt cease from thine own works and I will be thine eternal Sabbath." Have you found out what the rest of God is, dear brethren? Poor toiling brother, toiling sister, you to whom your religion is more a weariness than anything else, do you know what the rest of God is in your soul? Learn to know the meaning of the Jubilee trumpet of a full redemption, and *perfect rest will come into your heart.*

Then again, the Jubilee trumpet proclaimed release from all slavery. Supposing an Israelite had grown poor and sold himself as a slave, the instant the Jubilee trumpet sounded the man was free. There was to be no slavery in the land of Israel during the Year of Jubilee. And so said Jesus preaching in Nazareth, "The Spirit of the Lord God is upon me, because he hath anointed me to preach deliverance to the captives and the opening of the prison to them that are bound, and to preach the acceptable year"—meaning the Jubilee Year—"of the Lord. Oh, praise be to God, there is no captive to sin in Toronto that cannot be made perfectly free, if only he hears the sound of the Jubilee Trumpet of Redemption deep down in his heart.

Lastly, the Jubilee trumpet proclaimed one thing more. Suppose an Israelite had sold some of his possessions to pay his debts, he got back all his family possessions in the Year of Jubilee; he got back all that he had lost. Have you ever been restored to your family possessions? Have you ever come back like the prodigal son and been received by your father, and has he put the ring of eternal union upon your finger, and the shoes on your feet? Have you been restored to your family, or are you wandering away further and further from your God, your heart miserable and your life in despair? Well, I say, Come back, my brother, come back this morning; let the sound of the Jubilee trumpet reach you, for it has a loud, piercing sound; the sound of the Jubilee trumpet can carry very far—to the uttermost parts of the earth; this Jubilee trumpet is to sound and the weary sons of toil and the weary prodigal sons, tired of

themselves and their sensuality, may come and rest once more in their Father's heart. Oh, hear ye the sound of the Jubilee trumpet and thou shalt walk in the light of His countenance.

One little word of warning as I close, for I think I have said enough to you this morning as an introduction. I remember some years ago a lady came in to visit at a house where I had been staying, and there was a little girl in the house, and this lady made her a present of a doll on a Saturday afternoon, and the little girl was not a bit bigger than that little girl down there (pointing to a little girl in the audience about five or six years old). I am talking to you little folks now—and when Sunday came the little girl said to her nurse, "Now, nurse, I want you to dress my doll to-day." "No, Miss Evelyn, I can't do it to-day because it is Sunday." "Oh, that doesn't matter," said the little girl, "I want you to dress my doll, I want to play with her to-day." So the nurse didn't want to argue the point with the little child and she said, "Oh, Miss Evelyn, I can't dress your doll to-day because Jesus would see me." "Oh, nurse," said the little girl, "I will tell you what to do, pull down the blind, and then Jesus won't see you." Well, when I heard that, the words went right through my heart, and I said, "O my Lord Jesus, how often have I done that silly act, how often have I acted out what that little girl has said in words. I have seen Thy glorious light in the distance, but I have feared that it would be a light of conviction, I have feared that Thy wonderful light would make me miserable. And so Lord Jesus, I ran to the window of my soul and I pulled down the blind over my heart and I prevented Thy holy, all-searching light from entering my nature." O Lord Jesus, this Sunday morning I pull up the blinds, and I say, "Come, thou light of glory; come, thou light of God; come, thou light of everlasting peace, and shine upon me and search me." "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

"I heard the voice of Jesus say
I am this dark world's light,
Look unto Me, thy morn shall rise
And all thy days be bright.

"I looked to Jesus and I found—I found, I FOUND—
In Him my star, my sun,
And in that light of life I'll walk
Till travelling days are done."

It is just twenty-three years ago now since I found the Lord Jesus as the light of life, but I cannot tell you about that this morning. AMEN.

"TO KNOW THE LOVE OF CHRIST."

"To know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God."—Ephesians iii. 19.

I WANT to speak to you to-night about *really knowing the love of Christ*, and knowing it in such a way that all your emptiness and all your dissatisfaction and all your doubts pass away and you are filled with the fulness of God; for if there ever was a time when the Church of the living God needed to receive of Christ's fulness, it is to-day. Dear brethren, what a wave of deep dissatisfaction rises on all hands from all sections of the Church of God; we feel that there is something very wrong, and we do not know how to remedy it. Now, God's remedy for every ill that afflicts His Church, the body of Christ, is to know the love of Christ; to have Christ's love made real to your heart by the power of the Holy Ghost is God's remedy for everything in the Church of to-day, and so we want this mission to be a declaration of the love of God, and we want you to receive this love of God so that you can say to the Lord Jesus Christ, "Satisfy me." Oh, as I look up into heaven I can say in truth, Christ has satisfied. Now, brethren, can you say that? You never will be able to say it until you know the love of Christ experimentally. God has given one command, and he has never blotted out this command from the statute book of heaven, and this is God's unalterable command, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength and with all thy mind, and thy neighbor as thyself." God means us to do that, and God has provided in the redemption of the Lord Jesus Christ the *power* by which we are to do it, and the Holy Ghost can so take of the things of Jesus that He can shed abroad the love of God in your heart so that you will love God with all your heart and your neighbor as yourself. One thing I would notice about this love, and it is this, that *it is absolutely indispensable for the human soul to possess*; you may do

without a great many things in this world, but you cannot do without the love toward Christ if you would be accepted before God. Now, I prove that from a verse in 1st Corinthians, 16th chapter. St. Paul makes this solemn statement, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." What is the meaning of that? The word "Anathema" means "subject to the judgment of God." "If any man love not the Lord Jesus Christ, let him become subject to the judgment of God," and the word "Maranatha" is the old Syriac Hebrew for "Our Lord is coming;" hence, in modern English it would read in this way, "If any man love not the Lord Jesus Christ, let him become subject to the judgment of God, for our Lord is coming," and when the Lord Jesus Christ comes again, the one thing that He will inquire into is the state of your love toward Him, not the amount of theology in your intellect, but how much did you love the Lord Jesus Christ personally when you were on earth. The Lord Jesus Christ, after He went back to glory, sent a message to the Church of Ephesus by His apostle John, the Apostle of Love, and this was the message that Jesus sent straight down from Heaven: "To the angel of the Church of Ephesus write: I have this against thee, that thou hast left thy first love;" and it is a most serious thing to do that; that is the greatest fall that any one can have, to leave his first love toward Jesus, and all that we do is worthless in the sight of God till we get back our first love. That is the true title to Christianity, *the love of Christ in the heart*. Don't you remember old John Wesley's dream? John Wesley had been arguing with some people during the daytime about sects, and his thoughts took this form at night: he fancied that he found himself at the gate of heaven, and he said to the angel, "Tell me, have you any Church of England people in heaven?" "Not one," said the angel. "Have you any Roman Catholics in heaven?" "Not one." "Have you any members of the Greek Church in heaven?" "Not one." "Have you any Presbyterians in heaven?" "Not a single one." "Well, may I ask have you any Wesleyans in heaven?" "Not a single one." "Who have you in heaven?" said John Wesley. "Only those who love God, that is the only name we have up here, only those who love God." Then old John Wesley fancied himself at the gate of hell, and he said, "Have you any Church of England people in hell?" "Many of them," was the answer. "Have you any Presbyterians in hell?" "Many of them." "Have you any Wesleyans in hell?" "Many of them." Then he asked, "Have you any who love God in hell?" "Not one,"

was the answer. So you see, *love to God* is the only essential test of true Christianity and true churchmanship. The one Holy Catholic Church is the Church composed of those who have received the love of Christ into their hearts. That is the only Church that will stand in the day of judgment, and that Church is composed of members gathered out of all denominations. Oh, I pray that one result of this mission in Toronto may be to weld more closely together the real members of the body of Christ that are to be found scattered throughout all denominations of Toronto, whether they be Church of England, Presbyterians, Wesleyans, Baptists, or Plymouth Brethren. Oh, that God may send a baptism of holy and fiery love upon His people, for nothing but the love of God will leap over the ecclesiastical barriers that fraud and the ingenuity of man or the devil have raised between the churches, nothing but love can conquer these things. It is such an easy thing to find out a mote in your brother's eye, whilst there is a beam in your own. Oh, the Lord baptize His people with the spirit of holy love, so that we may shake hands together.

Well, this love is indispensable, it is the one thing I must see that I possess, else I shall be rejected at the day of judgment. Nothing will pass muster instead of love. "If any man love not the Lord Jesus Christ, let him become subject to the judgment of God, for our Lord cometh." (Maranatha.) Love is the only proof of possessing life in Christ. How am I to know that I am not deceiving myself? How am I to know that I am anything more than a mere nominal Christian? The apostle John tells me how I am to know. The old man says, "By this we know that we have passed from death unto life, because we love the brethren." "He that loveth not his brother abideth in death." "My little children, let us not love in word only, but in deed and in truth, and hereby we know that we are of the truth, and we shall assure our hearts before him." May God grant assurance of heart to everyone that comes to these services.—Assurance of heart.

Now, brethren, let us go further, and let us examine this wonderful love of which Paul prays, that we may know the length and breadth and depth and height, so that we may be filled with all the fulness of God. What is the very first thing that a man needs to know about the love of Christ? How does the love of Christ reach the soul? We have all heard the story of how Jesus so loved us, that he left his throne in heaven and came down to give up his life that we might be saved. "Herein is love, not that we loved God, but that he loved us and sent

his Son to be the atoning sacrifice for our sins." "In this was manifested the love of God towards us, that God sent his only begotten Son into the world that we might live through him." Oh, you say, "I know that as well as you do. I have heard that story from childhood, but I tell you the honest truth, it has no effect upon me; it does not affect my heart." Well, now, how is this story to affect a man's heart? How is the love of Christ to take up its abode in my soul? You have need, my brother, to know the forgiving love of the Lord Jesus Christ; until you have settled the question of forgiveness, until you are absolutely certain that your sins have been blotted out, Christ's love will be no reality in your heart. I well remember the joy that came to my own soul some twenty-three or twenty-four years ago, when first of all I believed that Christ had blotted out my catalogue of sins, when first of all I took God at His word, from that verse, John iii. 16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Oh, how I thank God that I trusted in the simplicity of Christ's love that day as I was seated under a tree near a German college in Switzerland. I thank God that I believed in the love of Christ to my soul that day; that I trusted Him to give me everlasting life and everlasting love, and I can tell you that that life and love are in my soul to-night as I speak to you. Unless a person trusts the Lord Jesus Christ for forgiveness, that person can have no power in prayer, can have no peace in his soul. Therefore, in the name of God, I make a royal proclamation in this hall to-night, I make the same proclamation that St. Paul made when he was preaching at Antioch, and it is this, "Be it known unto you"—not "Be it *felt* by you," but "Be it *known* unto you"—"men and brethren," said Paul, "that through this man, Jesus Christ, is preached unto you the forgiveness of sins. And by him all that believe—all that *believe*—are justified from all things from which ye could not be justified by the law of Moses." A man is justified when he is pronounced guiltless, and so God pronounces us guiltless of every offence, and my heart stands clear and my conscience justified before my God when I believe on Jesus, my Saviour—when I commit my guilty soul into the safe-keeping of my Saviour. All that believe are justified and forgiven all things. Be it known unto you, there is no reason why everyone in this congregation to-night should not go home praising God with all their hearts, and lie down to-night in perfect peace with God through

the blood of Jesus. We are told—and I offer it to you as a most feeble illustration—we are told that in the reign of Queen Elizabeth, there was a French lady who tried to assassinate the Queen, and this French lady was brought before the Queen, and Elizabeth said to her, "What thinkest thou that I should do unto thee for such a crime as this?" "Madam," said the French lady, "dost thou ask me that question as a queen or as a judge?" "I ask you the question as a queen," said Elizabeth. "Then, your Majesty, as a queen grant me a free pardon." "How easy thou askest it," said Elizabeth. "How know I but the next moment thou wilt plunge thy knife into my bosom if I grant thee a free pardon?" "Madam," said the French lady, "I ask thee for thy pardoning grace as a queen, and grace that is fettered by conditions is no grace at all," said the French lady. Elizabeth is reported to have said, "Thou hast my pardoning grace," and she made that French lady one of her ladies-in-waiting, and she served her faithfully to the day of her death, and there you have a very feeble illustration of God's pardoning grace to a guilty sinner. We have attempted to murder the Son of God, we are guilty of murder in the sight of God, and yet God says, "Sinner, this very night I offer thee my pardoning grace unfettered by conditions; the only condition is that thou shouldst accept it"—for *believing* is nothing more than accepting that which God freely offers to you—that is what believing is. Oh, sinner, receive forgiveness to-night through the pardoning grace of Jesus. Be it known unto you that all who believe are forgiven and justified in Christ through the pardoning love of Jesus. But a man needs more than forgiveness; there are probably many here to-night who are perfectly certain that their sins are forgiven, but all the same you are not satisfied. Your Christian experience, you say, is of a very up-and-down sort. Now, what is the remedy for that? The remedy for that is to know more still of the love of Jesus, not merely to know His pardoning love, but to know His *transforming love*, the love that makes all things new, for St. Paul says, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God." God wants to transform us. God never reforms any man, although what the world does is to reform people. God knows nothing of reformation; reformation leaves a man as bad as he was before, but transformation gives a man a new character, a new life, a new nature, and the Gospel is a gospel of transformation, and not a gospel of reformation. The Gospel is a

gospel of re-creation and not re-formation. Oh, do you know what it is to know a creating God in your heart? Do you know what it is to have the love of Jesus put within you by the power of the Holy Ghost so that you can say, "The Lord Jesus, glory be to Him; the Lord Jesus is making all things new within me"? You do not know what the Gospel is when you merely have to struggle against the sin within you and try to suppress it and keep it down; you do not know what the Gospel is yet. When Jesus sits down upon the throne He says, "Behold, I make all things new." And when we come to the point of allowing the Lord Jesus to be seated upon the throne of our being within, He says, "I will take away from thee the stony heart, and I will give thee a heart of flesh and will cleanse thee from all thine iniquities whereby thou hast sinned against me." Oh, the transforming love of Christ! How it changes a man, how it makes a man new all over! At one of the missions last December there was a young man; the Spirit of God had been striving with him, and three times in one day he came up to the rectory drunk, and then we had prayer with him, and he gave himself to the Lord Jesus Christ; and the next day he came up to the house in order to get a Bible, and one of the ladies who had seen him the day before came up to me and said, "Mr. Grubb, are you quite sure that that is the same man who was here yesterday?" And I said, "Yes, the same man, only he is a new creature in Christ Jesus to-day." Why, the Lord's love had so transformed that poor drunkard in the space of twenty-four hours, that that lady scarcely believed that it was the same man who had had tea with us at the rectory just the day before. The Lord knows how to transform a soul. I pray that great transformation scenes may take place in Toronto, and if you, dear people, will only believe and trust the transforming love of Christ, you will see signs and wonders done in the name of the holy child Jesus. God grant it, God grant it. Lord Jesus Christ, thou art still the same, we do not doubt thee. Oh, let thy dear people in Toronto know that thou art this very same Jesus that hath transforming power for every heart.

Well, perhaps there are some here that need to know another part of the love of Christ. I may be speaking to-night to some backsliders, and what you need to know is the *restoring love* of Christ. I think the most sorrowful condition of soul in the world is that of a backslider, for a backslider can be satisfied with nothing; he cannot be satisfied with the world; he cannot be satisfied with sin; and he is not satisfied with Jesus,

either; he knows what Christ was once to him; he knows that at one time of his life he used to love to pray; he knows that at one time in his life the society of Jesus was a reality to him; he knows that at one time in his life the Word of God used to speak to his heart; but all that has passed; Christ is a misty shadow to him now, if there be such a person at all; the Word of God is cold: his Bible is a most uninteresting book, and he does not care to be in the society of out-and-out Christians, for their conversation and their joy condemn him. Now, that is the condition of a backslider, and if there is any backsliding heart here to-night, I say, "dearest brother, you need not stay like that, the Lord Jesus Christ loves you with the same burning love that He always had, and the devil has made you doubt His love, but you just come back to-night and get your soul restored through the forgiving and restoring love of Jesus." The Apostle Peter once became a wretched backslider through cowardice. A servant girl sneered at him, and said, "Thou art one of that man's disciples, thou hast a Galilean accent, thy speech betrayeth thee," and Peter said, "I know not this man of whom thou speakest," and immediately the cock crew, and Jesus turned and looked on Peter, and Peter remembered the words of Jesus and went out and wept bitterly. And after Jesus had risen from the dead, and after the disciples had been out fishing, they came and dined with the Lord Jesus Christ, and after dinner we read, Jesus said to Peter, "Simon, son of Jonas, lovest thou me more than these?" "Yea, Lord, thou knowest that I love thee." "Feed my sheep." "Simon, son of Jonas, lovest thou me?" "Yea, Lord, thou knowest that I love thee." "Simon, son of Jonas, lovest thou me?" "Yea, Lord, thou knowest all things, thou knowest that I love thee." "Feed my lambs, Peter, feed my lambs;" and so backsliding Peter was restored, and became a feeder of sheep and lambs once more. I would say to any backsliding soul, especially to any backsliding Christian worker here, "Your work for the Lord Jesus Christ is valueless, there is no power about it unless your soul is constantly refreshed with the love of Christ." Come back, oh, thou backsliding soul, to-night, and let Christ restore you; let Him restore you fully, and your heart will rejoice in God your Saviour. Well, you say to me, "What sort of people have a right to the love of God?" *Just four classes of people* have a right to the love of God, and if you can class yourself amongst these, you can lay claim to the love of God. What are those four classes? First of all "The whole world." "God so loved the world, that he gave his only begotten Son."

If you are a member of the world, say to yourself God's love is for me to-night. Then, look at the *three classes* that the Spirit of God mentions in the 5th chapter of Romans and understand what the Gospel is. Look at the 6th verse: "When we were yet without strength, in due time Christ died for the ungodly." Is there any man here to-night beginning to find out that he is without strength? Does that describe you? Are you saying, "Oh, yes, I thought myself stronger than I am, but I have begun to find out latterly that all my best resolutions are broken, all my prayers come to nothing, and I am not advancing one bit"? Well, dear brother, hear this, "When we were yet without strength, in due time Christ died for the ungodly." Oh, ungodly man, thou hast a claim to the love of Jesus to-night. Are you an ungodly man? The Lord Jesus Christ loves you. Some time ago there was a layman reading a chapter in a Church of England church; it was the second lesson for the day, and he read out boldly, without looking at the words he was reading, "In due time Christ died for the godly," and the minister in the reading desk said, "Stop, stop, read that verse again, please!" He looked at the chapter, and he saw, "In due time Christ died for the ungodly." That layman said afterwards, "I never knew what the Gospel was until I was stopped as I read that verse, but now I see that Jesus died for me as ungodly."

What is the next thing? In the 8th verse it says, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." If there is a man here who is conscious of his sin, you have a right to the everlasting love of Jesus to-night. It is your very sin, my brother, that fits you for the love of Christ; it is the love of Christ that takes away sin, and Christ offers you His love because you are a sinner. This love goes even deeper down; it says in the 10th verse, "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life," so that if there is an enemy of God who happens to have come in here to-night out of curiosity, I say to thee, Christ died for thee, and Christ can slay all that enmity in thy heart, and put His own everlasting love within thee. Now, dear soul, how are you to lay hold of this love? I am most anxious that you should do so. The Apostle John says, "We have known and believed the love that God hath toward us;" it is not enough to *know* it, you must *believe* that this forgiving love, this transforming love, this restoring love, is for you to-night, and thank God, you can have it before you go home. Now, some time

ago, there were two gentlemen riding together one afternoon in England; one of these gentlemen happened to be an out-and-out Christian, and the other was just an ordinary good sort of a man, and this Christian gentleman said, "Do you ever read your Bible?" "Well," said he, "sometimes, but I do not get any good from it." "Why don't you get any good out of it?" "Because," said he, "I feel that I do not love God as I ought, and so I can get no good out of my Bible." "Oh," said the Christian gentleman, "I do not love God as I ought to, but oh, I know, I know, that God loves me." As he said those words the other man believed in God's love, and in describing the conversation to a friend afterwards, he said, "I felt that I was lifted off the saddle right into heaven." That is what the love of God does for you; it lifts you in one second of time from earth to heaven, right up to the throne of God. Jesus is standing before the throne of God as I speak, and Jesus is the measure of God's love to me, and God's love to you. I look on Him only, and my heart finds rest. Let me tell you one little story, and I close, for I do not want to keep you long to-night.

Some years ago—it is a good many years now—there was a lady and a little girl travelling by coach in England from one town to another, and there got into the coach a young man. He was exceedingly clever; in fact, he thought himself so clever that he might dispense with all belief in the Bible and in God; and young as he was, he was the head of an infidel club in a certain city, and he was going to attend their annual dinner that night. He was to preside at the annual dinner. Well, the coach rolled on, and the little girl became talkative, and she climbed up on the young man's knee, and he showed her his penknife, and she liked that, and she began to talk. A few minutes before the coach stopped, she looked up in his face, and in a loud, clear voice she said to him, and everyone in the coach heard it, "Does 'oo love God? does 'oo?" She was only five years old. "Does 'oo love God?" He blushed very deeply, and said nothing, and the little girl slipped down from his knee and hid her face in her mother's arms. Then the young man got out at the hotel door where the coach stopped, and he sat down at the head of the table, and the dinner began. But they noticed that he made no jokes that night, and one of the men said, "I say, old chap, you are seedy, you haven't made one single joke to-night, not one." "Oh," he said, "I don't feel very well, I shall go to bed early;" and he went to bed early, but you know it is one thing to go to bed, and quite another thing to go to sleep. God had no intention that that

young man should go to sleep that night, and so he tossed from side to side, and the pillows seemed to be moving up and down with the words, "Does 'oo love God? does 'oo love God?" and he tried to argue with himself, "I don't believe in God; I don't believe there is a God," but, all the same, the pillows kept saying, "Does 'oo love God? does 'oo love God?" The next night he was engaged to go to a ball, and as he entered the ball-room he saw his partner, with whom he was to dance, at the other end of the room; so he went quickly up to her, and he said, "Miss ——, do you love God?" She started back in amazement. "Oh," said she, "Mr. ——, I didn't think you believed in God. I heard you had very curious notions about religion. Why do you ask me that question?" "Well," said he, "I was asked it in the coach yesterday by a little girl, and I cannot get the words out of my mind," and so he left the ball-room two or three hours earlier than usual, and he went home, and he said, "Oh, I must put an end to this, I must find out the truth about this; isn't this the voice of God within me, is it not the voice of God?" And he searched for his Bible, that he hadn't read for years, and he said: "O God, if there be a God! O God, if there be a God, have mercy on me and teach me to know thee; and God, if there be a God, I want to know thee, and I will follow thee and serve thee. O God, have mercy on me." And he read his Bible all through the hours of that night—the head of the infidel club was on his knees before his God, and reading the wonderful old Book, and as the morning light dawned, with it there dawned the light of everlasting love in his soul, and he was saved. To make a long story short, five years after that, that young man was going through a city, and he looked up in a drawing-room window, and saw a lady standing at the window. He ran up the steps, and was shown into the drawing-room, and he bowed, and said, "Madam, you don't know me?" "No," she said, "but I seem to have seen your face somewhere before." "Madam," said he, "don't you remember travelling in a coach to ——, and your little girl asked me a question?" "Oh, yes, I do remember, said the lady, and I remember how confused you were." "Oh, madam," he said, "allow me to thank your little girl, for I'm sure she will be old enough now to understand the change that has taken place in me." He never noticed the lady was clothed in black (we men are very obtuse about these things), and a tear stole down her cheek, and she said, "Come with me, sir; come with me." And she brought him upstairs into a little bedroom, and there was a little bed, but there was nothing in the bed; and

then there was a little cupboard with a little Bible and a little hymn-book there, and a little doll, and she said, "Sir, that is all that is left on earth of my precious little Nettie." "No, madam," he said, "that is not all that is left on earth of your little girl, for I stand here to-day a monument to that little girl, and all that the learning and argument of the colleges could not do, God did by those four words from these lips, and now we shall meet in glory. Forgive me, madam, for having opened up that wound afresh, I really didn't mean to do it," and they parted. So I would ask that little dead girl to open her lips in this hall to-night, and say to each of you Christians, whether nominal or real Christians, "Do you love God?" Is God anything more than a name to you, have you the love of the Lord Jesus Christ within you?

Dear brethren, is the Lord Jesus Christ a divine reality to you? Is His love pulsating through your heart? Do you know what it is to know the love of Christ which passeth knowledge, so that you are becoming filled with all the fulness of God? God grant that every soul here may believe in Him and receive the love of Jesus to-night for His name's sake. Amen.

CHRIST ALL AND IN ALL.

From the 3rd chapter of the Epistle to the Colossians and part of the 11th verse: "Christ is all, and in all."

THAT is, in all *true* Christians, for St. Paul is here telling us what he means by a true Christian, and I want you to notice the context of these words before I proceed to explain them further. It is a most important thing to notice the exact context of the words of Scripture. I believe that a great many of the delusions that now afflict the Church of God would have been swept away, had people noticed the exact context of the words. What is the context? He says, "Ye have put off the old man with his deeds; And have put on the new man, where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all." Now, I notice here that St. Paul makes three declarations. He says that when Christ becomes really all, three things follow:

First of all, he says, there is no *national* distinction in the Lord Jesus Christ; there is neither Greek nor Jew in Christ Jesus; all national distinction passes away when the Gospel is preached, and Christ does not ask you, are you a Hottentot, a Chinaman, or an Englishman. Nothing will bind the nations together but *the love of the Lord Jesus Christ*, and war and rumors of war must go on until the Lord Jesus Christ is acknowledged as King, for there is no peace for this world while its King is absent. Then he says that in Christ is neither circumcision nor uncircumcision, that is, that there is no *sacramental* distinction in Christ. He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not from man but from God; therefore, I am not going to ask you to-night were you baptized as an infant or as an adult, or do you take the Lord's Supper here, or there, or anywhere else,

but I am going to ask you how much is Jesus Christ experimentally to you? Then further, St. Paul says, that in Christ Jesus there is neither Barbarian, Seythian, bond nor free, that is, there is no *social* distinction in the Lord Jesus Christ. When Christ becomes all to a great man, it humbles him down to the dust; when Christ becomes all to a man in a low position of life, it makes a true gentleman of him, it lifts him up truly; it puts a spirit of meekness, forbearance and long-suffering into him, and that is the spirit of true gentility. Oh, what a grand thing it would be for our churches, if Christ were to become *all* to our church members; then the coldness and the cliques that separate us would pass away, and we would shake hands with one another with real love in our hearts and real love in our eyes. My one prayer for the churches of Toronto is this, that Christ may become experimentally *all* to them and to us. O Lord, hasten the time when a large band of thy children can boldly testify to the world, "Christ is all, and in all to me." Let us draw near and examine these wonderful words very particularly.

First of all, Christ is all that a sinner needs, *for the pardon of his sins*. When a man attempts to draw near to God, he finds that his sins begin to rise up like a mountain; he attempts to pray, but he cannot pray, for there is a weight on his heart, something depressing him, something dragging him down, and he feels that his prayers do not go above the ceiling. It is impossible for the soul to pray while there is the smallest speck of guilt remaining on the conscience. The conscience must be cleansed from every stain of sin, before your soul can breathe itself out in prayer to the Most High God, and if there is any man or woman here to-night whose prayers are restrained before God, one reason may be that you are not certain whether your sins are forgiven. Are your sins pardoned, my brother? Can you look up with a clear eye into the face of God and say, "Oh, my heavenly Father, my sins are forgiven by thee, and they are buried forever in my Saviour's tomb"?

"All have sinned and come short of the glory of God." Some people think themselves only an inch short of the glory of God. Other men know that they are a mile short, but whether you are an inch or a mile, it is Christ and Christ only, that has the pardoning of your sin. You are to be justified freely by His grace through the redemption that is in Christ Jesus. Some men say, "Oh, the mud has only covered my shoes, but that man there is up to his knees in mud, and that man over there is up to his neck in mud." Put away all this foolish mud-

measuring religion to-night, and recognize that you are saved only, and pardoned only, because of the unspeakable grace stored in the person of the Lord Jesus. Jesus Christ is my only plea for pardon, and hereafter, when the terrors of eternal judgment burst forth, I will just point to Jesus and say, "Heavenly Father, Jesus only is my plea: there is nothing in me, Father, there is nothing in me, but sin and corruption and misery, but Jesus Christ and the worthiness of His blood are my only plea before thee. I know no name but Jesus, my Father." When my dear friend—I think I might call him my old friend now, for I have known him for twenty-one years past—my old friend, Mr. Moody, was taking his mission in London, England, a good many years ago, there was a well-known Christian doctor attending the services, and a young man touched him on the shoulder after one of the meetings, and said, "Doctor, I should like a few words with you." "Well, my young brother, what do you want?" "Doctor, I want to be saved." "Oh, that is very simple," said the doctor, "that is very simple; Isaiah liii. 6—go in at the first 'All' and come out at the last 'All;' good-night, my young brother, good-night." The young man was tempted to think that he was dismissed very summarily. However, he took the doctor's advice, and opened his Bible at Isaiah liii. 6, and he read, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all," and so the young man said, "Well, I can very easily go in at the first "All." "All we like sheep have gone astray; we have turned every one to his own way." And he thought mournfully of the time he had gone astray, but, he said, "The doctor said go out at the last 'All,'" and he went on and read, "The Lord hath laid on him"—Jesus—"the iniquity of us all." "O Lord Jesus. I praise thee," he said, "that I can go out at that 'All' and go out with all my iniquity laid on thee." Have you gone in at the first "All" and confessed yourself a sinner? Have you come out at the second "All" and confessed that Jesus is your Saviour? Christ is all, I repeat, that a sinner needs for pardon of his sins, and if you mix anything else up with the worthiness of Jesus, you will have no solid peace or comfort in your soul.

Again, Christ is all that a man needs for *purity of heart and life*. Oh, how many Christians there are, yes, Christians, who are the slaves of besetting sins, who groan and cry and pray and long for purity of heart, and it seems ever to elude them! I wish to tell any groaning soul here to-night, any

captive soul—I wish to tell you that the Lord Jesus Christ is *all* that you need for purity of heart. The Lord Jesus Christ can give you the inestimable blessing of a clean heart. That is the very special blessing of this dispensation, for St. Peter tells us that God put no difference between Jews and Gentiles, purifying their hearts by faith. The Lord Jesus Christ knows how to purify a sinner's heart, and to set him free from all those things that have defiled, debased and degraded him. The Lord Jesus Christ can create within you a clean heart. He can deliver you from the power of all these sins. He can do it in one second of time. He can put His Spirit within you, and that Spirit can possess your inner being so that He will fight for you and you will hold your peace. Oh, struggling soul, cease from your struggling to-night and cast yourself in the helplessness of despair upon the Lord Jesus. Say to Him, "Create in me a clean heart, O God, and renew a right spirit within me." I am sure that many of you want that blessing; I am sure there are many here that are struggling against the power of sin, and do not know how to get deliverance. Oh, my dear brother, Jesus Christ revealed to your soul by the Holy Spirit, is all that you need for purity of heart and life.

Further, the Lord Jesus Christ is all that a man needs *for power* in this daily life. Oh, what need there is for divine power amongst the Christians of to-day. Almost the last words that Jesus said before He ascended to heaven were these, "All power is given unto me in heaven and in earth." Now, if all power in heaven and in earth has been given to the Lord Jesus by the Father, we have none of ourselves. The Lord Jesus is the depository of all power, but how few really believe that without Jesus Christ they can do nothing. How many plans are taken in hand and schemes for the bettering of the Church and the world that Jesus has nothing to do with. The Lord Jesus Christ is not first of all consulted as to whether they are His plans and His schemes, and therefore they all come to nothing. Jesus added these words: "Tarry ye, tarry ye in the city of Jerusalem until ye be clothed with power from on high; don't attempt to go forth and preach; don't attempt to testify of me; don't attempt to mention my name until you, my apostles and disciples, are clothed with the power that I will send upon you from heaven. It is expedient for you that I go away, for if I go not away the Holy Ghost will not come unto you, but if I depart I will send Him unto you, and when He comes unto you He will

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convict the world of sin and of righteousness and of judgment." So it is when the Holy Ghost comes in power to believers that the world around gets convicted of its sin and of its unbelief, and the reason the world around us is not more convicted than it is of the power of Jesus, is because we Christians know so little of Christ as the power of our hearts and as the possessor of our lives. And so I plead with you to-night that you should get to know the Lord Jesus Christ as the power of your souls. That was what happened on the day of Pentecost—the Holy Ghost descended in power upon the men and upon the women, that had been praying in the upper room, and the Holy Ghost revealed Christ to them. The Holy Ghost made Christ shine before them so that they could not keep in the joy and the peace that was flowing through their souls, and those one hundred and twenty men and women had to go out and hold an open-air meeting in the streets of Jerusalem, and then the multitude gathered around, and as they saw the joy that was on Peter's face, and the glory that was on John's face, they said, "These men are full of new wine." "No," said Peter, "we are not drunk, as ye suppose, but this is that which was spoken by the prophet Joel, 'I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall see visions, and your young men shall dream dreams, and the servants and hand-maidens—the very hand-maidens—shall prophesy in my name.'"

Then the Church grew by leaps and bounds, three thousand men cried out for mercy in the streets in one day, and they were added to the Church, and shortly after that five thousand more were brought in! Why? Because Christ was revealed as the power to the hearts of those early believers, and the one thing that the Church needs to-day is, not more ministers and not more colleges—I think we have a great deal too many of them—but we need Christ and Christ only, revealed to our hearts by the power of the Holy Ghost, and when that takes place you will see the souls brought in—shall I say by shoals?—to the feet of Jesus. Oh, that you may learn to know Jesus—Jesus, as all that you need for power and testimony for Him in your daily life. May the Lord endue every member of His body in Toronto with Christ as the power of his heart and life. Why, if the Christians that are here to-night now, and listen to what I say, knew Christ as the power of their lives, I believe in my very heart that Toronto would not know itself to-morrow. There would be such a commotion in Toronto if each one of us Christians knew Christ as the almighty power of our

hearts and lives—I say Toronto would not know itself with the testimony that would be given to the all-conquering Jesus to-morrow. Oh, may God bless all the Christians here to-night and enable them to know Christ as the power of their hearts—real power, not sentimental power, *real power, real courage, real testimony.* Christ is all—Christ made real to your soul by the power of the Holy Ghost—Christ is all that you need for power. Your business and every other interest seems as nothing to you when the Lord Jesus Christ becomes all to you in the power of the Holy Ghost.

Christ is all that a Christian man needs for the *provision of his spiritual and temporal need.* There is a glorious verse in Romans viii. It says: "He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things?" That verse tells me that as my heavenly Father has given His only Son for my salvation, there is now nothing that God can withhold from me, if only, *if only.* I want to have it with Jesus. For notice those important words, "How shall he not with him—with him—freely give us all things?" Many people want to get things out of God apart from Christ; they want to enjoy pleasure apart from the Lord Jesus; they want to have their money apart from the Lord Jesus to do what they like with it themselves; they want to have their society apart from the Lord Jesus; they want to have their glory in this world apart from the Lord Jesus. Now, God never promised to give a man anything under those conditions. Ho has said, "How shall he not with him, *with him, WITH HIM.*" Do you want the Lord Jesus Christ to have a part of it; do you want Him to rule it? If you want Him to be in all, then God will give you all things, He will not keep anything back from you. "Seek ye first the kingdom of God and his righteousness and all other things shall be added unto you." I meet in these days many real Christians who are bowed down by business cares and family troubles, and they don't know how to make both ends meet. I wish to tell you that the Lord Jesus Christ can deliver a business man from all worry, and he can deliver a clergyman from all parish worry, so that you will rejoice before God with exceeding great joy, but on this condition, that you seek first His kingdom and righteousness, on this condition—that you are supremely honest. "If thine eye be single," saith the Lord Jesus, "then thy whole body shall be full of light."

Let me give you an illustration of what I mean by trusting the Lord in temporal matters and having His joy and His

blessing with you though all things should look dark. When my dear co-worker, Mr. Millard, and I were conducting a mission in Cape Town, in the year 1890, two of the chief banks in Cape Town failed, and a large number of people to whom I was preaching on Sunday were beggars on Monday, and the very gentleman in whose house I had been staying lost heavily. He was an earnest Christian man, and is well known in Cape Town. Some time after that he had to pay a sum of £50 of trust money; he was trustee for some little property, and £60 of this money was due, and he had to send it to England on a certain day. Well, he hadn't the money to pay it with, so he went off to God in prayer: "Oh, my heavenly Father, it is not thy will that any child of thine should be in debt; thou hast declared in thy holy Book that debt is a sin; now, O Father, thou hast never yet allowed me to owe one penny in my life, and I do not believe thou wilt allow me either; now, Father, I ask thee to send me £60 before such a day comes that I may send it to England." The day came but no money had come. Then my friend told me how he prayed to God in these words: "Father, I am trusting thee and thou hast said that whatsoever I shall ask in the name of Jesus shall be done; now, Father, thou art able to rain down the money from heaven to me if necessary; I believe that thou wilt send me that £60 to-day, I do not know how." He went to his office, and one o'clock came, and the mail was to go at two o'clock. No money had come; he went out to his luncheon and he came back about half-past one o'clock, and he looked upon his desk, and he saw a cheque lying there for £60 sterling, and he said to his clerk, "Mr. —, how did this cheque come here?" "Well, sir," said he, "after you went off to luncheon, a gentleman came in and laid that cheque on the counter and went out again." Mr. W—— looked at the signature, he didn't recognize it, he turned up his books, and he found that some years ago he had marked off this sum of money as a bad debt that would never be paid. This gentleman lived a long way up the country, and God had made that gentleman remember that old outstanding debt of many years ago, and God had brought that gentleman down to Cape Town, and made him walk straight from the Cape Town station into Mr. W——'s office and lay that cheque of £60 upon his counter, and he went out of the office, knowing no more than you do of Mr. W——'s need of the money. That is only one out of ten thousand instances that I could give in the lives of friends of mine—yes, and I am thankful to say in my own life also—of what God will do for the man

that seeks first His kingdom and righteousness. God wants us to be raised above all these worries and troubles; God wants His Church to trust Him specially in the matter of money, for there is scarcely anything in which the Church of God so dishonors her crucified and risen Lord as in the way of getting money for church work. Oh, it is these money matters that are disgracing all the churches of God and dragging them down into destruction and perdition. It is the love of money which is so ingrained within members of the Church of Christ, that is becoming a root of all kinds of evil. The Lord deliver His people from the love of money, and teach the workers in the Church of Christ to trust the Lord Jesus alone for the supply of all their need. Christ is *all* that a Christian man needs for the supply of his temporal or spiritual need. Get right with the Lord Jesus Christ, and then it will become an easy thing for you to trust Him in temporal matters.

Let me say one thing more: Christ is all that a man needs *when he is about to enter the very gates of Paradise*. When your body is racked with pain, and you are about to leave this life, Christ is all that you need at the moment of dissolution. *Jesus only, Jesus always, Jesus EVER*. Several years ago there was one of our Irish saints, I think I may call her, dying—I allude to the late Lady Powerscourt. This noble Christian lady was dying in her castle at Powerscourt, and a lady who was on intimate terms with her came into her bedroom, and she said: "Well, how are you to-day, Lady Powerscourt?" "Very well," said she, "very well; I will tell you what I have been thinking of, my dear; I have been thinking that one needs a great many texts to live by, but you only need one text to die by." "And what is that, your ladyship?" "The only text that a person needs to die by is this: 'The blood of Jesus Christ, his Son, cleanseth us from all sin,' and that verse never was sweeter to my soul than at this moment." Let me give you another instance. There was a missionary in India going up to the Himalaya mountains to one of the sanitariums there for a well-earned holiday, and one of his coolies suddenly got ill, and the missionary bent over the man and saw that he was dying, and said to him, "Tell me, my brother, have you ever heard of the Lord Jesus Christ?" "Oh, yes, sahib," said the dying man with a smile. "Look at that, look at that," and he pulled out a very dirty piece of paper; it was only a half sheet of the First Epistle of St. John, containing those words, "The blood of Jesus Christ cleanseth us from all sin." "How did you get that?" said the missionary. "Well, sahib, my sins

troubled me, and I went to the Brahmins and said, 'How can I get my sins washed away, for the gods are angry with me,' and they said, 'Go and wash in the sacred river and your sins will be cleansed away.' So I washed in the sacred river, but my sins were as strong as ever; then they said to me, 'Put hooks in your back, and swing on the hooks, and the pain that your body will suffer will cleanse your heart from sin,' and I put hooks in my back, and I swung on the hooks, but when it was all over my sins remained as strong as ever; and as I was going along the road one day, I saw that piece of paper, and I picked it up, and I read that the blood of Jesus, the Christian's God, cleanseth a man from all sin. I do not understand much about your Jesus, but ever since I have read those words, sahib, a peace from heaven has been in my soul; I do not understand much about your Jesus. Are you quite sure he died for Hindoos as well as Englishmen?" said he. "He died for the sins of the whole world," said the missionary. "Oh, if that is the case it is well with me," said the Hindoo, and he pillowed his head upon that half sheet of dirty paper, and he fell asleep in Jesus, the Christian's God.

So you see, dear brethren, that Christ is all a countess needs, and Christ is all a Hindoo needs in order to pass into the glories of Paradise. Christ is ALL. Oh, I want you dear people to revel in that to-night. I want you to rest the whole weight of your being, the whole weight of your sin, the whole weight of your backsliding, the whole weight of your impurity, the whole weight of your coldness of heart—rest it on Jesus to-night, cast it on Him and say, "Jesus, thou knowest my sinfulness, thou knowest my misery, thou knowest my futile strugglings against corruption, but thou art all that I need. Oh, set me free in thyself to-night for thy glory's sake." Amen, Amen, Amen. Let us pray.

GOD GLORIFIED.

I SHALL take two texts to-night; the first is in the 17th chapter of St. John and part of the 4th verse: "Jesus said, Father I have glorified thee on the earth;" and from the 5th chapter of Daniel and part of the 23rd verse: "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

Both these sentences were spoken a few hours before death. Jesus spoke the first sentence just before He went into the Garden of Gethsemane—just before His bitter agony and His bloody sweat for us men and for our salvation. Jesus was able to sum up His life in that one pregnant sentence, "O Father, I have glorified thee on the earth, I have finished the work that thou gavest me to do." But how different is the other sentence spoken by Daniel the prophet to the heathen king Belshazzar, a few hours before Belshazzar was slain. O Belshazzar, "the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

Let us consider to-night,

First of all: How is God not to be glorified: and,

Secondly: How is God to be positively glorified in our lives.

I wish to take Daniel's words and apply them to the nominal Christians of Toronto. Will you say, that is not very complimentary to the nominal Christians of Toronto, if you apply words addressed to a heathen king to Christians? Do you mean to tell us that you are going to compare our lives with the life of that heathen king Belshazzar? Yes, that is what I am going to do; I am going to compare the lives of the nominal Christians of our churches to-day with the life of the heathen king Belshazzar, for, brethren, what I desire to prove to-night, because it is pressing upon my soul, is this, that a great deal of our modern Christianity is only baptized heathenism—nothing else but heathenism with holy water sprinkled on it. I want to prove that to-night, and I want to prove it from the words of Jesus, and from the words of Jesus only; I want to com-

pare our lives with what Jesus means by Christianity—a life that glorifies God the Father in heaven.

Let us notice the indictment which the prophet Daniel brought against the heathen king Belshazzar. On that night Belshazzar commanded the holy vessels of the house of God in Jerusalem to be brought into the banqueting hall, and he and his lords and his wives drank wine out of the holy vessels of the house of God, and the hand came forth and the fingers of a man's hand wrote upon the plaster of the wall over against the sacred candlestick, and the king saw the part of the hand that wrote. Daniel was brought in to interpret the mystic words to Belshazzar, and this is what Daniel says to Belshazzar: "O Belshazzar, thou son of Nebuchadnezzar, thou hast not humbled thy heart, although thou knewest all that the Most High God did to thy father Nebuchadnezzar." That is the first indictment. Notice that Daniel held Belshazzar responsible for the few rays of light that had come into his heathen darkness. Belshazzar, thou knewest what the Most High God did with thy father Nebuchadnezzar. Why didst thou not repent? What was it that God had done to Nebuchadnezzar? Nebuchadnezzar had said of himself, "I am a king of kings, I am a lord of lords. Is not this great Babylon that I have built by the might of my power, by the glory of my majesty?" and as the king spoke the words, a voice fell from heaven saying, "Be it known unto thee, O King Nebuchadnezzar, that thy kingdom is departed from thee, and thy dwelling shall be with the beasts of the field," and God took away the king's reason, and for seven years King Nebuchadnezzar was a raving maniac, and for seven years he thought himself a beast of the earth, and tried to eat grass like oxen, and at the end of seven years, God gave the king his reason back again, and then Nebuchadnezzar said, "Now, I praise and extol the God of heaven, all whose works are truth and his ways are righteous, and those who walk in pride he is able to abase." Oh, indeed He is. God knows how to abase a proud man. If there is a proud man here to-night, humble yourself, I beseech you, before the Most High God, for pride and salvation can never go together. So if Daniel, or rather God, held Belshazzar responsible for the few rays of light that had come into his heathen darkness, how much more does the God of heaven hold the Christians of Toronto responsible for the light that has reached them. There is scarcely a city in the world, so far as I can learn, that has had so many religious services and religious privileges as the evangelical city of Toronto, and

I greatly fear in my heart that there is a mountain of judgment rising up against the Christians of this place. Oh, it is a most awful thing for God to show the fulness of His light to Christians and for them to remain just as they were before; just to say, "Oh, I enjoyed those services immensely. Didn't he speak nicely?" In this day of services in theatres, services on the corners of the streets, services everywhere, what a blaze of light is upon us. You can buy the whole Bible for a few pence; you can buy the whole New Testament for one penny; and sometimes we hold it only worth a few cents, because we can get it so cheaply, but remember, God holds you and me responsible for the possession of a Bible; God holds you and me responsible because our father prayed for us, our mother prayed for us, our Sunday School teacher pleaded with us, our pastor warned us: we have had a blaze of light around us from our childhood. "Belshazzar, thou hast not humbled thyself though thou knewest all this." God enable us to humble ourselves.

Then what is the next indictment? He says: "Thou hast brought the vessels of his house before thee, and thou hast drunk wine out of them." First of all, what are the vessels of God's house to us? Where is God's house now? Is that cathedral over there God's house? Is that Presbyterian church God's house? Is that Methodist church God's house? There is no material building that is God's house now. Very few people remember that. God in the Old Testament times had a material fabric which was really His building, and in which His glory was manifested, and that was the only right place to pray towards and to offer sacrifice in, but since Jesus has come to earth, that outward fabric has passed away, and now the only house of God is the heart that is indwelt by the Holy Ghost. In the New Testament, remember what I say, nothing is ever called the house of God except the bodies of those who are indwelt by the Holy Ghost. Let me prove that. 1 Cor. vi.: "Know ye not that your bodies are the members of Christ? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body;" and St. Peter says, "To whom coming as to a living stone, ye also as living stones are built up a spiritual house to offer up spiritual sacrifices acceptable to God by Jesus Christ." I repeat again there is no holiness in bricks and mortar, there is no holiness in a building, though it were consecrated by an archbishop fifty thousand times over; there is no holiness whatever in a house; one part of a church is not one atom

holier than another; there is no more holiness in the communion table than in the seat there; the holiness is in the hearts of those who worship there, and if God the Holy Ghost is not dwelling in the members that attend that church, there is no holiness there. What are the vessels then of God's house? The vessels of God's house are my eyes, my ears, my hands, my feet, my heart, my brain. Those are the vessels of the house of God now, and when do I drink wine out of them? What does wine mean in New Testament language? Wine is often the symbol of carnal delight, of sensuality, of mere excitement, and I drink wine out of the vessels of God's house when I take these vessels, and when I use them for my own carnal pleasure, excitement or sensuality, then I defile the house of God, and am committing exactly the same sin under New Testament light that Belshazzar did under Old Testament light. I am defiling and desecrating the vessels of the house of God, and drinking the wine of this world out of them. Oh, how many here to-night are conscious that they have defiled the vessels of the house of God, that their heart is impure, that their life is unholy, and that they are the slaves of sin?

What else does Daniel say to Belshazzar? "Thou hast worshipped the gods of silver and gold." And are there no worshippers of the gods of silver and gold in our churches to-day? What does the apostle say: "Covetousness is idolatry." How many there are who worship seemingly devoutly every Sunday morning in their churches, but even while they worship, their hearts are far more really occupied with their stocks and shares and business than with the Almighty God. What a terrible thing it is to worship God with our lips while our hearts are far from Him. Worshippers of silver and gold! how many of the Christians of Toronto could be described under those terms? "Thou hast worshipped the gods of silver and gold." A man is considered important in these days in proportion to the amount of the balance he has at his bank, and not in proportion to the amount of God that is dwelling in his heart. May God deliver His church from the worship of the gods of silver and gold, and may we worship Jesus who made all things.

And thus it came to pass that God, in whose hands Belshazzar's breath was, and whose were all His ways, was not glorified. God was not glorified because Belshazzar refused to recognize his responsibility for the light granted him; God was not glorified because Belshazzar was proud in heart, because Belshazzar defiled the vessels of God's house, and because Belshazzar worshipped the gods of silver and the gods of gold.

Well, let me turn away from that sad picture to-night, and let us take a glance at Jesus. Jesus says, "Father, I have glorified thee on the earth, I have finished the work that thou gavest me to do." Let us see what are the essential elements of a life that glorifies God in Christ.

Now, I have a few examination questions for the Sunday School teachers here to-night: Now, Sunday School teacher, tell me what was the first occasion upon which the Lord Jesus Christ said that He was glorified? You will find it in the 12th chapter of St. John. I like to give texts for everything, and I wish you people would bring your Bibles with you. In the 12th chapter of St. John we read that certain Greeks came up to the Apostle Philip, and they said: "Oh, sir, we would see Jesus," and Philip told his friend Andrew, and Andrew and Philip came and told Jesus, and when Jesus heard it He said, "The hour is come that the Son of man should be glorified." So the first thing that glorifies God in Christ is this: the soul's desire to get a saving sight of Jesus. I wonder how many of you have come to this hall to-night with that desire in your heart. My heart tells me that a large number of you have come to see Jesus to-night. I do believe in my soul that that is why a great many of you are here to-night; your heart is hungering and thirsting for a deeper knowledge of the Lord Jesus Christ. Well, God bless everyone that has come with the desire to see Jesus, for the life of glory to the Son of God is about to begin to-night for you. "Oh, sir, we would see Jesus." "The hour is come that I should be glorified," said the Lord.

What is it to see Jesus? To see Jesus is to see that you yourselves are a mass of corruption; to see Jesus is to see that you have no holiness of your own: to see Jesus is to see that you have no strength of your own; to see Jesus is to see that you have no hope from yourself, that all your own efforts are worse than useless; and then to see Jesus is to see forgiveness, holiness, purity and everlasting peace in the person of Christ. All I need is Jesus, and Jesus gives himself to me. He said: "Sinner, take me to thine heart; sinner, believe that I am thine; sinner, here and now receive me as I offer myself to thee." It is a blessed thing to see Jesus. I wonder how many here know in their hearts that they have seen Jesus. Twenty-three and a half years ago I saw the Lord Jesus Christ by faith. I see aged brethren here to-night; I suppose there are several here who saw the Lord Jesus fifty years ago. I see many a young man to-night; perhaps you only saw the Lord two years ago, my young brother; perhaps, six months ago.

A man in Ottawa came up to me last Sunday week, and he said, "Oh, Mr. Grubb, I am one day old to-day; I saw the Lord last night while you were preaching." "Sir, we would see Jesus." Lord Jesus, reveal thyself to this great multitude, show thy matchless beauty to every heart here, and let them go home praising thee.

What was the second occasion upon which the Lord Jesus Christ said that He was glorified? You will find it in the 13th chapter of St. John. It was at the Last Supper, and Jesus said, "Verily, verily, I say unto you, one of you that eateth with me shall betray me." And John whispered to the Lord, "Master, who is it?" Jesus said, "He it is to whom I shall give the sop after I have dipped it," and He dipped the sop and gave it to Judas Iscariot, and said unto him, "That thou doest do quickly." And Judas having received the sop went immediately out. Notice this verse, "Therefore when Judas was gone out, Jesus said, Now is the Son of man glorified and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall immediately glorify him." Five times over the Lord Jesus uses the word "glorify," as soon as the door had closed on the dark form of the traitor. Now, why was that? The Holy Ghost adds significantly the word "therefore,"—"Therefore when Judas was gone out, Jesus said, Now I am glorified." What is the connection? The connection is this: The Lord Jesus Christ never can be glorified so long as there is a traitor spirit in the midst of His disciples. The Lord Jesus can never be glorified while my heart is divided between the love of the world and the love of my Saviour. Judas had a divided heart—he was pulled both ways. The love of money pulled him to the left, the love of Jesus pulled him to the right. Judas had a divided heart, and the divided heart will sooner or later betray Christ or the interests of Christ into the hands of Christ's enemies, and so I ask you to-night, have you a divided heart? Has the traitor spirit been cast out of you? Are you in the camp of the Lord Jesus nominally, but really in the camp of Satan? Oh, I beseech you to search yourself to-night, and say, "Lord Jesus, is my heart really possessed by thee? Can I say that I have surrendered spirit, soul and body into thy hands?" For if you cannot, the time will surely come when you will falter and fail and betray your Saviour. And though you may go on at present very respectably, and even your minister and the rest of the members of the church may think you a very good Christian worker, the time will come when Satan will so tempt you that you will take the devil's

bribe and sell your soul for thirty pieces of silver. Believe me, this will happen, for Satan sees the weak point in your harness. He knows it all, and he sees that you have not really parted with the world—you are really still loving the world. Remember Lot's wife, who professed and actually did outwardly leave Sodom, but she left her heart behind in Sodom, and she was turned into a pillar of salt. And so Judas also—his heart was in his money, and he cared more for that than he did for the glory of Jesus.

The Lord deliver His people in this place out of the camp of the world, and make them whole-hearted for Jesus! Oh, that God may possess us by His Holy Spirit, and cast out the traitor spirit from our inner beings! Jesus is never really glorified till the whole soul is surrendered to Him—never really.

I go further. Look at the 14th chapter of St. John, and the 13th and 14th verses: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." Here the Lord Jesus tells us that the third thing that glorifies Him is the prayer of faith. That man will glorify God who knows how to pray the prayer of faith, who learns the secret of opening the treasures of heaven, who learns the secret of moving heaven and earth. I wonder how many Christian men and women in Toronto know what it is to pray the prayer of faith; for the Lord Jesus has said, When I shall come again "shall I find faith upon the earth?" and the one thing that seems to me to be decreasing every day is, those who can pray the prayer of faith and lay hold of God in power; and therefore I pray that the Christians here may be taught by the Holy Ghost to ask in Christ's name, and have the treasury of heaven opened to their hearts. It is a very solemn thing to deal with God, to go down on your knees in your bedroom and let God speak to you, and let God put the spirit of prayer within you, so that you know what it is to pray with groanings that cannot be uttered—so that you know what it is to get blessings for your wife, blessings for your children and blessings for those around you, and so that you know what it is to receive the answer in your heart—that is the prayer of faith—and you know then that whatsoever you ask you receive of Him, because you trust in Jesus like a little child. Let me give you one little instance of what I mean by the prayer of faith, for I find that people are so slow really to believe that God takes care of every little thing in our lives. I was told this by a dear friend of mine in Scotland just a short time ago. There was a poor woman, and she lived

in a little cottage, and she had a large amount of money to a tradesman—a dishonest tradesman—and this tradesman billed her a second time for the money, and the poor woman was certain that she had paid the money, but she couldn't find the receipt anywhere, and the tradesman said, "Unless you find that receipt you will have to pay it again—I am sure you didn't pay it; I will send the bailiff and I will sell you out." What did the poor woman do? She went straight to God, and she said, 'Oh, my heavenly Father, thou knowest the distress I am in, and thou knowest that it will ruin me if I am sold out of my little cottage and place: oh, my heavenly Father, undertake for me, for I know I paid that man; and, my Father, have mercy on me and find this bill for me.'

She rose from her knees, and the sun shone out gloriously, and in flew a butterfly through the cottage door, and after the butterfly came quite a little child—a little bit of a child—and the child caught at the butterfly, but the butterfly flew behind a cupboard, and then the child screamed and yelled, and tried to get at the butterfly. The poor woman tried to quiet the child, but the child would not be quieted; and then a neighbor came in and said, "Oh, Mrs. ——, what is the matter with the child?" "Well," said she, "a butterfly flew in and the child wants to get the butterfly, and the butterfly is behind that heavy cupboard there and I cannot move it." "Oh," said the woman, "let us move the cupboard;" so the two women moved the heavy press, and lo, and behold! a bit of paper fluttered down on the ground as they moved the press. It was between the press and the wall, and the old lady took up the bit of paper, and, behold, the receipted bill! I don't think that tradesman gained much by that transaction. Now, I ask you, have you a God like that? The God I believe in is the God of sunshine, and the God of the widow, and the God of the butterfly, and the God of the little child, even of the screaming little child, and the God that guides everything. His eyes—the eyes of my God—can see through an old press; they can see everything. The eyes of my God are in every place, beholding the evil and the good. And this is the God that hears the prayer from the widow, and the prayer from the orphan, and the prayer from the man that wants to turn from his sin, and the prayer from the broken and contrite heart that has asked in the name of Jesus. He says, "Whatsoever"—and if I remember rightly, the word "whatsoever" is used about fifteen times in the New Testament in connection with prayer—"Whatsoever ye shall ask the Father in my name, that will I

do, that the Father may be glorified in the Son." "If ye shall ask anything in my name, I will do it." Ask in communion with me, in obedience to my will, in connection with my person, for that is the meaning of asking in the name of Jesus.

One thing more and I close. Fifteenth chapter of John, and the 8th verse: "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples." So I am to bear much fruit, not merely to have one dry grape here and there, but we are to be covered with luscious bunches of grapes, and the Master of the vineyard comes by, and He plucks the grapes, and refreshes himself. It refreshes the heart of Jesus when He sees His people bearing the fruit of the Holy Ghost. And what is the fruit of the Spirit! The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, meekness, goodness, faithfulness, self-control. These are the nine-fold fruit of the Holy Ghost produced by the man that abides in Christ, and lets Christ's words abide in him. Oh, dear soul, learn to abide in Christ, and you will bear much fruit. "He that abideth in me, the same bringeth forth much fruit." But you say, I do not understand what you mean—what does abiding in Christ mean? Let me tell you in one word, to abide is to stay where you are, to abide is to make your home in a place. So you abide in Christ when you are quite at home with Christ. Now, I ask you, how many of you are at home with the Lord Jesus in your heart? Is Christ at home in your heart, or is Christ a stranger to you? If Christ only comes to-day and leaves your heart to-morrow, then you are not abiding in Him, and He is not abiding in you. A great many Christians only know the Lord Jesus as a wayfaring man; they do not know the Lord Jesus Christ as one who dwells with them. It is a blessed thing to have your heart at home with Christ: Christ no stranger there, Christ speaking there, Christ living there, Christ dwelling there. You know if that door over there was to open and Her Most Gracious Majesty was to appear here, we would all rise with a feeling of reverence, and we would stand perfectly still and wait until the Queen spoke to us; we wouldn't feel quite at home in her presence, but the Lord Jesus says, "Though I am the King of kings, yet you can be quite at home with me; you can have a blessed feeling of perfect freedom in my company;" and a soul never knows what perfect freedom is until your heart is at home with Christ and Christ at home with your heart. Ask the Lord to teach you the secret of abiding in Christ, and then almost unconsciously you will bear much fruit unto God.

All that I have said to-night is made real to our hearts by the power of the Holy Ghost. Jesus says, "When he—the Spirit of truth—shall come, He shall glorify me"—that is, he shall cause me to shine out before you. The glory of God is the outshining of God, the glory of the sun is the outshining of the rays of the sun, and when it is said that the Holy Ghost glorifies Jesus, it means that the Holy Ghost makes Christ shine in the human heart, makes Christ shine within you and shine out from you, and causes you to show light wherever you go. Oh, may God the Holy Ghost take of the things of Jesus to-night, and show them to every disciple's heart here for Christ's name's sake. Remember brother, both my texts were spoken a few hours before death. Belshazzar had only a few hours to live when Daniel said to him, "The God in whose hand thy breath is, hast thou not glorified." I may be speaking to-night to someone who is now hearing his last sermon. Little did Mr. — think when he was sitting in that seat there last Sunday night—and whose murder the evening papers relate—little did he think as he was listening to me on Sunday night, that it was the last gospel sermon he would hear, and that Tuesday morning he would be murdered. I thank God that he heard the message of forgiving love on Sunday night, and may the Lord comfort the torn hearts of the widow, and five little children whose house is now mourning and desolation; and God have mercy upon the wretched, wretched man that did the deed.

I may be speaking to those here to-night to whom God is giving His last warning to turn to Jesus, and give your life to Him—a life with the glory of God shining into your heart, and then shining out from you, to the world round about you. Oh, may God now write those words on your heart: "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

Let us pray.

"TO-DAY I MUST ABIDE IN THY
HOUSE."

"And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house. And he made haste and came down, and received him joyfully."—Luke xix. 5, 6.

MY subject to-night is, "Christ coming to abide in the human heart," and I want to tell you about the wonderful change that the Lord Jesus makes when He comes to abide in the heart. God created you, my brother, in order that He might dwell within you, and the great evil that sin has wrought in the world is this, that it has driven the Spirit of God out of human hearts, and our hearts are restless, dark, and dissatisfied, and our hearts have a tendency to despair within them, because there is no God inside them. I want to tell you how to get God back into your heart; I want to tell you how to receive Jesus joyfully to-night, for there is no such thing as receiving Christ sorrowfully. The devil tries to persuade a man that you can receive Jesus sorrowfully. The devil is a liar from the beginning, and all that he tells you, he speaketh of his own, he speaketh of the very essence of falsehood, and the devil has persuaded humanity, that to receive God back again into the heart is merely to have sorrow brought to you, and sombreness, and darkness, but I testify before this audience to-night, that Jesus is the light, and in Him is no darkness at all.

God chose the nation of Israel, in order that he might dwell among them. He says, "Let them make me a tabernacle, that I may dwell among them." Indwelling is the very purpose, the very final cause of God's creation, and what was only an outward dwelling in the nation of Israel, can become a glorious inward reality in the church dispensation, for the blessing of this dispensation is this, "I will dwell in you, and walk in you, and ye shall be my sons and daughters, saith the Lord

Almighty." So I want to find out to-night, how many of you can say by blessed experience, "I know that the Spirit of Jesus Christ is dwelling within me," for that is the only proof of true Christianity; for St. Paul says, "If any man have not the Spirit of Christ, he is none of his." There may be much theology in his head, he may have his name inscribed upon the church rolls of earth, but his name is not written in the Lamb's Book of Life, until the Spirit of Christ is dwelling within him. It behooves me and it behooves you, to be very clear to-night about Christ abiding in the heart. Oh, that the Lord Jesus himself may explain His own words to you, "To-day I must abide at thy house."

Now, I want you to notice the steps that led up to the salvation of Zaccheus, the publican, and to the abiding of Christ with him, for exactly the same steps take place in the salvation of nearly every sinner.

What was the first step in the salvation of Zaccheus, the publican? Perhaps you will be surprised when I mention it. The first step in the salvation of Zaccheus was curiosity—nothing else than curiosity. We read that Zaccheus was desirous to see Jesus, who He was. There is a holy curiosity that brings the knowledge of God to the heart, and there is an unholy curiosity that brings a knowledge of sin. There is a saving curiosity, and let me say it, there is a damning curiosity. Let me give you an instance of damning curiosity before I pass on. We read later on in St. Luke that King Herod was desirous for a long time past to see Jesus; almost the same words are used of King Herod as of Zaccheus. When Herod saw Jesus he was exceeding glad for he was desirous to see Him for a long season, because he had heard many things about Him, and he hoped to have seen some miracle done by Jesus. "Then he questioned with him in many words, but Jesus answered him nothing," and Herod, with his men-of-war set Jesus at naught and mocked Him, and arrayed Him in a gorgeous robe and sent Him again to Pilate, and the same day Pilate and Herod were made friends together, for before that they had been at enmity among themselves." King Herod had curiosity to see Jesus too, but when Jesus came, King Herod only amused himself with Christ. King Herod only wanted the Lord Jesus to turn himself into a species of theatrical show that King Herod and his men-of-war might have an afternoon's amusement at the expense of the Saviour of the world. And there are many men to-day who only have this sort of curiosity about Jesus Christ; they discuss points of doctrine, but they

have no real desire to know Christ as their Saviour, or Christ as holiness of life. To such a spirit as that the Lord Jesus remains eternally silent; the Lord Jesus is always silent to the spirit of carnal curiosity. King Herod questioned Jesus about many things, but Jesus answered him nothing. That is often the reason why you do not find out the truth, because you are not really in earnest about it. God says, "Ye shall seek me and ye shall find me, when ye seek for me with your whole heart." Oh, may God turn all in this congregation into earnest seekers after salvation, and if you have found salvation, into earnest seekers after true and divine sanctification. The Lord make us all holy men and holy women. That is the first step in salvation or in sanctification either—a holy curiosity after the things of God.

What was the next step? We read that Zaccheus heard that Jesus was coming to Jericho, so he put away all his business, and he said, "I am determined to get a sight of this wonderful man, Jesus of Nazareth;" and he went forth into the public road, and he saw Jesus advancing surrounded by a huge crowd, and Zaccheus said, "Oh, this will never do, I will never get a sight of Him after all, for I am such a little bit of a man;" but where there is a will there is a way, and he said, "Oh, I see there is a sycamore tree overarching the road, and I will just climb up there, and hide in the branches and Jesus will know nothing about it, and I shall get a good sight of Jesus, the Prophet of Nazareth." Zaccheus set a trap for himself and the Lord Jesus caught him in his own trap, I trust that some of you have set a trap for your souls by coming to this hall to-night. Perhaps you have only come because someone tormented you to come, and made you promise to come out of mere curiosity. Well, I don't blame you for that. God can save you, I repeat, though you have come out of curiosity.

Jesus drew near and looked up and saw Zaccheus, and said, "Zaccheus, make haste and come down; to-day I must abide at thy house." Each word is golden. "Zaccheus"—he called the publican by name. That very word "Zaccheus" let in a flood of light upon the dark soul of the publican, for Zaccheus said to himself, 'That man never saw me before, I never saw Him before. How does He know my name? I have heard it said—and perhaps it may be true after all—I have heard it said that Jesus of Nazareth claims to be a supernatural being; that Jesus of Nazareth says that He is the Son of God; that Jesus of Nazareth says that He created the world; that Jesus of Nazareth says that He and the God of the Jews are one;

He dares to say, 'I am the way, I am the truth, I am the life. No one cometh unto the Father except by me'; and I have heard that the Pharisees actually took up stones to stone Him to death for blasphemy a few days ago because He said He was the Son of God: perhaps He is; perhaps He is; anyway He knows my name and He never saw me before." I wish to tell any man here to-night that the Lord Jesus Christ knows all about you: He knows all about your secret strugglings and secret longings after truth: how dissatisfied you are, and how you long to know God. It is God that you need, my brother, and your heart will never be satisfied till you know God in Christ—never. Jesus always calls His own sheep by name and leadeth them out. The Lord does not deal with us as the nineteenth century does. The nineteenth century deals with men *en masse*, *in globo*, so many "hands"—but Jesus calls you by name, deals with you personally, and pours His great personal love into your personal heart. The Lord Jesus Christ loved *me* and gave himself for *me* as if there was nobody else in the world—loved me and gave himself for me. Zaccheus, make haste, make haste. Why did the Lord Jesus Christ say "Make haste" to him? Because it was the man's last chance. One week after that the Lord Jesus stretched forth His hands upon the cross of Calvary, and a soldier lifted his spear and drove it into His heart. It was Zaccheus' last chance of seeing Jesus alive upon this earth. It was well for him that he took that last chance of seeing Christ. "Make haste," the Lord says to you, "Be in earnest and come down." Oh, that is the difficulty. Here is where the shoe pinches, if I may use that expression—here is where the theological shoe pinches. "Come down," said the Lord. Many a man would be saved but he is unwilling to humble himself; he is unwilling to come down, and to confess that he needs Jesus; and the very first step in salvation is to come down and acknowledge your own sinfulness. The first words Jesus uttered in the Sermon on the Mount were these, "Blessed are the poor in spirit for theirs is the kingdom of heaven." Come down from your conventional religion, come down from mere respectable Christianity, mere names of divine things without divine reality corresponding thereto. Oh, that we may come down from all the traditions of men, and come and sit in the school of Jesus, and be taught by Him. Come down, oh, come down, from thy besetting sin. The Lord Jesus says, "It is better for us to enter into life halt or maimed, it is better for thee to pluck out a right eye, to cut off a right hand, rather than having two hands or two feet to

be cast into hell fire." and if the Lord Jesus says it is better for a man to do that, the Lord Jesus knows what the profit and loss account for eternity is. Only the Lord Jesus can balance the profit and loss account for a whole eternity. For He is the eternal life, and only in and through Christ can a man possess eternal life and immortality. Only in Christ, only in Christ. I go to Him and I stick to His words about those things, though the whole Church even should be against me. Oh, stick to the words of Jesus, stick to them, brother, for you will find He will prove them true in the end. It is better for thee to go down and humble thyself at the feet of Christ though the whole Church or the whole world should cry out against thee; and it is astonishing how they do cry out when a man draws near to Jesus, for we have read that they all began to murmur instead of being glad that Zaccheus was received by Jesus—they all began to murmur, saying, "He is gone to be guest with a man that is a sinner."

Now, let us come to the point of my whole address. "To-day I must abide at thy house." May God help me now as I try to tell you, oh, you dear people, as I try to tell you something of the glory that an abiding Saviour brings with Him when He comes to live and dwell and walk in a surrendered human heart. The first blessing that an abiding Saviour brings is salvation. This day, He says, this day is salvation come to thy house. Salvation is not a creed, salvation is not a church, salvation is not baptism, salvation is not the Lord's Supper, salvation is not membership with any Church, salvation is a PERSON. Remember that. Jesus says, "I have come to abide in thy house, and I am thy salvation." "Behold, God is my salvation, I will trust and not be afraid for the Lord Jehovah is my strength and my song, and He also is become my salvation, therefore with joy shall ye draw water out of the wells of salvation." "And received him joyfully." Dear soul, receive Christ as He offers himself to you, receive Him as your Saviour, and then you begin to enjoy salvation. "This day, O Zaccheus, salvation in my person has come to thy house to abide."

But the Lord Jesus has more for the soul than mere salvation from the guilt of sin, precious, precious as that is. That is only the beginning of the blessings that He pours upon the soul; the Lord Jesus by His indwelling then delivers the soul from all lukewarmness in the things of God. What is the Church of God suffering from to-day? It is suffering from lukewarmness. We find very few people who have the courage

of their convictions, we find very few men that have a backbone left in them. They are just like theological jelly-fishes. You push them this way and they will come this way, and you push them that way and they will go that way; but few know what it is to stand firm upon the Word and everlasting truth of God; they are carried about by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. Oh, for a re-creation of backbones in the members of the Church of God. Dear souls, what will make a man strong to stem the current of unbelief and false teaching that is blasting the Church of God? Nothing but Christ living within you, nothing but that will do it. Jesus says to the Church of Laodicea, the final stage of the Church—he says, "Thou art neither cold nor hot, thou art lukewarm. I would thou wert either cold or hot, so because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." "Behold"—a glorious behold—"I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with me." Thus, you see, the remedy for lukewarmness of heart is Christ coming to abide in your soul by the power of the Holy Ghost.

Jesus also says to the Church of Laodicea, "Because thou sayest I am rich and increased with goods, and have need of nothing; and thou knowest not that thou art wretched and miserable and poor and blind and naked,"—"Behold, I stand at the door and knock." Christ coming to dwell in my heart delivers me from all sense of self-satisfaction or satisfaction with my past experiences. Whenever a soul begins to get satisfied with itself, that soul has already begun to backslide from God. The healthiest sign of the soul is to say, "Lord, I am nothing, thou art all; that I am nothing, thou art all, I would be daily taught."

"Lord Jesus Christ, grow thou in me, and all things else recede,
My heart be daily nearer thee, from sin be daily freed."

When the Lord Jesus comes into a human soul in the power of His spirit, He brings victory with Him, victory over every sin. Now, there are many real Christians struggling helplessly against the power of their inward corruption; they do not know how to get victory over their lusts, over their tempers, over their covetousness, over their likes and dislikes, and they think they must go on this way to the end of their days. I wish to tell you that the remedy for all inward sin or outward sin is the

indwelling of the Lord Jesus Christ. Christ brings His holiness with Him when He comes within; Christ sheds abroad the light of everlasting love and gives victory within. Have you noticed what we read in the twenty-fourth Psalm, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, mighty in battle, he is the King of glory." Brother, that battle is to be fought down here. There will be no battles to be fought up there. We won't need the Lord of hosts as the God of battles when we get up there, but we need the Almighty God down here as the God to fight our battles. "Stand still," He says, you do not need to fight in this battle, but the Lord your God, He it is that fighteth for you. And the secret of victory over sin is to have quiet in your heart, to be still before God, and say, "O Lord God, I am helpless; O Lord God, I am impure; O Lord God, thou alone knowest the sea of corruption that surges at times within my heart; O Lord God, what am I to do?" and the answer comes, "Do nothing, do nothing." "Nothing, Lord?" "Yes, nothing, just open thy being to me and let me in, and I will do all the fighting." "The Lord of hosts, mighty in battle, will fight for thee and thou shalt hold thy peace." This is what Jesus does when He abides in the soul, He brings His perfect peace with Him, and He fights for you, and you stand by and smile while the Spirit of God fights for you. "The flesh lusteth against the Spirit, and the Spirit against the flesh," but it is the Spirit of God that is to do the fighting in you, and not your new nature. The Almighty Holy Ghost, even He fights for you and you hold your peace. I wonder how many of the Christians in Toronto have found out the secret of victory over sin through faith in the Son of God? Notice how St. Paul describes his life. He says, "I have been crucified with Christ, it is no longer I that live but Christ is living in me, Christ is living in me, and the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." So Paul says that his life was owing to this fact only that Jesus Christ was living in him in power. "There is nothing in me," says Paul. "Don't look at me as if I were a wonderful man; by the grace of God I am what I am, for Christ is living in me." We need in these days a company of Christians who know that Christ is living in them by the power of the Holy Ghost, and then everything becomes new. May God teach the dear Christians of Toronto the blessed secret of the indwelling of Christ. Again, when Christ comes to dwell in your heart

for the first time you understand what the true unity of the Church of God is. What does it say in the seventeenth chapter of St. John? "I in thee and thou in me that they may be made perfect in one, and that the world may believe that thou hast sent me." The work of God is sadly hindered in these days by our unhappy divisions, and Satan triumphs because of these outward divisions. Now, some people think that if you were to join all the outward branches of the Church together, the Church would move on to victory. There never was a greater mistake. If to-morrow all the Baptists, Presbyterians, Church of England, Plymouth Brethren, the Greek Church and the Roman Catholics were all joined into one Catholic Church, it would be the greatest calamity that ever happened to Christendom, because God would not believe in that unity; it would be a satanic unity of worldliness and unforgiven sin and uncleansed hearts. The only unity that God believes in is Christ dwelling in me and Christ dwelling in you, and when we know that experimentally, then we draw near to one another, then we love one another almost unconsciously, and then we bear with one another's follies, failures and mistakes, and love rules our inner being. That is God's way for uniting His people. "I in them and thou in me that they may be made perfect in one." O God, bring about unity through the indwelling of Christ in the hearts of His people. This is what we need.

I wish to give you now a practical example of what I mean by Christ dwelling in the heart. I have been putting theory before you, but I wish to translate theory into practice. I have told you that when Jesus comes to dwell in the heart He brings salvation with Him, casts out lukewarmness, takes away all dissatisfaction, and becomes the strength, victory, and purity of that human heart. He becomes all to that soul. Let me give you an instance. There was a good clergyman in the north of England, and he was an earnest worker in his parish, but he had one sad failing, and that was he had a most ungovernable temper; and I need scarcely tell you that although he preached well on Sunday, his sermons hadn't much effect on Monday, because he used to lose his temper with his parishioners repeatedly. Now, he was a real Christian man. Remember this. He was a real Christian man, but he had never found out the secret of victory over his temper. He used to come back to his study and cast himself on his knees, and say, "O God, how I disgraced myself to-day. O God, I lost my temper with that man, what is the use of my ministry? I might just as well give up in des-

pair." One day the poor man had a terrific outburst of temper, and he was heartily ashamed of himself, and he went back and threw himself on his knees, on the study floor, and said, "O my God, O my God, must I always go on like this? I have struggled against my temper, I have prayed against my temper, and I am as bad as ever. O my God, teach me the secret of victory over sin." Ah, he had never prayed like that before, he used to just ask God to forgive him, and then he would get up and struggle again, and that is the way some of you have been going on. But now he asked God with an honest heart, "O God, teach me the secret of victory over sin," and God taught him the secret that very night in rather a strange dream. He thought he was in his study, and he looked upon the floor and was surprised to see it all covered with dust and dirt, and then he looked out of the study window, and saw the Lord Jesus walking slowly up toward the rectory door, and he said, "Oh, my Lord is coming and my house is filthy; I must get my house cleaned before the Lord Jesus comes." He took a broom and began to sweep out his study, with the natural result that the dust rose in clouds, and nearly choked him. Then he laid down the broom utterly exhausted, and a knock came to the rectory door, and he heard the words, "Let me in." No, he wouldn't do that; he just took the broom again and began to sweep with redoubled energy, and again he laid down the broom utterly exhausted, and again the voice said "Let me in," and he rose and went slowly toward the rectory door, and he lifted the latch (the latch is your will, my brother), he lifted the latch and flung open the door, and the Lord looked him in the face and said, "Behold, I will sprinkle clean water upon thee. From all thy filthiness and from all thine idols I will cleanse thee," and with these words of the thirty-sixth chapter of Ezekiel ringing in his ears the clergyman awoke, and behold it was a dream. He came down to breakfast, and told his wife and his son the dream he had had. The young man was just beginning to find out the difficulties of manhood, and he said to himself, "Well, what is good for my father will be good for me, and I will trust God to save me in the same way," and at that breakfast table the clergyman's son opened his whole being to the Lord Jesus Christ—saved at a breakfast table. You see the mistake that that clergyman had made; he was trying to sweep his own heart and you have been trying to do that, you have been trying to sweep your own heart clean—and the Lord Jesus says, "Stop all that, and let me in and I will cleanse thee, I will sprinkle clean water upon

thee, and I will deliver thee from all thy sins." Oh, open to Him to-night and let Jesus have His own way with you, and you will find that every word I have said to-night is magnificently true, that Jesus is equal to every occasion, that He is a true and faithful witness, and knows how to cleanse a man's inner being from all sin. Oh, praise be to the Lord Jesus who offers himself as our indwelling Saviour to-night, to Him who will take control of my spirit, soul and body, and will preserve me blameless until His coming again. "Faithful is he that calleth you to this blessing who also will do it." Oh, may God sanctify you wholly, and I pray God that your whole spirit, and soul, and body be preserved blameless until the coming of our Lord Jesus Christ—and between you and me I don't think that that coming is very far off. O Jesus, come now to the heart of every man here, for that is the only real preparation for thy glorious coming in the clouds of heaven to catch up thy waiting people to thyself. The Lord bless every one of you, and may He come to abide in thy house to-night for His name's sake. AMEN.

THE JUDGMENT SEAT OF CHRIST.

"We shall all stand before the judgment seat of Christ." (Romans xiv. 10.)

And the twelfth verse :

"So then every one of us shall give account of himself to God."

MY subject, therefore, to-night, is the believer in Christ standing before the judgment seat; and I wish to state very particularly to-night in what respects I, as a true believer, will be judged by my Lord and Saviour.

There is scarcely any subject that people are so misty upon in the present day as the subject of judgment. Some people, because they are so misty, avoid it altogether; and some ministers never mention it, because they have no settled convictions one way or the other; but we dare not treat the Word of God in that way. I desire to find out how I, as a believer in the Lord Jesus Christ, shall give account of myself hereafter to God. What will the Lord say to me, and what shall I say to Him? What are the principles by which the Lord will look into my life?

Now, I want to clear this subject from misconception, first of all. I want to make one plain statement before I go any further, and it is this: When we, as believers in the Lord Jesus Christ, stand before His judgment seat hereafter, we shall stand there in glorified resurrection bodies; for the trumpet will have sounded, and the dead will have been raised, and we shall have been caught up in the air to meet the Lord, and so shall we ever be with the Lord. Hence, I deduce this: When a believer stands before the judgment seat, he will not stand there to find out whether he is to be saved or not—that is a thing that must be settled down here on earth. But all the same, you will be judged by the Lord Jesus Christ in some very important respects, which I will mention.

Now, first of all, let us notice that the believer is saved down here on earth the instant he commits himself to the Lord Jesus

Christ. I want to give you two or three verses that prove incontestibly that the believer in Christ passes out of death into life, and is in the present possession of salvation when he believes on Jesus down here. For example, John v. 24: "Verily, verily, I say unto thee, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Take, again, the thirty-eight and thirty-ninth verses of the thirteenth chapter of Acts: "Be it known unto you, therefore, men and brethren, that through this man—Christ Jesus—is preached unto you the forgiveness of sins, and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." That verse tells me that when I commit my guilty soul into the safe-keeping of the Lord Jesus Christ, there and then He pronounces eternal absolution over me, and I am justified from all things. Take a third verse; look at the eighth chapter of Romans and the first verse: "There is therefore now"—it is a present reality—"There is therefore now no condemnation to them which are in Christ Jesus." Now, that settles the point once for all, that when a guilty sinner commits himself to Jesus down here on earth, Jesus there and then pronounces him guiltless and absolves him from all and every sin. I want you to be clear to-night, that I am only speaking of the judgment of true believers; I am not speaking of the judgment of unbelievers before the great white throne. Well, you say to me, if I am already saved when I trust myself to Christ down here, what is the use of a judgment? I was always taught, you say, that no one could know they were saved until they stood at the judgment bar of God, and that then God would sum up all their good deeds on the one side and all their bad deeds on the other, and if one preponderated, then you were saved or lost accordingly. Oh, if you think that you do not know the smallest thing about the Gospel of the Lord Jesus Christ, you have not the smallest idea of what salvation by the grace of God really means.

You ask me in what respects then shall I be judged, if I won't be judged there, to find out whether I am saved or not. You will be judged in three respects.

First of all, all your works as a believer from the day you believed in the Lord Jesus Christ to the moment you met Christ in the air at the resurrection—will pass in review before the eyes of the Lord Jesus Christ. I prove that from the 3rd chapter of 1st Corinthians. Listen to this, "Every man shall receive his own reward according to his own labor. According

to the grace of God which is given unto me, I have laid the foundation and another man buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, each man's work shall be made manifest for the day shall declare it, because it shall be revealed by fire, and the fire shall try each man's work of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but"—oh, a most important but—"but he himself shall be saved,"—his personality shall be preserved, he will not be destroyed—"he himself shall be saved yet so as through fire." What does that expression "so as through fire" mean? You see it is a figurative expression "so *as* through fire." Supposing you were awaked in the middle of the night with a cry of "Fire, fire," and you find your house is on fire, and you have just time to escape from your burning house with your life, but you see your house and all your family valuables burned to ashes; you yourself are saved, yet saved "so as through fire." There will be many believers in the day of Christ's judgment that will see the greater part of their Christian lives burned up as useless. Their souls will be saved, their salvation will be left to them, because they trusted in Jesus, but they will see large tracts of their Christian life burned up as useless, and the Lord will say, "My child, I can give thee no reward for that." Well now you say to me, "How shall I find out that what I do every day is 'gold, silver, and precious stones' in the eyes of Jesus, or only 'wood, hay, stubble'?" It is a most important thing for me to know that my service is gold and silver and sparkling precious stones in the eyes of my Master, and that I am not building up a huge structure of wood, hay, and stubble. What is it that turns a believer's works into gold, and what is it that turns them into wood in the eyes of God? Your works will be judged in two respects: first of all, as to their quality. Look at the 6th chapter of Ephesians, and the 7th verse, and you will see what it is that gives a good quality to your works; there we read, "Not with eye-service as men pleasers, but as the servants of Christ doing the will of God from the heart; with goodwill, doing service as to the Lord and not unto men; knowing that whatsoever good thing any man doeth the same shall he receive from the Lord whether he be bond or free." Look again at the 3rd of Colossians and the 23rd verse, "Whatsoever ye do, do it heartily as

to the Lord, and not unto man, knowing that from the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." That expression "as to the Lord," is what turns all that I do into gold, silver and precious stones, in the eyes of my Lord and Saviour. Everything that I do with a single eye toward the Lord Jesus—that sparkles like gold, silver and precious stones in His eyes. Everything that I do to bring glory to myself, or glory to my particular denomination, or to my parish, or to my family—all that will be burned up as useless in the day of Christ's searching judgment. Only that which brings glory to the person of the Lord Jesus will abide in those days. And the quality of your work also depends upon the power by which you do it. Suppose I go into a factory and I say, "What is the power that moves all these wheels here?" The man replies "Steam." Well, then, I take it for granted that all those wheels are moved by the one power, steam. Now, what is the Christian's power in work? St. Paul tells us that Christ is the power of God. I wonder how much of Christian work is done by the power of Christ? Oh, if our so-called church and Christian work were really done by the power of Christ, we would see far greater results than we do. If Jesus were the power of our hearts, then there would be a wonderful change in the effects that our lives would produce. The Lord Jesus said, "I can of mine own self do nothing, but the Father who dwelleth in me, he doeth my works," and Jesus said that it is only as He abides in us that we can do the works of God. I pray that Jesus Christ may become known to all the Christians here as the power of your work and the wisdom of your plans. The Lord teach you how to work in Christ, and that Christ is the power of your lives.

But your works will also be judged in another respect. We find in the nineteenth chapter of St. Luke, "It came to pass that when he was returned, having received the kingdom, then he commanded those servants to be brought unto him, to whom he had given the money, that he might know how much every man had gained by trading." There you have the quantity of your works judged. How many lazy Christians there are who never put themselves out for the work of God, who never put themselves to the smallest inconvenience. God will say, "You were lazy, you didn't work with all your heart for me, I cannot give you a reward." One of the most bitter curses in the whole Bible is directed against the city of Meroz. What was Meroz? It was a city that overhung the plain of Esdraelon, and the inhabitants of Meroz wouldn't join with Israel, nor would they

join with Israel's enemies; they tried to be neutral in the great battle that went on between Israel and Israel's foes, and after Israel had got the victory over Jabin, King of Canaan, God commanded His servant to curse the Merozites. "Curse ye Meroz," said the angel of the Lord, "curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord against the mighty." Meroz was cursed for doing nothing, Meroz was cursed for its indifference, and Meroz was cursed for its neutrality. There are many people who say in these days, "Oh, I stand on neutral ground with regard to religion!" You cannot stand on neutral ground. Shall I tell you why? Because there is not a foot of neutral ground to stand on. You must be either all for God or all for the devil. God won't allow you to stand on neutral ground, and you will find at the judgment seat that that neutrality has a curse appended to it. The greatest sin sometimes that a man can commit is not to act when he ought to act. Oh, may the Lord bring you into subservience of heart to the commands of the Lord Jesus, for I know that His commandment is life everlasting.

Further, when I stand before the judgment seat not only my *works* as a Christian shall be judged, but my *words* as a Christian. The Lord Jesus has said, "Verily, verily, I say unto you, every idle word that men shall speak, they shall give account thereof in the day of judgment." Would it not be well if that verse were written up in our stores, and offices, and banks, and stock exchanges, and especially our churches, for there is no place in the world where so many idle words are spoken to God as in our churches. We think we may say anything to God, we think we may kneel down and repeat any sort of prayers to God, we think we may sing any hymns to God, and He does not mind so long as the service is performed. Oh, foolish people that we are! The idle words that we speak to God! The idle prayers that we pray to God! The Lord deliver us from idle speaking to God and from idle singing to God, for all that we shall meet at the judgment seat. Oh, that a spirit of reality in prayer and praise may be poured forth upon us throughout all our churches, then your church services would become the very gate of heaven to your soul. My idle words will be judged there, every story I may have circulated about another brother. I may have said a thing even though I may not have known it to be strictly true; and even if a thing is true why should I circulate it, for love covereth all sins. How am I to get delivered from idle words? By my heart getting filled with the love of Christ. There is no other way. "Out

of the abundance of the heart the mouth speaketh." "A good man out of the good treasure of his heart bringeth forth good things, an evil man out of the evil treasure bringeth forth evil things." Oh, that the Holy Ghost may give us tongues of fire to tell of the glory of the Lord Jesus.

Now, the third thing. You will find it in 1st Corinthians iv. 5. There we read, "Judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise from God." So this verse tells me that the very counsels of my heart—the inward thoughts, my inward purposes and plans—will be revealed to me then. The Lord will not allow me to wrong my fellow-Christian even in thought. Many of us are too politic to say openly all that we think, and we wrong our Christian brother in our hearts, though we are very polite to him with our tongues. But God says, "At the judgment seat I will reveal your very thoughts to you, I won't allow you to wrong one of my children even in the thought of your heart." The thoughts of my heart are to be made pure by the indwelling Holy Ghost, and that is the only remedy. If I am bearing about the burden of an unclean heart, the Lord Jesus Christ can come into my nature, the Lord Jesus Christ can so possess me that He will open a fountain of purity of thought, a fountain of holy love in this soul of mine if I will allow Him; the Lord Jesus can make the counsels of your heart right. Oh, be very careful about your inward thought; guard the first springs of thought and will, and ask God to fill you with His Spirit that you may be pure. Take care of the fountain-head and then the source will be pure. The counsels of my heart—of my heart—will be revealed in that day.

Well, you say to me this is a very solemn subject. Of course it is. I do not think there is a more solemn subject in creation than this—a man's personal responsibility to his God and Saviour, a man giving account of himself to God.

What will the result of this be? The first result will be that all God's dealings with His Church will be vindicated. Very often we cannot understand now why God treats one man this way and another man that way—why God leaves that man there with his health, why God takes away that man's health, or God leaves that Christian with \$20,000 a year, and He takes every penny away from that other man. Oh, what strange things happen in the providence of God! Whenever you try to find out reasons for the providence of God, your soul surely gets

into darkness. Don't be reasoning with God about His providences, but just bow low before Him and say, "O God, teach me the lesson thou hast for me to learn from what has happened to me; let me have the heart of a little child, for what I understand not now I shall understand hereafter." For Christ has said, "If I wash thee not, thou hast no part with me." Christ is washing the feet of His Church now by His strange and wonderful providences.

But I will tell you another effect. You will receive the reward. Salvation is altogether by grace, but I get a reward for my service. I am saved as a son of God, and I am rewarded and get my due place in eternity as the servant of God. Now, this reward is typified by the word "crown," and there are three special crowns mentioned in the New Testament for three special sorts of service. For example, in the first chapter of St. James we read, "Blessed is the man that endureth *temptation*, for after he has been tried he shall receive the crown of life which the Lord hath promised to them that love him." If there is any Christian man undergoing special temptation as I speak to-night, I say, "cheer up, my brother; don't allow the devil to knock you down, for God has, for the man that stands firm amidst temptation to evil, a special reward. You will receive a crown of life, namely, the very fulness of the life of God will be revealed to your soul. Then we read in 2 Tim. iv. 8: "I have fought a good fight, I have finished my course, 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."

So there is a special crown of righteousness for those who *run the race straight to God*.

I wonder how many here love the second advent of the Lord Jesus. I wonder how many here look forward with joy to the time when our dark skies shall blaze with the second advent glory of the Lord Jesus, and when we shall rise to meet Him in the air. Do you love the appearing of your Saviour? Would you like me to announce that at twelve o'clock to-night the dark skies of Toronto will be illuminated by the personal glory of the Lord Jesus coming in the clouds of heaven to take His people to himself, and to put an end to all earth's wars and jars and sins? Would it be good news to you, Christian brother, or would you shrink back in trembling and say, "Oh, I have a good many things to set right; first of all, there are things in my business that are not quite straight; things in my family life,

things in my heart. I should not like the Lord Jesus to come at twelve o'clock to-night." The test of loving the appearing of the Lord Jesus is a very searching one. Do you love the appearing of the Lord Jesus? There is a crown of righteousness for those who love His appearing.

A word to the ministers and the Christian workers here. St. Peter says in the fifth chapter of his first epistle, "When the chief shepherd shall appear, ye"—the under shepherds—"shall receive a crown of glory that fadeth not away." If we have been faithful to the charge that God has given us, if we have fed the flock of God and not fed ourselves, if we have labored for the good of the sheep and not merely for ourselves, Jesus says, "Oh, thou under shepherd, I will give thee a crown of glory that fadeth not away." Satan hates a faithful minister of the Gospel; if there is one person in the world against whom Satan levels all his poisonous shafts, it is a faithful minister of the Gospel. Satan will try and turn that man aside to philosophy, or worldliness, or sensuality, or even to nice organizations, that have not the power of Christ in them, and it does not matter to him so long as you do not preach Jesus. You may preach temperance or social schemes, or the abolition of war; you may preach a whole lot of good things, but if you are not preaching Christ crucified, and Christ risen, and Christ coming again, Satan laughs at you, oh, thou minister of the Gospel, for he knows that thy ministry will be an utter failure in the end, an utter failure. It is only the preaching of the Lord Jesus that stirs souls to the very depths and brings them out of the darkness of nature, into the light of the resurrection life of Christ. The Lord bless every faithful minister of the Gospel in Toronto, and keep him with his heart straight toward God; he shall receive a crown of glory that fadeth not away.

Let me say one word about unfaithful ministers of the Gospel. Oh, this is only too sadly true what I am about to tell you. It happened twenty-five years ago in a town in Hampshire, in England. There was a clergyman there who was a rector of a parish, and he went through his ordinary round of services Sunday after Sunday, but there were no converts, nor did they expect any, and this man came down to breakfast one morning, and his wife noticed that his face was as pale as death, and she said, "My dear, you look very ill. What is the matter with you? I never saw you look like that before." "I have reason to be ill," he said, "I had a most awful dream." "Oh, dreams are nothing," she said, "dreams are nothing. You are too sensible a man to mind dreams." "Well, I don't know,"

he said, "there is something in this dream." "What is it?" said she. "Oh," said he, "I dreamed that I was standing before the judgment seat of Christ, and the Lord Jesus looked me in the face and said, 'Where are the souls of the children that I gave you?' and I said, 'I do not know, Lord, I do not know, Lord:' and He said, 'Where are the souls of the servants that stayed in your house?' and I said, 'I do not know, Lord, I never spoke to any of them;' and He said, 'Where are the souls of the congregation that I appointed you to minister to?' and I said, 'O Lord, I do not know, I never spoke to any of them.' And as I said those words I seemed to sink into perdition, and I thought, oh, I thought, 'that I was hunted through hell by the souls of my own congregation, and I awoke.'" And as the minister said those words he shivered and fell over against his wife, dead.

Oh, dear friends, I want to utter a note of warning to the Christian workers here, and the Christian ministers here. It is an unspeakably solemn thing to say, "I have the care of souls, I have been set by God as a watchman in this city, I have been appointed by God to warn people." "Give them warning from me," saith the Lord, "but if thou warn not the wicked man, that wicked man shall die in his iniquity, but his blood I will require at thy hand." Have we ministers time for concerts, and times for amusements, and just try to please our people? Remember this, that St. Paul says, "If I yet please men I should not be the servant of Christ." It is a very solemn thing to be a servant of the Lord Jesus Christ, for then your life has to go against the current of the whole world.

Now, let me give you an instance from the life of a layman. This man of whom I am talking now, was a Christian man belonging to a certain congregation, but he was a very lazy Christian man, and one night he had this dream. He dreamed that he found himself in heaven, and his heart was ravished with the glory. "Oh, I am in heaven at last," he said, and an angel came to him and said, "Sir, come with me and I will show you the palace where the crowns are kept." And he found himself in a glorious building, and all around the walls were tiers of crowns, oh, tens of thousands of sparkling crowns. "That crown there," said the angel, "is for Mr.—." "Mr.—," he said; "why he lives in the next house to me, but we think him rather peculiar. He was converted about five years ago, and he actually gives tracts away in the trains sometimes, and he speaks to people personally about their souls, and the rest of the men avoid him, they think him cracked on religion." "I wish to tell you," said the angel, "that the Lord thinks him the

most sensible man in your town, and that crown is for him." Then the gentleman said, "Who is that crown for?" and the angel passed it over and said nothing about it, and went on to a third. "That specially bright crown is for Mrs.——" "Mrs.——," said the gentleman, "why she is a widow and she is the mother of eleven children." "Yes," said the angel, "yes, she is a widow and the mother of eleven children. And what did you do for her eleven children when her husband died and left her with scarcely anything to support her? What did you do for that widow?" "Well, I—I—I meant to send her something." "Yes, but you never did it," said the angel. "No, I never did it," he said. "Well, that crown is for Mrs.——, because, owing to their mother's consistent Christian life, those eleven boys and girls are growing up Christians, every one of them. That specially bright crown is for that Christian mother." "Please," said the gentleman, "tell me for whom that crown is that you passed over." "Yes," said the angel, "if you wish to know. Sir, that crown was for you, but you have lost it through your laziness," and with those words the gentleman awoke, and he fell down on his knees in the early morning by his bedside, and said, "O God, my Father, years ago I trusted in the Lord Jesus to save me, but I have allowed the world, and its riches and pleasures to come in, and thy Word has been choked in my heart, and I have become unfruitful, and there is a great distance between my soul and thee; O Lord, restore me once more, and take the fragments of my life and do what thou canst even with the fragments, for I remember, my blessed Saviour, that once thou didst say, 'Gather up the fragments that remain, that nothing be lost;' Lord Jesus of thy mercy, take the fragments of my wasted life and do what thou canst with them." And there and then the Lord Jesus accepted the fragments of that man's life, and I wish to tell you for your encouragement, that that man became a most earnest worker for Christ, and a winner of souls to Him, and that man will infallibly get his reward, for even if you give a cup of cold water to a little child in the name of a disciple, you will in no wise lose your reward.

Now, dear souls, how is it with you? I understand that a large number of real Christians are attending these mission services; I know it by the way you sing the hymns; I know it by the look of a great many of you, for though you are looking at my face, I am looking at your faces, too, and I see and can tell by the look on the faces of many here that you have peace in your heart, and that the Lord Jesus is precious

to you; but oh, have you laid your lives at the feet of Jesus? Oh, does thy heart bear witness, that spirit, soul and body are irreversibly surrendered to the Lord Jesus Christ, that you have handed yourself over to Him to do as He likes with you, even to appoint you your service and to give you the power in which to serve? The Lord lead everyone to this for His name's sake.

But let me just close by noticing one or two things; I have spoken for a long time to-night, but I cannot help that. Just notice this. What did Paul say that the judgment seat did for him? Paul says that the judgment seat of Christ made him do three things. First of all, he says it made him please God wherever he was. He says we are ambitious to be well pleasing to Him, for we must all appear before the judgment seat. It gave Paul a single eye toward the Lord Jesus Christ. Then he says in 2nd Corinthians, 5th chapter and 11th verse, that it made him plead earnestly with people to turn to God and to be saved. "Knowing, therefore, the terror of the Lord we persuade men." Oh, when the fear of judgment is in your own soul, then you are able to plead with others, and people believe that God is speaking through you. You know what the terror of God is, and so you can speak to others. And thirdly, he says that the judgment seat of Christ prevented him judging anybody else. "Let us not, therefore, judge one another any more, but judge this rather that no man put a stumbling-block, or an occasion to fall, in his brother's way." It made him very particular about his walk as a Christian, that he should walk consistently before God, and he brought the judgment seat of Christ down to his very dinner table. Paul judged himself in eating and drinking, and in whatever he allowed himself to do. He said, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is ensnared or is made weak." The judgment seat of Christ will make me very careful about my personal habits, as to what I eat and what I drink, lest my personal habits should become a stumbling-block to them that are weak. Dearest brother, ask the Lord Jesus to give you grace to bring His judgment seat down into every detail of your Christian life, and then you will walk consistently before God, and you will have this testimony in your heart that you please God, and that was the testimony that Enoch had before he was caught up to heaven to meet the Lord. God enable every Christian here to humble himself before God, and to allow the light of the judgment seat to reach his soul so that he may walk before God with an honest heart, for Christ's sake. Amen.

CHRIST OUR PASSOVER.

“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”—1 Corinthians v. 7, 8.

“CHRIST our passover is sacrificed for us: Therefore let us keep the feast.” So, in the name of God the Father, God the Son, and God the Holy Ghost, I invite everyone in this hall to-night to a feast. I have no commission from God to invite you to a funeral, because the Christ that I preach to you is the resurrection and the life and the joy of God, and, therefore, Christ received in the heart brings His feast with Him. I pray that God may reveal to every soul here to-night the secret of a perpetual feast with the Lord Jesus, for very few Christians can describe their religion as a perpetual feast with God; and yet, if you are trusting Him with a simple child-like faith, He will put such merriness within your heart that you will say with Solomon, “He that is of a merry heart hath a continual feast.” Now, the Lord brood over us and enable His own word to come with mighty power to our hearts, for I do not think there is anything so plain as the Word of God itself. I often think that we make the Word of God misty when we try to explain it. Let us study this twelfth chapter of Exodus, which tells us about the Jewish passover, and let us see in what respects that passover is fulfilled by Christ for us and in us. God commanded the Jewish nation always to remember the Feast of the Passover. “It is a night to be much observed unto the Lord, and ye shall keep it a feast by an ordinance forever.”

What were the most prominent characteristics of the Feast of the Passover? *First of all*, God commanded that the month in which they kept the Feast of the Passover was to be the beginning of months to them. It was to be the first month of the year to them; in reality it was the seventh month of the

year, but God commanded that henceforth for the Jewish nation, the seventh month of the year should be considered the first month, and the Jewish year begins to this day with the month of Nisan or Abib, in which the passover is kept.

What is the spiritual significance of that to us? What does that expression, "The beginning of months," mean to us Christians? The spiritual meaning of that is that God only reckons a man's life from the moment that the saving and cleansing efficacy of the blood of Christ has been applied to him. Up to that moment a man is dead in trespasses and sins; a man is under the condemnation of God, and there is no light within his soul; but as soon as the man trusts in the Lord Jesus Christ for forgiveness of sins, there and then he begins to live; there and then new life enters into his heart; there and then he has a second birth. So I ask you to-night, my brother, how old are you? my sister, how old are you? Have you had a second birthday? Have you yet really begun to live in the sight of God? For only he that hath the Son hath life, and he that hath not the Son of God hath not life. "He that hath not the Son of God hath not life." You may have respectability, you may have church membership, you may be an earnest communicant, you may have the greatest reverence for the things of God, but you have no life unless you have Christ Jesus as your own. "He that hath the Son of God hath life."

Now, *secondly*: The passover night was the beginning of a life of perfect freedom to the whole nation of Israel. For years past they had been a nation of slaves, but once the blood was sprinkled on the door posts they were transformed from a nation of slaves to a nation of warriors; they were God's free men. A moment before they had been Pharaoh's slaves and the taskmaster's whip had come down upon their naked shoulders, but the instant the blood was applied to the house, they were as free as God could make them; and it is a glorious gospel to be able to proclaim freedom to the captive and the opening of the prison to them that are bound. The Lord Jesus says, "He that committeth sin is the servant of sin, but if I the Son of man shall make you free, then ye shall be free indeed." I wonder how many Christians here to-night can testify that the Lord Jesus Christ has made them gloriously free from the power of their sins. Oh, I delight to preach the Gospel of freedom to the down-trodden slaves of sin. My brother, you need not remain one second longer under the power of any sin that has hitherto enthralled you, for Jesus has died, and He can make you free by His Spirit within you. We are told that when our

British Parliament many years ago freed the slaves in the West Indies, at a cost of £20,000,000 sterling, some of the captains of the vessels that traded with the West Indies were so anxious that the down-trodden slaves should hear the news of freedom as quickly as possible, that when they would be a few hundred yards from the island they put a speaking trumpet to their mouth and shouted "Liberty, liberty, liberty," and Liberty rolled over the waves and Liberty was caught up by the natives on the shore, and they just went almost mad with joy in their new-found liberty. The men danced and hugged one another on shore, and the whole island laughed out at their new-found liberty. Jesus can give you the same joy and the same freedom, and the same holy intoxication of the soul. The blessed Saviour whom I preach to-night, knows how to set a slave free and to keep him free. Let every man here know that there is freedom for him, that you need never sin again if only you take God's remedy and keep in God's way, which is abiding in Christ, for "He that abideth in Him sinneth not." Oh, the Lord show us the secret of freedom in Christ Jesus, perfect freedom, perfect freedom.

Another mark of the passover feast was this: There was to be no leaven in the house all the days of the Feast of the Passover. They were to keep a feast without leaven. God was most particular about this. Over and over again it says in the twelfth of Exodus, "There shall be no leaven in thine house all the days of the feast of the passover." What is the spiritual significance of leaven? St. Paul tells us in the chapter from which I have taken my text, "Purge out therefore the old leaven, and let us keep the feast; not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth." So there the Holy Ghost defines leaven as malice and wickedness. Now, let me tell you the exact meaning of these words, malice and wickedness. The word translated "malice," in the original really means an evil habit that enthralls you or degrades you or knocks you down. The word translated "wickedness," denotes the evil principle, the evil mind, the evil desire inside you that produces the evil habit, I might say the craving within you that makes you long for sin. Oh, to-night I am preaching a Saviour that knows how to save. I wish to tell the young men here to-night that the Lord Jesus Christ can not only deliver you from the evil habits that have knocked you down, but He can deliver you from the inner craving and desire and the horrid lust that produces the evil habit. He can set you gloriously free, and He

says, "Purge out therefore the old leaven." You are not to let it remain within you. Can you persuade yourself that when God tells you to purge out a thing, it means that it must stay in you until you die? You say, "I was born with a temper, and my father had a temper before me, and so had my grandmother, and the temper must remain with me until I die": that is what some people preach, that the Lord Jesus cannot raise you above your natural characteristics. I wish to tell you that the Lord Jesus is a supernatural Saviour, and He can be a supernatural power within you, and He can raise you above all natural appetites, and can make you live a heavenly life whilst down here. The law of the spirit of life in Christ Jesus can make you gloriously free from the law of sin and death, that operates in the natural man. Oh, blessed holy law of the spirit of life! Thou canst make a man as free as the very air we breathe; we can have the very atmosphere of heaven within our souls perpetually. That is what Jesus died for on the cross of Calvary—to set His people free from the power of sin. Purge out the old leaven of evil habits and evil desires. Let me give you a practical instance of what I mean, and may the Lord bless it to any slave that may be here to-night. I was preaching in the open air in a town in the north of England a few years ago, and when I had done preaching, a gentleman said, "Sir, would you kindly allow me to give a testimony to the crowd?" "All right, brother," I said, "stand up here and speak to them." He said: "My friends, I was one of the leading barristers of England; I made several thousands of pounds per year in my profession, but drink laid hold of me, and I lost my clients, my business went from me, and my wife went home and lived with her father, and I became a perfect wreck and slave to drink. I struggled against it and prayed against it, and I sought advice from my friends, but I sank lower, and lower, and lower. At last a friend came to me and said, 'Look here, old man, there is a place up in the north of Scotland where they cure people who have fallen into drink. Go into that Drink Asylum for six months and you will be cured.' I went into the Drink Asylum and I stayed there for six months, and I came out, but I was drunk the very day I came out, for the craving was as strong as ever in me. Then I went on drinking again. A friend came to me and said, 'I have found out a place in a Midland county in England, and Dr. ——'s system takes altogether the craving out of you. Now, if you go in there you will be cured.' 'I will do anything,' I said, 'I will do anything to get myself cured,' and I went in and stayed

there for ten months, and the doctors pronounced me cured. On the very day I came out of that institution, as I was passing a public-house, the craving rose as strong as ever within me, and I was dragged by an irresistible force into the public-house, and I came out drunk again, and as I was leaning against a lamp post (it was night), a Salvation Army officer came up to me and said, 'Brother, the Lord Jesus Christ can save you from the drink if you will let Him,' and I turned round and knocked him down. He picked himself up again, and said, 'Brother, brother, the Lord Jesus Christ *can* save you from the drink if you will let Him. Come with me to the barracks;' and just as drunkards do, I got into a good humor quite suddenly with the man, and I went off with him arm in arm to the Salvation Army barracks, and there I listened to what they had to say, and John — and Tom — testified how the Lord had saved them and blessed them and filled them with joy unspeakable, and full of glory, and they testified how the Lord Jesus had taken the very craving out of them. Well, I said, if Christ can do that I will give Him a trial, and I went forward and knelt at the penitent form, and I said, 'Lord Jesus Christ, save me; oh, Lord Jesus, hear my piteous cry, and if it be true what these people say, oh, take the craving for drink out of me; oh, set me free and restore me to my God, and restore me to my wife and family, and let peace come to my racked soul once more;' and Jesus heard my prayer, and there and then I committed myself, spirit, soul and body into the hands of my Saviour at the penitent form, and He set me free, and I am free to-day, my friends." What the doctors could not do by all their medicines, Jesus did in one second of time. I wish to tell this congregation that the Lord Jesus Christ is exactly the same now as He was in the days of His flesh; it is only our faith in Him that has changed, and our simple reliance on His word has changed, and therefore we do not see the works of faith done because there is no real reliance on Jesus on the part of His people—very little real reliance. They only trust Him as far as they can trace Him and see Him, but they do not trust in a Jesus who is far above all human understanding and power and wisdom. "If any man among you seemeth to be wise in this world, let him become a fool that he may become wise," and then Christ will reveal to you the fulness of His saving power. So that is what I mean, and that is what God means by purging out the old leaven of evil habits and evil desires. What the Lord can do for one sin He can do for any other sin. So dear brother, if there is something distressing you this night, trust the Lord Jesus with an

honest heart to set you free and you shall be free, as free as God can make you.

They were not only to purge out the old leaven, but they were to eat the flesh of the Lamb. Now, I want to say a little about that. I believe the one thing needful for the Christians in Toronto is to learn how to eat the flesh of the Lamb. First of all, what is this flesh of the Lamb that we are to eat? Don't you remember how the Lord Jesus Christ talks in the sixth chapter of John of eating His flesh and drinking His blood, and the Jews were astonished at it and said, "How can this man give us His flesh to eat?" And Jesus answered, "What, and if ye shall see the Son of man ascend up where he was before; it is the Spirit that quickeneth: The flesh profiteth nothing, but the words, *the words* that I speak unto you, they are spirit and they are life." So to eat the flesh of the Lamb is to receive His words into your heart by the power of the Holy Ghost. The Bible, apart from the Holy Ghost, is absolutely powerless; the Holy Spirit must take up the Word and use it. Now, the Word of God is constantly compared to food. For example, the Lord Jesus said to Satan at the close of the forty days' temptation, "Man shall not live by bread only, but by every word that proceedeth out of the mouth of God." And the Prophet Jeremiah says, "O Lord, I found thy words and I did eat them up, and thy word became to me the joy and rejoicing of my heart." And Job says in the twenty-third chapter, "I have esteemed thy words more than my necessary food." And David says in the 119th Psalm and the 103rd verse, "How sweet are thy words unto my taste; yea, sweeter than honey and the honeycomb." Thus you eat the flesh of the Lamb when you receive the words of Jesus daily into your heart by faith, and have that wonderful Book and the thousands of promises therein made real, living, powerful and energetic to your heart by the power of the Holy Ghost. How many of you Christians daily eat the flesh of the Lamb? How many of you can say, "God fed my soul to-day by a promise out of His holy Word. Before I came down to breakfast this morning I rejoiced my heart with a breakfast in His own presence out of His own Book. I have had true heart communion with Jesus through His precious Word"? Then your Bible will become an inestimably precious Book. Every word in that Book you will esteem and know to be more precious than gold: yea, than much fine gold.

Now notice how the flesh of the Lamb is not to be eaten: "Eat not of it raw." That is, you are to have no carnal com-

munion with Christ; you are to have no mere historical appreciation of Christ's character and life and of the Bible. There never was a day in which there was so much raw eating of the flesh of the Lamb. I will tell you when a man eats the flesh of the Lamb raw: when a man knows the rivers and mountains of the Bible, and the Kings of Israel and Judah, and textual criticism. Our colleges in these days teach the students to eat the flesh of the Lamb raw, and we get a lot of commentaries together and take a little out of that, and a little out of that, and a little out of that, and piece it all together and write it down and roll it out on Sunday from the pulpit, and the congregation feels that the whole thing is raw, that there is no fire in it, that it has not been roast with the fire of the Holy Ghost, and it is only what we have got out of other people's brains, and not what God has put into our hearts. Merely to know all about the history of the Bible will leave your heart bare and your conscience dark; you will be able to discuss every doctrine of theology, and yet your heart will be as cold and as hard as the nether mill-stone. God deliver His children from eating the Word of God raw.

Again, "Thou shalt not eat the flesh of the Lamb sodden at all with water." What does that mean? It is not to be boiled down to nothing; you are not to boil the Word of God down till you take all the force and living energy out of it, and make it mean what it absolutely does not mean. You are to take the words there as they stand, and, illuminated by the Holy Ghost, they will bring light to your soul. Oh, for those who do not boil down the Word of God, but who allow the Lord Jesus to teach them, and who, with a humble heart, sit at the feet of Jesus and learn His truth straight from himself. I pray God that He may raise up a company of souls in this city who know what it is to sit in the school of Jesus and to hear His Word, who will choose the part that Mary chose—"that good part which never shall be taken away"—for Mary sat at the feet of Jesus and heard His Word.

Then again, we are to eat the head of the Lamb with the legs of the Lamb. The head of the Lamb, that is, the thoughts and the truths the Lord Jesus has uttered, is to be eaten with the legs. The legs are a type of the walk of Christ, the conduct of Christ, and you are not merely to know the truth in your head, but you are to act it out in your daily walk. You are to put into practice the truth that the Holy Ghost teaches you. "Thou shalt also eat the inwards thereof"—the heart of the Lamb. You are to have the heart of the Lord Jesus revealed

to you, the love of Christ, the compassion of Christ, the infinite tenderness of Christ—oh, the glory of the heart of Jesus is mine. He can reveal it to you, dear brother, and make you feel as if you were in heaven itself, that the love wherewith the Father has loved Christ may be in you and you in Him. That is eating the very inward parts of the Lamb. The Lord teach you what a wonderful book this is that carries with it the flesh and blood of Jesus, made real to your soul by the Holy Ghost.

The Lamb is to be eaten roast with fire. We are told in many passages that the fire of God is the Holy Spirit, that He baptizes us with the Holy Ghost and with fire, and that the fire will make all the raw flesh truly palatable to us, and cause us to understand, "For Jesus breathed upon them saying, receive ye the Holy Ghost." "Then opened he their understanding that they might understand the Scriptures." Oh, receive the Holy Ghost into your heart, and your Bible will become a new book to you. Several people have said to us since we came to Toronto, "Well, I wish to tell you that I really get nothing out of my Bible. I read my Bible because I was always taught to do so, but it does not speak to my heart, and I get nothing out of it; I do not know what is the matter with me." Why, only this very day a lady said that. So that what you need is to read your Bible under the teaching of the Holy Spirit. "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

Now, how is all this to be had? Oh, so simply, for all God's ways of grace are simple. "Take you a lamb," said Moses, "and thou shalt strike the blood upon the lintel and upon the two side posts." The lamb was to die, and then the blood was to be sprinkled. It was not enough for the lamb to die; unless the blood was sprinkled with hyssop, the firstborn son would be slain.

Now, some people ask this question, "If Jesus died for the sins of the whole world, won't the whole world be saved sooner or later? Perhaps hell itself will become a species of purgatory?" Now, what answer does this chapter give to that question? Was it enough for the Lamb to die? No, unless the father of the family went on to take his bunch of hyssop and to dip it in the blood that was in the basin, and to sprinkle the blood there and there and there—unless he applied the blood, the firstborn son would be slain by the angel of death that night. The blood must be applied. He can only show

you mercy on the ground of the blood *applied*—not on the ground of the blood admired, not on the ground of the blood reasoned about or talked about, but on the ground of the blood *applied* to yourself.

Now, let us leave the Association Hall to-night and come with me to the land of Egypt before we go home. Let us see what took place there that night. Come with me first of all to the land of Goshen where the children of Israel are living. I see all the huts of the Israelites lying outstretched in the moonlight, and I come up to one hut, and I glance in, and oh, what a happy scene! There the father of the family with his face radiant with joy is thanking God, and he says, "I thank thee, O God of Abraham and Isaac and Jacob that it hath pleased thee to redeem thy people Israel out of Egypt by the blood of the Lamb. And, obedient to thy command, I take my pilgrim staff and I follow thee." And the firstborn son! His face, too, has the very light of heaven upon it, for he knows that he is saved by the blood of the Lamb. Then I go into another house, and here all is confusion and disorder. The father has a scowl on his face and the mother is crying, and the firstborn son is crouching in a corner over there; and I say to the father of the family, "Tell me, my man, are you not an Israelite?" "Oh, yes," says he, "I am an Israelite." "Well," I say, "why are you all crying here—they are all rejoicing in the next house, and they are feasting on the flesh of the lamb; and why is your son crouching in the corner over there?" "Well, to tell you the honest truth, sir, we don't feel saved in this house, we don't *feel* saved in this house." "Oh," I say, "my good man, Moses never said a word about feeling saved; Moses said that if you would sprinkle the blood there and there and there, that your firstborn son would be saved." "Yes, he did say that," says the man, "but all the same we don't feel saved, and we are afraid at any moment that the angel of death may strike my son dead before our eyes." "Oh, you foolish man," I say, "oh, you foolish man, you are making God and His servant Moses liars." "No," says the man, "I wouldn't do that for anything." "But that is what you are doing. God said by His servant Moses that if only the blood were sprinkled outside on the house, all within the house would be saved, and God never said a word about feeling saved; but God told you that you might know that you were saved because the blood was shed and applied to the house." "Oh, I never saw it before," says the man, "I never thought it was as simple as all that." "Well,

that is what it is," I say to him, "it is just as simple as all that." Now, in every single place we go to, people say, "Oh, sir, I wish I had the happy feeling within me that would tell me that I was saved; I wish I had the same happy feeling that you have," and then they are greatly amazed when I tell them that I don't feel saved at all—I don't *feel* saved at all; but I *know* I am saved for the last twenty-three and a half years, and I shall tell you why—because I have rested my guilty soul upon the blood of Jesus, the everlasting blood, and upon the Word of Jesus. The blood of Jesus makes my soul safe, and the Word of Jesus makes my soul sure, and those are the grounds of my salvation—the precious blood that cleanseth from all sin, and the precious Word that assures me of the fact. It is by faith that we are saved, not by feeling happy or feeling miserable either. Neither happy feelings nor miserable feelings bring you one inch nearer your salvation. It is the blood that makes the soul safe; it is the Word of God that makes the soul sure. So if any man or woman wants to have assurance of salvation before they go home to-night, you can have it so far as God is concerned. God can now speak to your soul, and He has spoken to your soul, and He just asks you to receive salvation as a gift from Him. Oh, take thy bunch of hyssop, that is, put thy simple faith in the Word and the blood of Jesus, and say: "Lord Jesus, thou art for me; Jesus, thy worthiness is my worthiness, thy holiness is my holiness, thy righteousness is my righteousness, thy salvation is my salvation, and thus, Lord Jesus, I hide myself in thee."

" Nothing in my hand I bring,
Simply to thy cross I cling,
Naked, come to thee for dress,
Helpless, look to thee for grace.
Foul, I to the fountain fly,
Wash me, Saviour, or I die."

One thing more and I close. Ah, there is a sad ending to this story. It was not all as in the land of Goshen; there was Zaan where Pharaoh dwelt in his magnificent palace, but Pharaoh despised the Word of the Lord, and the angel of death drew near, and there was no blood on Pharaoh's palace gates, no blood there, and in one second more Pharaoh's only son was dead upon his bed.

Then upriseth a cry throughout the whole land of Egypt, for there was not a house where there was not one dead, for there was no blood there. Wherever there is no blood there

is death, for "the wages of sin is death," and only the death of Jesus can take away your death, and only the life of Jesus can give you life. Oh, dear soul, are you the one dead? Think of all the households that are represented by these hundreds of people here to-night! Father, are you the one dead in your household? Your wife is alive in Christ to-night, you are dead, you are only a nominal Christian. My young brother, are you dead and your sister alive? My young sister, are you dead while your brother is praying for your conversion? Oh, respectable man, professor in a college, you know a great deal of theology in your head, but you are dead all the same.

Remember, there was one place where the blood was not to be put. On no account were they to sprinkle the blood upon the threshold. Why? Because the blood of the Lord Jesus is not to be trampled on. Who is it that tramples on the blood of Jesus? The man here to-night that rejects the message of God to his own soul, and hardens his heart and stiffens his conscience against the light of God. That man tramples upon the blood of Jesus as he leaves the Association Hall. Oh, I beseech you, man, cease to trample upon the blood; cease to count the blood of the covenant an unholy thing, cease to do despite to the Spirit of grace. Now let God have His own way with you, now let the Spirit of God lead you to the cross of Calvary. Now let the Spirit of God take of the wonders of Jesus' love and blood and reveal them to your hungry soul, and you will go home satisfied with Christ and with the everlasting love, peace, joy and salvation of Jesus within you. May God bless us as we kneel before Him, and trust the precious blood, for His name's sake, Amen.

HE CANNOT BE MY DISCIPLE.

Luke xiv., part of the 26th verse : "He cannot be my disciple ;" and part of the 27th verse : "He cannot be my disciple," and part of the 33rd verse : "He cannot be my disciple."

HOW the Lord deprecated popularity ! After He had fed the 5,000 men, we read that they were desirous to come by force and make Him a king, and Jesus went away by himself alone into the wilderness, and the crowd sought Him in vain. On another occasion when the whole multitude broke forth with praise, "Hosanna to the Son of David, blessed is He that cometh in the name of the Lord, Hosanna in the highest," the disciples looked to see how pleased Jesus was with the praise He was getting from the multitude, and behold, they saw tears flowing down His cheeks, and even as His disciples were praising Him and saying Hosanna, He beheld the city and wept over it saying, "O that thou hadst known at least in this thy day the things that belong to thy peace, but now they are hid from thine eyes." When the Lord Jesus spoke these words from which my text is taken, He was very popular. The verse begins this way : Great multitudes followed Jesus, and He turned and said to them, "If any man come to me and hate not his own father, and mother, and wife, and children, and brothers and sisters, he cannot be my disciple, and whosoever doth not bear his cross and come after me, he cannot be my disciple, and whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Now, in these days the religion of the Lord Jesus has acquired a certain amount of popularity. According to the latest statistics there are now 500,000,000 of baptized people in the world, a little over 200,000,000 Protestants, 198,000,000 Roman Catholics, and the rest belong to the Greek Church and other minor churches—500,000,000 of people who profess to be followers of the Lord Jesus Christ, and who would be offended if you were to tell them that they were not Christians. So there is nothing more important in these days, beloved brethren, than that we should

look over the credentials of our discipleship, and find out if we have any real marks of being disciples of Christ about us. What an awful thing it is for a man to deceive himself and to make a mistake for eternity! Bunyan warns us about that in his *Pilgrim's Progress*. He tells us that Christian and Hopeful were going along the road to the Celestial City, and they saw a man climbing over the wall into the King's highway, and Christian went up to him and said, "Good friend, what is thy name?" "My name is Ignorance," said he, "and I am bound for the Celestial City." "Indeed," said Christian, "but the King hath said that he that climbeth up another way the same is a thief and a robber: good friend, hast thou entered by the wicket gate?" "I have not entered by the wicket gate," said Ignorance, "and I do not mean to enter by the wicket gate; I am in the King's highway as much as you are, and if I am in the King's highway, it does not matter how I got there as long as I am in it," and with that they parted company; "and I saw in my dream that Ignorance came down to the bank of the River of Death, and there met him a ferryman named Vain Hope, and he ferried him over the river, but there met him no shining ones on the other bank of the river, and Ignorance went up and knocked at the gate of the Celestial City, and there looked over the battlements two shining ones, and they say unto him, 'Where is thy passport?' Then did he fumble in his bosom, but he found naught therein, and they went in and reported the matter unto the King, and the King said, 'Bind him hand and foot and take him away and cast him into outer darkness; there shall be weeping and gnashing of teeth.' So I saw that there is a way to hell even from the very gates of heaven, and I awoke and behold it was a dream." Those are the last words of Bunyan's *Pilgrim's Progress*. He warns us against mere membership with any professing Christian Church, against being in the King's highway and professing to be marching to the Holy City without having our passport with us, without having credentials of true discipleship about us. A true disciple is one who is taught by the Lord Jesus Christ, one who knows what it is to sit at the feet of Jesus and to hear His words, and the object of my sermon this morning is to find out how many true disciples of the Lord Jesus worship in the Church of the Redeemer; how many of you can say, "I know of a truth that the Lord Jesus Christ by His spirit teaches me, that He has made real in my heart the things that I read of in that everlasting Book." Now, in order to enter Christ's college you have to pass a

matriculation examination, and I offer all the men and women here this morning three examination papers, and if you pass these you have matriculated into Christ's college, and He will consent to teach you, but unless you pass these three examination papers you will be ignorant of the truth and fellowship of God your whole life long. The Lord has passed His word that unless we know these three things and do them, we cannot, cannot, cannot be His disciples. Now, may the Spirit of God help me as I try to explain what these examination papers mean.

Look at the first: "If any man come to me, and hate not his father, his mother, his wife, his children, his brothers and his sisters, he cannot be my disciple." Well, you say, that is a very hard and unfeeling examination paper. What does the Lord Jesus mean by telling me to hate my father, my wife, my mother, my brothers, my sisters—what can He mean by that? "This is a hard saying; who can hear it?" The Lord Jesus Christ, in the parallel passages of St. Matthew, explains what He means by this hatred. There He says, "Whosoever loveth father, or mother, or wife, or children more than me is not worthy of me." That passage shows me that the Lord is talking of a hatred by comparison with other things. He is not talking of an actual hatred; that is, if I desire to follow the Lord Jesus Christ, and I allow myself to be turned away from that object by my father, my mother, my wife, my children, my brother or my sister, I am not worthy of the Lord Jesus Christ, and I never can be His disciple; and that is where the testing always begins, namely, at home. The first examination paper of a Christian is with regard to his home life. How do you behave yourself at home? It is a much more easy thing to go off and preach the Gospel in China, or in India, or in Darkest Africa, than to lead a consistent, Christian life at home. It is a much more difficult thing to show piety and true tenderness and to keep your temper in home life than it is to go and preach the Gospel to tens of thousands of heathen. To go through the common, ordinary every-day life with the Spirit of the Lord Jesus Christ in you and the love of Jesus shining out of you—that is God's true preparation for missionary work. Until I am a missionary at home, I won't be the smallest good abroad. The command is, Let them show piety at home and requite their parents; then let them go to the uttermost parts of the earth. How am I behaving at home? Am I living a Christian life before my wife, my father, my brothers and my sisters? How does the Lord's own life explain our text? How

does the Lord Jesus show me how to hate my own father and mother and relatives? On one occasion we read that Christ was stirring up the wrath of the Pharisees and Scribes, and Christ's kinsmen, including His mother, heard it, and His kinsmen said, "Let us go and lay hold of him, for he is beside himself." We read of this in the third chapter of St. Mark, and then we read that His mother and His brothers came to the outskirts of the crowd that were listening to the Lord Jesus preaching, and one of the crowd said to Jesus, "Master, thy mother and thy brothers stand without desiring to speak with thee," and Jesus said, "Who is my mother and who are my brothers?" and He stretched forth His hands toward His disciples, and said, "Whosoever shall do the will of my father which is in heaven, the same is my mother, my sister and my brother." So I ask this morning, Have you begun to do the will of God? What is the will of God? This is the will of God, that first of all you should see the Son of God as your Saviour and believe on Him, and have everlasting life. "This is the will of God, even your sanctification, that you should keep yourself from all uncleanness; rejoice evermore, pray without ceasing, in everything give thanks, for this is the will of God in Christ Jesus concerning you." I wonder how many of us have begun to do the will of God, to trust Jesus as our Saviour, to trust the Holy Spirit to subdue and sanctify our hearts, and to rejoice for evermore in our wonderful God. Oh, to do the will of God! The same makes you the brother and the mother of Jesus. O Lord, make all Christians in this congregation Christians at home, we beseech thee! Oh, that we may honor God by kneeling before Him morning and evening, by studying His Word, by letting the Word of God rule our hearts and rule our tongues at home. That is the first examination paper for being taught by God and becoming His disciple in reality, and not sentimentality.

What is the second examination paper? "And whosoever doth not bear his cross and come after me, he cannot be my disciple." What does "to bear your cross" mean? Some people think that to bear a cross is merely to suffer loss of money, or loss of friends, and to take it patiently and not to argue with God about it, and not to fight with God about it, but to abide in resignation of soul before the dictates of God, and say, "Thy will be done in me." No, no, that is not bearing the cross. Let me tell you exactly what "cross" means in the Scriptures. To bear your cross in the Scriptures means this, to suffer shame and reproach from the world for the sake of your testimony to

Jesus. It has no other meaning in the Bible. The cross is the symbol of shame and suffering for Christ's sake; and a man bears his cross when he suffers the loss of things for the sake of Christ—when he really suffers in his purse, in his health, or in his reputation, for the sake of the Lord Jesus. Suppose there is something wrong in your business, and you say, "For the sake of the Lord Jesus I must set that right: that is not perfectly straight; a Christian man ought not to do that thing, and I ought not to take that advantage of my neighbor." And you say, "I will put that out of my business," and you lose \$10,000 a year because you do it; then you are bearing your cross for Christ, for you are suffering for His sake. Suppose people who were once very friendly with you cut you and forsake you because you honor the Lord Jesus Christ, then you are bearing your cross for the Lord Jesus Christ. Let me give you a practical instance of what I mean by bearing your cross after Him. A few years ago there were two young men in England; they were both earnest Christian young fellows, and they took a first-class passage by a P. and O. steamer from England to Australia, if I remember rightly; and one said to the other, "Now, we must confess Christ on board the boat, we must let the men know that we are Christians, or else we shall be carried away by the drinking and gambling and other things that go on on these steamers." "What shall we do?" said the other. "I'll tell you," he said; "I have some tracts here, and I shall go around the first-class saloon, and offer a tract to every man in the saloon." "All right," said the other, "go ahead, and I will sit down next that gentleman over there while you do it." So the young man went around the first-class saloon and asked the various gentlemen there to take a tract. Some of them thanked him, and others cursed him. As he was going from one to another, the young fellow who was sitting by the other man, said, "Do you see that young fellow going around there? Isn't he making a fool of himself?" "Yes," said the other gentleman, "he *is* making a fool of himself." "Do you know why he is making a fool of himself?" "No," said the other man, "I do not." "He is making a fool of himself for Christ's sake," said the young man. "You are another of them," said the gentleman, "you are another of them." "I am another of them," said he, "praise the Lord; the Lord has saved me too, and made me His for ever." Now, that is what the Lord Jesus means by bearing a cross. How many cross-bearers are there in this church? How many of you can truly say, "Lord Jesus, I have had to suffer shame and reproach at

times for thee. O Lord, my life is against the current of the world; I do not swim with the current"—for any dead fish can do that, it takes a living fish to go against the current. Jesus got His cross because He was baptized by the Holy Spirit of God: He was identified with the cause of God, and He was identified with the cause of the lost, and the sinful, and the suffering. He was numbered with the transgressors from the very beginning of His ministry to the end; and at last He laid down His life amidst spitting and shame, and with His body smeared with His own blood. And the priests and the scribes, the religious teachers of the day, stood at the foot of the cross and mocked the Saviour as He hung there. But God raised Him from the dead. To bear the cross, and to suffer shame, and to have your name cast out as evil, because you are faithful to the Word of God at all costs; I can tell you that that means something. Cross-bearing is not popular in the nineteenth century, though a certain sort of sentimental Christianity is. A Christ without a cross is a very popular subject of preaching in these days—a Christ who carries no cross. "Whosoever doth not bear his cross and come after me, he cannot be my disciple."

I go further. "So likewise whosoever he be of you that forsaketh not"—or as the Revised Version has it, "renounceth not"—"whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." "Likewise" shows a parallelism here. What does "likewise" refer to? The Lord has just mentioned two little parables. One is taken from the building of a tower, and the other from war. "Which of you intending to build a tower sitteth not down first and counteth the cost whether he have sufficient to finish it? Lest haply, after he hath laid the foundation and is not able to finish it, all that behold it begin to mock him, saying, This man began to build but was not able to finish." "So likewise, whosoever he be of you that forsaketh not all that he hath, cannot be my disciple." The Lord tells us that we are all masons, builders of towers; that every man in this world is building a tower of character, and that tower is to reach from earth to heaven. The Lord says, Take care how you build it, take care from what foundation you build, take care what material you put into the fabric, for when the blast of eternity comes, and the storm of judgment comes, it will shake your building to the very foundation unless built upon me and my words. "But he that buildeth upon me and keepeth my words, though the storm come and the winds blow and beat upon that house, it

will not fall, for it is founded upon a rock." What is the great sin of the nineteenth century? Now, what answer would you give to that? Is it luxurious living? No, it is not. The great sin of the nineteenth century is the attempt to build up a character without Jesus, to be so respectable, and educated and refined that you do not need Jesus, that you do not want Christ to have anything to do with your life, just to go to your colleges and your schools, and to receive the wisdom of man into your brains, and you really think you are getting better, while your heart is unchanged and your life is just the same in principle. The Lord Jesus says, "Except a man be born again, he cannot see the Kingdom of God," but the nineteenth century is content with its civilization, its education and its refinement, but rejects Jesus, the only teacher.

"I am the way, the truth and the life; no one cometh unto the Father except by me," and you will find it so in the end, and oh, what bitter disappointment awaits the civilization and refinement of the nineteenth century in a very short time. The Bible says the close of this dispensation will be with wars and commotions, and that the whole of the social fabric will be shaken to its foundation, for the stone will smite the image upon the feet, and the whole image, silver, and gold, and brass, and iron, and clay, will crumble together and be swept away as the chaff of the summer threshing-floor. That will be the end of the nineteenth century's social fabric, and that is what the Bible declared two thousand years ago. A character without Christ will be swept away when the day of judgment begins. And here is another illustration. "What king going to make war against another king sitteth not down first and consulteth whether he be able with ten thousand men to meet him that cometh against him with twenty thousand men, or else while the other is yet a great way off he sendeth an ambassage and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath cannot be my disciple." That is, I am to cease to make war against God with my own fancied strength; we are too weak to fight against God. Harden not thy heart. To-day if thou art willing to hear the voice of Jesus, brother, harden not thy heart, but allow the voice of Jesus to teach thee, and let it work the love of God within thee, and let Him show thee thine own awful sinfulness and His glorious righteousness. Forsake your own fancied strength as well as your own building materials, and allow the Holy Spirit to build you up in the person of the Lord Jesus Christ, and you will become living stones, you will be built up a spiritual house to offer spiritual sacrifices acceptable to God by Jesus Christ.

I wish you to notice, as I close, some of the most touching words in the whole Bible. Immediately after Jesus said these words about the conditions of discipleship, we read, "Then drew near all the publicans and sinners to hear him, but the Pharisees and Scribes murmured, saying, This man receiveth sinners and eateth with them." The very words that we thought would have turned people away from Christ, caused publicans and sinners to draw near to hear Him, and caused the Pharisees and Scribes to get angry. These publicans and sinners had found out that they had nothing of their own, they had found out that they had nothing but sinfulness and wretchedness, impurity, and darkness of heart; they were willing to forsake all that they had, for all that they had was worthless in their own eyes. But not so with the Pharisees; the Pharisees were satisfied with their spiritual condition; they were satisfied with their knowledge of the letter of scripture; they were satisfied with all the ceremonies of the Jewish Church; they were rich and increased with goods, and had need of nothing, but the publicans and sinners knew that they needed a real Saviour and a real God. Then they draw near to hear Jesus, and He received them. Oh, may each of us learn this morning to draw near as a publican, and as a sinner, to the feet of Jesus, and to say, "Lord Jesus, I am a mass of ignorance, I am a mass of inward corruption, thou alone knowest the surgings of evil within my heart. O Lord Jesus, thou knowest the real state of my inner being, I can hide nothing from thine eyes which are as a flame of fire, and which shall yet read me through and through in the day of judgment. O Lord Jesus, make me honest toward thee, and let me draw near to thee as a sinner, and let me say with the publican, 'Lord, be merciful to me a sinner,' for thou hast said, Lord, that if I do that, I shall go home justified, I shall go home received into thy family and received as a humble scholar into thy school, and there when I am taught by thee I shall become meek and lowly in heart, and I shall find rest unto my soul." May the Lord make every one of you, beloved brethren, scholars in the school of Jesus, and may every young man here this morning learn to pass these three examination papers, and say, "Lord Jesus, make me a Christian at home; Lord Jesus, make me a Christian in my daily business, and in my contact with the world, let me be willing to bear my cross for thee; Lord Jesus, make me willing to renounce my own wisdom and my own fancied strength, and may I take thy wisdom and know the strength of thine arm." May the Lord Jesus lead you as a little child to sit in His school for His name's sake. Amen.

THREE LOOKS TOWARD CHRIST.

"Mine eyes are ever toward the Lord for he shall pluck my feet out of the net."—Psalm xxv. 15.

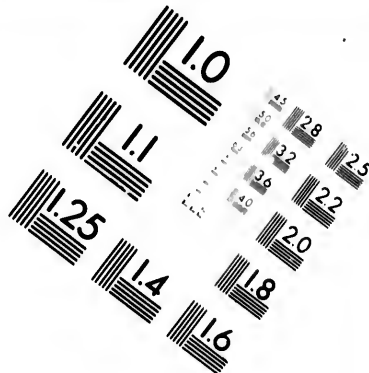
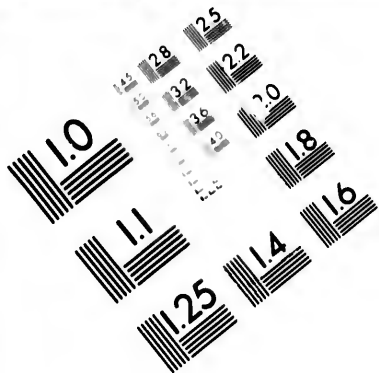
I WISH to tell you to-night the blessed secret of the Christian life, how to have your eyes ever toward the Lord Jesus, and thus have your feet plucked out of every possible net that Satan can lay before you. The open secret of the Christian life is, to have your eyes ever toward God. Now, that does not mean that I am trying to see the invisible God with these natural eyes; I am talking of the invisible eyes of the heart that see the invisible God. The eye of the heart is faith; faith is the grace which God has appointed by which we see the things of God, and like Moses we endure as seeing Him who is invisible, and I wish to tell you, dear friends, how to have the eye of faith ever toward the Lord Jesus Christ, and then a perpetual stream of peace and joy and power will flow through your heart. Oh, it is a sad thing that many Christians know nothing of the constant flow of God's peace. Their experience is always a sort of see-saw sort of thing; it is always intermittent; they do not know what it is to have their eyes ever toward Jesus, and there is no secret which the Holy Spirit delights more to reveal to the heart than this, and when you have found out the secret of looking to God in everything, then you have found out the solution of every difficulty, and of every enigma that will meet you in your Christian life. "Mine eyes are ever toward the Lord for he shall pluck my feet out of the net." Once or twice in his life David took his eyes off God, and oh, what terrible falls he had, falls that brought sorrow and desolation into his heart, and all the sin and sorrow that any man in this congregation has had in his life is owing to this one fact, and to this one fact only, that he has taken his eyes off God, so I want to direct the eyes of this congregation toward Jesus to-night that He may fill the horizon of your vision.

To have your eyes toward God, in the first place, means that

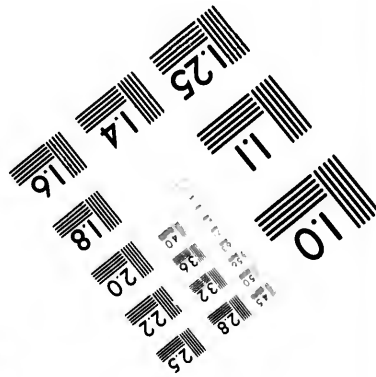
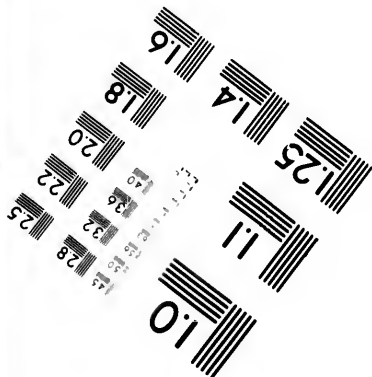
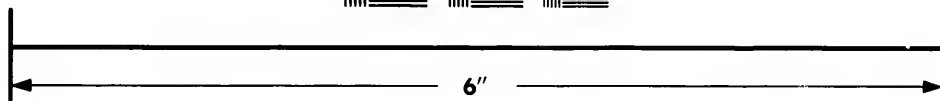
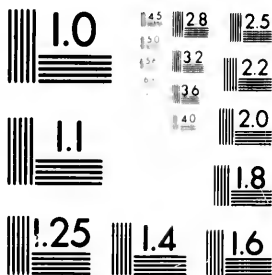
you must lose all confidence in yourself. So long as you are resting on your own wisdom, or strength, or righteousness, you have confidence in the flesh, you have no confidence in God, and God always waits till man comes to the point of self-despair. The object of the work of the Holy Ghost in the human heart is to bring you to despair of yourself, and when you begin to despair of yourself you come to the beginning of God. To look toward Jesus means, also, that you believe that He is equal to every emergency. If you come up to me and say, "I owe \$10,000," and I say to you, "Look to me for the payment of that debt," that would mean that I make myself responsible for the amount; every one of us understands that; hence, when God says, "Sinner, let thine eyes be ever toward me," God says, "I make myself responsible to pay the debt of thy sins and to keep thee out of every difficulty, on one condition, that thou wilt trust me, but if thou wilt not trust me, and if thou wilt still insist on going on in thine own strength, I will allow thee to fall ten thousand times over." One of the saddest things in the world is for people to be nominal Christians, and attend church services every Sunday, and yet never to get a sight of the Lord Jesus. I learned a lesson about that some years ago. I have a very dear friend, he was adjutant of the 6th Inniskilling Dragoons, and was converted at the Curragh camp about the year 1873, and ever since that he has led a noble Christian life. His regiment was on review at Aldershot, before Her Majesty some years ago, and the command was given to march past the royal carriage, and they did so in splendid style. Afterwards my friend, Captain Dawson, said to a young lieutenant, "Well, So-and-so, did you get a good view of Her Majesty to-day?" "I never saw her at all," said he. "But how was that, you couldn't avoid seeing her for you had to salute Her Majesty as you passed; how could you avoid seeing the Queen?" "Well," said he, "the fact is, Dawson, I wanted to see John Brown (the Queen's servant that sat next the coachman on the box), and I was determined to get a good sight of John Brown, and so when I saluted Her Majesty, I only looked at John Brown, and I never saw the Queen; that's how it was." When I heard that, I got a great lesson in my heart, and I said, "I have often acted in that way"; we go to church and kneel, and pray, and sing, and the whole service goes on, and the benediction is pronounced, but we have never had one sight of the King of kings and the Lord of lords. We have only marched past in our ecclesiastical formalism; we have marched past the King of kings, but our hearts

have never seen Jesus. Now, most of you have had two or three church services to-day, and I say to you, Have you seen the face of Jesus to-day? have you got a real sight of the Lord Jesus, and have you that peace in your heart to-night that tells you that you have seen the face of God? Oh, I pray that every heart may be opened to-night to see the face of my blessed Saviour. Oh, dear soul, pray before I say another word, pray as you sit in that seat, "Lord, show me thyself to-night; Lord, let this service in the Massey Hall to-night be an everlasting blessing to me before I go home." Now, Christians, pray that every word may be God-given, and that every heart may be opened to see Jesus. May the eyes of your heart be enlightened to see the glory of God in the face of Jesus Christ.

Now, with these words of preface let us come and examine our subject more closely. The whole Christian life consists in three looks toward Jesus. One look will do a great deal for you, two looks will do more, but three looks will complete your salvation. Perhaps some of you thought that one look was enough. Well, I am free to confess that "there is life for a look at the Crucified One, there is life at this moment for thee," but a sinner needs far more than life. First of all, let us see what this look is that brings life, new life, eternal life, God's life, the spirit of Jesus, to the heart. What is the first look that a sinner needs to take towards God in Christ? It is the look that is so often described in the Bible; for example, in the 45th chapter of Isaiah, "Look unto me and be ye saved, all the ends of the earth." It is the same look that we have in the book of Numbers where we read that the children of Israel were going through the wilderness, and their soul was much discouraged because of the way, and they murmured against God and against Moses, saying "Our soul loatheth this light bread, this manna that cometh down from heaven, give us flesh and leeks and onions that we may eat as we did in Egypt," and God was angry with the people and sent serpents among them, and the serpents bit the people, and much people of Israel died, and the people in their distress came to Moses and said, "Oh, pray to Jehovah that he take away the serpents from us," and Moses prayed for the people, and God said unto Moses, "Make thee a fiery serpent and put it on a pole, and it shall come to pass that if a serpent have bitten any man, when he looketh upon the serpent of brass, behold, he shall live:" and Moses made a serpent of brass, and if a serpent had bitten any man, when he beheld the serpent of brass, behold, he lived. And Jesus says,



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"As Moses lifted up the serpent in the wilderness, even so must I the Son of Man be lifted up, that whosoever believeth in me should not perish, but have everlasting life." You ask me, "Now, tell us plainly, sir, without theological circumlocution, what sort of look will save a sinner's soul? I should like to know that my soul is saved to-night: many people around me say that they have been saved, but I cannot understand it, and I sometimes think it is only fanaticism; but still there is a change in their lives, and I wish in my secret heart of hearts that I could say the same." Is that the way with you? Then let me tell you the look that saves a sinner's soul. It is this: In the sentence, "When any man beheld the serpent of brass he lived," that word "beheld" means literally "when he looked expectantly toward" the serpent of brass, behold, he lived." And if any man here to-night asks me this question, "What sort of a look will save my soul?" I answer, "One expectant look toward the Lord Jesus Christ will bring everlasting life, pardon and forgiveness to your heart to-night; one look toward Christ will do that." You never ask in faith, you never pray in faith unless you expect God to do what you have asked Him. The Lord Jesus Christ says: "When ye pray believe that ye have received and ye shall have." I wonder how much real faith is represented in our church prayers in this congregation to-night? Have you believed that what you asked God to do on your knees in your church services, you will receive? As you got up from your knees did you say, "That is mine, that is for me; I know God will do that for me, for I have asked in accordance with His holy word and promise"? I repeat again that one expectant look toward the Lord Jesus Christ will save your soul. It is exactly the same word, and exactly the same tense of the Hebrew verb that the Spirit of God uses in the 12th chapter of Zechariah, the tenth verse, where he says, "They shall look expectantly upon me whom they have pierced, and they shall mourn for me as one mourneth for his only son, and in that day there shall be a fountain opened for sin and for uncleanness." Oh, dear souls, you who want to begin the Christian life, you who want to know the forgiveness of your sins, you who want to know that eternal life has entered your nature, without waiting to feel anything, take an expectant look at Jesus to-night, and say, "Blessed Jesus, I am a sinner: oh, blessed Jesus, thou art my Saviour, here and now I trust thee to blot out the long catalogue of my sins; I look to thee; mine eyes are toward thee for salvation." Oh, look to Jesus and thou shalt be saved.

There is a second look that I am specially in earnest about to-night, for I know that a large number here have taken the first look of salvation; but I am afraid there are a great many real Christians that have never taken the second look. We find that look in the 12th chapter of Hebrews and the first and second verses: "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." This is the look that enables me to lay aside every sin and every weight that drags me down, and enables me to endure the cross and despise the shame for the sake of the name of Jesus. This is the look of *sanctification*, not the look of salvation. This is the look that gives a man power over every temptation and over everything that besets him. Now, what does the Apostle say here? He says, "Lay aside every sin and lay aside every weight" by looking unto Jesus. Well, we are all agreed that a Christian ought to lay aside sin. Oh, is it not a shame that we Christians often continue in sin? We name the name of Jesus, but often we do not depart from iniquity. God forgive the Christian sinners here to-night, the sins of us Christians, the sins of us ministers of the Gospel, the sins of us Christian workers, the sins of us elders, the sins of us deacons, the sins of us church officers! O God, forgive to-night the sins of the real Christians that have brought disgrace and shame upon the most holy name of Jesus! How am I to lay aside sin? Since we have come to Toronto several people have come to us and said, "Sir, I have been a Christian for two years: I have been a Christian for twenty years; I have been a Christian for forty years, and yet I confess to you, sir, that some of the same sins that afflicted me before my conversion are following me till to-day. What is the remedy for that? There is a perfect remedy for that in the Lord Jesus Christ. The remedy is just as simple as the moment when you trusted Jesus for salvation. Sanctification is just as simple as salvation if you take God's way of sanctification; but if you go in for your own sanctification, oh, you have a weary time before you; but if you let God dwell in your heart and let Him sanctify you, then your life will be a perpetual doxology. Oh, praise be to God for the simplicity of God's way of sanctification. And what is it? That sin which so easily besets me, the sin which so easily knocks me down when

I am tempted therewith—all I have to do is to say, "Lord, I am helpless, thou art almighty. Now is the time for thee, Lord Jesus, to work, for lo! mine enemy draweth nigh and I am powerless against him." The sheep has to fly to the shepherd when he hears the howling of the wolf. Oh, thou poor defenceless sheep of Jesus, fly thou to thy Shepherd, for the wolf is howling behind thee. Lay aside every sin by looking unto Jesus, and also lay aside every weight. What is the difference between a sin and a weight? A weight is that which you cannot exactly call a sin. There are a great many things in the Christian life that you cannot exactly call sins, but all the same they may clog your onward progress, all the same they may prevent you running the race that is set before you and cause you to lose your crown. When a young man has to run a race he begins to train himself. He does not eat two pounds of plum-pudding every day, but keeps himself down, and takes that which is good and strong and solid for his body, and trains his muscles and keeps himself within bounds, and takes his meals and exercise regularly, and puts himself under athletic law; and so, if you are to run the race you must put yourself under the law of the Spirit of life in Christ Jesus. You have to be obedient; not merely to *admire*, but to be obedient to the dictates of the Holy Ghost within you. It is a solemn thing to trifle with the voice of the Spirit of God within your heart. You are opening your heart to desperate sorrow in the end if you are trifling with the pleading of the Spirit of God. And so you ask me, What do you consider weights? Let me mention two or three weights that I think it would be well for all real Christians to lay aside. For example, take the weight of strong drink. Now, no one in their senses would say that a man was committing a sin if he took a glass of beer or a glass of wine; but oh, how easily these intoxicating drinks may become weights to a man, and so weighty that they pass the line of sin, and even drag a man down into destruction and perdition! How many a man, how many a minister of the Gospel would have had a successful ministry if he had laid aside the weight of strong drink. Just let me give you one instance before I pass on. There was a company of clergymen met at a clerical meeting to discuss the subject of total abstinence, and a very clever paper was read by a very clever clergyman, and he argued tooth and nail against the fanaticism of teetotalers; and his paper was so clever that when he sat down all the rest of the clergymen applauded him. There was silence, and an old clergyman that no one had

noticed, about eighty years old, who was sitting in a corner of the room, rose up and said, "My reverend brethren, I am a very old man, and I should like to say a few words to you. I once had a son. He was a noble boy, and to the age of twenty-one he never touched a drop of drink; but one day he was invited to dinner by a friend, and this friend persuaded my son to give up his pledge, by saying that it was more manly to do what everybody else did, and to know when one had taken enough, and to know how to control one's self; and my son was carried away by his friend's arguments, and began to take wine. A few years after that my son became a helpless drunkard; and oh, my reverend brethren, I laid my son in a drunkard's grave, and although I believe he truly turned to God a few months before he died, yet his constitution was so wrecked with drink that it was really the cause of his death; and my reverend brethren"—and suddenly the old man drew himself up as straight as possible, and fire flashed out of his eyes—"and, my reverend brethren, the man that persuaded my son to break his pledge is that clergyman who has just read that paper to you. Oh, you murdered my son, sir, you murdered my son," and the old man sat down in tears. I can tell you that that clever clergyman's paper hadn't much effect at that clerical meeting after that! So I say to you, "Know your own weakness, brother," and say, "Oh, my God, thou knowest that I dare not bring gunpowder near fire; O God, I am weak, and even if I am not weak, my brother is weak, and, O Lord, help me to set a consistent example, lest I become the cause even unwittingly of my brother's fall and my brother's destruction," for "It is good neither to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth, or is ensnared, or is made weak." I had a friend who was travelling in the valley of Chamouni, Switzerland, some years ago, and he was going up a very steep precipitous path near a glacier there; and his little boy, about six years old, was on the tour with him, and the little fellow couldn't keep up with his father's long steps, and he was about a couple of hundred yards lower down, and suddenly my friend heard his little boy say, "Papa, papa." "What's the matter, my boy?" "Oh, papa, mind where you are going, for I am coming after you." My friend said, "Those words sank into my heart, and have remained there ever since." "Mind where you are going, father, for I am coming after you." So I say to the parents here to-night, to Christian parents, for I am specially speaking to Christians, oh, Christian parent, mind where you are going for your chil-

dren are coming after you, and they are watching everything that you do; all that you allow yourself to do at home, at your dinner table, at your breakfast table, your children notice, and they take their cue accordingly. Ask God, also, Christian man, what He means you to do with your pipe or cigar. Another weight that you might, as a Christian, lay aside, is, perhaps, some of the books that you read. I have been greatly pained when going into Christian drawing-rooms, to see many of the popular magazines and books and novels of the day spread out there for anyone that comes into the drawing-room—books and magazines and other things that blaspheme the name of Jesus. If we were right with God we would ask God's permission about every book, or newspaper, or magazine we allow into our houses, for Jesus says, "Take heed what ye hear," and in these days we hear particularly by reading—take heed *how* you read, and take heed *what* you read. Suppose a husband or a wife gets a letter with insinuations against the wife's character, or against the husband's character, do you think that that husband, or that wife, will leave that letter lying open on the drawing-room table for anyone to read, and what are we to think of the Bride of the Lamb, the Church of God, that allows books and papers openly upon her drawing-room table, papers that blaspheme the character of her absent husband: papers that take away all faith in Christ, papers that cast aspersions on the everlasting Word of God? I believe that if you ask God about it, He would purge out of your library a great many things that ought not to be in it. Oh, lay aside these weights, for they have brought ruin and despair to many hearts, and many a man has bitterly regretted ever reading such and such a thing, for the poison has followed him, it may be, for years, until his heart was cleansed by the indwelling Spirit of Jesus.

There is a third look mentioned in the Bible, and comparatively few Christians take it; it is a look toward Jesus that you find in Philippians iii. 20: "Our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall transform the body of our humiliation, that it may become fashioned like unto the body of his glory, according to the working whereby he is able to subdue all things unto himself." This is looking for the second advent of the Lord Jesus Christ. Look *to* Jesus, and thou shalt be saved: look *at* Jesus at the right hand of God, and thou shalt be sanctified; look *for* Jesus coming in the second advent glory, and thou shalt be glorified, and so salvation reaches the spirit,

and soul, and finally the body of man. You are not completely saved until your body is saved; until your body is made like the glorified body of the Lord Jesus Christ in His resurrection life. Now, I find a great many people in these days think that the study of prophecy and looking for the second advent only belongs to a few fanatical enthusiasts and prophecy-mongers, as they call them, and they say, "Are you one of those people who tell us that the Lord Jesus Christ will come on such a day and such a year?" No, I am not, but I tell you this, that the Lord Jesus is surely coming, and that He is coming quickly, and that the signs around us point to the near approach of the second advent of the Lord Jesus Christ. For we see God dealing once more with the Jewish nation and their nationality reviving, we see the spreading of spiritualism and so-called Christian Science and theosophy, and all these rabid delusions that are desolating the people's hearts in these days. And we see once more apostasy reviving itself and people rejecting the Word of God, and yet all the time thinking themselves Christians, for remember the last state of the Church is described in these words: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, incontinent, fierce, truce breakers, lovers of pleasure more than lovers of God, yet having a form of godliness but denying the power thereof." That is, we are told by the Apostle Paul, speaking from the mouth of the Holy Ghost, that the last state of the professing Church will be such, that men will have a form of godliness, yet all the time loving their pleasures and imagining themselves Christians, and living for their own lusts in reality, but living for God in sentimentality. Oh, this is an awful state of things, and we see it all around us; every honest man sees that that is the real state of our churches to-day, living for our own pleasures in reality, living for God in sentimentality, having a form of godliness in our churches, but denying the power thereof, which is the Holy Ghost in the heart. The power of the Holy Ghost is the Holy Ghost making the Lord Jesus real and powerful in your heart, and life and conscience. Now, a word more about the second advent of the Lord Jesus. If we are to judge of the second advent by the number of times that it is mentioned in the Bible, there is no subject in theology of more importance. For example, how many times is the second advent of the Lord Jesus mentioned in the New Testament alone? If you read over the New Testament once you will find that the second advent is referred to 318 times. If you sum up all

the verses in the New Testament arithmetically, you will find that one verse out of twenty-five speaks of the second advent. If you read the two epistles of St. Paul to the Thessalonians you will find that one verse out of every four speaks of the second advent, so let no one tell you that this is an unpractical or unimportant thing. I know of no subject that will so transform your inner being as when the daily looking for Jesus to come in the clouds of heaven becomes a divine reality to your soul. I know the change that took place in my own life when I saw the truth of the coming of Christ: before that I used to join in various worldly things. I was not wholly on the side of God; I used to be attracted into the camp of the world one day, and into the camp of the Church the next day; but when I saw the truth that Jesus might come again at any moment, and that if I had this hope in me I would purify myself even as He is pure; once I saw that, I received the inward power to separate myself from everything in my outward life that would displease God. I know of nothing more practical to the soul than really to look for Christ, and to say "Lord Jesus, Lord Jesus, another day has dawned; perhaps before the sun sets, or even as he sets, thy second advent glory may flash across the sky, and thou mayest stand revealed in all the glorious wounds and scars that we gave thee—thou mayest stand revealed to the gaze of thy people." What does St. Paul say? "This we say unto you by the word of the Lord that we who are alive and remain unto the coming of the Lord shall not go before those who are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." He does not say, "Wherefore frighten one another with these words." He does not say that; he says, "Wherefore *comfort* one another with these words," and if your heart is right with the Lord Jesus Christ, there is no more comforting, inspiring and strengthening motive than the coming of the Lord Jesus Christ. I know what I say, for I have proved it.

Dear Christians, are you really looking for the second advent of the Lord Jesus Christ? Is it a practical reality to you, or is it a far-off, dim, dim, shadowy thing in the very, very far distance? Oh, no, the coming of the Lord draweth nigh! "Behold I come quickly. Hold that fast that thou hast that

no man take thy crown." Take up your Bible with new zest, and say, "Holy Spirit, teach me the meaning of this Book; reveal to my heart some of the glories that are hidden there; open thou mine eyes that I may behold wondrous things out of thy law, for the darkness is increasing and apostasy is gaining ground, but thou dost say to me, "Hold fast that thou hast until I come." The Lord write this third look upon your hearts and enable you to take it so that as you go home the coming of the Lord Jesus may be a reality in your soul. Look to Jesus for salvation and forgiveness. Oh, trust Him like a little child, my brother, then look to Jesus to destroy the power of sin within you, and to give you grace to yield up every weight to Him that His Spirit makes your conscience uneasy about; and then look for the second advent of Christ, and say, "Lord Jesus Christ, keep me walking and living in the light of thy glorious appearing." God bless you; God bless all the services in this building, and may thousands of hearts rejoice in our Lord Jesus here in Toronto before this mission closes. Amen.

ADULT REGENERATION.

"Nicodemus saith unto him, How can a man be born when he is old?"—John iii. 4.

THAT is, how can an adult begin life all over again, how can an adult receive a new nature so that all things become new? That is a question that I propose to answer to-night from the Word of God, and from the Word of God only, and I am aware of the deep responsibility that rests upon me to give a right answer to this question, for Satan has done all in his power to mystify and becloud the subject of regeneration; for he knows that if a man is misty there, if a man goes wrong there, he goes wrong on every doctrine of the Christian faith. I ask for God's special grace to-night that I may state the truth clearly before this congregation, so that every one of you may go out of this hall knowing in your hearts whether you are born again or not. You see the Lord has settled the question once for all, that if ever I am to be with Him in glory, and if ever I am to have any true fellowship with Him on earth, I must be born again. Christ has passed His word for it, and He has sealed it by a double "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God, and he cannot enter into the kingdom of God. Ye must be born again."

The Lord Jesus had been preaching in the streets of Jerusalem, and among His hearers was Nicodemus the Pharisee, and Nicodemus' heart was stirred as he heard the words of the wonderful prophet of Nazareth. The strange thing about the preaching of Jesus was this, that He was always preaching about himself. Now, if a human preacher is always saying *I, I, I* did this, *I* saw that, and *I* went there, the congregation say, "Oh, I wish that man would stop speaking about himself." But all Christ's sermons are about himself; He was always saying: "*I* say unto thee, *I* say unto thee, *I* say unto thee; all that ever came before me were thieves and robbers; *I* am the

way, *I am the truth, I am the life, I am the resurrection, I am the door of the sheep, I am the living bread that came down from heaven, before Abraham was, I am; I and my Father are one.*" He was always preaching about himself, and Nicodemus said to himself, "Oh, I must go and have a private conversation with this new teacher, for there is a strange mysterious power about the man, and there is the stamp of truth upon His face, and anyway I cannot gainsay these miracles; He touches the blind and they see, He touches the lame and they walk, He touches the leper and he is cleansed; I shall go and have a private conversation with Jesus to-night," and so when night-time came, after some trouble, I suppose, he found out the poor lodging place where Jesus stayed for the night, and he went in and said, "Master, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him," and "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." "How can a man be born when he is old? can he enter the second time into his mother's womb and be born?" "O Nicodemus, I am not speaking of a birth according to the flesh, and according to the laws of natural generation; I am speaking of a new birth, of a heavenly birth, a birth that brings eternity into your spirit, soul and body; I am speaking of a birth from heaven; Except a man be born from above—as the Greek word literally means—Except a man be born from above he cannot see the kingdom of God." I ask this so-called Christian congregation, "Oh, ye nominal Christians of all churches, do you know what it is to be born from above, do you know what it is?" "Well," you say, "this subject has caused me much anxious thought; tell me, sir, what do you think that that expression means: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God?' for you say, some people that I know teach that the word water there refers only to Christian baptism, and that if I have been baptized as an infant I received the Holy Ghost, and I have been born again, and I only need to nourish my soul by frequent attendance at the Lord's Supper, and I will get to heaven some time or other." That doctrine is taught by many throughout the world. The Church of Rome, for example, founds her whole false system on the assumption that all who have been baptized have received the Holy Ghost. They confound regeneration with baptism. What does this word *water* refer to? Has it any reference to baptism? Yes, I think

there is some reference. The Lord Jesus, by this word *water*, was referring to the baptism of John, which was the symbol of repentance. John says: "I baptize you with water unto repentance, but there standeth one among you, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire," and here the Lord Jesus joins John's baptism with His own, and tells us that repentance prepares the way for the kingdom of God; that water is the outward symbol of the inward cleansing of the heart, for until a man has truly repented and turned from his sin, he is not yet prepared to receive the Holy Ghost within him. Remember, the Lord Jesus was speaking to a Pharisee, and we are distinctly told that the Pharisees rejected the counsel of God against themselves, being not baptized by John. The publicans and the soldiers went down in crowds to the River Jordan, and we read they confessed their sins and were baptized by John in the Jordan, but the Pharisees stood proudly on the bank and said, "Why should we be baptized by that wandering fanatical preacher, why should we accept baptism unto repentance? for we need no repentance, we are not vulgar sinners as they are, we do not need to go down and confess our sins." Thus they rejected the counsel of God, they refused to repent, although there were things in their lives just as wrong and hateful to God as in the lives of those they despised. Hence, I believe, on the sure teaching of the Word of God, that the word *water* is symbolical of repentance or the turning away of the heart from sin; the man gets weary with himself and with his past life, and he says, "Oh, is there nothing better for me than this; is it possible that the life of heaven can be lived on earth?" Yes, my brother, you can live the life of heaven on earth if you take Christ's way of doing it. Turn from your sin and say, "Lord, I am a sinner, there is nothing but sinfulness and corruption about me," and Jesus says, "I will put my Spirit within you, and my Spirit will bring the very atmosphere and life of heaven within your being—you will be born of God." Now, I want to make it very plain to-night what the Spirit of God means by regeneration. I am not going to discuss what Archbishop —, or Canon —, or any other theologian says that the word *regeneration* means; I want to discuss what the Word of God says regeneration amounts to; I want to find out what are the infallible marks of a man that has been born again. I am not going to deceive myself for eternity if I can help it; I am not going to allow you to deceive yourselves either, if I can help it, so I want you to

listen while I turn to the Word of God and find out from that infallible Book the marks of a soul that is truly regenerate.

What is the first mark of a man that has passed out of death into life? Turn with me—you who have Bibles—to the First Epistle of St. John, the second chapter and the twenty-ninth verse, the latter part of the verse. Here we read: "Everyone that doeth righteousness is born of God." The first mark of regeneration is *doing righteousness*; righteousness means straightness; righteousness means that which is right, that which is according to the everlasting will of God. Unrighteousness means crookedness, all that is contrary to God's will. The very first mark of being born of God is this, that a man becomes straight. Have you ever thought of that?—no sentimentality about that. The first mark that the Holy Ghost gives of being a real Christian is that you become a straight man. You are straight in your dealings toward God first of all; you are straight in your dealings towards yourself, and you are straight in your dealings towards your neighbor in business. The very first mark of regeneration, I repeat again, and with double emphasis, is *straightness*. Oh, for a revival of divine righteousness in our business circles; oh, for a revival of divine righteousness in our ecclesiastical dealings with money; oh, for a revival of divine righteousness in our family lives. The first mark that God gives is not any inward ecstasy, is not any peculiarities of feeling, is not the singing of hymns, and saying Hallelujah; the first mark of regeneration is that you are straight inside and straight outside. "He that doeth righteousness, he that doeth righteousness, hath been born of God." Oh, how many of our church members will be convicted by that at the day of judgment! Jesus will not say to you, Did you sing that nice hymn? but He will say, Were you straight in your business? Oh, Christian business man, I beseech thee, in the name of God, do nothing shady in your business; avoid the thousand and one expedients that people make use of in these days in order to put dollars in their pockets. Christian man, stand straight; be firm, and say, "Lord Jesus, though I should starve, I will not deny thee in this matter." The man that suffers hunger with Christ will have greater peace in his soul than the man who is enjoying the richest banquet that the riches of a Vanderbilt could give him. Oh, dear sir, be willing to suffer the loss of all things for the sake of straightness.

What is the second mark of being born from above? You will find it in the third chapter of First John, and the ninth verse: "Whosoever is born of God doth not commit sin, for his

seed remaineth in him and he cannot sin because he hath been born of God." This verse tells me that the second mark of regeneration is *victory over sin*. I conquer the sin that once conquered me. "Whosoever is born of God doth not go on committing sin." The verb is in the present progressive tense, and means, "doth not go on committing sin." Oh, it is a dark sign in a man when he is constantly yielding to some besetting sin. You ought to be very suspicious of your Christianity, my brother, if you are constantly falling under the power of some besetting sin, for this verse says: "Whosoever is born of God doth not commit sin;" and then it gives a reason, "For his seed"—which is the Word of God, for the seed of the divine birth is the Word of God—"his seed abideth in him;" that is, he receives the Word of God into his heart by the power of the Holy Ghost, and by the words of thy lips I keep myself from the paths of the destroyer. The Word of God brings power and purity into his soul. "Wherewith shall a young man cleanse his way?" asks David. "By taking heed thereto according to thy word." But you say, that verse makes a most extraordinary statement: the verse says that the man who is born of God cannot sin: tell me, my dear sir, what do you mean by "cannot sin"? Now, the word "cannot" is used in two senses in all languages. The word "cannot" either denotes a moral impossibility, or an actual impossibility; here the word denotes a moral impossibility. Let me explain further what I mean. It is a cold day, the thermometer falls several degrees, and I go into a store to buy a pair of gloves; and I say to the young man, "Kindly show me some gloves," and he lays several pairs upon the counter; and while I am there the temptation to steal a pair of gloves comes over me, but as the temptation rises in my heart I refuse to do it, and say, "Lord, thou art my keeper, I dare not disgrace thee in any way," and I conquer the temptation. I *could* steal a pair of gloves in Toronto to-morrow if I liked, and I *could not*. I *could* get drunk before I go to bed to-night, but I *could not*. There is a moral impossibility against my getting drunk to-night. Shall I tell you why? First, because I am trusting God to keep me from strong drink; secondly, because I have been a teetotaler for over twenty years, and therefore there is a moral impossibility against my committing the sin of drunkenness. Now, God, by His Holy Spirit within you, can make it morally impossible for you to commit any sin; He can make your whole regenerate nature rise up in instantaneous revolt against sin; He can take away the desire of sin from you and implant the love of holiness.

The Spirit of God, by His almighty power within the heart, can in one second destroy a life-long habit of sin, and implant a life-long habit of holiness. Remember that. The Holy Spirit of God is divine and sovereign in His operations in a human heart that yields to Him, and the Spirit of God can destroy the baneful dominion of sin within you in one second of time. O Holy Spirit! oh, thou brooding gentle dove! that comes to dwell in the human heart, wilt thou not teach thy children in Toronto the secret of perpetual victory over sin? The secret is to let the Word of God abide in your heart by the power of the Holy Ghost. That is the secret: you cannot sin because He says your seed abideth in you and keeps you in the atmosphere of heaven. God keeps the soul in the very atmosphere of heaven, and when the atmosphere of heaven is around us and within us, sin becomes absolutely hateful. If you were suddenly translated to the throne of Jesus to-night, or if I were caught up this second as I preach to you, and were put by the side of the Lord Jesus in heaven, as there He stands by the Father's right hand, how I would hate sin, how all the things that the world could offer me would appear small and insignificant, and not even to be thought of, if only I could find myself for one minute at the side of Jesus in everlasting glory. Oh, how differently I would view the things of earth from the perspective of the throne of God!

Now, the third mark of regeneration. You find it in 1 John iv. 7: "Beloved, let us love one another, for love is of God, and everyone that loveth hath been born of God and knoweth God. He that loveth not, knoweth not God, for God is love." The third mark of regeneration is *love—love* in your heart. St. Paul says, "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass and as a tinkling cymbal; and although I have all faith so that I could remove mountains, and have not love, I am nothing." Love is the infallible mark of possessing eternal life in Christ. "By this we know," says the Apostle John, "that we have passed from death unto life because we love the brethren of the Lord Jesus Christ." That is, those that do the will of Jesus, you feel at home with them, and you learn to love them because they have the same Father, the same Elder Brother as yourself. Oh, may the Lord shed abroad His holy love in the members of His body, and then we shall be delivered from bitterness and bickerings and from the terrible dissensions that defile us. Love is the only remedy for church dissensions, the only real remedy.

Look at the fourth mark. 1 John v. 4: "Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" The fourth mark of true regeneration is *victory over the world*. I fear this mark is almost conspicuous by its absence from our church members to-day. The world and the Church are so interlocked in unholy wedlock that it is scarcely possible to say where the Church ends and where the world begins. There was a time when the world and the Church were widely separated, in the days when the early Christians carried their cross for Jesus; but now the world has become religious, or, which amounts to the same thing, the Church has become worldly and the power of God has almost left us. There came a time when the world worshipped at the feet of the Church, and said, "O thou bride of the Lamb, lay aside thy testimony to Jesus and come down to me, and I will lay aside my open profanity, my cursing and my swearing and my sensuality, and receive me as a member of the Church." And the Church received the world, and God has never been glorified since. God does not approve of publishing the banns of marriage between the Church and the world; in the name of God the Father I forbid those banns—the banns of marriage between the Church and the world. What are we to say of those church members who really think themselves Christians, but who are found at all the world's theatres, the world's concerts, the world's billiards, the world's cards and the world's parties of every sort and description that the world arrogates to itself, and where the name of Jesus would be the most unwelcome thing you could mention? What is to show me what the world is? God has given me a definition of what He means by the world. He says, "Whatsoever is not of the Father is of the world." If you want to find out whether a ball or a concert or a party is of the world, just go to the door and say to the people, "Is this of God the Father? Are you honoring God the Father?" Remember, no one honors God the Father unless he honors God the Son. "He that honoreth not the Son honoreth not the Father who hath sent him." The lust of the flesh, the lust of the eyes and the pride of life is not of the Father, but is of the world, and the world passeth away and the pleasure thereof, but he that doeth the will of God abideth forever. There is no use telling people to give up the world unless you give them a pleasure and a joy that is infinitely superior to the world, and so I never tell a person to leave the world until I tell that

man, first of all, to receive Jesus in all His beauty, Jesus in all His satisfaction, Jesus in all the plenitude of His forgiving grace, and then you will find it is an easy thing to give up the world, for all your taste for it will have gone. One of the darkest signs of to-day is to see the Christian workers and the clergy and ministers of the churches catering for the amusement of their congregations, instead of going in for their salvation. Oh, it is one of the darkest signs of the apostasy spreading in our churches to-day, when the ministers take the lead in the amusements of the churches, and not in giving themselves to the Word of God and prayer. I do not say this in a censorious or bitter spirit, but because God forces the words out of me. "Whatsoever, whatsoever is born of God overcometh the world," and any man that has an honest heart can find out in five minutes what his world is.

Again: 1 John v. 1, "Whosoever believeth that Jesus is the Christ is born of God." The fifth and last mark of a true regeneration is *faith in the Lord Jesus Christ, as your Prophet, your Priest, and your King*, for that is what the word "Christ" implies; the word "Christ" points out God's anointed Prophet, God's anointed Priest, God's anointed King. Jesus is our *Prophet* because He tells us the truth; Jesus is our *Priest* because He takes away our sins by His blood upon the cross, and Jesus is our *King* because by His Spirit He rules within us and brings every thought into subjection to the obedience of Christ. How many of you have believed on Jesus as the Christ? You say, how do I do that? I will tell you. Oh, now may God enable me to tell you very simply how to believe on the Lord Jesus Christ, for I find many are perplexed about that. They say, "Sir, I have been hearing sermons since childhood on 'Believe, believe, believe,' and I am just as much in the dark to-day about 'believing' as I was years ago." What does "to believe on the Lord Jesus Christ" really mean? Let me give you a most simple illustration. Suppose that I wanted to go down the shaft of a mine, and I come up to the shaft and there it goes down for several hundred feet into the bowels of the earth; I see a rope reaching from the top to the bottom of the shaft, and I say to myself, "Now, that seems a strong rope; if I were to hang on to that rope I am quite sure I would be safe, it would not break, it would support me." Now, that would be believing a certain fact about that rope. So far, so good. But remember the Scripture never says, "Whosoever believeth *about* the Lord Jesus shall be saved." The devil believes every word in this Book *about* the Lord Jesus Christ, though some

of the higher critics do not; they have not as much faith as the devil; the devil believes every word, and trembles as he reads of the judgment coming on him. No one will be saved by believing facts *about* the Lord Jesus Christ; no one will be saved by believing historical statements *about* the Lord Jesus Christ; no one will be saved by believing a creed *about* the Lord Jesus Christ. But suppose I put my two hands on the rope, and swing myself off the land, and there I am hanging helplessly over the shaft of the mine; then for the first time I am believing *on* the rope—I am believing *on* the rope then; I was only believing *about* the rope a moment ago; now I am hanging spirit, soul and body *on* the rope. The Lord Jesus Christ—I say it with reverence—He is the everlasting rope. He is unbreakable. Jesus is eternal, and I believe *on* the Lord Jesus when I definitely commit myself into His safe keeping; and until I have committed myself to the Lord Jesus Christ, I have never believed *on* Him; I may have believed *about* Him, but I have never believed *on* Him. So I ask you, oh, you dear, dear people, you who have been baptized, and hundreds of you confirmed as well, you who have gone to the Lord's Table, have you ever committed yourselves to the Lord Jesus Christ? Have you ever done that? Paul gives us his definition of faith: "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto him"—he says, "that which I have committed unto him against that day." May the Lord turn this congregation into a congregation of committers of themselves into the safe keeping of the Lord Jesus Christ. Oh, you will never repent it, my brother. How glad I am that I committed myself to the Lord Jesus Christ almost twenty-four years ago, when I was a young man studying French and German and music in a German college in Switzerland. Do you think I have ever regretted it? Every year, I testify to the thousands here to-night, every year in the company of the Lord Jesus Christ grows better and better and better still. "The path of the just is as the shining light that shineth more and more unto the perfect day." Some people tell you, "You know the first joy that you have at conversion will all pass away, and you must not expect to be happy a few months after you are converted; it will all pass away, and you will become a nice respectable Christian with a long face, and so you will remain until the day of your death." That is not the doctrine of the Gospel. The Gospel is that when you are faithful to the Lord Jesus, the light in your heart will shine more and more unto the perfect day of Christ's appearing in

the clouds of heaven. Well, believe on the Lord Jesus Christ, that is, commit yourself wholly to Him, properly, and without any nonsense, to-night, and there and then you are saved, and there and then the Lord Jesus says, "My child, I will keep thee to the end, don't be afraid." So many people deal half-heartedly with Christ, so many people only play at committing themselves to Jesus, they do not really do it. This half-heartedness is the secret of all the backsliding in our Christian lives. Start well and it is half the race.

One thing more and I close. Let me translate all that I have said into actual fact. Let me tell you a true story. It has been published in the form of a tract. It happened in the south of Ireland. Several years ago, a congregation was going out of church; they had just been listening to a very clever sermon on the subject of regeneration, and there was a tall, well-dressed, fashionable young man in the congregation. His heart was deeply stirred by the sermon, and he wrote a note to the clergyman who preached the sermon: "Dear sir, Kindly come and dine with me to-night because I wish to speak to you about something that has stirred my heart." The clergyman was greatly surprised at receiving this note, and he said, "I wonder what it is that has stirred that young man's heart? I didn't think he ever thought of anything but horses and dogs." I may as well tell you that this clever clergyman had his brains stuffed with theology, but he knew nothing of the love of the Lord Jesus in his heart. He had passed splendid examinations, he was a well-read man; but oh, he had never passed an examination before the great Bishop of the Church, even Jesus. The clergyman accepted the invitation, and the two men sat down to dinner. The meal passed and the dessert was put on the table and the servants left the dining-room, and the clergyman said, "Well, Mr. —, what was it that you wished to speak to me about?" "Well, I am glad you have mentioned the subject," said the young man, "because really it is very much on my mind, and I would scarcely have had the courage to mention it to you myself. Tell me, sir, is that practical and real? Is it practical and real?" "Might I ask you, sir, what are you alluding to? What do you mean?" "Oh, I mean what you said in your sermon yesterday morning, that a man must be born again if he is to see the Kingdom of God. Tell me, my dear sir, is that a reality?" "Well," said the clergyman, feeling rather uncomfortable, "some have been inclined to take that expression 'being born again' merely as a bold Orientalism, but I feel certain in my own heart that it denotes

a very radical change in the human heart." "Very good," said the young man; "then how does it come about?" The clergyman got still more uncomfortable, and he said, "Well, my young brother, divines are not exactly agreed as to the meaning of the term regeneration." "Never mind divines," said the young man, "it is all humbug to talk to a man about theories and speculations when his soul is anxious. I want to know, Mr. —, is this a real thing, or is it not? In a word, have you—?" The clergyman's face grew as pale as the tablecloth, and he answered not a word. The young man got up from the table and went to the open window and leant against it. He remained there silent for a few minutes, when he felt a hand laid upon his shoulder, and the clergyman said to him, "My brother, let us pray." "Yes," said the young man, "let us go to the library, we shall be undisturbed there;" so the two went into the library and knelt down there, and there we leave them with God; but I shall tell you the result of what passed in that library. That young fashionable man went to bed with his heart filled with the love of God; he went to bed with the love of the world taken out of him, and the love of the everlasting Jesus in its place. He went to bed knowing that he was born of God, and that he was an heir to the kingdom of heaven. For the following Sunday and for several Sundays after that strangers occupied the parish pulpit. At last, the clergyman appeared again in his own pulpit. I do not know what his text was, but oh, the effect that that sermon had on the congregation! for there was an unction and a power and a fire coming out of the man's heart, and he told his congregation how he had been preaching truths to them that he knew nothing of in his own heart. God had shown him that he was a lost sinner, that he needed salvation from the hand of Jesus, and by the grace of God had received it. And strong men bowed down their heads that morning and silent tears were shed in that Church of England congregation, and the congregation felt as they went out that God had spoken to them; the living God was in the service, that it was a real and divine service that Sunday morning. Oh, dear souls, can you say that you have been born again? That you have been born from above? I ask you the same question that that young man asked the clergyman: "Oh, sir, is it a real thing, have you been born again?" I leave that question with you now, and I ask God to make the truth real and practical to every one of you. I ask you in the name of God, "Have you been born a second time, have you believed *on* the Lord Jesus

Christ," for that is how the new birth comes? "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "How can a man be born again when he is old?" By believing *on* the Lord Jesus Christ.

"SHE LEFT HER WATERPOT."

"The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?"—John iv. 28, 29.

AND if you allow the Lord Jesus Christ, brethren, to search your hearts to-night and to tell you all that ever you did, you will have no more doubts about Jesus or His word. Brethren, a wonderful change takes place in a human heart when you spend even one hour alone with the Lord Jesus Christ; I say it is a marvellous thing—the transcendental change that takes place in the condition of a human soul when you spend time in the company of the Lord Jesus Christ. I want to show you to-night how that change came about in the case of the poor woman that came to Jacob's well. This poor woman came to the well with all her sins upon her; her life was defiled, her conscience was dark, her heart was the seat of terrible impurity, and she went away from the well after having a conversation with the Lord Jesus Christ, with all her sins forgiven, the light of heaven in her soul, and the impurity of her past life buried forever. She went away to be the first female missionary; the first female missionary was a saved adulteress, the first female missionary was a poor woman of bad character, whom Jesus took, I may say, out of the gutter, and sent her forth to preach His Gospel, and her female preaching was so successful that she brought the whole city to the feet of Jesus. She went away and said to the inhabitants of the city, "Oh, come and see this man, this wonderful man at the well, for He told me all that ever I did: is not this the Christ that should come to save us?" I pray that the Spirit of God may make this hour in which I speak to you a time in the company of the Lord Jesus Christ, that He may speak to my heart, and to my conscience, and then I think He will speak to your heart and to your conscience, for "As in water face answereth to face, so the heart of man to man," and when you have found a blessing in your own heart,

oh, pass it on to somebody else, for that is true missionary work. I pray that this meeting to-night may result in hundreds and hundreds of missionaries living in Toronto. A true missionary is a man or a woman who testifies out of the fullness of his soul what Jesus has done for him; it is the simplest thing in the world to be a missionary—just to let Jesus search your heart and save you, and fill you with the living water, and then go forth to tell somebody else; you need not go to college at all; all that you need to do is to go into Christ's college, and be taught by Him, and then your words will have everlasting effect.

Let us see how all this came about. "Jesus, wearied with his journey, sat thus on the well, and there cometh a woman of Samaria to draw water; Jesus saith unto her, Give me to drink." This woman of Samaria, instead of giving Him some water, got angry with the Saviour for that simple request, and she said, "How is it that thou, being a Jew, askest drink of me which am a woman of Samaria?" Now, before I pass on let me ask this congregation one question: Have you ever noticed how the Spirit of God answers the question "How," for there is no word in the English language that is so often used in theological matters as the word "how." *How* do you explain that? *How* do you reconcile that discrepancy with this one? *How* do you think that God will act? Oh, that word "how"! What a state of soul it often represents! every difficulty that a man has he lets it out with the word "how." Well, now, how are all difficulties to be answered in theological matters? I wish to tell this congregation and very specially the vast number of men I see here to-night, how to solve every difficulty that meets you in the things of God. There is one glorious solution for that question "how"; for example, Nicodemus said to the Lord Jesus, "Master, how can a man be born when he is old? How can these things be?" Jesus answered, "God so loved the world that he gave his only begotten Son," and you will find that every question that you can ask God is answered by the gift of His Son; if you are willing to take the low place, if you are willing to become as a little child and accept a gift from the hands of God your Father, your difficulties will be solved. And again when the Lord Jesus said to the Jews, "Except a man eat my flesh and drink my blood, he hath no life in him," the Jews answered and said, "How can this man give us his flesh to eat?" Jesus said, "My Father giveth you the true bread that came down from heaven." God will give you the true bread; you need not understand about the composition of it, if

you will only eat it and digest it, you will get great good from it. Again, we read in 1st Corinthians xv. 35: "But some man will say, How are the dead raised up, and with what body do they come?" "Thou fool," answers the apostle, "God giveth it a body; and to every seed its own body." The gift of God is the answer to every difficulty that can ever go through my heart, and if I just learn what is summed up and enclosed in the gift of God, all my difficulties will be solved. To-night I say thanks be unto God for His unspeakable gift. Jesus answered and said to the woman, "If thou knewest the gift of God and who it is that saith to thee, Give me to drink, thou wouldst have asked of him and he would have given thee living water;" so if you know two things you will be saved; you are to know that the gift of God is *eternal life*, and you are to know the *person* in whom the gift resides, for salvation is not knowing a "what;" salvation is knowing a "who." "If thou knewest the gift of God and who it is that saith to thee, Give me to drink, thou wouldst have asked of him and he would have given thee the living water." May this congregation be turned into an asking congregation to-night; oh, let us be askers who come with all our need to God and we shall go away shouting the praise of God, for as sure as you ask he will give it to you. The woman saith unto him, "Thou hast nothing to draw with, Sir, and from whence hast thou this living water?" Jesus answered and said unto her, "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Now, I have another question for this congregation; tell me how are you to find out where the true Church is in these days? The Roman Catholics say they are the true Church; many in the Church of England call themselves the "Church," the "Church," the "Church," and the Presbyterians, Methodists and Baptists are sects, and the Plymouth Brethren say they are the only true Church and everybody else is in the wrong. Well, then, where are you to find the true Church, because in many points these bodies contradict one another, and they cannot all be in the right. In the verse that I have read for you to-night the Lord Jesus gives us an infallible recipe for finding the true Church. What is it? Jesus says, "The water that I shall give you shall be in you a well of water springing up into everlasting life." Let me explain what I mean. Some time ago a Roman Catholic priest came to a Church of

England clergyman who was travelling in the south of France, and this Roman Catholic priest said to the English clergyman, "My good sir, I am fully convinced of the utter falseness of the Church of Rome, and I wish to leave the Church of Rome and become a Protestant." The Church of England clergyman gave this wise answer, "My good sir, let me tell you plainly that becoming a Protestant will not save you; before you can enter our religion, our religion must enter you, and our religion is the Lord Jesus revealed to the heart by the power of the Holy Ghost: you won't be saved, sir, by becoming a nominal Protestant, and you are not lost because you are a Roman Catholic; you are only saved when you receive the Spirit of Jesus within your heart—not until then have you become a member of the one true holy catholic Church, truly holy and truly catholic." That is what I say to this congregation to-night. I am not asking you, Are you a Catholic? Are you a Salvationist? Are you a Presbyterian? But I am asking you this: Have you received the living water within your heart; is there a well of living water within you? because that is the only infallible proof of church membership in the sight of God. "The water that I shall give you," said Jesus, "shall be in you a well of water springing up into everlasting life," for "if any man have not the Spirit of Christ he is none of His." How many evangelical Protestants of this city have the Spirit of Christ dwelling within them? That is the only Church I care to belong to; that is the Church that is indwelt by the Holy Ghost, the living water which Jesus gives. Brethren, have you received that living water? Oh, this glorious living water! Where does it come from? It comes out from the throne of God and of the Lamb. "Behold," says the Apostle John, "I saw a river of water of life clear as crystal proceeding out of the throne of God and of the Lamb;" and that living water flows down to earth and comes into human hearts by faith, and never leaves you until it raises you again to the height of the throne of God, for the first law of hydrostatics, whether terrestrial hydrostatics or spiritual hydrostatics, is this, that water rises to its own level. Oh, holy living water, come into our hearts to-night, and raise us to the throne of Jesus, that we may have fellowship with Him.

The poor woman did not understand what Jesus meant; she thought that the Lord Jesus was still talking of earthly water, so she said to Him, "Oh, sir, give me this water, that I thirst not neither come hither to draw." And oh, how gracious our Lord is! He had said to her, "If you will only ask me for the water,

I will give it to you." Well, she did ask; she asked in her ignorance; she asked in her darkness and she got the water. Notice the wonderful change that comes over the conversation. Jesus answered and said unto her, "Woman, go, call thy husband," and the woman blushed and turned her eyes away from the face of Jesus, and said, "Sir, I have no husband," and Jesus looked her full in the face and said, "Woman, thou hast well said thou hast no husband, for thou hast had five, and he whom thou now hast is not thy husband." "In that saidst thou truly, woman." As Jesus spoke those words the lightning flash of conviction of sin went through the heart of that poor adulteress, and she felt that she was standing in the presence of Incarnate Purity, a lost sinner undone and defiled.

Oh, that lightning flash of conviction of sin! How many of you have had it? I remember when the light of God lit up my soul with the lightning flash of conviction of sin. I pray that every one of you may have your hearts laid bare to yourselves to-night; you do not need to have them laid bare to Jesus, they are bare already before Him; but you need to have them laid bare to yourselves. What did the woman say then? She had a difficulty, and she wanted Christ to solve this difficulty, and she said, "Sir, I perceive that thou art a prophet; our fathers worshipped in this mountain, and you say that in Jerusalem is the place where men ought to worship." "Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. Ye worship ye know not what; we know what we worship, for salvation is of the Jews." Let me say, in passing, if there are any Jews in Toronto, will not you good Christian people see that salvation comes to them from you? If you have got salvation from the Jewish Saviour, see that you give back salvation to the Jewish people.

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth." That is the divine rubric concerning church worship: "They that worship the Father must worship him in spirit and in truth." Brethren, let me make a statement to-night; it is one that pains me deeply, but as I go round the world year after year preaching the gospel of the grace of God, one thing strikes home to my soul, and it is this, that spiritual worship in all our churches and in all our denominations is largely on the decrease. The Spirit of God is almost absent from our public

worship. We have well-performed services, we have musical quartettes, the organist plays with all his might, the choirs sing with all their might, the service is faultlessly performed, and the benediction is pronounced at the end; but where is God, where is God in the whole thing—where is the presence of the living God? Have you ever noticed how St. Paul describes the worship of the early Church in the first century? He says, "If there should come into your assembly an unbeliever, he is convinced by all, he is judged by all, and so falling down on his face, he will worship God and confess that God is in you of a truth." But if unbelievers come into our churches to-day, they feel quite comfortable; they are not affected by the worship that goes on, for they do not see God in us; they see inconsistency in us, they see unholiness in us, but they do not see God in us, and that is the reason that the work of God goes on so slowly, because there is so little real spiritual worship in our churches. If the congregations only worshipped God in spirit and in truth, your churches would become the very gate of heaven to your hearts, and you would, as it were, see the angels of God ascending and descending upon the Son of Man.

"Blest is the hour of solemn morn
 And blest the hour of tranquil eve,
 When on the wings of faith up-borne
 The world I leave,
 For then a dayspring shines on me
 Brighter than morn's ethereal glow;
 And richer dews descend from thee
 Than earth can know."

Worship in spirit and in truth is worshipping in heaven while you are down here on earth. It is entering by faith into the holiest of all where Jesus dwells, and seeing God face to face by the power of the Holy Ghost; your whole soul bathed in the glory of God, whilst you pour out your heart before God, and God draws near and speaks to your inmost soul. "They that worship must worship in spirit and in truth." The poor woman had never heard such truths as these (the Church of to-day, the Church of the nineteenth century has not learned them yet), and she said unto Jesus, "I know that the Messiah is coming, and when He is come He will tell us all things." Jesus saith to her, "I that speak unto thee am He." Now, I come to the point of my address to-night; I have all this time been leading up to it. "Then the woman left her waterpot, and went her way into the city, and saith to the men, Oh, come and

see this man that told me all that ever I did; is not this the Christ?" The woman believed on Jesus as her Saviour; she believed that that poor, tired man sitting by the well-side was the promised Messiah of Israel. He had searched her heart and she was convinced that Jesus was true, and a new joy took possession of her, and a new purity was in her heart, and a new power, almost, came into her limbs, and she went her way to bear testimony to Jesus; but as she went, almost unconsciously, she dropped her waterpot; she had come to the well to draw water, but now her heart was so full of new-found joy that unconsciously she dropped that old waterpot and ran away into the city, and gave testimony concerning the Christ she had found. And that is what always happens. After a *person* has received the living water into *the heart*, almost unconsciously you drop all those old things that you used to draw water with, and with which you tried to satisfy the thirst of your soul. I want to ask this congregation, the real Christians here to-night, have you ever dropped your waterpot? Have you ever dropped that with which you used to try and satisfy yourself? Have you really found heart-satisfaction in Jesus Christ? Now, some people say, "I suppose you are one of those preachers that takes away all the pleasure a man has out of his life, and that you say that a Christian ought not to smoke, or drink, or play billiards, or cards, or attend progressive euchre parties, or go to the theatre, or attend concerts—are you one of those Christians? Do you say, "You must give up that, and you must give up that?" That is not the way I put it; I am not so foolish as that, but I will tell you what I say. First of all, get Jesus to be your Saviour; first of all, know that your heart is possessed by the Spirit of God; first of all, get the atmosphere and purity of heaven within your heart; first of all, be sure that your sins are forgiven; first of all, be sure that you are a member of Christ; first of all, be sure that you have received the Spirit of the Lord Jesus Christ within you, and then see what will become of those things. I wish to tell this congregation that I never had to give up anything my whole life long, although I was very fond of what are called worldly things before my conversion. But I will tell you what I did; I received Jesus, and then I found before I knew where I was that all those things had given up me. That is what I found; all those things had given up me, for I was a new man. I remember going to the theatre once in Geneva after I was converted to God, and I am glad I went to the theatre that night, and I will tell you why—

because it showed me that I was a real Christian. Just shortly before that I had had dealings with God, and God had received me as a sinner, and at the college where I was all the fellows went to the theatre at Christmas time, and I said, "Well, I will go, too, I needn't make myself peculiar;" and I went to the theatre in Geneva, and sat down to listen to the French play; but as I sat there, oh, such a feeling of aversion and detest arose in my soul when the man began to make covert jokes and hidden inuendoes as the play went on. A few months before I would have laughed at all those things, but since God had taken possession of my soul my whole being revolted against them. I knew as I sat in my stall in the theatre in Geneva that I was a new man in Christ Jesus. It is a dark sign when ministers, or clergy, or Christian workers, or ordinary Christians are found enjoying the things that the world arrogates to itself. I fear that their hearts are not satisfied with the Lord Jesus Christ. Oh, get satisfied with Him first of all, and then see what will become of all those things. Something more about that. I happened to be having a mission in a west end church in London, England, in February, 1885, and I had been preaching about the new birth, and three or four hundred people remained in their seats afterwards for the after-meeting, and I sat down by the side of a young man and he told me that he was a barrister in the Temple in London, and that he was a son of the Bishop of ——. "Sir," said he, "I should like to ask you a question, if you don't mind." "Yes," I said, "that is what I am here for. What is it, my brother?" "Well," he said, "do you approve of the Shakespearean drama? I am passionately fond of the theatre, sir; I don't like low plays, nothing low or *outré*, but the Shakespearean drama, respectable plays like that. Now, sir, if I become a Christian, may I go to the theatre?" So I said, "As I am an Irishman, I shall answer your question by asking another. Tell me, have you ever been born again?" "I wouldn't like to say that," he said. "Let me put it another way," I said. "Tell me, do you know that your sins are forgiven by God?" "No, I cannot say that; I wish I knew that; my heart is restless, my heart is uneasy, and oh, sir, I would give anything to be able to say what you said from the pulpit to-night." "So you can, my brother, if you will take God's way about it; let us pray." And the two of us knelt down in the pew and he poured out his soul to God in a most touching prayer, and asked God to put His light within his heart, and to make him a real Christian; and God answered his prayer, and he shook hands with me and went home. The next night I

was surprised to see him remain a second time to the after-meeting, and I said, "Well, my friend, I thought you saw the truth last night and that you gave yourself to the Lord." "So I did," said he, "but, sir, I have remained behind to tell you what has happened since; you remember, sir, that you told me that if I were only honest with God He would very soon answer my question about the theatre, and every other question; sir, I went home and took my Bible and read over the third chapter of John, and then I read over the fourth chapter of John, and came to that place: 'Then the woman left her waterpot,' and as I read that verse the thought flashed through my heart, If you only get filled with the living water, then all those things from which once you drank and thirsted again, will drop off. Why, sir, you could have knocked me down with a feather to-night when you got up into the pulpit and gave out as your text, 'Then the woman left her waterpot.'" "Well, my brother, didn't I tell you that God would answer you quickly?" "Yes," he said, "but I didn't think He would be as quick as that." Oh, dear soul, if you are honest with God, God will never keep your heart long waiting, never. If the soul is really honest with God, God will very soon fill you to overflowing with joy, and forgiveness, peace, and divine purity. Oh, may the Christians here to-night know what it is to be so satisfied with Jesus that they will drop the old waterpot that only draws earthly water of which they drink and thirst more than they did before. Drinking salt water can satisfy nobody. Suppose I am out on the open ocean sailing, and there is no fresh water in the boat, and the sun is beating down upon me, and I put my hand over the boat and take up some water, and sip it, and say to myself; "I am thirstier than I was before. Let me drink more and I shall be satisfied;" and I drink more salt water. In a short time I would be mad with thirst; and so there are people in these days that are dissatisfied with the world, dissatisfied with its pleasures, and they go in only for more and more, more and more madly still they drink of the cup of excitement, and their hearts are restless, and their sleep is broken, and their lives are filled with darkness, and they won't come to Jesus who alone can give the heart rest.

"I heard the voice of Jesus say,
Behold I freely give
The living water, thirsty one,
Stoop down and drink and live.

"I came to Jesus and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him."

Can you say that? The Lord teach every one of you to be able to say, "My thirst was quenched, my soul revived, and now"—oh, let the whole world hear it—"and now I live in him." "Then the woman left her waterpot, and went her way, and saith to the men of the city, Come, see this man that told me all that ever I did: is not this the Christ? Then they went out of the city, and came unto Jesus." I feel I must add something—give me five minutes more.

I want to tell you how to take this living water. There was a class of boys in Switzerland, and their Sunday School teacher was teaching them that verse, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," and a bright thought struck the teacher, and he said to the boy at the top of the class, "Now, James, I give you that watch." James bowed toward his teacher, for he understood all about it, and that is all he did. Then he said, "Charlie, I give you that watch," and Charlie smiled at his teacher, for he understood all about it, and that is all he did. "Now, Johnny, I give you that watch," and Johnny blushed and looked down at his toes, and that is all that Johnny did; and then the teacher went down the class till he came to the last boy; he was a very little chap about six years old, and he said, "Now, Georgie, my boy, I give you that watch," and little George opened his blue eyes and opened his hand and grabbed the watch, and the teacher allowed it to fall into his hand. Oh! fancy little George's delight at having a real watch that would go, when he was only six years old. Then the big boy at the top of the class said, "Oh, sir, if I had only known you meant it, I would have taken it at once." "Who told you that I didn't mean it?" said the teacher. "Tell me, who told you that I didn't mean it?" "Oh, sir," said the boy, "I didn't believe that you meant it." "That is quite another thing," said the teacher. "You go without it, my boy, because of your unbelief, and because of your unbelief only;" and he said, "My dear boys, that is how God treats us; God wants to give you everlasting life and forgiveness and peace in your soul, and you have only to put out the hand of faith and believe that He means it for *you* as though *you* were the only person in the world, and take it yourself, and if you don't do that, you go without it, because of your unbelief." "If thou wouldst ask of me, I would give thee living water." "Whosoever will, let him take of the water of life freely." God enable you to take it this night, and to go home praising Him with the joy of God in your heart.

"ALL THINGS UNDER HIS FEET."

"That ye may know what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places, and hath put all things under his feet."—Eph. i. 19.

LET us see what God means by putting all things under the feet of Jesus. I want to show you to-night how three weak women experienced the exceeding greatness of Christ's power. The Church of God needs the risen power of the Lord Jesus Christ to be manifested to her. Jesus left the Father's throne and came down to earth, and clothed himself with the garments of human flesh, and humbled himself, even to the death upon the cross, wherefore God hath highly exalted Him and given Him a name which is above every name, that in the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Now, let us draw near and see in what way all things are put under the feet of Jesus. Let us glance at some incidents that took place during His life on earth, and may God write the deep eternal truths they contain upon every heart and conscience here. The first thing that we need to know is something that you will find in Luke vii. 37. We read, "Behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment." But when the Pharisee who had invited Jesus to dinner saw it, he said within himself, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner."

The first thing that I notice is this, that the feet of Jesus is

the place for all sinners to come to; whether you are a fifty-pence sinner or a five-hundred-pence sinner, the feet of Jesus is the place for you to come to. You never will know the power of Christ's everlasting forgiveness until you have prostrated yourself in heart penitence at the feet of Jesus, and confessed that you are a lost and undone sinner. I wonder how many of this congregation have found their right place, their only place, at the feet of Jesus as sinners. Oh, that you may know what it is to bow low at the feet of Jesus for forgiveness. Do you ask, how can I know that God will forgive me? When once you have nothing to pay, when once you have acknowledged that you are a bankrupt soul, Jesus will save you. Jesus said to Simon, the Pharisee, "Simon, I have somewhat to say unto thee; there was a certain creditor who had two debtors, one owed five hundred pence and the other fifty, and when they had nothing to pay he frankly forgave them both," and He turned to the woman and said, "Simon, seest thou this woman; I entered into thy house, but thou gavest me no water to wash my feet, but she has washed my feet with tears and wiped them with the hairs of her head. Thou gavest me no kiss, but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven." And Jesus turned and said to the woman, "Woman, thy sins are forgiven, thy faith hath saved thee; go in peace."

Have you got those three things, namely, *forgiveness of all your sins, the salvation of your soul, and peace in your heart*? She got those three things the instant she knelt in penitence at the feet of the Lord Jesus; she never said a word; her heart was so burdened with grief for her sin that she was not able to speak one word; she only spoke with her tears, but Jesus understands the language of tears, the language of sorrow, the language of a broken heart, that has no words wherewith to express itself; Jesus answered the cry of her heart with, "Thy sins are forgiven thee." Bankrupt soul, if thou hast entered God's spiritual court of bankruptcy, God pronounces forgiveness over thee to-night in the name of the Lord Jesus. If you have a spiritual cent or a spiritual dollar of your own, God will leave you until you forsake even that, and fall down in bankruptcy of heart before Him; then your sins which are many will be forgiven. The Lord enable every soul in this congregation to say, "Jesus Christ, thou art the sinner's

Saviour; take me as thine own forever, for bankrupt I am without thee, but thou hast the unsearchable riches of everlasting forgiveness for me."

I shall not dwell longer on this scene, because I wish to speak to the Christians here to-night; I see a large number of Christians come to this place, people who profess to be real Christians, prominent church workers of all the denominations, and I wish to say some special words to them to night, so let us glance at the 8th chapter of Luke. We read that the Lord Jesus was walking along the streets surrounded by a great multitude of people, for it was noised that Jesus was in the place, and the multitude came together so that they thronged Him. Whenever Jesus comes into a city the multitude come together to hear the gospel, for it is Jesus that is the attractive power, and Jesus only. A woman in the crowd who had an issue of blood for twelve years, and who had spent all her living upon doctors, neither could be healed by any, came behind Jesus and touched the border of His garment and immediately her issue of blood stanch'd. Now, this woman had had a miserable life for twelve years, her body had been a burden to her for twelve years; she had gone to all the doctors in the country round; she had spent all her money on physicians, and she was getting worse; and when everything else has failed, she thinks she will try Jesus. Oh, how badly we treat the blessed Saviour; when every other support and every other help and every other remedy has failed, then we say, "I think I will go to Jesus in prayer, and see if He can help me;" but, oh, shame on us Christians, that we only go to Jesus when we have tried everything else, first of all. I wish to tell this congregation that the Lord Jesus Christ knows how to deliver a man from disease of body as well as disease of soul. The blessed Jesus has in no wise altered since the days of His flesh, but the faith of His Church has altered, and whenever your faith alters your experience alters, too, for the unalterable law of the Kingdom of Heaven is, "According to thy faith be it unto thee." Let me tell you that the Lord Jesus can also cleanse your heart from every sin that is there. The Lord Jesus wants not only to give you forgiveness of sins, but also the healing of all your diseases. "Bless the Lord, oh, my soul," says David, "who forgiveth all thine iniquities, who healeth all thy diseases, who crowneth thee with loving kindness and tender mercies." Oh, what peace and joy would come to troubled hearts in the Church of God to-day if only they would trust the Lord Jesus to take away the disease of their hearts. How many Chris-

tians are followed all the days of their life by a temper! How many are followed by some degrading lust! How many are followed by the love of money! How many are followed by the love of their own reputation! How many are tormented by constant cowardice! They would like to confess Christ but their tongue cleaves to the roof of their mouth so that they cannot say a word whenever they find themselves in company that opposes Jesus. What you need is the cleansing of your heart by the indwelling spirit of God, and after the heart has been cleansed then the tongue is set free. It is impurity of heart that keeps the tongue bound, but once your heart is made pure by the indwelling of the Holy Ghost in pentecostal power, then your tongue becomes a tongue of fire, and your life becomes a life of fire, and you burn everyone you meet. And what the Church of God needs to-day is a set of burning Christians in whose hearts the words of the Lord Jesus are burning in the power and fire of the Holy Ghost. We do not want any more cleverness, we do not want any more organizations, we do not want any more social schemes, all we want is a company of Christians possessed of cleansed hearts and pure consciences. Then the work of God will go forward. Oh, Jesus is just the same, just the same. One instance of that: When I was taking a mission in a town in the north of Ireland about eight years ago, I had been preaching on this woman that had an issue of blood for twelve years, and when the sermon was over, I saw a lady remain in the front pew of the church, and she said, "Sir, might I say a few words to you." "Certainly, madam," I said, "what is the matter with you?" "Sir," said she, "is that really true what you said to-night?" "What do you refer to, madam?" I said. "Well, you said that the Lord Jesus is just the same now as He was then. I wish to tell you, sir, that it is exactly twelve years since I began to drink laudanum, and now I drink as much laudanum every day as would kill a strong man, and I have gone to the best doctors in the county and taken their prescriptions and everything has failed." And there she sat, a terrible wreck of a woman! I said, "Madam, if you will be honest with the Lord Jesus He will deliver you from that curse this very day and set you perfectly free." She asked the Lord there and then to deliver her from this curse and to take away the craving for that drug out of her, and there and then she gave herself into the hands of Jesus, and there and then the Lord broke her fetters asunder, and delivered her soul out of prison, and she has been free ever since. Oh, come to the feet of Jesus, fall at His feet and touch

the hem of His garment, and then confess what He has done for you, for the Lord Jesus made that woman confess before the whole multitude for what cause she had touched Him, and how she was healed immediately, and Jesus said unto her, "Woman, thy faith hath saved thee, go in peace." He said the same words to her who received the healing of her disease as to her who received the forgiveness of her sins. It is just the same simple faith that is required in both cases.

But now I want to tell the Christians here to-night how to believe and to receive the power of the Lord Jesus; I want to show you the danger of limiting Christ's power, for only when you allow the Lord Jesus to speak His words in their plain natural meaning to your heart, only then can you really enjoy His power. Let us learn some lessons to-night from the three great mistakes that Martha and Mary made in Bethany. We read in the eleventh of St. John that their brother Lazarus was sick, and shortly before his death the sisters sent a message to Jesus, saying, "Master, he whom thou lovest is sick." And Jesus answered, "This sickness is not unto death, but for the glory of God, that the Son of God should be glorified thereby." I suppose the messenger returned and said to the sisters, "Oh, it is all right. Your brother Lazarus won't die, for Jesus said, This sickness is not unto death." But when the evening came, Lazarus grew worse, and Lazarus died, and Lazarus was laid in the grave. For the first time in their lives the Lord Jesus seemed not to have told the truth to the sisters. The one work of the devil is to make a man doubt the absolute truthfulness of the Word of God. Let us see how the Lord Jesus proved His own truthfulness in this chapter. The Lord Jesus came to Bethany after Lazarus had been in the grave four days, and Martha met Him, and said, "O Lord, if thou hadst been here my brother would not have died." Now, what mistake did Martha make there? First of all, Martha and Mary limited the power of the Lord Jesus to His bodily presence; they said, "O Lord, if thou hadst only come when we told thee to come, and if thou hadst been bodily present here, then our brother Lazarus would not have died; but thou didst not come when we sent for thee, and hence all this sorrow that has befallen us." They actually blamed the Lord Jesus, as if they knew better than He. Let this congregation here to-night learn not to blame the blessed Saviour. I have met people in Canada in darkness of soul because they have tried to fathom the providential dealings of God, instead of

bowing low in humility of soul, and saying, "O Lord Jesus, teach me what I ought to learn from thy strange dealings with me or with my family." I beseech you, oh, ye Christians, to learn that it is expedient for us that the bodily presence of Christ should not be with us; that now the Church of God can enjoy greater power and greater privileges than when Jesus was here in His bodily form. Now that Jesus is at the Father's right hand, by faith we can do greater works even than Jesus did, if the Church of God rises to her privileges. "Greater works than I did shall he do that believeth in me," said Christ, "because I go to my Father to send down the Holy Ghost." Oh, how far the Church has fallen from her first love, from her first faith, and from her first purity! We do not see the works of Jesus done. And those works will not be done until the Church revives her apostolic faith and her apostolic purity of heart, and then she will receive the apostolic power of the Holy Ghost once more. Believe in the power of the invisible Christ. Christ can heal just as easily ten thousand miles away as here. If you have a brother or a sister that you are praying for thousands of miles away, oh, believe in the power of the Lord Jesus to reach him there just as easily as here.

Let me go further. Martha said unto Jesus, "But I know that even now, whatsoever thou wilt ask of God, God will give it thee." Jesus said unto her, "Thy brother shall rise again." Martha says "Oh, yes, I know that he shall rise—in the resurrection at the last day." Jesus said unto her, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. Believest thou this?" And Martha said, "Yea, Lord, I believe that thou art the Christ, the Son of the living God." Martha's second mistake was this: she limited Christ's power to the indefinite future. Unbelief always puts Christ's power and Christ's salvation far, far away in the dim future, but faith always makes Jesus a present Saviour, faith always lays hold of a present power, and a present forgiveness and a present salvation. The Lord Jesus always offers himself to faith in the present tense. Jesus says, "I *am* the way, I *am* the truth, I *am* the life, I *am* the door, I *am* the living Bread, I *am* the Good Shepherd, I *am* the resurrection." "Martha, dost thou believe that I *am* the resurrection? Dost thou believe that my power can raise that brother of thine from the grave this very day?" I ask, how many of you know the present power of Christ in your life, or are you postponing

Christ's power to the dim future? You hope to be better some day, you hope to be better before 1896 closes! Jesus can make you whole to-night if you are only willing. The Lord Jesus can put His risen power into your heart here if you will only let Him. Believest thou this? Believest thou that Jesus is the resurrection and the life? Jesus, groaning in himself at the tears and the trouble and the sorrow that sin had caused, cometh to the grave. It was a cave, and a stone lay upon it, and Jesus said, "Take ye away the stone." Martha, the sister of him that was dead, saith unto Him, "Lord, by this time he stinketh, for he hath been dead four days." Jesus saith unto her, "Said I not unto thee that if thou wouldest believe thou shouldst see the glory of God?" Now, what was Martha's third mistake? Martha's third mistake was this, that she limited Christ's power as to its extent. Martha knew that Jesus had raised Jairus' daughter from the dead just after the breath had left her body; Martha also knew that Jesus had raised a young man from the dead as he was being carried out for burial. But then Martha began to argue, and to argue is very dangerous work in matters of faith, when once the Lord Jesus has given you a word to go on. Martha began to argue to herself like this: "My brother Lazarus' case is a much worse case than these; he has been dead four days: he is already a prey to corruption in the grave; my brother Lazarus is too far gone, too far gone to be raised up to life again." Oh, are there not many of you Christians that have been saying that about some of your friends or some of your relatives? You have a brother that is the slave of drink and you say he is too far gone; there is a husband who has lost all affection for his wife, whose children tremble as they hear their father's step on the stairs, and they say, "Oh, our father is too far gone." There is a drunken clergyman. Who will raise him up and bring him back again to holiness and purity? What are we to do? They are too far gone, just say nothing about it, let them lie on in their graves, let them lie on in their own corruption, but don't do anything to raise them; and the unbelieving Christians say, "O Master, don't take away that stone. O Master, I couldn't bear the sight of that dead body in the grave. Let him lie on, O Master, in the tomb of his own corruption." "Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?" Christians, pray for the very worst cases in this city, those who are furthest from God in corruption, in sensuality, in drink, in atheism, in infidelity; perhaps they have been made infidels by the inconsistencies

of professing Christians in Toronto. I often meet with men who have lost faith in God and faith in everything, and in nine cases out of ten I find that these men have been made infidels by the way they were treated by some prominent professing Christian who refused to pay his debts or something else like that, and the man lost all faith in truth and all faith in God. But Jesus can restore a man by the power of His resurrection to purity and holiness and everlasting life. Oh, take up the worst cases—I offer that challenge to the Christian Church of Toronto to-night—what man of prayer and of faith will take up the most abandoned cases in the city and lay them in private prayer before God, and see the glory of God manifested in their conversion and salvation. May I tell you one thing, because people often turn round on the preacher and say, "Well, have you ever acted out that yourself?" May I tell you one thing, and it stirs my heart as I tell it. Brethren, I once had a friend, a very dear friend; we grew up together, we played together, we lived together, and when this friend came to man's estate he entered a crack regiment in the British army as a young lieutenant, and then he went in for theatricals and balls and parties, and all the amusements of the regiment, and in a short time, to my horror, I heard that drink had laid hold of my former friend. The next thing I heard was that he had left his regiment; he couldn't do his duty because of drink. Then he went to the colonies and got into some good situations, but he lost them through drink, and sunk lower, and lower. In November, 1887, I happened to be preaching in Bombay Cathedral, in western India, and as I was going to bed one night the thought came into my soul, "Pray for your friend; go down on your knees and pray for your friend." And I said, "Oh, my God, save this friend of mine; oh, my God, have mercy upon him; O Lord, he is so badly off now that I fear he would be ashamed to be seen in any ordinary place of worship, but, Lord, send him into some Salvation Army barracks, and save him there, my God;" for I thought that my friend was so badly off that he would be ashamed to be seen in our respectable, well-furnished churches, but that he might not perhaps be ashamed to go into some Salvation Army place where poor people congregated, and I prayed definitely, "O Lord, save my friend through the Salvation Army." And I not only prayed, but sat down and wrote him a letter, and sent it off the next day. Three months after that I had a letter from Tasmania, and this letter began, "My Dear George,—Praise

God for His grace and goodness"—oh, it is a grand thing when a letter begins with "Praise God"—"on the very night on which you said you prayed for me, in your bedroom in Bombay, on that very night I wandered homeless and hungry into a Salvation Army barracks in Tasmania, and when the invitation was given I rose and went forward to the penitent form and gave myself to the Lord Jesus Christ, and He has saved my soul and set me free." I saw that friend a couple of years after, and as I entered the room where he was, heard him giving out this hymn :

" There is life for a look at the crucified One,
There is life at this moment for thee ;
Then look, sinner, look unto Him and be saved,
Unto Him who was nailed to the tree."

Now, since we have been in Toronto and in other places in Canada, a great many Christians have come to us in deep distress about brothers, husbands, wives or children, and they say, " Oh, sir, this burden ; this burden is breaking my heart." And I say to you that the remedy for a broken heart and for all sorrow is faith in the Lord Jesus Christ. He will raise thy loved one from the death of sin unto the life of righteousness. As soon as Martha took away her unbelief, Jesus spoke the words of resurrection life, " Lazarus, come forth ; and he that was dead came forth bound hand and foot with grave-clothes, and Jesus said, Loose him and let him go."

Now, I must close ; I have been speaking for forty minutes already. Just give me a few minutes more. One thing more I want the Christians here to do. We read that Jesus, before He was crucified, came to Bethany, and there they made Him a supper, and Martha served, and Mary—what did she do ? Mary, we read, brought an alabaster box of ointment and anointed the feet of Jesus as He sat at meat, and the house was filled with the odor of the ointment. Notice that the feet of Jesus were anointed by a penitent sinner at the beginning of His ministry, and they were anointed by a consecrated saint at the end of His ministry. Mary there and then gave all that she had to anoint the feet of Jesus. Mary wanted to show her love to Jesus in one supreme act, and she took all the money that she had saved and spent it all on this alabaster box of very precious ointment, very costly, and she broke that over the feet of Jesus and anointed Jesus for His burial ; for Mary had more true theology in her than all the rest of the apostles put together, because the rest of the apostles didn't believe that

Jesus would literally die and literally rise again from the dead ; but Mary had sat at the feet of Jesus, and had heard His words, and received them in their natural meaning into her heart, and she knew that Jesus was about to die on the cross as He had said. And now she says, "Oh, how can I show my love to my Master in one supreme act ?" She gave all that she had to Jesus in one act of devotion, and the house was filled with the odor of the ointment. Oh, I love that alabaster box for it is spreading fragrance through the whole Church of God ever since. The odor of that precious ointment floated out into the streets of Jerusalem, and floated down the first five centuries of the Church, and the first ten centuries, and the first fifteen centuries, and the first nineteen centuries, and the odor of that alabaster box of ointment has floated into the Massey Music Hall to-night. It has been floating down the Church of God ever since, for Jesus said, "Wheresoever in this whole world this gospel shall be preached there also that this woman hath done shall be told as a memorial of her." So I ask you, have you Christians ever broken your alabaster box at the feet of Jesus ? If not, that is the reason you do not get on ; that is the reason that the Bible is a very ordinary book to you ; that is the reason you have no power of the Spirit in your lives, because the alabaster box is still unbroken. What is my alabaster box ? My alabaster box is that which costs me most—the most costly thing that I possess, and Christ asks me for that to-night. Jesus gave up His own costly blood for my soul, and for my salvation ; Jesus gave up His own reputation as King of kings and Lord of lords, and hung helpless on the cross of Calvary ; Jesus gave up all that He had to save me, and Christ's words to me are, My child, wilt thou give thine alabaster box to me ? Wilt thou break it over my crucified hands and feet ? I ask the Christians here, the real Christians here, are you consecrated Christians, that is, have you given your money over to Jesus, have you given your business over to Jesus, have you given your family over to Jesus—above all, have you given your personal reputation over to the Lord Jesus Christ, for the Lord God can do nothing with a man that is determined to cleave to his reputation.

Are you willing to become a fool for Christ's sake, and to incur the displeasure even of your fellow-disciples, for all the other disciples found fault with poor Mary for wasting her money in that extravagant manner at the feet of Jesus ; and Judas, the great philanthropist, would have been delighted if only the money had been given to the poor, but the money was

wasted by being spent upon the person of Jesus. The only service that will count for eternity is the consecration of heart and life to the person of the Lord Jesus Christ. You may give much money to the Church, or to the ministers, or to hospitals, and receive no praise from your Master; but money that is first of all given privately to Jesus will be blessed publicly by Him. One shilling that is given privately to the Lord Jesus Christ out of a loving heart will bring more blessing to the Church of God than £20,000 sterling given out of a spirit of ostentation. Oh, for consecrated money! Money that has first of all been made honestly, money that has the image and superscription of Jesus upon it—that is the money that God will bless in the work of His Church. All other money, even though it is accepted for the Lord's work, brings a curse with it. I ask the Christians here to-night, have you ever broken your alabaster box over the feet of Jesus? Have you given Him that which cost you something? The Lord enable you to give Him the most precious thing that you have, and then you will begin to know "the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, and put all things under his feet." Now, Lord Jesus Christ, as we bow at thy feet in prayer, enable us to put all that we have under thy feet and to crown thee Lord of all. Some time ago there was a poor, old workingman dying. His daughter was watching by his bedside, and he opened his lips and uttered the monosyllable, "Bring, bring." "What shall I bring?" said the daughter. He kept gazing up into heaven, and said, "Bring, bring." "Oh, father, if you will only tell me what you want I will get it at once." Then he raised himself on his elbow, and with his last remaining strength he shouted, "Bring forth the royal diadem and crown him Lord of all," and fell back dead on his pillow. That was how that aged workingman died. Do you wish to die triumphantly, then live triumphantly; and the way to live triumphantly is to put all things under His feet. Lord, let thy love conquer us to-night, for Christ's sake. Amen.

CORNELIUS.

“To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.”—Acts x. 43.

THESE were the closing words of St. Peter's sermon to Cornelius the centurion. I want you to notice the prominent characteristics of this man very particularly. Let me read the first and second verses of the chapter in order to show you the sort of man I am going to preach about to-night. “There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway.” Now, the first thing that I notice about Cornelius is, that he was a soldier. He was placed in a very difficult position in which to serve God, and Cornelius teaches me this lesson, that there is no position in life too difficult in which to serve God, if only your heart is honest toward God. There are some who tell us that no real Christian man can be a soldier, that you could not serve God as a soldier. If this be so, it is strange that the Spirit of God should have chosen a soldier as the first Gentile to receive the Gospel. It is also remarkable that something good is recorded of each of the four centurions mentioned in the New Testament. The Lord Jesus Christ himself marvelled at the faith of a Roman centurion. “When Jesus heard that, he turned himself about and said to his disciples, I have not found so great faith, no, not in Israel.” I wish to bear witness before this congregation to-night that some of the best lessons in theology that I have ever learned—I mean in practical theology—I learned from the life and words of Christian officers and Christian privates in the British army. I praise God to-night that there is many a noble soul in the British army, living in the power of the Spirit of God, and indeed it is a difficult place in which to stand up for God; I know of very few more difficult places in which to bear witness to the saving power of

Jesus than an officers' mess: I have known the Lord Jesus many a time glorified in an officers' mess or ante-room; and if you happen to be a Christian private in the British army, I can tell you that it is no joke to kneel down at night and say your prayers with a shower of highlows at your head!

Now, Cornelius was a soldier in the Roman army, and he burst through all difficulties and found the knowledge of God. It is remarkable that God's brightest characters have been placed in positions of peculiar difficulty. For example, Joseph at the court of Pharaoh: he lived a perfectly pure life, and resisted the temptation that a wicked woman put in his way, and preserved his purity of heart and purity of body, and was put in prison for his purity—and many of the people of the nineteenth century would have said to him, "What a fool you were." But the Lord Jesus Christ always honors those who honor Him. First of all, you seem to go down and lose your reputation, but if you are faithful to Jesus, He raises you and sets you in the place of honor at His own right hand. "They that honor me I will honor." Then you have Daniel at the court of King Nebuchadnezzar, leading a perfectly pure, blameless, political life, though he was surrounded by a lot of place-hunters; but he led a blameless life and honored God, and continued faithful to the end. Cornelius, the centurion, will rise in the judgment and condemn any man that says, "My position in my business life, my government life, my home life is too difficult to take up the cross and honor God there." If a man can make an excuse for not serving God, he is sure to make it. I owe much to a young Christian lieutenant that laid his hand upon my shoulder when I was only twelve years old. He had been dining in my father's house, and found me alone for a few minutes, and made use of those few minutes to speak to me about the Lord Jesus Christ, and although I did not yield to God then—nor did I yield for about five years afterwards—yet the remembrance of that touch and of those loving words is in my soul to-night as I stand upon this Massey Hall platform. He died several years ago, but I feel that touch upon my shoulder still. Well, be faithful. If I am speaking to any soldiers to-night, or men in difficult positions, oh, learn how to be faithful to God, and God will honor your testimony to the ends of the earth.

The next thing that I have to say about Cornelius is that he was a devout man. A devout man is one that pours out his heart to God, who prays with his whole soul, a man who is determined to take no denial from God, a man who knows that

when he asks it shall be given, when he seeks he shall find, when he knocks it shall be opened unto him. If there is one thing—oh, I grieve to say it—that is getting more and more absent from our churches, it is the spirit of true worship and true devotion. How few there are in our church congregations who know what it is on Sunday morning and Sunday evening to pour out their souls to God! I go into the dissecting room of a medical school—for I have a great many friends among medical students, and always had—and I see several dead bodies lying on marble slabs, and I see the Professor of Anatomy apply a galvanic wire to a dead body. The dead man moves his foot, or his finger, or his arm! Is life returning to that cold form? No, he is as dead as ever; it is only a movement inspired by galvanism. That is the sort of worship that goes on in a great many of our respectable churches. The Church is often composed of a number of galvanized corpses. They pray when others pray, they kneel when others kneel, they sing when the others sing, but it is only the movements of galvanized worship, it is not the work of the Holy Ghost in the heart, they are only praying because they are taught to pray, they are praying because it is a religious form, and not because it is the power of the Holy Ghost forcing them to pray and to pour out their hearts before God. "We are the circumcision," says St. Paul, "who worship God in the Spirit and rejoice in Christ Jesus, and have no confidence in the flesh." One thing I ask for the people of God throughout the world is a revival of true, holy, spiritual—let me say—Holy Ghost worship. Then those in the Church will know that God is there of a truth. The only true way to gauge the spiritual condition of the Church is by the prayer-meeting. The number of communicants that go to the Lord's table is no real test of the spirituality of the Church, for Judas can go to the Lord's table, and Satan can incarnate himself in those who go to the Lord's table, but Satan never can pray, that is the one thing he cannot do: Satan can never pray in the Holy Ghost, never. It is the prayer-meeting that is the test of the Church. Are your prayer-meetings times of power? Are they times of refreshment? Where do you find most people, at the church concert or at the church prayer-meeting? Which? We say it with shame, that real prayer has scarcely any attraction for the majority of our church members. This shows that the heart is not right with God. Your head may be stuffed with doctrine, but your heart is not right with God unless you love to pray. It is prayer that is the real test; the amount

that you pray in your bedroom, the amount that you pray over the details of your business. It is prayer that is the real test of your state before God, believe me, my brother; and at the end of your life, your Christian life will only prove a blessing in proportion as you have learned to pray. The disciples heard the Lord Jesus praying on the mountain side, and they were so astonished at Christ's prayer, that they said, "O Lord, teach us to pray;" for the heavens were opened when Christ prayed, and the disciples felt their prayers were miserable things, and the Lord Jesus taught them to pray, and He told them that when the Holy Ghost would come upon them, then they would learn to pray indeed. Ask the Lord Jesus Christ to take you into His school, and teach you how to pray. The Lord never taught His disciples how to preach. We get up colleges in order to teach our students how to preach, and we give them lessons in elocution. Well, the Lord never taught His disciples how to preach, He only taught them how to pray; and if your prayer is all right, then the sermon will be all right. Cornelius was a devout man; he read that he prayed to God always.

Besides this, he feared God with all his house—that is, he was determined that his religion should not stop in himself; he was determined that his family should fear God as well as himself. He was determined that his soldiers should be devout men, and he succeeded, for we read that he sent two devout soldiers to the Apostle Peter. Now, here is another thing which I fear is growing conspicuous by its absence in the Church of God, namely, family religion and family prayer and family devotion. We allow the worry and the bustle and the money of the nineteenth century to crowd out our family prayers, so that they are becoming a mere form, and in many Christian homes they have ceased altogether.

It argues very badly for the future of the nominal Church of God when family prayer is at a low ebb, when the children and the servants are not gathered together, and when the father of the family is too busy to lead the devotions of the household, and to pour out his soul to God and ask Him to keep the members of the family right before Him. A great deal of family trouble would never have occurred had family prayer been a reality. Cornelius feared God with all his house. It is a solemn thing to have authority given you by God: whether political authority, or family authority, or authority over men in business. God means you to use that authority for Him. I learned a lesson in that a little over a year ago.

I was speaking to Mr. Cadbury, in Alexandria, Egypt, where I was taking a mission, a little over a year ago, in January, 1895. I suppose you have often heard of Cadbury, the cocoa manufacturer—Cadbury's cocoa—if you have never tried it buy some of it after the service. He is an earnest Christian man, and desires to honor God in his business. He determined to gather the men every morning before work began for a few minutes, and he reads a chapter of the Bible and prays. Those few minutes have been a great blessing to the factory. Hearts have been changed and homes transformed. If you are the father of a family, use your authority for God; if you are partner in a business, use your authority for God, and see that your business is conducted on the principles of everlasting righteousness, and you won't regret it when you lay down your head on your dying pillow.

One thing more about Cornelius; we read Cornelius gave much alms to the people. He gave his money away very liberally, and he was determined to remember the poor that were about him. He gave much alms away to the poor. It is a remarkable thing that the New Testament never once mentions money in connection with what we call "church work." Perhaps that is an astonishing thing for you to learn—never does the New Testament mention money in connection with "church work." We are often reminded, however, to give it to the poor. Now, in these days, it is thought that rich men are absolutely necessary to the well-being of the Church of God. The very best thing that could happen the Church of God is that the fortunes of the Christians should be swept away, and that the Church of God should revert to her poverty—to her pristine poverty, for once we became really poor God would become really rich to us, and we would cast ourselves on Jesus and find out the unsearchable riches of Christ. But you do not know what Jesus is, and who He is until you have to put Him to the test in temporal matters as well as spiritual matters. The wail of ecclesiastical debt rises up to God and curses everything we do. It curses our churches, and how can we pray in truth when there is a debt hanging over us? This weight of debt is around the ecclesiastical neck, and is in danger of drowning the outward Church in destruction and perdition. Do you think that God can bless the work of a church in debt? It is impossible, it is impossible, God cannot do it, for we are unrighteous and there is sin at the beginning. "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which He hath promised to them that love Him?"

"Well now," you say to me, "what a splendid character this man Cornelius was. Of all the characters in the Bible there is no doubt but this man was ready to slip right into heaven; could that man need anything else? a splendid character, a devout soldier, one who prayed to God repeatedly, one who gave his money away, and one who made his soldiers as religious as himself—what more did he want?" I hope the five thousand men and women here to-night will not say that I have taken leave of my senses when I say my next sentence. This man Cornelius, this noble soldier, this devout man, this man who gave much alms to the people, with all his religion, with all his prayers, with all his alms-giving he was still an unsaved man—he was still an unsaved man! Oh, sir, we do not agree with you at all, prove it. I will prove it; listen to me; I will prove it on threefold authority; I will prove it by apostolic authority, by angelic authority, and by inferential authority. Where is my angelic authority? We read in the tenth chapter of Acts that Peter said to the Church at Jerusalem, Cornelius showed us how he had seen an angel, who said unto him, "Cornelius, thy prayer is heard, and send men to Joppa and call for Simon whose surname is Peter, and he shall tell thee words whereby thou and all thy house shall be saved." "Whereby thou"—religious as he was—"whereby thou and all thy house shall be saved." So he was not a saved man already, you see. The words that Peter preached to him were to be the channel of salvation to his soul. So I have the Apostle Peter, and the angel that came to Cornelius, on my side; and now here is my inferential authority: "And when the church at Jerusalem heard these things they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life—granted repentance unto life." So they looked upon Cornelius as a man that had truly repented and turned and found salvation in Christ. Oh, how does your life compare with that of Cornelius? Square yourself with this man. Let me tell you what Cornelius was; he was an earnest, noble-hearted seeker after God, he was a seeker after peace; but suppose you had gone up to Cornelius before he met Peter and said, "Cornelius, are your sins forgiven?" "Oh, I couldn't say that; I am praying for the forgiveness of my sins every day, but I haven't got it yet." "Cornelius, have you peace in your heart?" "I would give anything to have peace in my heart; I hope that God will have mercy on me some day and put His peace within my soul, and I am doing the very best I can to get peace with God; I give away my money, and

I pray and pray. But no, sir, I cannot say that I have peace with God." Now, is that not the case with a great many here to-night? You good fathers, good mothers, moral men and moral women, you go to your churches on Sunday, you pray, you give your alms away, you are fairly devout, but all the time you have no real peace in your heart, all the time you do not know whether your sins are forgiven, all the time you cannot say, "By grace I am saved through faith."

Now, suppose that after Cornelius had heard the Gospel from Peter, Cornelius had turned around on Peter and said, "Well, Peter, I do not see what I want with your Jesus Christ, I am very good already, Peter; don't I pray, don't I give money away, don't I do all that I know?" With all his goodness and all his devotion, and all his alms-giving, Cornelius would have found a place of condemnation before the eyes of the most holy God. Jesus is the only One that God can regard, and unless you have Jesus, my respectable, religious, orthodox and evangelical brother, unless you have a real Jesus for you at the throne of God, and in you by the Spirit of God, you will be condemned at the day of judgment. You must have Jesus, nothing else but Jesus will do—nothing else, for it is not a question of how much you have sinned or how little you have sinned, but the question is this, have you received Jesus as your Saviour?

Notice the blessed sentence with which St. Peter closes his sermon. "To him"—that is, to Jesus—"give all the prophets witness that through His name whosoever believeth in Him shall receive remission of sins." The testimony of all the Old Testament prophets is to this one point, that Jesus will give remission of sins to all who believe on Him. Now, I want to have a testimony meeting here to-night, a testimony meeting not from the living, but from the dead. I shall call the dead prophets from their graves to-night, and ask the prophets of Israel to bear living testimony to Jesus in the Massey Hall.

The first prophet that I call upon is the prophet Isaiah. Isaiah, what testimony canst thou give to Jesus and to forgiveness of sins through His name? and the voice of Isaiah comes down to us in the Massey Hall from 750 years before the birth of Christ, "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement which procured our peace was upon him, and with his stripes we are healed; all we"—we 5,000 here—"all we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." O prophet Isaiah, I thank thee for thy testimony. Now I see another prophet that wants to

testify, that is the prophet Hosea—Hosea v lived some 800 years before the birth of Christ, and what does Hosea say? "O Israel, return unto the Lord, for thou hast fallen by thine iniquity; take with you words and say unto him, Receive us graciously. I will heal their backsliding, I will love them freely, for mine anger is turned away from him." Then there is the prophet Micah, who lived 710 years before the birth of Jesus. He says he wants to give a testimony in the Massey Hall—hear it: "Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage; he will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea," and when God buries your sins they will never have a resurrection. I praise God to-night that He has buried all my sins in the tomb of His own Son, whom my sins crucified on Calvary, and my blessed Saviour has risen from Joseph's tomb without speck or stain of sin; He died under the curse of my sins, and He rose as my righteousness, and is sitting at the right hand of God. And as Jesus is to-night so am I, as Jesus is to-night in a position before God, so am I accepted through the blood of the Lamb, and not through any holiness in me. But there is one more prophet that says, "Don't leave me out, Mr. Grubb;" it is the prophet Zechariah, and he lived 520 years before the birth of Jesus. And what does Zechariah say to this multitude to-night? The prophet Zechariah bears testimony in these words: "Thus saith the Lord, I will pour upon the house of Israel and the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall look on me whom they have pierced and they shall mourn for him as one mourneth for his only son, and in that day there shall be a fountain opened for sin and for uncleanness." Praise be to God, the fountain that was opened on the day of Calvary when the soldier raised his spear and drove it into the side of the dead Christ, and forthwith there came out blood and water—the fountain that was opened on that day for sin and for uncleanness has remained open ever since, and no power in earth or in hell can ever close the fountain of Christ's cleansing blood. Oh, you 5,000 souls, come and wash and be clean, and be whiter than snow before you go to bed to-night, with every stain of sin removed. Once more hear my text: "To him"—that is, to Jesus—"give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." To Jesus give all the prophets witness; to Jesus, not to the Church; to Jesus, not to the sacrament; to Jesus, not to the clergy; to Jesus, not to the Church

of England ; to Jesus, not to the Presbyterians ; to Jesus, not to the Plymouth Brethren ; to Jesus, not to any denomination ; to Jesus, not to my respectability ; to Jesus, not to my repentance ; to Jesus, not to my alms-giving ; to Jesus, not to my holiness ; to Jesus, not to my church membership ; only to Jesus do all the prophets give witness, and if I am a real honest-hearted Christian it is to Jesus only that I am to bear witness, and the Holy Ghost will crown that testimony by falling upon those to whom it is given. I ask the Saviour himself to point to His own hands and feet and side and thorn-crowned head, and say, " Behold me, sinner ; I am He to whom all the prophets bear witness, I am the centre-point of eternity, I am the centre of heaven's worship, I am the Lamb slain, and now standing in the midst of the Father's throne forever," to me. Jesus says, " All the prophets bear witness that whosoever believeth like a little child on me shall there and then receive remission of sins." God teach this congregation to commit their guilty souls into the safe keeping of the loving Saviour to-night, and to lie down to-night with a heart at perfect peace with God through the precious blood. Amen.

"WHERE IS THE LAMB?"

I shall take four short texts to-night. The first is in the 22nd chapter of Genesis: "Where is the Lamb?" The second is from the 12th chapter of Exodus: "Take you a Lamb." The third is from the 1st chapter of St. John: "Behold the Lamb!" and the last is in the 5th chapter of the book of the Revelation: "Worthy the Lamb."

"**W**HERE is the Lamb?" "Take you a Lamb." "Behold the Lamb!" "Worthy the Lamb." So you see from Genesis to Revelation the Bible is full of the Lamb of God, and if you leave out the Lamb of God, the Bible and God himself are insoluble enigmas. God will remain darkness to your soul, and the Bible will remain darkness until you see and know the Lamb of God. This 22nd chapter of Genesis begins with these words: "It came to pass after these things that God did tempt Abraham." "God did tempt Abraham." We never read that God tempted Lot. It is unfortunate that that word "tempt" has acquired an altogether bad meaning with us, but it really means nothing more than "try." God did try Abraham, and every trial that God gives His child is a vote of confidence in you. We never read, I repeat, that God did try Lot, for Lot was sufficiently tried and Lot was sufficiently tempted by the things that he had around him in the plain of Sodom. Lot lifted up his eyes and beheld all the plain of Sodom, that it was well watered everywhere, and Lot chose to dwell in the plain of Sodom, and lost all his testimony for God; but Abraham chose to dwell as a stranger, and as a pilgrim. After you have conquered the temptations of the devil, and of the flesh, then God himself tempts you or tries you to bring you to perfection, and thus, the greatest blessing that can happen to any soul is to be tried by God.

The man who had the most trial in this world was the Lord Jesus Christ, the Father's only perfect Son, and, therefore, Jesus said at the close of His ministry to His apostles, "Ye are they that have continued with me in my temptations or

my trials, and I appoint unto you a kingdom." Everyone that continues in the trials that God has given him and conquers in the midst of trial, is appointed a kingdom by God. I want the Christians here to-night to learn this, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, shall be found unto praise and honor and glory at the appearing of Jesus 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." Whenever you go through a trial with God, the result of it is that you have joy and fulness of glory in your soul. The devil's object is to depress you and to knock you down, and to make you down-hearted when trial comes; when you lose your money, when you lose your health, when there is crape on the knocker; but God wants you to go through these trials with Him and to come out victorious on the other side with your faith strengthened, and with a new revelation of God in Christ to your soul. Oh, it is a blessed thing to be tried by God, and it is a blessed thing when God says to you, "Take now thy son, thine only son Isaac, whom thou lovest, and go and offer him up as a sacrifice to me." When God tells you to take your dearest and your best and the most costly thing you have, and says, "Soul, lay that down on my altar," if you will only do that, then "in thee and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." So if there is any Christian undergoing trial here to-night, I say, "Cheer up, my brother; cheer up, my sister," for it is just a splendid opportunity in which to trust God, and in which to praise God.

Very few letters in these days begin with the same words in which the Apostle James begins his epistle: "My brethren, count it all joy when ye fall into divers temptations, knowing that the trying of your faith worketh patience; but let patience have her perfect work, that ye may be perfect and entire, wanting nothing." The Lord give us patience in the hour of trial, that we may go through it with Jesus, and come out on the resurrection side of the trial. First of all, there comes the cross looming in the distance, the dark gloomy cross, and after the cross there comes the tomb; but the third day there comes the resurrection, and ye are raised in the resurrection in the likeness of the everlasting glory of God. That is how the image of God is reproduced in the soul. You who are in trouble or trial or temptation to-night, go through the trial in the company of the Son of God, who gave up His soul unto death for us men and for our salvation.

Isaac little knew the depths of his own words when he said to his old father Abraham, "My father, behold the fire, and the wood, but where is the lamb for a burnt offering?" The Spirit of God is always asking the same question that Isaac asked. "Where is the lamb?" God can be satisfied with nothing but His own Son in our worship, or our family, or whatever we do. Only that in which the Son of God has part has any glory in the sight of God, for apart from the Lord Jesus Christ we are absolutely nothing, and the sooner we find it out the better.

All our worthiness must come from the person of Jesus, and from Him only. "Behold the fire, behold the wood, but where is the lamb?" We all know what the lamb means—that the lamb is typical of Jesus; but what is "fire" typical of? what is "wood" typical of? Now, fire all over Scripture is symbolical of two things: it is symbolical of either the holiness of God or the judgment of God, and there is very little difference between the two, for a holy being must always act in judgment towards sin. As soon as a holy man comes into the presence of sin, he rebukes it by his very presence. Sin cannot live in the presence of holiness, and so when the fire of holiness comes into a human heart, it judges all sin in the heart. It is easy to find verses where the word "fire" is used in these senses. For example, "He shall baptize you with the Holy Ghost and with fire." There you have the fire of holiness. Then He says, "He will burn up the chaff with unquenchable fire"—there you have the fire of judgment. What does "wood" mean? "Wood" denotes worthlessness in several passages. For example, in 1 Corinthians iii., we read, "Beware lest any man build upon the one foundation Jesus Christ, wood, hay, or stubble."

I ask, first of all, Where is the Lamb in heaven? Where is the Lamb in heaven? Oh, glory be to God, Jesus has got His right place in heaven at all events. St. John tells us where the Lamb is in heaven. "I saw a lamb as it had been slain stand in the midst of the throne." Is there any fire in heaven? Yes, plenty, but it is the fire of holiness: "I saw seven lamps of fire burning before the throne, which are the seven Spirits of God, and there was a sea of glass mingled with fire, and there were thunderings and lightnings proceeding out of the throne of God." The fire in heaven is the fire of everlasting holiness, and those in heaven are not afraid of that fire for their natures are holy too; and holiness is never afraid of holiness. I come down to earth and I say, Where is the Lamb on

earth? I read they led Jesus to Calvary and they crucified Him; on either side one and Jesus in the midst. In heaven Jesus is in the midst of the throne; on earth Jesus is in the midst of the thieves. I am preaching to a congregation of thieves to-night. The most respectable congregation in the world is only a congregation of thieves in the sight of God; on one side there are saved thieves, and on the other side there are unsaved thieves, and Jesus is the dividing line in the midst. We have all robbed God of His glory, but let us begin to-night to show forth the glory of the Lord Jesus Christ. I ask, Where is the Lamb in hell? I see fire there, a fire of eternal judgment, a fire that destroys utterly both soul and body, a fire that burns up the proud and all that do wickedly, so that it shall leave them neither root nor branch, a fire that brings eternal destruction from the presence of the Lord and from the glory of His power. I see fire there and I see wood, worthless sinners, sinners who judged themselves unworthy of everlasting life, sinners who would not allow the sin to be consumed out of them on earth: they themselves must be consumed in hell, for our God is a consuming fire, and he that rejects Jesus to the bitter end, the Word of God says that he shall perish, that is, that he shall lose his life forever. Oh, soul, soul, there is wood there, and there is fire there, there is destruction there, for there is no Lamb there: and only in the Lamb can you have everlasting life, and apart from the Lamb there is death and death only, for "the wages of sin is death, but the free gift of God is eternal life in Jesus Christ our Lord." Have you the fire of holiness burning within you, or have you not? What position does the Lamb occupy in your life? Heaven is heaven because the Lamb has His right position. Earth is in its present state because Jesus is denied His rights, and there will never be peace on earth and glory to God, and swords will never be beaten into ploughshares, and spears into pruning-hooks until Jesus is given His right position on earth. May God hasten the time when Jesus himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and when the kingdoms of this world shall become the kingdom of our Lord, and of His Christ and He shall reign for ever and ever. Lord Jesus, the earth needs thee, the world needs thee, the jarring discords cry out for thee, the poor wretched, foolish politics of earth need thee. O Lord Jesus, set us right, we beseech thee; take unto thee thy great power and reign and hasten the downfall of the throne of Satan. Yes, yes, dear friends, nothing but Jesus

in His right place will set earth aright; and hell is hell because Jesus has no place there at all, and every man in whom there is no Christ has an incipient hell in his heart. If he is honest he will confess it. Those craving desires, those terrible fires preying within! Put the Lamb in His right place, and then peace and purity and everlasting joy take their place in your soul that same moment. There are three definitions of God given in the Bible—"God is love," "God is light," and "God is a consuming fire." In the nineteenth century people are very fond of hearing sermons on "God is love" and "God is light," but they get very impatient when we say with equal truth, "God is a consuming fire to those who reject his love and sin against the light." I dare not water down these awful words. Well, I must pass on from that.

"Behold the fire, and the wood, but, my father, where is the lamb for the burnt offering?" And Abraham says, "Behold God will provide himself a lamb," and God did it. For God spared Abraham and would not allow him to plunge the knife into his son's heart, but God did not spare himself, and God did not spare His Son on the cross of Calvary, but God, as it were, lifted the knife of sacrifice, and slew His Son to save me. And so Jesus poured out His soul an offering to death, "for our transgressions and the chastisement of our peace was upon him, and with his stripes we are healed."

"Take you a lamb." Oh, how glad I should be if I were sure that all in this vast congregation had taken the Lamb. You have heard about the Lamb. You have read about the Lamb. You have talked about the Lamb; but have you taken the Lamb, or have you not? How do you take the Lamb? You take God's Lamb as you take all God's gifts, by simple faith in Him, by believing His word and promise to you. But you say that is what troubles me still; I am constantly troubled about this faith; you explained it a few nights ago, sir, but give us a further explanation to-night of what faith in the Son of God really means. Well, I shall give you a most simple illustration. Let me speak to you like little children, dear souls. Perhaps some of you have read this: Five years after President Lincoln had proclaimed liberty to the slaves in the Southern States, an English lady was travelling there, and she met an old negress, and the poor old thing looked so sad. "What makes you so sad, Aunty?" said the English lady. "Because I am a slave," said the old negress. "Oh, nonsense," said the English lady, "there are no slaves in the Southern States now. Have you not heard that President Lincoln, five years ago, proclaimed

liberty to the slaves?" "Yes," said the old negress, "I heard tell of that, but I didn't believe it, and my old master said, 'It is a lie, and if you dare to leave my house, I will break every bone in your old body,' and so I have been afraid to leave my master's house, for he is a terrible man when he gets into a temper." "Go and tell your master," said the English lady, "that President Lincoln has proclaimed liberty to all the slaves in the Southern States, and the law of the land is at your back, and let him touch a bone in your body if he dare." So the old negress seemed to grow six inches taller in a second—I admit that that is pretty quick growth—and she went and faced her old master, and said, "Massa, massa, the English lady says that President Lincoln has proclaimed liberty to the slaves, and that the law of the land is at my back, and you touch a bone in my body if you dar'." Well, all he could do was to grind his teeth at her; he dare not touch a bone in her body; she was free, perfectly free, the moment she believed the gospel of freedom that was brought her by the English lady. She had endured the kicks and the blows and the curses of her old master for five years longer than she need have, because she would not believe that President Lincoln had set her free, and that is the way with ever so many here to-night; you have been, shall I say, enduring the devil's kicks and reproaches and taunts and temptations when you might have been gloriously free, when you might have rejoiced all the day long in God your Saviour. Oh, who will believe the blessed Gospel of freedom from sin, and purity of heart, and of the fulness of the Holy Ghost, that I preach to you to-night? In the name of the Lord Jesus Christ, take you a lamb, accept your freedom and take it to your heart by faith. Don't wait to feel happy, don't wait to feel miserable, but here, and now as you sit in those seats say "Blessed Lamb of God, thou art mine forever, and I am thine for evermore." "He that believeth on me hath everlasting life, and shall not come into judgment, but is passed out of death into life."

"Behold the Lamb." "Behold the Lamb." "Then came Jesus forth wearing a purple robe and a crown of thorns"; and they led Jesus to Calvary, and compelled one Simon, a Cyrenian coming out of the country, to bear his cross, and he bare the cross after Jesus, and when they came to the little hill of Calvary there they crucified him. I was standing on that hill in March, 1887. I did not stand on the hill of Calvary with covered head. It is just thirty-five feet high, and is in the shape of a skull. That is one reason why it is called the Skull

Hill. You know Calvary means a skull. They led Jesus to the Skull Hill, just a few hundred yards outside the gate of Jerusalem, and there they crucified Him, and as they drove the nails into His hands and into His feet, then—oh, that blessed "then"—then said Jesus, "Father, forgive them for they know not what they do." I drew near the Cross, and let me tell you the substance of some thoughts that surged through my heart as I stood in silence on that hill of Calvary. I said to Him as He hung upon the cross, "Lord Jesus, if thou art indeed the Son of God, why is there a crown of thorns around thy brow; art thou a king, then, my Saviour?" and He said to me, "Sinner, I am the one king, I am the only king, I am the king of everlasting truth, righteousness and love, and I am dying to reign over thee, spirit, soul and body. Wilt thou allow me?" I did not answer all at once, for I knew to say yes to that meant a great deal. Then I said, "Blessed Saviour, if thou art indeed the Son of God, equal to the Father as touching thy Godhead, why are thy hands pierced with nails?" and He said to me, "Sinner, thy hands are unclean, thy hands have been occupied in work and business that brought no glory to me, and I die that thy hands and all that thou dost might be clean before me"; and I said, "Son of God, thy feet are also pierced with the Roman nails!" and He said, "Sinner, thy feet have always walked in thine own ways, but my feet never swerved an inch from the path of righteousness, so I said to my Father, 'Father, take my spotless feet and nail them to that cross that that sinner may receive power to walk in thy ways; yea, to run the path of thy commandments when thou dost set his heart at liberty.'" And as I gazed at Jesus suddenly the death pallor came over His face, and an awful cry rent the heavens and the earth and the sky, "My God, my God, why hast thou forsaken me?" This was the only question that Jesus ever asked the Father to which the Father remained eternally silent. The heavens were brass over the Son of God; no one sympathized with my Saviour; the darkness seemed to be the only thing that had a sense of shame about it, and darkness came and wrapped His form for clothing, but the darkness passed away, and as I looked at the face of Jesus, heavenly peace came over Him and He said, "Behold, I thirst," and a kindhearted soldier ran and filled a sponge with vinegar and put it to His lips, and I was told afterwards that that was the only thing that Jesus ever got from the world that He came to save; He got a drink of vinegar from us, and that is what He gets still—He gets a drink of vinegar from us—and Jesus

having received the vinegar cried, "It is finished, and he bowed his head and gave up the Ghost." And as I stood watching there a soldier came and lifted His spear and drove it into the heart of the Son of God, and forthwith came there out blood and water, and he that saw it bare record and his record is true, and he knoweth that he saith true, that ye might believe. "They shall look on him whom they have pierced."

God hasten the time when the whole Jewish nation shall look on Jesus whom they pierced. Then my heart said something to the dead form of Jesus. I said, "O Jesus, if thou art the Son of God, why should thy heart be pierced? Can they not leave even thy dead body alone? What is there about thee, Lord Jesus, that makes people so curious about thee, so curious about thy life, so curious about thy death, so curious about thy dead body, so curious about thy grave they cannot leave thee alone for a second." These pale, dead lips seemed to say to me, "Sinner, thy heart is foul, thy heart is unclean, hell hath held its revelry within thee. Thou knowest the thoughts of evil, of sensuality, of unkindness, of impurity, of covetousness that have been in that one heart that is on the platform to-night." "O Lord Jesus, I confess it all." "Listen, sinner, I died that thou mightest be clean, that thy heart might be pure, that thy heart might be filled with the Holy Ghost, that thy heart might have heaven reflected within. O God, give that poor sinner at my cross a clean heart, give him a true heart, give him a heart filled to overflowing with the Holy Spirit of God. O sinner, my heart broke for thee upon the cross."

"See from His head, His hands, His feet,
Sorrow and love flow mingled down ;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown ?"

At last I said, "O Lord, reign over me ; now, Lord, take me ; now, Lord, all that I have from this moment onwards is thine forever," and as I said that, the heavens were opened, and I heard the far-away chant that they were singing up in heaven. The chant came down to my heart, and this was the Hallelujah Chorus that I heard : "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing," and for the first time I was able to join with my whole heart in the singing of heaven. It is a

grand thing when your heart is able to join in the hymns that they sing up in heaven. They sing a new song before the throne in heaven, saying, "Thou wast slain and thou hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and worthy is the Lamb that was slain," say they again, "to receive power and riches and wisdom and strength and honor and glory and blessing." And I echoed that worthiness! Have you counted Jesus worthy to receive power over you, worthy to receive your riches? Is He your wisdom, or are you guiding yourself by your own counsels and plans and wisdom? Has Christ become the strength of the Christians of this congregation, or are you only struggling against the power of indwelling sin by the strength of your own resolutions? A young man came to me a few nights ago, and said, "Sir, I went to a mission, and confessed my sins, and they told me to make a resolution to do better in the future, and I signed the resolution, but, sir, I am no better, what am I to do?" I said, "Brother, God never asked you to make a resolution; Jesus offers himself to you as your strength, and if you take Him to-night, Jesus will be your strength and He will keep you from that sin that has knocked you down." I had a letter a few days ago from a young man, and he said, "About a year ago, I fell into a grievous sin, and I have not had one moment of peace ever since; my heart is miserable; what am I to do? I am only twenty-one." I can tell that brother that Jesus can deliver him from that grievous sin, that Jesus can set him perfectly free, that Jesus can restore to him that lost purity, that Jesus can bring the light, and peace, and joy of heaven through the windows of his soul once more, and make the whole world musical for him, but only Jesus can do it; Jesus can restore unto him the years or days that the canker worm hath eaten and the locust has spoiled, but only Jesus can restore the lost years and wasted opportunities. If I am speaking to a blighted life to-night, blighted by drink, or blighted by sensuality, brother, perhaps I ought to say, sister, Jesus can set you free, to-night. Oh, say Amen to it, Christians, those of you who know that Jesus can set you free, perfectly free, as free as God and His Spirit and His Word can make you. It is true, thou slave of sin; it is true, you enslaved woman there; it is true that you are well dressed, but you have impurity in your heart, sister; and you, my brother, you are considered to be a model young man by those around you, but your heart is the slave of every degrading lust. O precious Jesus, thou dost know how to clean the Augean stable of a human heart

by allowing the river of the Holy Ghost to flow through it. It was for this that Jesus died on the cross of Calvary, that my heart should be as pure and spotless as the courts of heaven. That is what He died for. "For the blood of Jesus Christ, His Son, cleanseth us from a great deal of sin." Is that what you read? "Cleanseth us from *all* sin," and what the blood has purchased, the Holy Ghost applies. Remember that the blood and the Spirit of God run in parallel lines, and whatever the blood has purchased on the cross, the Holy Ghost makes substantially real in the heart, for the Holy Ghost is the executive of the Godhead. The Father has decreed it, the Son has purchased it, but the Holy Ghost executes holiness in the heart by His indwelling power. It was for this that Jesus died on the cross of Calvary. Oh, "Worthy is the Lamb that was slain, to receive all wisdom and power and strength, thanksgiving and might for evermore." I think I have said enough. Now let the Lord Jesus Christ have His own blessed way with you, and you will never repent it. God grant it, Amen.

UNSEARCHABLE RICHES.

“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.”
—Ephesians iii. 8.

THE object of my sermon this morning is to find out how much you are really worth, because ever since sin came into the world men have had a false estimate of riches, and that which God considers inexpressibly valuable, man considers worth nothing. Now, the very first work of the Holy Ghost in the human heart is to show man the riches of eternity—God considers wealth worth nothing unless it lasts forever. How much of eternal riches do you possess this morning, or have you only those riches that Solomon describes in these words, “Riches take unto themselves wings and flee away, they flee away as an eagle toward heaven.” A man that has only that sort of riches will find himself very poor one of these days. The Lord Jesus gives us a solemn warning in that respect: He says, “There was a certain rich man who had much goods laid up for many years and he said to his soul, Soul, take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee, then whose shall those things be that thou hast laid up?” And the Lord Jesus adds this comment, “So is everyone”—He draws a universal conclusion from that particular instance—“So is everyone that layeth up treasure for himself and is not rich toward God.” I desire then to find out how rich this congregation is toward God.

When God looks down into my heart and into your hearts does He see any of the riches of eternity, of the unsearchable riches of Christ about us? The *unsearchable* riches of Christ, that is, unsearchable by the mere human mind unaided by the Spirit of God. They are not unsearchable by the Spirit of God, for the Spirit searcheth all things, yea, the deep things of God. What man knoweth the things of a man but the spirit of man that is in him? Even so, knoweth no one the things

of God but the Spirit of God. Therefore, by the aid and teaching of the eternal Spirit of God this morning, let us search into the unsearchable riches of Christ. Now, before I go any further, let me make an impossible supposition. It is this: I will suppose that I am preaching to a young man of remarkably weak intellect, but this young man of remarkably weak intellect is heir to an enormous fortune, an unheard-of fortune, let me call it \$999,876,534. His father dies and leaves him this unheard-of fortune, and the young man goes to the old family lawyer in Toronto and says, "I understand that my father has left me four dollars?" "Quite true, young fellow, here are four dollars, take them." Well, four dollars do not last very long in Toronto, and the young man begins to be in want, and a friend comes up to him and says, "Look here, my friend, you were left a good deal more than four dollars, you were left thirty-four dollars, I am quite sure you were;" and he goes and he claims thirty-four dollars out of his fortune and gets it. But even thirty-four dollars do not last very long in Toronto, and a friend comes to him and says, "My dear young man, I would advise you to read over carefully the terms of your father's will and find out exactly how much your father left you and go in and claim it all. Your father, if I understand rightly, has left you an enormous fortune that by no possibility can you ever spend during the term of your natural life. Claim the whole fortune, every dollar of it, and live like a prince and not as a pauper." And gradually it dawns upon the poor weak intellect of that young man that his father has left him \$999,000,000. Now, the Lord Jesus Christ blames His own disciples for their very weak intellect. After the Lord Jesus Christ arose as victor over sin and death and all the powers of the devil, after He rose triumphant from the grave, He met the disciples on Easter Sunday and said to them, "Oh, ye fools"—that is strong language—if the Lord calls you a fool you may be certain He has a reason for it, and the Lord Jesus is the only person who has a right to call another a fool, because He is all wisdom, and only the man who is all wisdom has the right to call another a fool; you must be infallible before you dare to call another man a fool. So the infallible Jesus said to His disciples on that Easter Sunday, "Oh, ye fools, and slow of heart to believe all that the prophets have spoken;" they believed a few things, but they wouldn't believe all; they would not believe that Christ was to be crucified, and to suffer and rise again and receive all power in heaven and in earth, and that all the grace and goodness of the

Godhead are stored in the man Christ Jesus, for in Him dwelleth all the fulness of the Godhead bodily; and in Him, adds the apostle, ye are filled full—it is translated "complete," but "filled full" is the closer rendering. Have you been filled full in Christ Jesus? Have you begun to believe *all* that the prophets have spoken concerning the riches of the Lord Jesus, and are you receiving of those riches daily in your heart by the operation of the Holy Ghost?

Now, let us draw near and glance at the particular items that have been left us. On the night of His betrayal the Lord Jesus made His will in our favor. He said, "This is the blood of the New Testament, the new covenant, the new will that I make in your favor." Let me draw near then and see how much the blood of Christ has purchased for me, how much am I really heir to, how much have I a right to lay claim to, because of the precious blood. What did the Lord Jesus Christ purchase for me when He hung in darkness on the cross, when He set aside the old creation of the flesh and brought in the new creation of the Holy Ghost? What have I a right to in Christ? Have you risen, oh, my brothers and sisters, have you ever risen to your rights in Christ? Every man in the world has a right to certain blessings now because of the death of the Lord Jesus and His resurrection; it is only unbelief that can keep you out, but unbelief *will* keep you out, and you will live as a pauper when you might live as a prince.

Now, what are the blessings, the unsearchable riches that the Lord Jesus has given you? Let me give you a few verses—look, for example, at 1 Peter i, 18: "For as much as ye know that ye were not redeemed with corruptible things"—that is things that pass away, things that come to nothing—"with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ as of a Lamb without blemish and without spot"—that verse tells me that I am redeemed from a vain conversation. Now "vain conversation" is the old English for an empty manner of life, so the very first thing that the Spirit tells me is this, that by the death of Christ on the cross I am redeemed from an empty manner of life—that is the first thing that a man needs to be redeemed from. Look at the lives of nominal Christians, look at the lives of the five hundred millions of professed followers of the Lord Jesus Christ, and oh, how empty their lives are, how few know what it is to live and walk in the fulness of God, how few are really satisfied with the Lord Jesus Christ! The little things of the world, some race or

amusement are far more to them than the things of God. The very first thing therefore that a man needs is to have the emptiness of his own heart and the emptiness of his own life shown him, so that he may value the things of the world as God values them, and that he may value the things of eternity as the Lord Jesus values them,—redeemed from an empty manner of life by the precious blood of Jesus Christ. You will never know what the emptiness of the world is, what the emptiness of your own heart is, until you set a right value upon the cross of Jesus Christ and the blood of redemption, redeemed from an empty manner of life received by tradition from your fathers. You see all mere tradition leaves the soul empty, whether it is Roman Catholic tradition, or ritualistic tradition, or even evangelical Protestant tradition: if you only know a truth traditionally, your heart will remain empty: if you only believe in the Lord Jesus simply because your father and mother taught you to do so when a child, and if you have received no power of the Spirit of God within your heart, then your religion is merely traditional, and any wind or doctrine will sweep it away. That is the reason why so many people lose faith in these days, because their religion is merely traditional, they inherit it from their parents, but they have not been taught it by the teaching of God in their hearts, so they hold it lightly and part with it lightly. But when you come to know the value of the cross of Jesus, and what took place there passes into reality, and Christ speaks to your heart, every word of this blessed Book become valuable: you begin to believe all that the prophets have spoken and you find you need all.

Brothers and sisters, have you been redeemed from emptiness of life? Has the full flow of the life of Jesus come to your soul?

How is that life to come? Look at Romans v. 9. We read, "Being now"—it is a present reality—"being now justified by his blood, we shall be saved from wrath through him." So here is the second thing that has been purchased for me, that is, complete justification before God. Now, very few people see the extent of the blessed word "justification." Justification before God is far more than forgiveness; for example, if one of you were to steal a thousand dollars from me—it would be very hard for you to do that, because I don't possess a thousand dollars in the world—but suppose you did steal a thousand dollars from me, by an act of grace I might forgive you the theft of that thousand dollars, but I never could justify you. God is such a wonderful God of grace that He not only forgives

but justifies, that is, He counts you as having never sinned. He pronounces you absolutely guiltless, and not only guiltless but positively righteous. That is justification. So that when a poor penitent sinner, tired of himself and an empty life, casts himself upon Jesus who died upon Calvary, God says, "Sinner, I not only forgive, but I justify thee by the blood of my Son; henceforth thou art righteous in my sight." Some time ago there was a good minister of the Gospel visiting an old lady; she had been a Christian for many years; she was a very poor old woman in the north of Scotland, and she was drawing near her end, and he wanted to test her, so he said, "Betty, suppose after all that your soul will be lost in the end! But suppose after all, Betty, that the Lord might let you sink into hell!" "Is that all you know?" said she. "Oh, sir," said she, "if my soul were lost God would lose more than poor Betty." "How do you make that out?" "Well, sir," said she, "if poor Betty's soul is to be lost, I would only lose my soul, but God would lose His character, because I have put my trust in the blood of Jesus, and that blood cleanseth me from all sin." Rest upon the solid rock of what Christ Jesus has done on the cross of Calvary, "It is finished."

Jesus therefore has made peace by the blood of the cross. In no sense can you make peace for yourself. Let me tell you a story on that point. There was an earnest-minded gentleman who got anxious about his soul and began to visit the poor, and sat down by the bedside of a workingman who hadn't many hours to live, so he said to him, "Well, my old friend, have you made your peace with God?" "I had no peace to make, sir," said the old man. "Oh, I think you misunderstand me, my friend; remember you are an old sinner between seventy and eighty years of age, and in a very short time you will be dead and you will have to appear before the bar of God. Now tell me, my old friend, have you made your peace with God?" "I tell you that I had no peace to make, sir," said the old man. "The Lord Jesus Christ more than eighteen hundred years ago made peace for me through the blood of His cross, and I accepted that peace when I was a young man more than fifty years ago, and that peace has been with me ever since. What peace could I make with God except to receive the peace that He has made perfect in His Son for every sinner that trusts in the blood of Jesus?" "Well, you have more than I have" said the gentleman; "I am trying to get peace for my soul, I visit in the parish and go to the Lord's table and I have not got peace yet." The old man said, "You will never get it that

way, sir; being justified by faith we have peace with God through our Lord Jesus Christ."

Look at the 10th chapter of Hebrews and the 19th verse: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart, in full assurance of faith." So that verse tells me that I have perfect boldness in drawing near to the presence of God in prayer—boldness in prayer. I can kneel down and pour out my soul to God in perfect confidence that He will hear me. Why? Is it because of any special goodness in me? No. "Having therefore boldness through the blood of Jesus, let us draw near in full assurance of faith." I wonder how many of you men and women here know what it is to pray with boldness; know what it is to lay your business and your family, your troubles and your worries before Him.

"Bear not a single care thyself;
One is too much for thee;
The work is mine and mine alone,
Thy work is rest in me."

God wants your heart to be as light as a feather, not to have a single weight on it. The Lord says, "Come unto me, all ye that are weary and heavy-laden, and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest unto your souls." Dear Christians, learn the secret of casting all your care upon Him, for He careth for you. Learn to speak to the Almighty Father with the simplicity of a little child. God teach you how to pray.

We read in the 13th of Hebrews, "Jesus, that he might sanctify the people with his own blood, suffered without the gate." The main idea in sanctification is the separation of spirit, soul, and body, from all sin, and the dedication of spirit, soul, and body, to God. After justification comes sanctification, that is, a man yields himself to be indwelt by the Spirit of God, to be ruled by the Spirit, to be led by the Spirit, to be filled with the Spirit—sanctification is the filling of your soul with God. When a man is not filled with the Spirit of God, sin very easily has power over him: his thoughts are led in this direction and that direction; but when a man is sanctified wholly to God, then God rules that man's every purpose—the very thoughts and reasonings of our hearts are brought into captivity to the gentle dominion of Christ. Brother, that is what you need, is it not? It is no more possible for you

to sanctify yourself than justify yourself. Some people think that after they have received salvation they have to struggle on as best they know how, sometimes up and sometimes down, see-saw, see-saw. That is not sanctification, that is only struggling in the power of your natural resolution to overcome evil. God wants to put an almighty force within you, and it is by that power that you overcome evil desires and propensities that make many a man's life utterly miserable. God puts the love of Jesus within, puts His own life within you, and then it becomes easy to live out the life that is within you. "God worketh in you both to will and to do of his good pleasure." You try and make yourself religious and feel ecclesiastical and sober all over—that is not sanctification: sanctification is the most natural thing in the world; sanctification makes a man supremely natural, and all he does is natural. It becomes natural to praise God, to pray, to read your Bible, natural to deal with other people's souls, natural to testify of Christ in the store and tramcar: you have not to force and argue yourself into doing a lot of disagreeable things. "Oh, I think I am getting on a little better, sir." Ah, you don't know what this sanctification is if you talk in that way—it is a life within you, it is the peace of God put within you by the operation of the Holy Ghost, the Holy Ghost revealing Christ to your soul, for "He shall take of the things of Jesus and show them unto you."

Lastly: Rev. xii. 11, "They overcame the devil." How? "By the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death. Therefore, rejoice, ye heavens." So the heavens on high rejoice over a soul who overcomes the workings of Satan, over the man who walks at liberty in the world down here: though surrounded by uncleanness and sin, he is a cause of joy in heaven. The blood of the Lamb and the word of testimony overcome "the accuser of the brethren." Have you found out that secret of victory? These two must go together, heart-trust and mouth-confession. Now, the one thing that Satan objects to to-day is testimony by word of mouth to the Lord Jesus. He does not care about how many sermons I preach about Christ, if I cannot say in the pulpit what the Lord Jesus has done for me. Have you ever noticed how very little testimony clergymen and ministers give in their sermons? If after preaching we add the words, "He has done that for *me*," those few words may be worth more than all our preaching.

It is the word of testimony that knocks men over. When a

young man has been converted and goes into the store the next morning, and says to the man sitting by his side, "Look here, the Lord Jesus Christ saved my soul in the Missey Hall last night," that would probably have more effect on that man than all the sermons he ever heard. It is testimony that does the work; it is not arguing about Jesus, it is not even truth about Jesus, but it is testimony to others in the power of the Holy Ghost that makes the kingdom of God advance on earth. The last words of Christ to us His disciples were that we should bear testimony, bear witness to His converting power, to His cleansing power, to His keeping power, to His satisfying power, to all the world, and tell them what a fortune we have come into. Your preaching as a minister, your living as a Christian worker or as an ordinary Christian in the congregation, is worth almost nothing unless you testify to the unsearchable riches of Christ, unless you show the people by your life that the Lord has satisfied you, that He has filled your soul, and that He has redeemed you from an empty manner of life. I have only been able to offer you, as it were, a few dollars of the unsearchable riches of Christ! But claim even those few dollars, claim deliverance from the emptiness of life, claim perfect justification before God, claim peace everlasting through the blood, claim sanctification through the Spirit, claim victory through the blood and courage to testify to the Lord Jesus in weakness of soul and in humility of spirit, and the Lord will bless your testimony. Now let us close with prayer.

THE CITIES OF REFUGE.

“The Lord also spake unto Joshua, saying, Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses : that the slayer that killeth any person unawares and unwittingly may flee thither ; and they shall be your refuge from the avenger of blood. And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah. And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.”—Joshua xx.1,2,3,7,8.

SO my text to-night is Kedesh, Shechem, Hebron, Bezer, Ramoth and Golan

I think I hear one of you saying to me, “Well, of all the dry texts I ever heard in my life that is one; I wonder what the man is going to make out of those six names, those old Hebrew names.” Well, it matters very little what I make out of it, but it matters a very great deal that I should find out the depth and blessing the Holy Spirit has stored in those words for every true-hearted man or woman here. A piece of coal is a very uninteresting object, but once it begins to burn, and is interpenetrated by the heat, then it radiates light and heat and joy into your very being, and that is just what the Bible does. Apart from the teaching, fire, and light of the Holy Ghost, that Book is an insoluble enigma, and it does you no good whatever; but when you read your Bible under the teaching of God, and when the fire of God goes through it, then that Book radiates light and heat and joy through your heart. I pray from my very heart that one result of this mission in Toronto may be, that you who profess and call yourselves Christians may find that you have new Bibles at the close of this mission—Bibles interpenetrated by the light and heat and divine teaching of the Holy Ghost, and then your hearts will begin to burn within you.

I ask for the assistance of the blessed Spirit of God that we

may see an infinitesimal part of the glory of grace that is hidden in those six Hebrew words.

These are the names of the six cities of refuge. God commanded that any man who killed another unawares and hated him not aforetime, was at once to flee to one of these cities of refuge and to remain there until the death of the High Priest. St. Paul, I may say, spiritualizes that command in the 6th of Hebrews, where I read, "We have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil: whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." St. Paul tells us that the Lord Jesus Christ is our great refuge and that He is a High Priest who never dies, that He has a priesthood after the order of Melchisedec, so that once we take refuge in Christ we take refuge in Him forever, for we have an eternal refuge, and God has sworn by His promise and by His oath, two immutable things in which it is impossible for God to lie, that we "have a strong consolation who have fled for refuge to lay hold upon the hope set before us." Brethren, where are you living? In which of these cities have you taken up your abode, for, praise be to God, you may dwell in them all at once if you like; for these six cities are six manifestations of Christ to the soul. These cities were appointed by God for all the children of Israel and for any stranger that might happen to sojourn amongst them; so every child of God who is here to-night has a right to dwell in these cities, and if any strangers have come in to-night, anyone who does not yet believe in the Lord Jesus, oh, you, dear stranger, you also may take refuge in these cities, and God will reveal their inestimable worth to your heart.

These cities have been a great blessing to my own soul, and I think it is always well for a preacher to pass on to the congregation what has really blessed himself.

The first city of refuge is Kedesh. Kedesh is the Hebrew for a "sanctuary," a place of safety. The murderer was to run into the city, and there he was safe, that is, if he had not hated the man aforetime. On Friday night I told you that I was preaching to a congregation of thieves: to-night I say every congregation in the world in God's sight is no more than a congregation of murderers; for unwittingly we have murdered the only being that God cares about: His only Son was murdered by the sin of the human race. We are murderers unwittingly and we are guilty of the blood of the Son of God.

When Adam and Eve sinned in Eden, the Son of God was potentially murdered on Calvary then. It only needed time and the development of God's plans to bring about the murder of the Son of God, and I believe if the Lord Jesus were to appear in Toronto to-day, and were to preach as He did in those days, it might be that some of the most respectable people in Toronto would desire to murder the Son of God once more. The human heart has not changed in the smallest degree by means of civilization or education or ecclesiastical refinement. The natural enmity of the human heart against the Lord Jesus is the same as ever. About sixty years ago there were two preachers in Edinburgh. One was a gospel preacher, and the other was a very eloquent, clever man, who preached morality: and this great moral preacher occupied a certain pulpit one Sunday morning, and he was preaching about virtue, and he ended his sermon with this peroration, "O Virtue, Virtue, Virtue, if thou wert embodied all men would love thee." The gospel preacher occupied the pulpit in the evening, and he began his sermon this way, "Brethren, my reverend brother observed this morning that if Virtue were embodied all men would love her. Brethren, Virtue has been embodied and did all men love her? They spat upon her, they crowned her with thorns, they led her to Calvary, and they crucified her between two thieves."

Oh, truly, I am speaking to a congregation of murderers to-night. If our sin was allowed to have its full course we would once more murder the Son of God. Sin hates Jesus. You never can reconcile sin and Jesus Christ, and if you want to be a friend of your sin, you are thereby constituted the enemy of God. I say the first thing that the soul needs is to know Jesus as "Kedesh," to know Him as He who has saved you from the guilt of your sin. When you trust the Lord Jesus to forgive you and in penitence of soul you say, "O Lord Jesus, look not upon my sin, look not upon my natural corruption: O Saviour, look upon thine own worthiness, look upon the power of thine own eternal sacrifice;

" 'Nothing in my hand I bring,
Simply to Thy cross I cling.' "

That is knowing the Lord Jesus as Kedesh, knowing Him as He who suffered and delivers you from the guilt and enmity of your sin toward God. Now, I want this night to speak very specially to the real Christians here. I want to show you some

further manifestations of Christ, and if you get to know Christ in these ways, your whole life will be transfigured with the joy of heaven; you will understand the meaning of those words we have been singing—

“A rest where all our soul's desire
Is fixed on things above;
Where sin, and grief, and shame expire,
Cast out by perfect love.”

What is the next manifestation? It is to know Christ as “Shechem.” Shechem is the Hebrew for the “shoulder,” and we read in the 9th chapter of Isaiah, “The government shall be upon his shoulder.” The shoulder is the type of government. It was the place where all burdens were to be borne. The Lord wants to take the responsibility of your life upon His shoulders, the Lord wants to carry every burden for every man and woman here to-night. Oh, what happy faces would go home to-night if all burdens in the Massey Hall were left behind. If that sorrowful-looking lady there would only leave her sorrow behind and go home to her husband with a glad face; if that depressed-looking man over there that does not know how to make both ends meet were to cast his care on Jesus and say, “Lord, whatever it costs, I will get right with thee,” there would be a flood of peace in that soul. The shoulder was the place where the shepherd put the sheep after he had found it. “He goeth after that which is lost until he find it, and when he hath found it he layeth it on his shoulders rejoicing.” And you remember that all the names of the children of Israel were engraved on two onyx stones, and those two onyx stones were to be upon the shoulders of Israel's High Priest, and whenever the High Priest went into the presence of God, in the Holy of holies, he bore the names of the children of Israel on the two onyx stones on his shoulders—the names of the children of Israel were always borne before God symbolically. Our High Priest wants not only to carry me but to carry my burdens, too. Shall I let Him? I learned a lesson about that some time ago. There was a poor Irishman—I do not know whether you will consider him very intelligent—but he was going along the road with a very heavy sack of potatoes on his back which he was bringing into market, and a kind-hearted farmer passed by and said, “Paddy, come up into this cart and I will drive you and your sack of potatoes into the market.” So they drove on for about half a mile, and the farmer looked behind and saw that Paddy was

still carrying the sack of potatoes on his back, as he sat in the cart. "Paddy, my good man," said he, "why don't you put down your sack of potatoes?" "Well, your honor," said he, "it was very kind of you to take me into the cart and I didn't like to put the extra weight on the horse!" You say, "Foolish man!" I wish to tell you that you are the Paddy. I wish to tell you that you and I—I know I—many a time have acted in that foolish, foolish way. The Lord Jesus Christ has come to me and said, "My child, I see you are cast down and burdened. Would you not like to lay the weight of your burden and your care upon me? Does it do you any good to carry it yourself? Does it do you any good to insist on managing the affairs of your own life? Are you not finding life an intolerable burden, my child?" "Yes, dear Lord, I confess I am." "Well, you poor foolish child, lay not only yourself upon me for salvation, but lay your burdens upon my shoulder, for I am well able to carry both. You are putting no extra weight on my shoulder, for my shoulder bears the government of the universe upon it."

The poet Faber says:

"I was wandering and weary,
 When my Saviour came unto me;
 For the ways of sin grew dreary,
 And the world had ceased to woo me;
 And I thought I heard Him say,
 As He came along His way,
 Oh, silly souls, come near me;
 My sheep should never fear me;
 I am the Shepherd true!

"At first I would not hearken,
 And put off till the morrow;
 But life began to darken,
 And I was sick with sorrow;
 And I thought I heard Him say,
 As He came along His way,
 Oh, silly souls, come near me;
 My sheep should never fear me;
 I am the Shepherd true.

"At last I stopped to listen,
 His voice could ne'er deceive me!
 I saw His kind eye glisten,
 So anxious to relieve me;
 And I thought I heard Him say,
 As He came along His way,
 Oh, silly souls, come near me;
 My sheep should never fear me;
 I am the Shepherd true.

“ He took me on His shoulder,
 And tenderly He kissed me ;
 He bade my love grow bolder,
 And said how He had missed me ;
 And I was *sure* I heard Him say,
 As He went along His way,
 Oh, silly soul, come near me,
 My sheep should never fear me ;
 I am the Shepherd true.

“ I thought His love would weaken,
 As more and more He knew me ;
 But it burneth like a beacon,
 And its light and heat go through me ;
 And I always hear Him say,
 As He goes along His way,
 Oh, silly soul, come near me,
 My sheep should never fear me ;
 I am the Shepherd true.”

The Lord teach you to know the power of the shoulder of the Lord Jesus, where He carries the man and his burden, too. Oh, burdened soul, get to know Jesus as Shechem, the city of refuge where all burdens are left behind.

The next manifestation of Jesus is to know Him as “Hebron.” Hebron is the Hebrew for “friendship.” It is a grand thing to get to know the *friendship* of the Lord Jesus. He says: “Ye are my friends if ye do the things that I command you; henceforth I call you not servants but I call you friends, for all things that the Father hath made known unto me I have made known unto you.” So if you want to know the friendship of Christ, *keep His commandments*. I fear there never was a day when Christians played so fast and loose with the express commandments of the Lord Jesus as to-day. I invite the Christians here to do something after the mission is over; read through the gospels and the epistles with the express purpose of noticing the commandments of Christ, and then ask yourself, “Am I obeying them or am I not?” Read through your New Testament not for the purpose of criticising it, but for the purpose of obeying it, then see what a searching book your Bible will become to you. Oh, that God may put the love of His commandments into your heart, for you will never know the friendship of the Lord Jesus until you learn to keep His commandments; and He sums up all His commandments in one. He says: “This is my commandment that ye love one another as I have loved you. Greater love hath no man than this that a man lay down his life for his friends, and ye are my friends

if ye do the things which I command you." Get to know the words of Jesus, not to get them into your head merely and to discuss points of doctrine, but get to know the words of Jesus so as to obey them. When the woman in the crowd was so excited by Christ's sermon that she called out, "Blessed is the womb that bare thee and the paps which thou hast suckled," He answered, "Yea, rather, blessed are they that hear the Word of God and keep it." First let the love of the Father and of the Son be revealed to your heart, and then the commandments of God become the joy of your soul. Oh, get to know the friendship of the Lord Jesus Christ.

The next manifestation of Christ is Bezer. Bezer is the Hebrew for a "fortress." This is getting to know the Lord Jesus Christ as your fortress, as He who fights all your battles for you, as He who makes you continually victorious over sin. Look how David describes that in the opening verse of the 18th Psalm: "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine enemies." To know Christ as Bezer is to hide in Him from the power of sin. As you hid in Christ for salvation from the guilt of sin, so you must abide in Christ for salvation from the power of sin, for only he who abideth in Him sinneth not. There is not a sin on earth that a real Christian may not commit; even after the most ecstatic experience and after the greatest heavenly joy in his soul, the very next minute he may commit awful sin if he is not abiding in Christ—that is, if your heart is not simply looking to Jesus, if you are not distrusting your own strength. You must say to yourself, "Lord Jesus, though I am saved and forgiven, I have no more strength now than I had before my conversion. Lord Jesus Christ, all my strength over sin and all my purity of heart must come straight from thee, because mine eyes are toward thee, and not toward mine own resolutions, or mine own strength of will or purpose." Don't remain discouraged if you happen to fall into a sin, but turn at once to the Lord Jesus: don't brood over it, but there and then confess that you have sinned. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." By faith go at once to the Lord Jesus in heaven; don't wait until bedtime comes, but at once say, "Lord, I have sinned; Lord, I should not have said that word; Lord, I should not

have indulged that feeling in my heart. Cleanse me now, O Lord, by thy Spirit; take possession of my soul, and create thy peace within; cast out all that ought not to be there, by thy perfect love." Get to know Christ as "Bezer," I beseech thee.

I go further. The Lord teach me now how to explain this. The next manifestation of Jesus to the soul is that of Ramoth. Ramoth is the Hebrew for "high places," or, as it is called in the Epistle to the Ephesians, "the heavenly places." St. Paul tells us that all true believers are seated with Christ in the heavenly places whilst they are down here on earth. Ramoth is not the same as heaven: but it is almost as good as heaven. Oh, it is a grand thing when the soul enters into the city of Ramoth, when you are lifted up by faith above the doubts and mists and storms and dissensions of earth, and when your soul abides in the atmosphere of heavenly calm! It becomes as natural for you to trust the Lord Jesus Christ when you live in Ramoth as it was to doubt Him when you were not converted. Christian, have you ever entered the city of Ramoth? Do you know how Bunyan described that? Bunyan knew well what it was to dwell in heavenly places with Christ. Bunyan tells us that Christian and Hopeful, after they had escaped from the Castle of Giant Despair, after they had escaped out of Doubting Castle by the key of Promise, soon after came to the land of Beulah. In the land of Beulah, says old Bunyan, the sun doth always shine, the birds of Paradise do sweetly sing there, and the towers of Doubting Castle are altogether out of sight—the towers of Doubting Castle are altogether out of sight when you reach the land of Beulah. You would not dream of doubting your precious Saviour or casting distrust upon one syllable of His eternal Word; it becomes a most natural thing to live a life of faith in the Son of God, who loved you and gave himself for you.

Dear brother, have you entered the land of Beulah? Many years ago I was strongly inclined to shut myself up in the towers of Doubting Castle. I was inclined to question everything, and to try and prove it by my own intellect; but I found that that didn't go very far, and I found out one day that I was a fool: and that is the most blessed discovery that any minister of the Gospel can make. It is the most blessed discovery that any minister or theologian can make, to find out that he is a fool in the things of God, and to go down on his knees and ask the Lord Jesus Christ to take him into His school and to teach him: and if any minister of the Gospel

in Toronto wants to have my old rooms that I used to have in Doubting Castle, those rooms are "To Let," and if he wants my old college rooms he may have them for nothing! Dear friends, I say to you this night, get out of the cells of Doubting Castle, and honor the Word of God, *the Word of God*, THE WORD OF GOD, every syllable of it, from Genesis to Revelation. I believe in it with my whole soul; and the Lord teach you ministers and Christian workers and professing Christians to get into Ramoth, where all doubts expire, where the towers of Doubting Castle are out of sight, where the Spirit of Jesus teaches you from morning till night, and the birds of Paradise sing in your heart. Oh, I know what I say is true. I wish I had words to tell you what it is to dwell in the city of Ramoth, to live in the heavenly places of the Lord Jesus Christ. But it is true, and you must take my word for it—take God's Word for it.

One thing more. The last manifestation of the Lord Jesus Christ to the heart is that of Golan. There is a difference of opinion as to what is the root meaning of Golan: but some derive it from a root meaning joy, and so I shall take that meaning. Golan is *Christ revealed to the soul at the last as your exceeding joy*. Perfect peace, the joy of the second advent, the joy when all the jars of earth have passed away; "for there shall be no more pain neither sorrow nor crying, but the former things have passed away. And he that sat upon the throne said, Write, these words are true and faithful. I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, The Lord God omnipotent reigneth. Let us be glad and rejoice and give honor unto him, for the marriage of the Lamb is come, and his wife hath made herself ready, and to her was granted that she should be arrayed in fine linen, white and clean, for the fine linen is the righteous acts of the saints"—righteous acts of the saints, as you read in the Revised Version. The Lord clothe His Church not merely with righteous intentions, but with righteous acts that we may be a righteous people prepared to meet our Lord in the air, and I believe that the coming of the Lord draweth nigh: all things testify thereof. Never was there such a consensus of the signs of the times as in these days, when both good and evil give warning that the Lord Jesus Christ is near at hand, that the days of sin and Satan and sorrow are numbered, that the morning of joy is just rising on the eastern horizon. Oh, yes, though woe endureth for a night joy cometh in the morning, and you can see the first glimpse of that roseate hue of joy beginning to dawn

in the east. Oh, don't let all these things happen before your eyes without noticing them. Notice what God is doing in Turkey, notice what is going on in Palestine: notice the signs in the Church or in that thing that calls herself the Church of God: notice all these things and see the battle that is going on between good and evil, and remember the Lord Jesus Christ has warned us that it will be darkest before dawn. "The night is far spent, the day is at hand, let us therefore cast off the works of darkness and let us put on the armor of light: our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation that it may become fashioned like unto the body of His glory according to the working whereby he is able even to subdue all things unto himself." "I saw a great multitude before the throne out of all kindreds and tongues and people and nations, and I said to one of the elders, Who are these and whence came they? and he answered and said unto me, These are they that came out of great tribulation and they have washed their robes and made them white in the blood of the Lamb: therefore are they before the throne of God: they shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat, but the Lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of living water, and God shall wipe away all tears from their eyes." O Jesus, thou art our exceeding joy, thou art our Golan, thou art all we need in time, and thou art all we need for eternity. Nothing but Jesus, Jesus only, Jesus always, and Jesus evermore. Oh, soul, get to know Jesus to-night, get to know Him as your Kadesh that saved you: get to know Him as your Shechem that bears your burdens: get to know Him as your Hebron, your friend that reveals the secret of God to you: get to know Him as your Bezer who fights your battles for you: get to know Him as your Ramoth who drives away all doubt and despair out of your heart, and get to know Him as your Golan who fills your soul with joy unspeakable and full of glory. The Lord bless everyone here to-night, and give you grace to taste the blessedness of Christ's full salvation. We have fled for refuge to our Jesus and that hope we have as an anchor of the soul both sure and steadfast. "My anchor holds within the veil," and no power of earth or devil shall ever cut that twofold cable of the promise and the oath of my God that He will save me to the end. The Lord bless everyone that came here to-night, for Christ's sake. Amen.

BE OF GOOD CHEER.

“Then Nehemiah said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared ; for the joy of the Lord is your strength.”—Nehemiah viii. 10.

THESE words were spoken by Nehemiah, Governor of Judah, to over 42,000 Jews who had returned from the Babylonish captivity, and they had gathered themselves together in one of the streets of Jerusalem to hear the Word of God. Nehemiah had read out of the Book of the Law to them for six whole hours, and had explained the meaning of the Word of God to them, and then he dismissed them with these words, and we read that the people went their way to eat, to drink, to send portions, and to make great mirth—to make great mirth because they had understood the words that were declared unto them. I wonder how many in this congregation have ever had great mirth in their hearts because they have understood the Word of God ! The one thing Satan tries is to keep a Christian out of the joy of the Lord ; he does not mind how religious you are, he does not mind how solemn you are, he does not mind how ecclesiastical you are, but there is one thing he hates, he hates a joyful Christian ; for a mournful, solemn-faced Christian is the best advertisement that the devil has in the whole world ; a mournful, long-faced Christian, I repeat, is the very best advertisement that the devil has, for the worldly man looks at him and says, “That man professes to have joy unspeakable and full of glory, that man professes to know God ; well, if he really knew God I expect he would be happier than he is ;” and the worldly man sees nothing to attract him. You must give a worldly man a greater pleasure than he has, and a greater power than he has, and a greater peace than he has ever had, in order to draw him to the Lord Jesus Christ. I want to show to you to-night what the joy of the Lord really is, for your life will have no effect upon the kingdom of Satan unless you learn to rejoice in God your Saviour, till you can say with the Virgin mother,

"My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour." Now, no Christian *in captivity* can ever have the joy of the Lord. "We sat down and wept," said the Jews, "when we were at Babylon, and we hung our harps on the willow trees, for there they that carried us away captive required of us a song saying, 'Sing us one of the songs of Zion. How can we sing the Lord's song in a strange land?' When you are far away from the home of your soul, when you are far away from Jesus, then your harp is hung up on a willow tree, and you have no song, but when the Lord turns again the captivity of His people then we become like unto them that dream, then is our mouth filled with singing and our tongue with joy, then they say among the nations the Lord has done great things for them. Yea, the Lord hath done great things for us already in Toronto whereof we are glad.

Dear Christian souls, I desire with my whole heart that you should find out the blessed secret of continual joy in the Lord, so that you may radiate sunshine wherever you go, sunshine in your home, sunshine in your store, sunshine along the street, that people can know, even as they look at you, "There goes a man that is rejoicing in God, his Saviour." Well, dear souls, no *casual* Christian can ever have the joy of the Lord. You must get delivered from carnality and sensuality, and dissensions and strifes, before you know what the joy of the Lord is, and no *formal* Christian can ever have the joy of the Lord. If your religion is only a round of theological observances, if you are very religious in Lent and very irreligious after Lent, believe me, you will never know what the joy of the Lord is, never. Your religion must be just as good out of Lent as in it, your religion must be a thing of life and not a thing of form: it must be the outflow of the Spirit of God, and not something taught you by the precepts and commandments of man. No formal Christian, no traditional Christian, no ecclesiastical Christian can ever know what the joy of the Lord is. For the joy of the Lord is natural, the joy of the Lord raises you above yourself, the joy of the Lord brings you into the presence of the Lord Jesus Christ. Let us draw near to the presence of the Lord Jesus, and see what He has to teach us about rejoicing in God always. Let us take our seat in the school of the Man of Sorrows, and see what Jesus, the Man of Sorrows, has to teach us about joy. No one has spoken so much about joy as the Lord Jesus Christ. He who fathomed all earthly sin and all earthly sorrow, He

alone can tell you what the heights of heavenly joy are. He humbled himself, and became obedient unto death, even the death of the cross, wherefore God hath highly exalted my blessed Saviour, and set Him at His own right hand in the heavenly places. Now, Lord Jesus, take us as little children into thy school, and teach thy children here the secret of the joy of the Lord, that will become their strength in the battle of life. The joy of the Lord is your strength, therefore you never can know what it is to be a strong Christian, and to defeat Satan, and to overcome his wiles and his suggestions unless the joy of God is reverberating in your heart.

Have you ever noticed the occasions upon which the Lord Jesus told people to be of good cheer. On four different occasions the Lord Jesus said to people, "Cheer up, be of good cheer, rejoice!" and you will find that if you analyze these four occasions, they give you the foundation stones of the temple of everlasting joy. I desire to lay a firm foundation for perpetual joy, so that you may obey the apostolic command, "Rejoice in the Lord always, and again I say, Rejoice."

Now, that is just as much a commandment as "Thou shalt not steal," just as much, and God means us to obey it. "Rejoice in the Lord always, and again I say, Rejoice."

What was the first occasion upon which the Lord Jesus told people to cheer up? You will find it in the 9th chapter of Matthew where we read that they brought to Jesus a man sick of the palsy, and when Jesus saw their faith He said unto the sick of the palsy, "Son, be of good cheer, thy sins are forgiven thee." The first element of the joy of the Lord is a conscience cleansed from the guilt of sin. No one can be happy so long as the conscience is not at perfect rest. I say that again: No man or woman in this audience can have any happiness so long as your conscience is nagging at you. Many a man and many a woman have lost their bodily health for no other reason than that their consciences were not at rest. They have done something and the inward voice says, "You are wrong, you know you are wrong," and until that sin is confessed and put away you will have no peace. Many a man goes to a doctor and the doctor does not know what the matter with him is, and gives him medicine after medicine. The medicine the man needs is to have his conscience cleansed by the blood of Jesus. Once a French nobleman came to a Christian physician in London and said, "Sir, I don't know what the matter with me is, I am subject to the most terrible depression, my life is a perfect burden to me, and I cannot sleep at night." The doctor

examined him and found there was nothing wrong with his organs. The Bible was lying on his table, and he opened it at the fifty-third of Isaiah, and said to the French nobleman, "The only prescription that you need is this, 'Surely he hath borne our griefs and carried our sorrows, for he was wounded for our transgressions, he was bruised for our iniquities, the chastisement that procures our peace was upon him, and with his stripes we are healed.' That is the healing that you need sir." "I don't believe in that," said the French nobleman, "I don't believe in the Bible." "You will never get healing on earth until you know that healing," said the doctor. The result was that in a short time after that, the French nobleman was a humble believer in His Lord and Saviour, Jesus Christ, and the joy of the Lord was flowing through his heart. And I can tell you that a great many people who are in the hands of the doctors to-day would get perfectly well if only they had the joy of salvation in their hearts. There is nothing so good either for soul or body as the joy of the Lord. What is it that lays the spectres of an accusing conscience? Listen: "If the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more—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." Some years ago in the north of England, there was a Christian telegraph clerk, and he lived in the town of Windermere in the lake district, and he had a sister who lived in Warkworth, and this sister became anxious about her soul and wrote to her brother: "My dear brother, I am longing to know the Lord as you know Him, for you have something that I know nothing about." As it happened the telegraph clerk that lived in the same town as that sister, had been attending a gospel service, and he was deeply anxious to know God in truth; he came in the next morning and sat down before his instrument, and he spelled out the following telegram—for the brother in Windermere did not wait to write to his sister, but telegraphed this despatch from Windermere to the town of Warkworth, and this was the telegram: "Behold the Lamb of God which taketh away the sin of the world; in him we have redemption through his blood, even the forgiveness of our sins." God made use of that telegram to bring salvation not only to the sister who received it, but also to the heart of the telegraph clerk who deciphered it. I wonder do many salvation telegrams like that go about Canada? I am a telegraph clerk

to-night, and I bring you this despatch from the very court of God, "Behold the Lamb of God, in him we have redemption." It is not in Him we *hope to have* redemption, or in Him we *may* have it, or in Him we *shall have it* five minutes before we die, but "In him we **HAVE**"—hear it, ye five or six thousand people, hear it. "In **HIM** we **HAVE** redemption through his blood, even the forgiveness of sins," we *have* it. That is the foundation stone of the temple of joy, the knowledge of the forgiveness of sins, the cleansing of your conscience from all guilt by the sacrificial blood of the Lord Jesus Christ on Calvary.

What is the second element of Christian joy? You will find it in the 14th chapter of St. Matthew. The Lord Jesus had sent His disciples in a little boat over the Lake of Genesaret, and in the fourth watch of the night He came unto them walking on the sea, and when the disciples saw Him walking on the sea, they were troubled, saying, "It is a spirit, and they cried out with fear, but Jesus straightway spake unto them, saying, Be of good cheer, it is I, be not afraid." Then Peter answered Jesus and said, "Lord, if it be thou, bid me come unto thee upon the water." Jesus said, "Come," and when Peter was come down out of the ship he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid, and beginning to sink, he cried, "Lord, save me," and immediately Jesus put forth His hand and caught him, and said unto him, "Oh, thou of little faith, wherefore didst thou doubt."

The second element of Christian joy is to learn how to walk with the Lord Jesus Christ over stormy water. In every Christian life there come seasons of storm and special temptation. You sometimes feel as if the Lord Jesus Christ were a spirit, far away, misty, shadowy, as if Christ had lost all substantiality. I believe there are many here who have felt like that: you have felt as if the Lord Jesus had left you, as if Christ had forsaken you altogether, but the Lord is only going to reveal himself to you in a way you never knew before. He draws near and says, "Be of good cheer, it is I, be not afraid." The Lord calls every Christian here to the walk of faith. The walk of faith is the most wonderful thing in the world; the walk of faith is casting yourself upon the word of the Lord Jesus, and walking on that only. Jesus said to Peter, "Come to me upon the water." Peter did not begin to reason, Peter did not begin to experiment with the Lord Jesus Christ. Let me tell you what some of the Christians here would have done if the Lord had told them to come to Him on the water. I

fancy we should have put one foot out of the boat first of all, and we should have felt the water to see if it were solid, and not finding the water solid, we should have drawn the foot back into the boat and stayed where we were. That is what many of us would have done: we would have made an experiment upon the Lord Jesus Christ, but we would not have committed ourselves to the naked word of Jesus. If you want to walk the walk of faith, and to have victory in time of storm and special temptation, you are not to walk on your feelings; you are to walk upon the naked word of the Lord Jesus Christ. I wish to tell you to-night that the word of the Lord Jesus is stronger than any natural law. By the law of gravitation, Peter ought to have sunk in the water. Why did not Peter sink in the water? Because the word of Jesus is stronger than the law of gravitation. The word of Jesus can lift you above all natural law; the word of Jesus is a supernatural law, and the Christian is to walk according to the law of the Spirit of life in Christ Jesus. Oh, dear souls, do you know what it is to walk in calmness of soul, to walk in perfect peace of heart, though the heaven is black above you, though the lightning is flashing around you, though the white-crested waves threaten to engulf you at every second,—to walk calmly upon the word of Jesus? But you say, Peter did not get on very well! No, he did not. Why? Because Peter began to walk according to sight and not according to faith. When Peter saw that the wind and the waves were boisterous, he began to be afraid, and when he began to be afraid he began to sink, for you always do when you begin to be afraid, and he cried out, "Lord, save me, I perish." And Jesus answered and said "Oh, thou of little faith, wherefore didst thou doubt," or hesitate. So if there is any Christian here whom the Lord Jesus Christ is calling to a walk of faith, I say to you, oh, Christian, go on with Christ, step off upon the naked word of your God, don't wait to get the approbation of your fellow-disciples—for perhaps the rest of the disciples did not approve of Peter's foolhardiness, Peter's presumption. Probably they called it Peter's self-conceit, Peter's desire to show himself off. "Why don't you stay like a sensible man in the boat, and not make a fool of yourself?" Peter's heart answered, "I want to be as close to the person of Jesus as I can, and I cannot bear that there should be any distance between me and my Lord, and besides, Jesus has told me to come to Him upon the water, so I shall go." Go forward, Christian, in the walk of faith, and Jesus will bless your soul: though all the rest of the disciples seem to disapprove

of what you do—walk upon the word of Jesus, and everything will come right in the end.

Now, let us give you a sample of what I mean by walking on the word of Jesus in the time of storm: I shall avoid figure and symbol and come to reality. There was a friend of mine in London, and he had a letter some time ago: "Dear Sir,—I am sorry to inform you that you have lost £50,000." It was all he had; he thought he had invested his money safely, and as a Christian man ought, but really in these days you can scarcely tell that anything is safe. He went to bed a comparatively rich man, and he woke up a poor man. What did he do? As a real Christian man, who knew God, he just read the letter, went upstairs to his bedroom, knelt down and said, "Oh, my heavenly Father, I thank thee from my whole heart for having taken this money from me. Now, Father, thou must supply everything for us. Give us our daily bread, and take care of my wife and children." Then he came down stairs and finished his breakfast. He didn't put a pistol to his brains as many have done in similar circumstances. He has been rejoicing in God ever since; he has been happier since he lost that £50,000 than he ever was in his life before. That was several years ago and he is a poor man to this very day. Now, this is what I mean by walking with Christ over stormy water. The Lord Jesus supports you, you walk on His word of promise, you walk on His character, and you know that Jesus will never let you sink. "Oh, thou of little faith, wherefore didst thou doubt: be of good cheer, it is I, be not afraid."

What is the third element of Christian joy? You will find it in the 16th chapter of St. John and the 33rd verse: "In the world ye shall have tribulation but be of good cheer; I have overcome the world." The third element of Christian joy is *tribulation*. Well, you say that this is self-contradictory. No, it is not. The third element of Christian joy is tribulation, and if you are faithful to the Lord Jesus Christ, you will have plenty of tribulation, I promise you—plenty of it, and plenty of persecution—and you will never know what real joy is to the full, until your name is cast out as evil by the nominal Church around you, until men revile you and persecute you and say all manner of evil against you falsely for Christ's name sake. "Rejoice ye in that day," saith the Lord, "and leap for joy." That would be very eestatic religion. "Leap for joy," He says, "Leap for joy, because great is your reward in heaven, for so persecuted they the prophets which were before you." I wonder how many Christians leap for joy in their hearts in

Toronto, because they have had to suffer for Christ. Paul says, "I take pleasure in infirmities, in distresses, in persecution for Christ's sake, for when I am weak then I am strong, for he has said unto me, my grace is sufficient for thee, for my strength is made perfect in weakness." The Lord teach the children of God here how to rejoice in tribulation: so when trial or persecution ariseth for the Word's sake, don't be offended. The Lord warns us that many people will be offended with Him when persecution and trial arises for the Word's sake, but they that know their God shall be strong and do exploits, and they will be of good cheer for He has overcome the world. Christian, if you are a worldly Christian, you will never know what the joy of the Lord is. In proportion as you find your joy in money, and in the pleasures, society and recreations of the world, in that exact proportion God hides His face from you, and takes away the real joy of the Lord from your heart. No worldly Christian can ever have the joy of the Lord. It is a sad thing when the Church goes into the world to find her joy. I think that we Christians ought to have such respect for Jesus, and delight in His glory, that we ought to be ashamed to go to the world to get a little cup of joy. We ought to be ashamed. I not only go to Christ for my salvation, but go to Christ for my recreation as well, and He gives me both. He will give you more recreation and real joy than you will know what to do with.

There is no amusement and no recreation and no joy equal to that which the Lord pours into the heart of the man or woman who seeks to serve Him through thick and thin. You will find that Jesus is a fountain of joy to the man who has lived to honor Him in the world. The world hates God, though God loves the world, and we have to show the world the love of God. Oh, let us seek to save the world, and not merely to make the world better by joining with the world. The world will only drag you down. You know there are some people who say, "You ought to go to the theatre in order to improve the theatre, and you ought to get up a church and stage guild, and then, you know, you will make the theatre better and you will make art better, and you will make everything better, and thus you will reform the world." God never sent us Christians into the world to reform it, never. God has sent us into the world to bear witness to it that its deeds are evil—that is why He sends us. "Therefore the world hateth me," saith Christ, "because I testify unto it that its deeds are evil." But when we try to minimize the evil of the world, and try to reform

it, instead of re-creating it, then we lose our testimony for God. God wants the world to be re-created in the image of Christ, and not to be reformed. You must be born again—receive a new life into you, else you have not learned the very beginning of the gospel of God. Come, dear soul, be assured of this, that if you are faithful to Jesus you will suffer tribulation. Do you remember that old story in the Greek lesson books, how a great eagle was flying over some ice valleys, and the eagle saw the carcase of a deer lying on the ice, and the noble bird descended to feed upon the deer. But the north wind swept down the valley, and as the eagle fed upon the carcase of the deer, her wings were frozen to the ice, and when she wanted to rise again she could not, and was found lying dead on the carcase of the deer. And I have often thought that is what happens to the worldly Christian: the Christian is meant to be an eagle cutting the lofty air straight to God. We are meant to mount up with wings as eagles into the very purity and light of the presence of God, but we see the carcase of the world there, and we descend to feast upon what the dead world can offer us, and the north wind of worldliness sweeps down the valley, and our eagle wings get frozen to the ice, and the life of God dies out of our heart. That is what always happens to the worldly Christian. He loses the life of God that was within him, and he is frozen, and is in imminent danger of being frozen to death altogether. Come out from everything that displeases your Lord and Master; come out from everything with which God can have no fellowship, and walk in singleness of heart toward the Lord Jesus Christ. "Come out from among them and be ye separate, saith the Lord, and touch not anything unclean, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God." The Lord make the Christians of this city unworldly Christians, who have their hearts and their affections set on the things above, where Christ sitteth at the right hand of God, and not set on the things of the earth. The Lord give us heavenly affections for Christ's sake.

Lastly,—I do not know how long this lastly will be. Lastly, the 23rd of Acts and the 11th verse, "The night following the Lord stood by Paul and said unto him, Be of good cheer, Paul, for as thou hast borne witness of me in Jerusalem, thou must also bear witness at Rome." The fourth element of Christian

joy is *courage in testimony for the Lord Jesus Christ*. If you do not bear witness to the Lord Jesus Christ who has saved you, joy will die out of your heart. There are many Christians who never have any fulness of joy because they bottle up in their hearts all that God has taught them: they tell it to nobody else, and if God blesses my heart, He means me to pass it on, pass it on to my wife, to my children, to my friends and relatives, to my minister if he doesn't know it, to the Christian workers around, to the man that is in the store with me. God means us to be always giving, always giving, always giving to others, for God is always giving to us. And you are never more like God than when you are giving to somebody else the grace that God has given to you, and that is the way to increase your joy in the Lord. The day before the Lord spoke these words, Paul had been nearly torn in pieces by the Scribes and Pharisees in Jerusalem, and now he was in his prison cell bruised and battered, but the Lord did not forget His servant. "The Lord stood by him and said, Be of good cheer, Paul, for as thou hast borne witness of me in Jerusalem, thou must also bear witness in Rome." The Lord Jesus never forgets a man that has borne courageous testimony for Him in any place, whether in public or in private, and what we need to-day is a company, not of theologians, but a company of witnesses to the saving, sanctifying and cleansing power of the Lord Jesus Christ; that is what is needed. What were the last words that Jesus spoke before He went up to heaven? They were these, "Behold I send the promise of my Father upon you, and ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, in Jerusalem and in Judea and in Samaria and unto the uttermost parts of the earth, and when He had spoken these words a cloud received Him out of their sight." So the last words that the blessed Jesus spoke to us were these; that we are to be witnesses to Him wherever He has placed us. Now, a witness is a man who says what he has seen, and who says what he knows. I am brought up before a Court of Justice to bear witness, and the examining barrister says to me, "On your oath, Mr. Grubb, did you see that?" "Yes." "Were you there when that took place?" "Yes." "Do you know that?" "Yes," or "No, I don't"—that is witness—when you state positively that you know or do not know. God wants us to be witnesses for Jesus, witnesses. When we are asked, Do you know that Jesus has saved you? God wants you to testify to the world. "Yes." "Do you know that He has

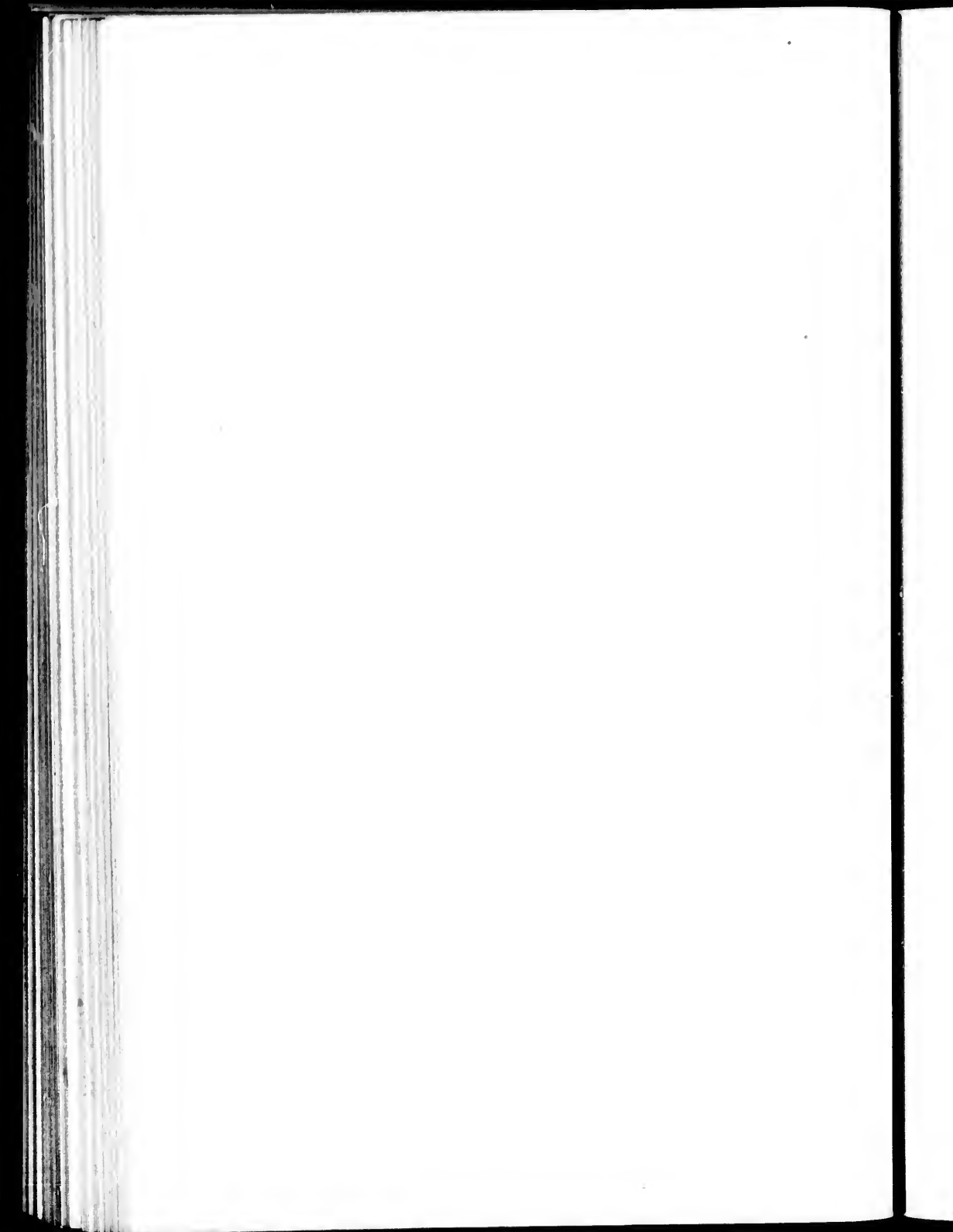
cleansed you from the power of sin?" "Praise be to God, I do"—you are to say that if it is true. "Has the Lord satisfied your whole inner being?" "Praise be to God, He has;" and you will see when I read a few of the testimonies that that is just what many people in this congregation can say to-night. The Lord wants us to be witnesses, for a witness is better than all the arguments you can make use of. And where is our witness to be? In Jerusalem, where everybody knows everything about us; Jerusalem, the apostles were well known there; they were no strangers there. So the first place to witness is at home, not in China, not among the Esquimaux, not in Africa; your first place of witness is in Toronto where everybody knows everything about you, where the man who sits next you in the store knows you—where they know you well, know what you do at home, at breakfast, at luncheon, at afternoon tea, at supper.

First of all, witness at home. That is God's college for missionaries. God's missionary college is a consistent life in your own home, and in your own store. Dear brother, witness for God there, be faithful to God at home, let your brothers and sisters see the beauty of the Lord Jesus upon you, let them see by the way you keep your temper, by your perfect rectitude and straightness in all your business dealings, let them see that Jesus has spoken to your heart, let them see by the loving way in which you talk of others, too, that God is love, and that His love is dwelling in your heart. Let them see by your tender compassion for the faults and failings of others that you are conscious of your own. Then you are to witness in Judea—that is, the country round about. God will widen your sphere of testimony. Then you are to witness in Samaria. The Samaritans had a good deal of the Bible, but they did not read it. The Samaritans are very like, shall I say, our Roman Catholic friends to-day—that is, they have the Bible but they do not read it, they do not care to read it, and they are told it is a dangerous book to read. Well, then, let us witness lovingly to the Roman Catholic friends around us, and tell them that Jesus, and not the Virgin, is the only mediator between God and man, and tell them that no man can absolve you from your sins, that you must get absolution from the Lord Jesus Christ. And let us tell them that to eat the body and drink the blood of Jesus is to do it spiritually in the heart by faith, and not carnally by the supposed transmutation of the bread and wine. Let us be honest with them, and speak the truth to them, and let us do it lovingly, let us not call them

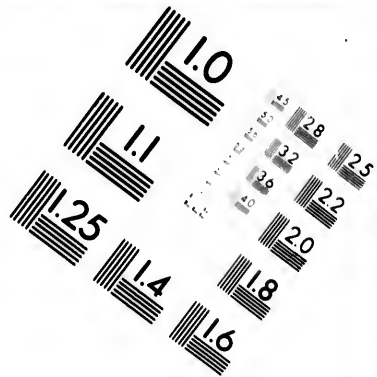
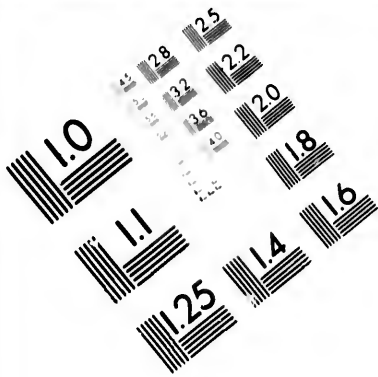
names, or denounce them, but let us go to our Roman Catholic friends and say, "Brother, I have the peace of Jesus in my soul, and I am longing for you to have it, too," and let us show them the wonders of the Word of God. I have been accustomed to deal for years with Roman Catholics in Ireland and throughout the world, and I praise God that scores and scores of them have received the truth when thus presented to them from the Word of God. They say, "Well, anyway, sir, I cannot get out of that: that is the Word of God and the Word of God only that you have showed me." Let them see Christ in your lives; then bear witness to the uttermost parts of the earth. And I will tell you one uttermost part of the earth that you Canadians ought to bear witness in, and that is South America. Now, in the year 1893 Mr. Millard and I were taking a mission in South America, and we had a most blessed time there, and I think that you who are real Christians here in Canada ought to turn on your prayers for South America, for if you wish to go to a heathen country you have only to go to the Roman Catholic republics of South America. I have preached the Gospel amongst many heathen nations, but I have never seen such heathenism as in the Roman Catholic republics of South America. Pray for the 37,000,000 in South America who are steeped in the grossest darkness and the deepest and most degrading sensuality. Oh, send them the Gospel. It rejoices me to be told by some of my ministerial brethren that a society has been formed in Toronto to send the Gospel to South America, and I ask you to give that society your cordial support, for a special responsibility rests upon you to send Christianity throughout the length and breadth of this vast continent. Remember South America is to you "the uttermost parts of the earth." Pray for the Lord's work amongst His ancient people Israel, the Jews. Take the very deepest interest in the salvation of God's ancient people, for remember that the Lord Jesus has warned us that one of the chief signs of His approaching second advent is the budding of the Jewish fig-tree. "When ye see the fig-tree beginning to bud, know that the time is at hand." Now, the vine is the symbol of the Church, but the fig-tree is the symbol of the Jewish nation. Within the last hundred years, God has caused the Jewish nation to bud as never before, God has once more brought that down-trodden people into prominence, and now you know perfectly well that politically and financially the Jews bid fair to rule the world. God says that there is a remnant amongst them now according to the election of grace, and He means that remnant to

be brought to the knowledge of the Lord Jesus Christ before the Lord appears in His second advent glory. After Christ comes—and not until then—will the whole nation acknowledge that Jesus is the true Messiah, and they will turn in true penitence to Him, and they shall look on Him whom they have pierced, and then in Abraham's seed shall all the nations of the world be blessed. Read your Bibles and find out if we speak the truth, and go in for God's politics and not for the mean, disgraceful politics of earth, get to understand God's purpose and plan with regard to His own Church, and with regard to the nation of Israel, for God has great purposes to work out through the Jewish nation yet, and all the scheming politics of the earth will never prevent it. Jesus is the only one who will put an end to the eastern question. The Lord Jesus Christ is the only person living who is able to solve the eastern question. Jerusalem is God's geographical centre, and you will see that it is before long. Go and read your Bible with humility and take heed to the sure word of prophecy as unto a light that shineth in a dark place until the day dawn and the day-star arise. Let me close by telling you an old monkish legend. A good old monk had a dream, and he told it around the monastery fire to the brethren. And he said, "Brethren, I had a strange dream last night; I saw a council of devils held in hell, and they were met in order to take counsel how to defeat the work of God on earth, and one of Satan's servants said to him, 'My Master, I saw a cargo of missionaries going to foreign lands to preach the Gospel, and I raised a storm and sank the vessel.' 'Thou hast done nothing,' said Satan, 'ten-fold more will go now; thou hast done nothing to stay the work of God.' Then another servant of Satan stood forth and said, 'My Master, I have caused books to be written against God, and against all that is good and holy and pure.' 'Well,' said Satan, 'that is better than what your brother did, but they won't believe you; I have been trying to persuade them that there is no God, or heaven, or hell for six thousand years past, and they believe in it almost as much as ever.' 'What hast thou done?' said Satan to another—one of a particularly diabolical countenance, and he said, 'Oh, my Satanic Master, let me tell you, let me tell you what I have done. There was a mission going on in a certain city, and I attended every service of the mission, and I said to the vast congregation, "Every word that that stranger says is eternally true, God loves you, Jesus died for you, the Holy Spirit pleads with you, you can get perfect peace in your soul,"

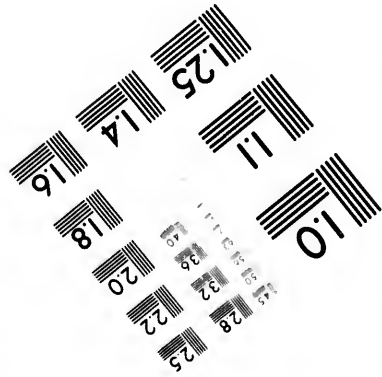
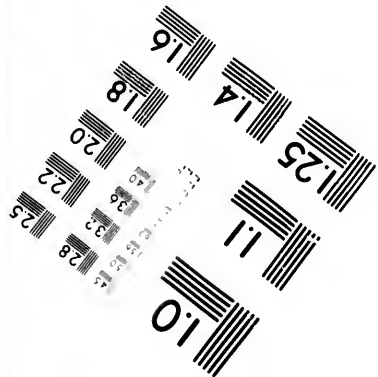
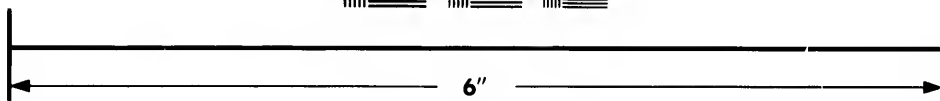
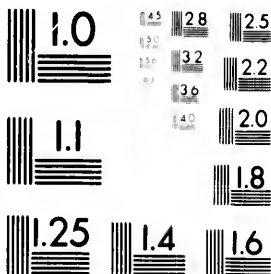
but at the close of each service as the congregation was going out, I used to whisper in their ears, "Put it off till to-morrow, don't come to any decision, put it off till to-morrow." 'Ha! ha! thou hast my Satanic blessing!' said Satan, 'thou hast done more than all the rest to defeat the counsel and purpose of God for their salvation.' " O men and women here to-night, to whom God has spoken during this mission, and there are thousands such, you know that God has spoken to you, you have felt the voice of Jesus within your heart, you have been bowed down by the power of the simple truth and word of Jesus to your soul. Now, in the name of God, come to a decision to-night, come to a full decision, come to an eternal decision, and let the Holy Spirit of God have His own blessed way within your hearts. If I could say anything more to you I would, but I feel I have said all that I ought to say. There is no use heaping argument upon argument and illustration upon illustration: you know what you ought to do, you know that you should turn to Jesus now and receive Him as your Saviour: wherefore do it, in the name of God do it, and say, "Lord Jesus, from this 2nd of March onwards, thou art mine and I am thine for evermore." Amen and Amen.



BIBLE READINGS
BY
MRS. W. K. CAMPBELL



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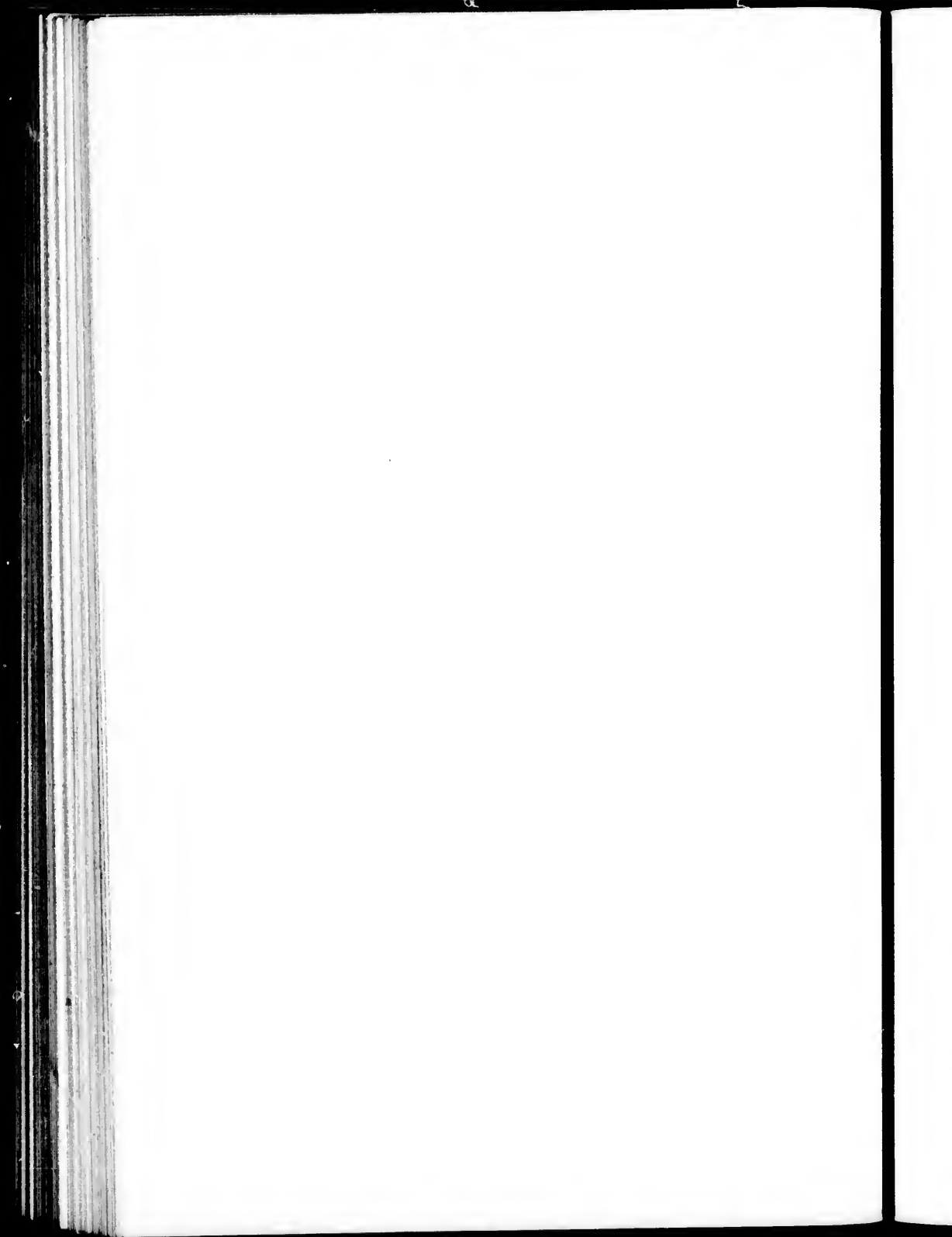


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CREATION AND RE-CREATION.

2 CORINTHIANS IV. 6.

WHEN I went to my Master, the Lord Jesus Christ, for my orders about these Bible Readings, asking Him from which passage in His Word He would speak to us during this week, He pressed upon my heart that He would speak to us all through the Pentateuch—the five rolls of the Book of Moses, called “The Law,” taking the five days this week to go through the special teachings in each of these five books, Genesis, Exodus, Leviticus, Numbers and Deuteronomy. My spirit quailed at the thought of such a study, but my Lord is sufficient to carry out His own purposes, and I am sure, after waiting upon Him, that it is from those five books He is going to speak to us this week.

There are many ways of studying this most wonderful, this eternal Book. Sometimes we take a text, or word, and examine it and look up all the passages where that word or subject occurs, to get what light we can upon it; but there are many other ways of studying the Book, and I am sure one very profitable way is to take a broad and wide view of, say, one division or book of this Book of books. It is all the difference between my going for a walk in the country, and stooping to pick a lovely flower, to look at its color and enjoy its sweet fragrance and admire its wonderful construction, and to give my God the glory who made it in its perfection of beauty; or, my walking along the road and climbing up a hill, and in a little while getting, not the sight of one tiny blossom, but of a broad expanse of view, a lovely scene of lake and mountain, of river and meadow and wood; and I praise the same Lord who made the little blossom and who is also the Creator of that broad and beautiful landscape. Now, when we take a subject, a word, a verse, is it not like culling the flower, rich in beauty and fragrance, from the garden of this wonderful Book; but when we take a large portion, as, for instance, we are going to-day to

take the whole of the book of Genesis and see what God's thoughts are, revealed to us in that book, is it not like taking the wider range of view over the glorious landscape spread out by the hand of God, made beautiful by the touch of His hand and the light of His eye?

Now, let us turn, by the aid of the Holy Spirit, to the book of Genesis, remembering that this whole book comes from God, meeting us in our utter ignorance. We have received such an amount of knowledge through the book of Genesis with regard to the facts of nature and the history of man—we have received it just by tradition from our fathers—till we have forgotten the source from which it really came. Now, this book is called Genesis—the beginning, the first production of all things—and in spite of the infidels and the higher critics, and all the rest of the people who think themselves wiser than the God of the Bible, in spite of all that is said by scientific and literary men, sooner or later, historians, astronomers, geologists and others have to come back to this book to trace the first authentic records about any of the subjects that they are studying, whether they like it or not; and they do *not* like it, but they have to do it; and they have to learn from time to time, as the ages march on, that the marvellous discoveries of one century or another have only proved the truth of some point in this book of Genesis which the clever men of the ages before were throwing stones at, or laughing at as ridiculous. Here in Genesis we have the beginnings of all things, so far as we need to know them, in regard to God's relation to the earth, and the earth's relation to God. We have the beginnings of the creation of nature around us, the beginning of all our social life, of the marriage tie, of music, of science, of agriculture, of architecture, of literature, traced for us here. So, if you want to start in knowledge at the real fountain-head of true information, look in this book of Genesis and you will find out about it. And alas! we have revealed to us here the beginning of sin and the beginning of death working amongst us on account of sin.

Let us gather up some of the chief lines of thought that run through this book, and I think the first that strikes us is this, that throughout this book God is testing man on this earth, in order to prove of what stuff he is made, what he really is, what will be his choice of action, what will be his purpose and will under such and such opportunities, such and such relationships, and the result in every case is *utter failure* and *sin* on man's side. You remember the first circumstances under which God tested man in the Garden of Eden, surrounded by everything

that was beautiful, that made life easy, happy, comfortable, blessed, ah, more than mere enjoyment, made it hallowed by the perpetual presence of, and communion with, the Lord God Almighty. And under those exceedingly favorable circumstances God puts man to a very little test, and the smallness of the test shows up the heinousness of the sin. For, as you know, Adam and Eve did not stand that little test of their confidence in God's wisdom and love in commanding them not to eat of the one tree; but sin entered into the world through their disobedience, and death by sin. Then we have Cain and Abel born into the world, with all the terrible background of their parents' experience. But it is with Cain as it was with Belshazzar later on, who knew all the sad past history of his grandfather Nebuchadnezzar, and the prophet Daniel says, "Though thou knewest all this, yet hast thou not humbled thy heart; and the God in whose hand thy breath is, hast thou not glorified." And when the test came, with all that terrible background of knowledge, of how God means what He says, and how God will visit sin in death and judgment, we find envy prevailing and Cain becomes the murderer. Thus things went on under God's providential dealings, until we come to that terrible summing up in Genesis vi. 5: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, and it repented the Lord that He had made man on the earth, and it grieved Him at His heart." And the result of all this wickedness and disobedience on the earth was the pouring forth of the waters of the flood, so that all but eight persons were drowned with water. Then we find God bringing Noah and his little family circle, and placing them, as it were, upon entirely fresh vantage ground. Noah, having known what it was to walk with God, to talk with God; having known what it was to be the messenger of the Lord, and a "preacher of righteousness;" having seen with his own eyes the awful judgment of God against all manner of iniquity, transgression and sin—here he is put, as it were, into a new world, that has arisen up from the awful catastrophe of the deluge. Not only so, but God meets him in holy communion and happy fellowship at that altar which he built, and sets over him the glorious rainbow of the promise, and establishes with him the "everlasting covenant." Now, you say, under such circumstances as these man will surely not fail again. Ah, yes, the lord of creation fails to govern himself, and is found drunk by his son.

The next step is that God gives man ample space for spread-

ing, and growing, and multiplying, and having dominion, with every possibility of development and growth in all that is noble and good, but the pride of man's heart steps in. In the eleventh chapter, when the whole earth was of one language and of one speech, and all seemed favorable to intercourse and commerce, and everything that we say goes to make improvement intellectual and moral, they set their brains working to see how they could make a building whose foundation is strong in the earth, but whose top will reach unto heaven. A lot of people nowadays are trying to make their architectural plans, spiritually, that way—to have a firm foundation here on earth, to get a good grip of everything worldly, and yet to manage somehow that the top of their aspirations, the end of their life-building, shall reach unto heaven. And God came down displeased with such a misunderstanding of His purposes. "Pride goeth before destruction and an haughty spirit before a fall." And this testing of man fails, and the building is stopped, confusion comes, the tongues are divided, and the union which is used not for the glory of God, but for the strengthening of their foundation upon the earth, and for the exaltation of their own name, falls to the ground. Then God calls out from amongst the people one man to walk with Him by faith; and He educates that man in faith, tempting him on just as a mother trains her little child to walk, getting a little way off and tempting the little thing to come after her. That is the way God tempted Abraham, not tempted him to unbelief, but drew him on to further ventures of faith in the God who never failed him. But even the man of faith, when put to the test, cannot trust God to feed him and his wife; but must go down into Egypt in his own self-will, and twice tells a lie in order to take care of himself, and to help God out of the difficulty of taking care of him!

Well, we cannot go all through the book, but trace it for yourself, how God puts man to the test and man puts forth his best and shows it to be what it is, sin-mixed, sin-stained, utter failure. Oh, dear friends, if we could only get this lesson that meets us on the very threshold of the Word of God deeply into our souls, the work of the Mission would be more than half done. If we would recognize the utter failure, the sinfulness, the wretched iniquity that there is in us; how completely the disease of sin has undermined the constitution of the whole race; if we would realize before God, and before the light which His Word throws upon our hearts and consciences in this book of Genesis, that we are lepers to the core; that, put us under

whatever circumstances God will, we shall only fail and sin and make a ruin of life, then we would be ready and willing to receive the messages of God's grace and all the marvellous purposes of His redemption for us in Christ Jesus. But, so long as we hold on to any sort of conviction that we can patch ourselves up, or that we can hold on to anything that is of ourselves and find life, or power, or righteousness, or holiness, or beauty, or stability in *it*, so long are we kept away from entering into the fulness of the blessing of the Gospel of Christ. God, in this very first book of the Bible, shows to us that man can have no place in his own salvation; that man is such an utter failure since sin entered into the world, that, put him under whatever circumstances, give him whatever advantages you may, he will always misuse them, and always spoil God's work where he has the opportunity. Does it not open to us, indeed, the truth of the message which comes to us again and again in the New Testament, "Ye *must* be born again"? There must come into us a new life, we must be lifted up into a new world spiritually, before we can ever walk and live so as to please God. May God write upon us this lesson from the very start of our Bible searchings together, "There is none righteous, no, not one; they are altogether become filthy," because, remember, what God writes to us in this book is not merely just a history of those old-time folk who lived before the flood or a little after—the words in this book are written down in order to show us two things, to open to us the depths, the horrible depths of our own heart, which "is deceitful above all things and desperately wicked," and to open to us in Jesus Christ the great heart of God, which overflows with love, with grace, with mercy, with power and blessing for anyone who will receive them.

And notice particularly that this lesson lies at the very foundation of *all* blessing from God, because it is not only to those that are unsaved that I would speak to-day about our utter depravity, this hopeless condition of human nature, and of the human heart that is in us. Remember, it was not only those antediluvian sinners against their own souls, who, when tried, were found wanting; it was also Abraham the man of faith, it was also Isaac in his quiet life of sonship, it was also Jacob, the one who had come into living personal contact with the God of Bethel. Every one of them, when put to the test, showed the twistiness, the unrighteousness, the deceit, the unreality, the selfishness of the human heart. And remember, in the New Testament we are not only told with regard to

those who are unregenerate, "Ye must be born again," but we are also told with regard to those who are in Christ, that they have to learn this lesson deeper and deeper down all the way, "In me (that is, in my flesh), dwelleth no good thing." And not until we have got to know ourselves, not until we have ceased to have expectations from self, not until we have ceased to have confidence in the flesh, can we ever become possessed of all the wealth of grace that there is hid for us in Jesus Christ. Oh, let us each one as we are here before God cry to Him to write upon us by His Holy Spirit this lesson, that in me there is nothing to be found that can please God or that can carry out God's purposes with power or with faithfulness.

Now, you will see what that brings us to; it brings us to a state of utter hopelessness as regards self, which is the stepping-stone to fulness of blessing: for it is when we know that we *have nothing*, that we are on the threshold of the wealthy place in which we *possess all things*. (2 Cor. vi. 10.) It is when we can say, "Not that I am sufficient of myself to think anything as of myself," that faith can spring forth with a mighty venture upon God and say, "But my sufficiency is of God." (2 Cor. iii. 5.) It is when we can say, "My flesh and my heart faileth," I cannot reckon on myself in any way, that we can rest in the certainty, "But God is the strength of my heart and my portion forever." (Psalm lxxiii. 26.) Oh, may God scorch and wither up all your self-confidence, every bit of trust or dependence or expectation that you have from yourselves. I beseech you to put away from you that thought which I find in so many Christian hearts, that holiness is God making *me* into something very beautiful. It is not anything of the kind, it is God putting you to death because you are so entirely in His way whenever He wants to bless you and to do you good. The only thing He can do with you is to hang you up there on the cross with Christ and teach you the blessed lesson, "I am crucified with Christ," dead, buried and done with. Then when you are put out of the way, because *you* are the great hindrance, God says, "I will come and dwell in them, I will walk in them," and Jesus becomes our holiness. It is the life also of Jesus manifested in us.

Another thought that runs right through Genesis is, that we hear but little with regard to nations and peoples like we have almost through all the rest of the Bible, but in each of its narratives it is a personal, living God coming into direct, personal, living touch with the individual soul. Now, that is a very solemn thing. There are so many of us who think we

can go to church and be lost in the crowd; that God does not come and really face us up fair and square and direct; that do not see it is God and me standing face to face to speak to each other, and to answer each other; but we think, "I can go and belong to that class, and I hope I will be swallowed up in the class or congregation—I don't want to come into too close contact with God." Isn't that the thought of many a heart? You go to church, and you think the minister is never preaching for you, but that the lesson fits that old lady in the next pew, and you hope *she* is listening! And you don't see that God is coming into close, personal contact with *you*, trying *you*, teaching *you*, educating *you*, and drawing *you* on to a closer knowledge of Himself. Dear friends, true religion is the individual dealing of one soul with God Himself.

So, right through Genesis, what we get is biographies—the lives of men and women called by their own particular names, not all massed together, or lost in a crowd. Adam and Eve were not dealt with together, though they were man and wife—they were questioned separately, they were judged separately. And God goes after the one, God speaks to the other, but it is always personal, straight dealing.

And notice in His dealings such wonderful tenderness and grace—how He follows each soul in its special individual needs, in its peculiar difficulties and circumstances, just suiting His dealings to their knowledge or ignorance, to their privileges or trials; whether it is meeting with an Egyptian slave, Hagar, or with the man of faith in the last blessed testing of his faith when he offered up his son. It is God coming into an understanding, sympathizing contact with each soul. Oh, as you read through the book of Genesis and realize this, it will be such a help to you in your own personal religion. Remember, every time you kneel on your knees, every time you have this book open, God is speaking to me, God is searching through this room for me, God is coming into close contact with me, God is flashing His search-light upon my heart, God is listening to hear the response from my heart. What shall I answer when He reproveth me? Yes, it is an individual thing. But praise be to God, we do not in this book only get the beginnings of things that concern the earth and man—his sin, and failure, and death; but we have the revelation to us of the beginning of God's work on this earth. And when those two words come in, "But God," it turns all our chaos into glory and beauty, it alters the whole face of everything.

Will you turn with me to 2 Cor. v. 17, 18. "Therefore if

any man be in Christ, he is a new creation"—or a "new creature"—"old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation." Surely what we have been seeing but dimly in outline this afternoon has convinced us of the absolute necessity of everything being new if we are ever to see God, if we are ever to please God, if God is ever to dwell in us and we in God. And in the gospel and grace of the Lord Jesus Christ, He brings to us the new birth, the new heart, the new spirit, that we may walk in newness of life; and he tells us that this re-creation comes to us, this new life and new birth and newness of motive and power of action, by putting on the new man Christ Jesus. Look at Ephesians iv. 22: "The truth as it is in Jesus: that ye put off concerning the former conversation the old man." We have seen how Genesis opens up to us what kind of a creature that old man is, "which is corrupt according to the lusts of deceit, and be renewed in the spirit of your mind, and that ye put on the new man (Jesus Christ), which after God is created in righteousness and holiness of truth." And again, in Colossians iii. 9-11: "Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of Him that created him. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." Now, in Genesis we have not only the workings of man and his utter failure, but we have the revelation of God's work in its perfection. You know the opening words of the book: "In the beginning God." Then, also, throughout Genesis we find the revelation to us of Jesus Christ as He first came to this world, not only in promise and prophecy—for instance, where we have "The seed of the woman shall bruise the serpent's head" (chap. iii. 15), and where we have, in the promise to Abraham, that "In thee and in thy seed shall all the families of the earth be blessed" (chap. xiii. 3)—but we have Jesus Himself manifested to us in His first visits to this earth "to seek and to save that which was lost," and to bring God's fulness of blessing to the children of faith. We have Jesus revealed to us in that wonderful personage called throughout the Word of God, both in the Old and New Testaments, "The Angel of Jehovah," or "The Angel of the Lord." You remember His first appearance, in the 16th chapter of Genesis, where He went after the Egyptian slave, Hagar, running away in ill-temper from her mistress, and the

Angel of Jehovah found her by a fountain of water in the wilderness, and told her to return to her mistress, promising her blessing and help, and she called the name of the God that spake unto her, "Thou God seest me," for she said, "Have I also here looked after him that seeth me." She had run away in her petulance and anger from her mistress and the circumstances in which God's providence had placed her, and she found as she gazed at the Angel of the Lord as He spoke to her God's message of repentance and blessing, that she was looking up for the first time at Him who had looked after her, and was searching her heart all the way along. (Compare John iv.) I do beg of you to look up throughout your Bibles all His visits to this world, and trace in them the wonderful revelations of Jesus, comparing them with the incidents of His life on earth in the flesh.

And in Genesis we find also the marvellous work of the Holy Ghost. It greets us at the very opening verses of the book: "The earth was without form and void, and darkness was upon the face of the deep, and the *Spirit of God* moved upon the face of the waters." We meet the Holy Spirit of God working also in the one blameless life—blameless so far as it is portrayed in Genesis—the life of Joseph which was lived in a constant reliance upon the Word of the Lord, and which owed its exquisite beauty and purity to the power of the Spirit of God. Now, to prove those two points, see Psalm cv. 19: "Until the time that his word came"—that is, Joseph's word to his brethren and his fellow-prisoners—"the Word of the Lord tried him," *i. e.*, put his faith to the test. The Word of the Lord had come to Joseph through those visions of power, and dominion which he had in his early days, but he found the pathway to the inheritance of the promises was through the putting away into darkness all that was of Joseph, all his own reputation, all his own power, and just letting God work and God be manifested. Then the heathen king, the moment he sees Joseph and hears the Word of God from his lips, exclaims (chapter xl. 38), "Can we find such a one as this is, a man in whom the Spirit of God is?" and exalts him to rule the land.

This reminder of the power that worked in Joseph's life brings us to what I believe is the point, the summing up of our Reading together this afternoon, the power of the Word and the power of the Holy Ghost. Surely this book of Genesis has convinced us of one thing, that man in his natural condition is a chaos, a failure; that although God made man upright, he has sought out so many twisted inventions through the pride

and deceit of his heart, that he is now an utter wreck, unless some mighty power from God can be put forth to change the chaos into glory and beauty. Now, if you turn to Genesis i., you will find a picture or type in the Creation, of the re-creation unto life and fruitfulness which God works in the individual soul. "In the beginning God created the heaven and the earth," and we may be sure that, as God created them, they were *very* good. But by some catastrophe, we do not know what, the next thing we are told is that the earth was in a state of confusion and emptiness, as it is written, "the earth was without form and void, and darkness was upon the face of the deep." Surely that is a wonderful parable of what the whole book has taught us with regard to man. Created originally in God's image, coming from the hand of God beautiful and *very* good, now defiled with sin, diseased unto death—"confusion and emptiness" would express exactly the condition of the human heart and of this world apart from God. Then come in those two mighty re-creating powers, the Word and the Holy Ghost. "The Spirit of God moved upon the face of the waters. And God *said*" (there is the Word) "Let there be light: and there was light." In the work of this mission we have no confidence in any other powers to help you or any of the souls in Toronto, whatever their condition may be, but in these, the Word of God and the Holy Ghost. And I beseech you to have no confidence in any other power for yourselves; but expect blessing from the mighty working of His Word in your hearts, and from the illuminating power of His Holy Spirit. It is only through these that He has worked from the earliest ages and that He works now in human souls. It is the Holy Ghost applying the Word to your heart as you hear it. It is as you allow the Spirit to make that Word true and real to you, to work out in you the exceeding great and precious promises contained in this Book, that you will find the glorious results of the re-creation unto newness of life and unto newness of spirit. I would remind you that right through the Acts of the Apostles these are the only two powers put forth by the apostles and disciples of those ages. And if we want here in Toronto to have pentecostal times again, it will be only by the power of the Word and of the Holy Ghost. You will see that in every sermon preached by the early disciples after Pentecost, the Word is the basis of everything they say, the Word is the witness which they call up on every occasion, the Word is what they expect to lay hold upon the hearts they speak to; and that Word applied, not by the power of their

reasoning, or the power of their exposition, but simply by the power of the Holy Ghost. We are told that "they went everywhere preaching the Word," that they were "mighty in the Scriptures, proving from the Scriptures that Jesus was the Christ"—proving from the Scriptures that the resurrection was the great hope set before God's people in all ages; and in Acts x. 44, we find that "while Peter spake these words, the Holy Ghost fell on all them which heard the Word." It is by the Word and the Holy Ghost that we are born again from above. (John iii. 5; 1 Peter i. 23-25.) Just as the lie of the devil entering into Eve's heart poisoned her life at its very source, bringing with it sin and death, so the love and the truth of God entering by His Word into your heart brings into you newness of life, even the divine life; for it is by taking the exceeding great and precious promises from Him by faith that you become a "partaker of the divine nature" and "partaker of His holiness." If anyone here wants the quickening of the life of God in their souls, if any dead souls here are willing to have the life of God enter for the first time into them, it must be by yielding to the Word convicting them of sin in the power of the Holy Ghost. Yield to the conviction, and do not try to turn the edge of the Word, but, as we say to you in the name of the Lord, "Thus saith the Lord," yield to what He says, and when He comes to you with His promises of life, of peace, of pardon, of blessing, of victory over sin, of power from on high for service and for witnessing, take it on the strength and on the eternal truth of His Word, not upon any feelings that you may have, not upon anything but just that His Word has spoken, and it shall be made true to you because "He is faithful that promised." If you expect to be blessed through any other means than by the Word and the Spirit you will be disappointed, but if your hearts are open, and in the attitude of listening, receiving, breathing into you the Spirit, then this will be such a mighty time of blessing to us that it will be flowing deeper, wider, fuller, throughout the generations that are to come until the Lord Himself comes. And it shall flow, not only through Toronto, but out unto the uttermost parts of the earth. The next time that you can be quiet to-day, look at what that mighty Word and that mighty Spirit effected over the chaos that prevailed on this earth; see how first the light flashed out, revealing the confusion and the emptiness; see, then, how God divides and bounds, showing what is really heavenly and what is only earthly; as He comes to a soul, flashing in His light and showing you clearer and

clearer every day what is really of the Lord from heaven, and what is after all only earthly and of the flesh; then see how that Word and that Spirit, working still upon the earth, brought forth fruitfulness and life until at last there came the glorious consummation of the Creation, the very image of God reproduced down here in the person of man and woman. Nothing short of that is God's ideal for each one of us, that in place of our chaos of heart and experience there may be, by the renewing of the Holy Ghost, fulness of life and power to His glory where there had been confusion and emptiness before; and He will not leave us until we are satisfied with His likeness, until His image is restored in us, until we walk this earth manifesting in these mortal bodies the life of Jesus, the likeness of our Father in heaven, even the beauty of holiness. Do not trifle with these two mighty powers from on high; and remember that this written Word is inseparably linked with Jesus Himself the living Word. We are told that by Him all things were created, so that when we hear the Word of God speaking in that first chapter of Genesis, it is not merely the utterance of a voice, it is the living person of Jesus, who, with the Holy Ghost, is putting forth the creating power of God upon the chaos. (John i. 3; Cor. i. 16, 17.)

Now, shall we, wherever we may be in the spiritual life this afternoon, just yield ourselves to God for Him to bring to bear upon us the power of this Word as He may see best to apply it through the working of the Holy Ghost within us, that He may carry out His beautiful will in us? We have scarcely touched the fringe of all the wonders of this book, but I trust that I may have suggested some clues of thought and study which you, dear friends, will follow up and search into to see if these things are really so; and as you read, yield yourself to its power, that it may work in you His good pleasure, for His glory. Amen.

THEIR REDEEMER IS STRONG.

JEREMIAH L. 34.

LET Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities." "Their Redeemer is strong; the Lord of hosts is His name." That is our subject to-day.

Yesterday, in taking a sketch of the main outline of God's teaching through Genesis, we saw man putting forth all *his* efforts and *his* energies, and the result was sin, failure, confusion, destruction. To-day we turn to the second book of the Pentateuch, named Exodus, where we see God putting forth *His* love, *His* power, *His* mighty working, and we shall find some of the results from His wonder-working hand.

The subject of the book of Exodus is the Redemption of a people in bondage. You remember how the book opens with a graphic and terrible description of the condition to which the children of Israel had been brought by the tyranny of the king of Egypt. In chapter i. 13, we read: "And the Egyptians made the children of Israel to serve with rigour, and they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field. All their service wherein they made them serve was with rigour." And not only was the bondage and service grinding and hard, but the wages of that tyrant king, a type of the prince of this world, the devil, were death and destruction: for verses 16 and 22 tell us: "Pharaoh charged all his people saying, Every son that is born ye shall cast into the river, and . . . if it be a son then ye shall kill him." See also vi. 9: "Moses spake unto the children of Israel, but they hearkened not unto him for anguish of spirit and cruel bondage." This was the state of affairs amongst the children of Israel in the land of Egypt when God came down to show what *He* could do. In Genesis we had *man's* heart and its workings.

Here in Exodus we have *God's* heart's love, and what it plans, and executes in almighty power for the deliverance of those in bondage. So the message this afternoon will be to any soul who knows what it is to be a captive, held down and bound by a power which they cannot shake off. And I would remind you of the fact that everyone who yields to sin is a slave to that sin, for "of whom a man is overcome, of the same is he brought in bondage," and the Lord Jesus says that anyone who sins is the bond-slave of that sin. But we often flatter ourselves that the "little sins" we allow in ourselves (there is no such thing as a little sin, but we call them so), those sins of thought, and little, hard, quick, bitter words in which we indulge, we could, if we chose, break off easily. A little laziness and indolence in the morning, a little neglect of Scripture: we think that we could mend these matters very quickly, but not until we honestly start to break the power of the chain of any evil habit that is over us do we find how completely we are slaves to it, and how utterly weak we are, and how strong *it* is. Not until the message of the promised deliverance came to the children of Israel and they began to try to shake themselves, as it were, from the galling slavery under which they were ground down, did they realize that the matter was hopeless, and they came to Moses and said, "Why, our condition is worse than when you first spoke to us." And why? They were not then trusting in God and watching to see what He would do for them. They found out afterwards how God can deliver and set free, perfectly free, with the glorious liberty of the children of God.

And this message comes to anyone who is bound and tied in the world and by the world, for Egypt throughout the Scriptures is a picture to us of the world with its power, its riches, its fascinations, its temptations, its glamor, and its intellect. Is there anyone here bound by that awful chain of the fear of other people's opinions? This message is for you of the perfect love that casteth out fear. There are numbers of Christians who would tell you that they had separated themselves from the world, and that the world had no power over them; but, if you come a little nearer home, you will find that they are living enslaved to the fear of what Mrs. So-and-so would think of them. They say: "How very odd it would look, you know, if I spoke to anyone in a street car about their souls." Is not that the spirit of the world? Is not that being bound by custom and fashion? May God show us this afternoon where the galling bondage

of the spirit of the world is in us, and how far each one of us needs to be set free, not only from the king and prince of this world the devil, who worketh in the children of disobedience, but from all the fascinations and powers and chains that this world throws around its slaves.

And the message this afternoon is for those whose service, or whose duty is grinding bondage. Many here belong to the Church of England and are constantly saying on Sunday that God's "service is perfect freedom," while you know in your heart that it is just so much treadmill work. And there are numbers of people who would resent the idea of being called slaves, yet find their life-work, whatever it may be, to be galling bondage; so the message of deliverance is for you.

Now, let us turn to Exodus ii. 23, 24, and iii. 7, 8, 10. "It came to pass in process of time, that the king of Egypt died, and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac and with Jacob." "The Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people out of Egypt." If you turn to the spiritual counterpart of this glorious redemption in the New Testament, you will see that what the Lord did for the children of Israel in Egypt, Jesus Christ has come down to do for us, in order to set us free from the power of the devil, from the chains of sin and from the rule of this world. In Luke i. 68, 69, 71, 74, 75, we have: "Blessed be the Lord God of Israel, for He hath visited and redeemed His people, And hath raised up an horn of salvation for us in the house of His servant David: That we should be saved from our enemies, and from the hand of all that hate us; That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, In holiness and righteousness before Him, all the days of our life." And in Romans iii. 23, 24: "All have sinned, and come short of the glory of God; Being justified freely by His grace through the redemption that is in Christ Jesus." And again, Ephesians i. 5-7: "Having predestinated us unto the adoption of children by Jesus Christ to Himself, accord-

ing to the good pleasure of His will, To the praise of the glory of His grace, wherein He hath made us accepted in the beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." And again, in Colossians i. 14: "His dear Son, in whom we have redemption through His blood, even the forgiveness of sins." And again, in Titus ii. 13, 14: "Our Saviour Jesus Christ, who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works."

These verses show us that the Lord Jesus Christ has done for us, whether Jews or Gentiles, on the platform of our moral and spiritual needs, exactly what He did historically for the children of Israel when they were in bondage in Egypt. He has come down, down, down—oh, how low He has come down—in order that He might hear our sighing, in order that He might understand and feel the weight of our bondage, in order that He might be able to say, "I know their sorrows, and in all their affliction I am afflicted," and in order that He might break the power the devil has over us; as we are told in 1st John iii. 8, "For this purpose the Son of God was manifested, that He might destroy the works of the devil." The Lord Jesus has come down, not only to get under the weight of our sufferings and needs and difficulties, and to enter into just the very way in which they pinch and grind us, so as to understand the need, but He has come down in the plenitude of His love and of His power, to meet that need to the full. He has broken the power of the enemy and set us gloriously free, so that we may "walk in newness of life" and "serve in newness of spirit," just as the Israelites were set perfectly free as they stood upon the further banks of the Red Sea and looked back to see all their enemies swallowed up, as it is written in Psalm cvi. 11, "There was not one of them left."

The Lord Jesus Christ has wrought out such a full and perfect redemption, that in Isaiah, the gospel prophet, we have that name given 13 times to Him, "the Redeemer, the Holy One of Israel." We must not forget the meaning of Redemption. We know in this world, as to our earthly belongings, what it is to redeem a thing that has been pledged or loaned out to another—it is to buy back that which is our own. It is my own, but by stress of poverty or some evil occurring, it has passed out of my possession for a time into hands that have no right to it, and by redeeming it I buy it back for my own possession. When God redeemed His people out of Egypt He bought back to Himself a people that He had already chosen, that

He had already known as His own; and when He sends the message to Pharaoh, although He was speaking of two millions of slaves—discouraged, browbeaten, downtrodden slaves—He calls them "My people," "My firstborn," "My son,"—"Let My son go, . . . let My people go." His heart is so large towards them, His love so tender to them, His yearning over them as His own children is so great, that He redeems them back out of bondage to Himself again. And that brings us to the point and teaching of our Bible Reading to-day—the characteristics and the results of this Redemption.

The first thing that strikes us in this connection is the reiteration more than forty-five times in this one book of those words, "Up, out of Egypt." And the force of that expression God never allows to be lost through the history of the children of Israel. Right on through the books of history and prophecy, He is always pointing back to and reminding them of the fact that when He redeemed them to be a people for His own possession, He called them and brought them "UP, OUT OF EGYPT." In Deuteronomy, that expression occurs no less than thirty-one times, and in this book—the book of redemption—it occurs more than forty-five times. What a lesson that is for us, that "Our Lord Jesus Christ gave Himself for our sins," as we have it in Galatians, i. 3, 4, "That He might deliver us from [out of] this present evil world according to the will of God and our Father." There is no full and plenteous redemption for us if we are going to keep in the world, setting our affections upon the things below, making our treasure and our store down here on the earth, seeking for honor, approbation and the glory that comes from men. So long as this world and its vanishing, passing pleasures are the dainties that we feed upon, God says, "Under those conditions I cannot save you; I cannot give you the fulness of the blessing of the Gospel of Christ unless you are willing to be like Christ, not of the world." If you are willing to leave the things that perish, you shall know those things that endure unto everlasting life. If you let go your grasp of those things that glitter and shine, but that have wings and fly away; God will give you great treasures in Christ Jesus. He says, "I will fill their treasures." If you choose that which is invisible and real instead of seeking after things seen, which slip from your grasp and perish with the using, then God will satisfy you, and fill you to overflowing. Notice the beautiful antithesis in 1st John ii. 15, 16. The first words sound to some of us perhaps a little hard, especially

if our hearts and affections are centred in and drawn towards the world. They are: "Love not the world"—and perhaps your secret heart is whispering, "Easier said than done"—but wait a bit; God never commands a thing that He does not put side by side with the command, the mighty energizing power and promise by which it can be done. "Love not the world, neither the things that are in the world. If a ny man love the world, the love of the Father is not in him." The Love of the Father!—ah! that is it. If you drink of the love of the Father in Jesus Christ, I can promise that you will not love the world. The love of the world and its pleasures that are always changing, always slipping through your fingers, always dodging you; and when you think you are just arriving at what will satisfy your ambition or your craving, you find it has been a "Will-o'-the-wisp," and off you are to something else—that is the way of the world. Serving the world is a laborious and unrepaying thing—but the love of the Father! "God so loved the world, that He gave His only begotten, Son that whosoever believeth in Him should not perish, but have everlasting life;" and "He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?" There is a glimpse of the love of the Father! but oh, the sounding of the words can never present to you what it is, how satisfying, how never-failing, how far-reaching, how mighty, how tender. Dear friends, if you want to be set free from the power of the world over your heart, go and drink of the river of God's pleasures, go and draw from the great heart of your Father, learn through Jesus, and the grace and the beauty that is in Him, what your God is like, and I can promise you that out will go the love of the world. "For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life is not of the Father but is of the world, and the world passeth away and the desires thereof, but he that doeth the will of God abideth forever."

Another striking feature of Redemption is this, that the people were not redeemed merely to be got out of Egypt, just to be saved and called the children of God, but they were set free from laboring for that which was not bread and for that which satisfied them not, to enter upon a life of service, and feasting with God. Now, let us all say together God's message to Pharaoh, "Let My people go that they may serve Me." Have you realized, you who have known something of God's plenteous redemption, your glorious privilege of

servings Jehovah, the King of Glory? You are not set free to rest in idle satisfaction over your deliverance, but you were set free *to serve*. St. Paul, when speaking of the visit of the Angel of Jehovah to him on the ship, exclaimed: "There stood by me . . . the Angel of God, whose I am and whom I serve." And when he wanted to give his highest title in his epistles to his converts, he writes: "Paul the bond-slave of Jesus Christ." He knew he had the best of masters, and so he gloried in the thought that he was the bond-servant of that Master.

Then we must remember the great central type of Exodus is that of the slain lamb, chapter xii., whose blood was sprinkled on the two side posts of the door of each Israelite's house, and on the upper door post. The lamb was slain in order that its life blood, poured forth on behalf of those inside the houses, should shelter them *above* from the down-coming wrath and destruction which was waiting to break forth upon the whole land of Egypt: and on *either side* to protect them from all their enemies on every side. And if we turn to 1 Peter i. 18 to 21, we read, "Ye know that ye were not redeemed with corruptible things, as silver and, gold from your empty manner of life received by tradition from your fathers. But with the precious blood of Christ"—the precious blood of the Son of God, the precious blood of the Prince and Source of life,—"as of a lamb without blemish and without spot. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God that raised Him up from the dead and gave Him glory; that your faith and hope might be in God." The first apprehension we have of God bringing to us His plenteous redemption through Jesus Christ is by seeing that precious blood of His shed for us upon Calvary, because the one thing that wakes us up to a realization of our need of His redeeming love and grace is the knowledge that the world in which we live is ready to perish, that the wrath of God will come assuredly upon the children of disobedience, that for those who believe not in God and obey not the Gospel of our Lord Jesus Christ, upon them shall come everlasting destruction from the presence of the Lord and from the glory of His power. Then we hear the voice of God calling to us in our fear and in our extremity, "Behold the Lamb of God that taketh away the sin of the world," and with the little bunch of hyssop (simple faith) we take that precious blood shed on Calvary to cover our own souls, our own need, and to shelter and shield us

for ever from the destruction awaiting the world around us. That is how God brings us first to a knowledge of His redeeming love.

But it was not enough, to know that they were safe *in Egypt* from the awful judgment that was ready to break forth upon all those whose doors were not sprinkled with the blood. God says, "Come, get you up out of Egypt," and the deliverance was not complete until they were right through the Red Sea and could look back upon their enemies as destroyed forever. So, the second lesson we learn from the cross of Christ is that not only His precious blood was shed to shelter us from the judgment and wrath of God against sin, but we see on that cross the power of the devil broken, the power of sin over us destroyed; we see full deliverance; all our enemies are behind our backs by the power of Christ's death; we stand still and see the salvation of God with us and then go forward through death and resurrection with Him to the song of victory.

That brings us to the next characteristic of Redemption—the 15th chapter of Exodus—where the song of praise breaks forth. All through Genesis and up to this 15th chapter of Exodus there is not a word of praise; there is moaning and sighing, there is an exceeding bitter cry, but not until the Redeemer has manifested Himself in His great redemption does the song of praise burst forth spontaneously and naturally from the glad hearts. If we really knew the fulness of salvation through Jesus our Redeemer, there is not one of us but would be in heart, and with our lips and lives praising and glorifying our God. Notice for yourselves that the songs of praise burst forth in the Scriptures, after some fresh revelation of the fulness of God's salvation. See *e.g.*, Jud. v., Ex. xv., Is. xii., Lu. ii., i., "In that day thou shalt say, O Lord, I will praise thee. Though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song; He also is become my salvation." And remember the words with which the psalmist wakes the song of praise in the 107th Psalm, "Oh, give thanks unto the Lord for He is good, for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy." If, your singing has got into a minor key, or if it is altogether silent; if when you want to speak to someone about Jesus, you have to pump and squeeze it out of you, do not go and talk to that soul, I beseech you, for they will see fast enough that it is pumped and forced, and there will be no power in it.

There is no power in anything except the overflow of the heart: there is no power in anything that is forced in the Christian life; go to your loving Father and drink deeper of His love in Christ Jesus; go to Jesus who has for you all the fulness of God; go and drink, yea, drink abundantly, beloved: drink from that fulness of resource until you are filled to the full in Him, and then when you are running over, go and speak. Let the song of praise to God, and the telling out of His praises to others be the spontaneous outburst of a heart that is satisfied, that is glad, that is thankful, that is amazed, as these people were on the border of the Red Sea, at the goodness, the grace and the power of their God.

In the thirteenth chapter, which immediately follows the keeping of the Passover, the one thing specially emphasized is that these people whom God has redeemed are "*mine*," saith the Lord—they are my property, my possession, they are a ransomed, purchased people, and to set a seal upon that purchase, and to impress upon them His complete ownership of them, God claims for Himself "The firstborn, . . . both of man and beast," to dispose of as He sees best, and He gives directions concerning them. See also Num. viii. 14-17. Don't let us ever forget the blessed truth that comes out of God's purchase of us back from the power of the devil, back from bondage of the world, and back from the galling tyranny of sin, that we are His absolutely, to be wholly at His disposal. As we have it in 1 Cor. vi. 19, 20: "Ye are not your own, for ye are bought with a price." There is wonderful rest in knowing that you belong to another who undertakes the responsibility, who carries you, who bears you all the day long, who rests in His love towards you, who is always watching your needs so as to bring the supply instantly to bear upon the need. You know when a thing belongs to you, the care you take of it; you might leave it lying in the dust if you hadn't any personal link with it, but if it belongs to you, how carefully you put it away. Because your little child belongs to you, what a difference there is in the way in which you look at all the little buttons on her clothes, or all her little wants, whatever they may be, because she is yours, your *own* precious darling—that is the sense in which God has bought us to be His own. (Compare Exodus xix. 4-6; Deuteronomy vii. 6; xiv. 2.) He anticipates all our little wants and all our great needs, and has an infinite, ample, divine supply for them all. "My God shall supply all your need according to His riches in glory by Christ Jesus." And so you see at the very beginning of

their march, God foresaw that this undisciplined host of down-trodden slaves would need from the first a Guide and Defender. "He led them forth by the right way." Look at chapter xiii. 17, 18: "It came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war and they return to Egypt." So demoralized, so disorganized, so crushed, so wanting in courage, as slaves always must be, that I won't frighten them with the possibility of war at the outset. Oh, how God takes in all about your character and all about your past experience and circumstances, and all about what you used to be, your special sufferings and temptations. God says, peradventure they will feel like this, peradventure they will be discouraged with that, so I will not take them that way; "But God led the people about, through the way of the wilderness of the Red Sea." And in verses 21, 22, "The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light, to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." Is it not gloriously true for each one of us, "when He putteth forth His own sheep, He goeth before them." "I will instruct thee, and teach thee in the way which thou shalt go. I will guide thee with mine eye." "The Lord shall guide thee continually." "As many as are led by the Spirit of God, they are the sons of God." He never leaves you stranded, you never need be bewildered, dear soul; you need never have those terrible worries which so many Christians have with their hearts all in a flutter, and their minds at work trying to spin out little plans and schemes for the future, trying to decide on which side the right is, and, as fast as they think the balance should go that way, they remember something else that should be thrown into the consideration. Oh, God has made it so simple—"I will instruct thee, I will guide thee." Dear heart, will you just hand over the guidance, the government, the planning, the arranging of your practical daily life—yes, in the kitchen; yes, with the children; yes, in your engagements, or your service for the Lord, and just let Him go before you, and let the whole of your life come after with the beautiful simplicity that is in Christ. "Follow thou Me"—three little words, or rather, two little words and one mighty word to sum them up—"Me." That is the whole of the Christian life, "follow," not argue; "follow," not lag behind; "follow," not look about this way and that

way; "follow," not try to push Me on, but "Follow thou Me." "Thou" — never mind what Mrs. Somebody-else says, never mind where Mr. Somebody-else is going, it is just thee and Me, thee and Me; "Follow *thou* Me," and you have got the secret of a restful life and powerful service.

But not only do they need guidance, but provision by the way. You remember the story of the flowing from the rock of the river of water, that stream which followed them, winding its way in the desert all along till they reached the land of promise; and you remember the raining down of the angel's food, the manna from heaven. Two such beautiful types of the fulness of the river of life that flows out of the throne of God and of the Lamb for us, perpetually following us all the way through the little windings of our daily lives, for we should never find ourselves anywhere where that fulness of the sufficiency which is in God is not at our disposal. And then the manna rained down from heaven, as Jesus Himself explained it in the 6th chapter of St. John's gospel, the very "Bread from Heaven," which represents Himself as the nourishment, the food, the life, that which will quicken and invigorate us. Oh, feed upon Jesus! Oh, drink of the Holy Ghost! Never to go forth to any day's work, or any day's rest, or any day's holiday without first eating of that living Bread, Jesus, feasting your heart upon Himself, and drinking to the satisfying of your spirit's need of the water of the Holy Ghost. You cannot go through this world with any vigor, with any life, or with any of the beauty of the Lord upon you except you go in the strength of that meat.

We must now pass on, and pass over many chapters, to the crowning climax of God's purpose in Redemption in Exodus xxv. to xxx. and xxxv. to xl., taking just a verse or two out of the 25th, and the 40th chapters. What was God's longing as He heard the sighing and saw the affliction of His people in Egypt? It was not merely to get them out from under their burdens: no, it was the deep desire of all love to get very near to His own people. And in Egypt — in that malarious atmosphere — God would not dwell. In grinding bondage and fear, with Pharaoh the king of Egypt as their lord; He would not manifest His glory and presence: so He broke their bondage, He set them free, He put the new song in their mouth, He made ample provision for all their need in order that He might bring them near to Himself; that He Himself might come down and dwell among them; that

He might be so near to them as to identify Himself completely with His own people. And He made the little camp where they dwelt the very home where He rested! Have you ever noticed that so long as His people wandered about in tents, God would not have any place to dwell in and rest on but a little movable tent? Not until His own people were in possession of the land and had for themselves houses firm and strong would He have a house for Himself where to manifest His glory. Oh, my God, is that Thy heart of love to me, that nothing less will please Thee than that Thou shouldst dwell in me and walk in me, that Thou shouldst make the little tabernacle of this mortal body Thy dwelling place? Yes, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and that ye are not your own?" "His glory shall be seen upon thee." Dear friends, is that true of us? Moses exclaimed, "Wherein shall it be known that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us?" When you, dear sisters, go to your friends' drawing-rooms; when you, dear brothers, go to your stores and offices, do those who come in contact with you know that you have been with Jesus? Do they say of us among themselves, "God is in them of a truth"? There is something more than human, something supernatural about that man, "God is in him of a truth"? Let us just glance at the verses. Chapter xxv. 8, 22: "Let them make me a sanctuary that I may dwell among them." "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Chapter xl. 33-38: "Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle, and Moses was not able to enter into the tent of the congregation because the cloud abode thereon, and the glory of the Lord filled the tabernacle." "That ye might be filled with all the fulness of God," is God's purpose in redemption for us. And not up there in heaven years hence, but down here now to-day, "That ye might be filled with all the fulness of God." "That Christ may dwell in your hearts by faith," that the Holy Ghost may make your mortal body His temple, that the Father and the Son in the power of the indwelling Holy Ghost may say, "We will come unto him, and make our abode with him."

This Bible reading has only just begun! You have a few

hints and suggestions which you are going to follow out for yourselves, and of course you will find that this unbroken line of thought which we have taken this afternoon is interrupted two or three times by the perversity and sin of God's people; but I have taken the unbroken line in order that you might see what God's thought is, and what He is able to accomplish, and I am now going to remind you of only one more thing, and then we will get to prayer.

Eighty times over in the book of Exodus we have all these wonderful purposes in redemption emphasized to us by those two words of love and power, "I will, I will." We will turn back to the sixth chapter to show you what I mean. In the sixth verse, "Wherefore say unto the children of Israel, I am Jehovah, 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 to Abraham, to Isaac and to Jacob; and I will give it to you for an heritage; I am Jehovah." You see at both ends of this passage as a seal or pledge of the promises, the Name which represents the honor, the character, the person that is wrapped up in that Name, "I am Jehovah and I will do it." Dear friends, do not go home with the idea that you have to work out what we have been talking about this afternoon by your own power, strength or wisdom, but cast yourselves in helplessness and in simple faith upon Him who has pledged His name and honor to do it for you, in you, and through you for His name's sake.

A PEOPLE NEAR UNTO HIM.

PSALM CXLVIII. 14; HEBREWS X. 22.

ON Monday the Lord showed us, in taking a glance through the Book of Genesis, something of the working of *man's* heart, the imaginations of which are "only evil continually." On Tuesday (yesterday), the Lord showed us something of the workings of *His* heart towards those in bondage and in need. And to-day our Bible reading leads us to the third book of the Pentateuch, called Leviticus, because it is chiefly occupied with laws concerning Levitical persons, or the children of the tribe of Levi.

A few months ago, I was travelling on a boat, and I noticed a lady who evidently was an earnest Bible student, and she was not ashamed of it either, for right out before the other people, in the saloon, she selected a little table for herself, and brought out a big Bible and a large note book, and she set steadily to work with her Bible study. I thought, "Oh, that lady and I will have some fellowship very soon." So I drew near and had a few moments conversation with her, when she told me how she had become interested in Bible study through some young nieces of hers, and she explained the system on which she intended studying; adding, "But, of course, those curious things, like the book of Leviticus, I don't intend to study that." I opened my eyes, and then said to her, in substance, what I shall say to you in a few moments about this book. But I wonder whether there are any earnest Bible students here who love the Word of God, or believe they do, but whose practice in studying the Word of God is to pick and choose your pet chapter, or your favorite book? One of the reasons I put before this lady for reconsidering her determination about Leviticus was, Have you ever thought that this book contains more of the direct utterances of God himself than any other in the whole Bible of the same bulk? There are twenty-seven chapters in that book, and out of those twenty-seven chapters there are only three

that are occupied in any way with what may be called incident or history, and the whole of the rest are the direct utterances of God to His people. And if you turn to chapter i. 1, you will see the special solemnity given to these utterances by the place and opportunity in which they were spoken. Indeed, the Hebrew name for this book is "And He Said"—"And the Lord called unto Moses and spake unto him out of the tabernacle of the congregation." Yesterday we saw that the consummation of God's purposes in redemption was that He might come down and dwell amongst His people, and manifest His presence, His peace, His power and His glory, in the tabernacle in their midst. And now, Leviticus opens with the voice of the Lord speaking out of the tabernacle of the congregation. So, in entering upon the study of this book, let us remember that every word of God is pure: that the Word of God liveth and abideth forever; and that not one jot or one tittle of the law shall fail until all be fulfilled. We cannot skip over, or carelessly glance at a book which opens with such solemn words.

Exodus has shown us God coming down to enter into the needs and afflictions of His people, to deliver them completely out of the bondage and misery that they were in, and to abide in them and with them forever. Leviticus opens up to us the way by which man may draw nigh to God. Man, sinful man, needs to have the way made clear, cleared of all the obstructions which his own natural uncleanness and unholiness puts in the way of access and union. So we find that this book tells us of the priesthood and the sacrifices, all of which are types and pictures of the office and work of the Lord Jesus Christ for us, by which we draw nigh unto God. Let us look at one or two passages in the New Testament which set a seal for us upon this blessed thought, that because of the office of Jesus Christ as our great High Priest in the Holy of Holies, standing in the presence of God for us with His precious blood to show before the throne of God on our behalf; and with the oil and power of the Holy Ghost which He has shed forth upon us, we may draw nigh to God. And let us see how His atoning work for us on Calvary is typified by all the sacrifices and burnt-offerings in Leviticus; and that by Him we are made nigh and kept nigh to God.

Turn to Romans v. 1, 2: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" Ephesians ii. 12-15, 17, 18: "At that time ye were without Christ"—outside

of Christ—"being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace who hath made both one and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace. And came and preached peace to you which were afar off, and to them that were nigh. For through him we both"—both Jews and Gentiles—"have access by one Spirit unto the Father." The Epistle to the Hebrews is, speaking generally, the Holy Ghost's commentary upon the shadows and figures that are set before us in the book of Leviticus. After showing how Jesus, in offering Himself to God without spot through the eternal Spirit, Himself fulfilled all the types of the sacrifices and offerings, and explaining the glorious work of Jesus as the perfect High Priest for us in glory, the one Mediator between God and man, the writer sums up his teaching in chapter x. 19, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated"—new made—"for us, through the veil, that is to say, His flesh"—His flesh crucified on Calvary—"and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." The book of Leviticus is therefore a message of peace and blessing to all that are afar off. We get many pictures in this book of the different ways in which a man can be afar off from God. There is the picture of the leper who, in his diseased and loathsome condition, was told to keep afar off from the camp of the Lord out of fellowship with even the people of God, and still more, shut out of all worship and communion in the tabernacle of the Lord. And when Jesus was upon the earth, we find the leper standing afar off until Jesus put forth His healing power, filling him with His own eternal life and saving health, bringing him back into nearness with the people of God; above all, into nearness with God Himself. And we have the spiritual antitype of that in the publican who recognized the impossibility of ever drawing near to God in his own name and by his own right, but standing afar off he smote upon his breast and said, "God be merciful to me a sinner." There may be some heart here this afternoon conscious of being

at an awful distance from God. God is only a name to you, Jesus is only a person in a book to you; everything to do with communion with God, with real heart religion, with real heart joy, is only a vague, visionary, ideal kind of thing, that concerns sentimental people, but is not really true. I have the message for you to-day, that by the mercy of God that distance between you and Him is spanned; there is the bridge for you, across which you may draw nigh unto God. Jesus, blessed Jesus—Jesus, who by the sacrifice of Himself, took away all that has made the distance between you and Him—Jesus, who as your great High Priest is perpetually interceding for you, and bridging the distance, bringing you messages of love down from God, bringing you back by His love, drawing you, drawing you up to God. Oh! consider Him as the Apostle and High Priest, the one who comes as the Apostle with messages from God to you, and the one who, as High Priest, goes from you back again to God as your Mediator and Intercessor. But there are other ways of being at a distance from God, alas, alas, even amongst His children. Peter, the earnest, zealous follower of the Lord Jesus Christ, knew what it was under the stress of temptation to follow afar off. Are any of you, dear Christians, following afar off for fear of a sneer, for fear of what others may think of you, for fear of the world, or to curry favor with those around you? Are you losing the sweet smile of Jesus upon you? Oh, if you are afar off, hasten to meet the risen Jesus who sends a message to you, "Go tell my disciples *and Peter*, that I want to see them; yes, *Peter* who followed Me afar off, and whose following afar off led to cursing and the denial of his Saviour; I want to meet with Peter," said the risen Jesus; and our great High Priest is here this afternoon amongst us wanting to meet a Peter if there is one here to-day, and wanting to show how He has bridged the distance between you and your God; how, through His shed blood you may be cleansed whiter than snow of all that past cowardice, of all that language which was a disgrace to you, and cast shame upon your Lord. Yes, He wants not only to sprinkle you with His blood, but to anoint you with oil, the oil of the Holy Ghost, that you may once more draw nigh unto God. There are many other such pictures, but we take these in passing to remind ourselves of the truth that meets us at the very beginning of Leviticus, *i.e.*, how we may draw near to God. We shall not fully enter into the point and beauty of this book unless we take time carefully to look into and understand the first seven chapters, which are taken up

with the sacrifices and offerings which God commanded to be made in the tabernacle of the congregation and afterwards in the temple by His people the children of Israel. At first sight, if we read these seven chapters carelessly, we may think the details dull and uninteresting, but if we ask for the illumination of the Holy Ghost, if we ask for Jesus to come to us as He did to those foolish, ignorant, unbelieving disciples walking to Emmaus, if we ask Him to come and open unto us in the Scriptures the things concerning Himself, we shall find them to contain beautiful pictures of the sacrifice and work of Jesus for us. Just to give you a very bare outline—for I want these Bible readings to be merely clues for you to follow up afterwards—I want to strike, as it were, a vein of ore in this mine and say to you, "There is a big vein of silver here in this mine on your estate, my friend; you have wealth hidden there; work it, and you will make a fortune; seek and search for it as for hidden treasure."

The Burnt Offering meets us in the first chapter. Life was what God from the beginning claimed as His due; as that which came from Him and which He demanded should be altogether at His disposal and under His control, and that is why He fenced round the life of man with such care from the first, saying, in Genesis ix. 6, "He that sheddeth man's blood, by man shall his blood be shed." (See also iv. 10.) The sacrifice of the burnt offering is the rendering up to God of the whole life, and it shows to us Jesus rendering up to God as a complete sacrifice everything in His life, every detail of its arrangement, every moment of it; He never had a thought apart from His Father; He offered himself up wholly and willingly, and—obedient unto death—this perfect burnt offering of the life of Jesus was sacrificed on the cross for the complete fulfilment of the will of God. It is to the same surrender and obedience that we are called in Romans xii. 1, 2, "I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice"—the sacrifice of the whole life—"holy, acceptable unto God." And then, as you do that, you will be able to prove every moment, "what is that good and acceptable and perfect will of God."

In the next chapter we get the Meat Offering, where there was no shedding of blood, no pouring out of a life, but the things offered were all connected with the vegetable world, that part of creation which God had distinctly handed over to man for his nourishment and gratification. (Genesis i. 29.) Here we see the offering up to God of a perfect life of obedience,

specially in its contact with our fellow-creatures; not as in the burnt offering, that which belonged to God only, to be utterly and only and all for Him—that is, the first principle of all true service and consecration—but in the meat offering, that which represented our love, debt and duty towards man. (Compare Matthew xxii. 37, 39). Here we find the Lord Jesus represented in the beauty of His character and ministry amongst men, as you go into the details of that offering. You cannot think of anything that suggests more perfect evenness in its satin softness than fine flour—bruised it is, bruised heavily, but perfectly fine and smooth, no roughness or unevenness—and in all the work and character of the Lord Jesus Christ look at His gentleness, His meekness, His perfect calmness and peace, His readiness to meet whatever interruptions or difficulties arose, His tender love always flowing forth, never ruffled or jarred by the contradiction of sinners against Himself, that life offered up to the Father, *for man* in its perfection.

Oil is the next ingredient in the meat offering, and our Lord Jesus at the very outset of His ministry for man was anointed with the oil of the Holy Ghost, when the heavens opened and the Holy Spirit descended like a dove upon Him. Then He had the sweetness of the frankincense, always ascending up to God; and He had the grace and pungent power of the salt which preserves from corruption and gives flavor to our food. But notice that in this meat offering there was to be *no honey* and *no leaven*. There was to be sweetness, but it was to be that of the frankincense, which could rise up as savory before God, and not what we call natural sweetness, the mere flavor of human good nature. Dear friends, as you offer your life up to God for the good of others, are you careful not to put any of your own honey in? for honey, though exquisitely sweet, turns corrupt very soon; or are you trying to attract people to yourself? to draw out their affections and sympathies to you because of *your* sweetness and *your* courtesies? If so you are taking honey and mixing it up with your meat offering. Also, there was to be “no leaven,” nothing that could corrupt the meat offering, for leaven is, throughout Scripture, a type of that which is evil.

The next offering in the third chapter is that of the Peace Offering, where Jesus is brought before us as offered up in sacrifice to be *the feast* set before God and man. It is the only offering of which the offerer himself partook as well as the priest, and God Himself consumed the rest, of course typically, by the burning of it upon the altar where the fire of God had

descended from above. (Comp. Lev. iii., vii. 11, 29; xxii. 21, 29, 30; xix. 5-8; Deut. xii. 6, 7, 17, 18.) Now the Lord Jesus Christ is the very delight of the Father's heart, and you and I enter into perfect reconciliation with God through Jesus Christ. We find that the one thing upon which we can feast with God, the one meeting-place between God and us, is the person and work of Jesus; and the more I feed upon Jesus the more I find myself brought into perfect harmony and sympathy with my Father's heart, for He looks down upon Jesus and says, "This is my beloved Son in whom I am well pleased." "Behold My servant and Mine elect in whom My soul delighteth," and as I delight in what God delights in, I find He makes me to drink of the river of His pleasures, and my soul is satisfied with what satisfies the heart of God! If Jesus satisfies the heart of God, the infinite God, is He not enough to satisfy your little heart, your tiny, finite heart, with all its yearnings and all its agonies? Come, then, and feast upon Jesus who offered Himself to God and offers Himself to us as that upon which we, God and I, can feast together in holy communion and happy fellowship.

In the Sin Offering (chapter iv.), we see Jesus made sin for us though He knew no sin. The animal is chosen without blemish to suffer as a substitute for the sin of the one by whom it was offered; as Christ was "made sin for us, who knew no sin, that we might be made the very righteousness of God in Him," "Who His own self bare our sins in His own body on the tree, that we being dead to sins should live unto righteousness; by whose stripes ye were healed."

In the sin offering we see the animal offered up for the *person* of the sinner, as he stood before God in his sin; but in the Trespass Offering (chapters v. to vii.), we see Jesus offered up as the propitiation for our sins, our actual transgressions, our disobedience and defiance of God's law; and by His stripes we are healed and forgiven. (See Isaiah liii.) These are suggestions; search for other details, search into all the grades of the offerings, which bring before us the different apprehensions which we get at different stages of the spiritual life, of the wonders of the work and sacrifice of Jesus Christ.

Now, as to the construction of the Book. You see, those first seven chapters are taken up with the sacrifices. The next three chapters, viii., ix., and x., tell us about the priesthood, and the consecration, separation, and preparation of the sons of Aaron for the work of their priestly office, the tenth chapter bringing before us the awful picture of the condemnation of those who do not enter obediently and reverently into the holy office

to which they are called as priests. After the consecration and all its solemn details through the 8th and 9th chapters, God came down and appeared in glory before the people, and sent fire down from heaven to show His acceptance of their offerings upon the altar; but we read in chap. x. 1 to 3, "Nadab and Abihu, . . . offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace." God has made *us* kings and priests unto Him through Jesus Christ, and day by day you and I, each one of us, have to exercise the holy priestly office of offering up to Him "the sacrifice of praise continually, that is, the fruit of our lips, giving thanks to His name," of offering to Him the incense of prayer and of offering to Him the burnt offering and the meat offering of our lives yielded to Him, and laid out for our fellow men. Yes, this is what God has called each one of us to, but let us beware. Right on the threshold of all the privileges of the priesthood and its glorious possibilities of bringing glory to God and blessing to man comes this awful warning, that we can only draw near to God in His own way, for "without holiness no man shall see the Lord." And if we seek to draw nigh to God or offer to Him our service or work either for Him or for those around us with the strange fire of our own impulses, and for the sake of our own reputation, or with any strange fire of self-love and ambition instead of the pure fire from heaven of the love of God, we shall find that they will be dead works bringing forth shame and destruction: the whole of such work shall be burned up. May God teach us this lesson, as day by day we offer before Him the priestly sacrifice of prayer, praise, consecration, and obedience.

The remaining chapters are chiefly taken up with regulations concerning the children of Israel: but they would not have found a place in Leviticus if there was not blessed teaching in them for us. They show us how God enters into every detail of the life of each one of His children. There are laws which concern personal cleanliness, bodily health, and family life; laws concerning social intercourse, and business transactions of weights and measures; regulations touching garments, and houses, and food; beside instructions about worship, religious feasts, and freewill offerings. This is a most solemn book in which we see that there is no detail, from the moment of our

getting out of bed in the morning till the moment we close our eyes at night, into which God does not enter with His searching eye, His interest and tender loving sympathy, and with His wise and blessed regulations. He is every day with you at your table, whether He is an honored or a dishonored guest. He knows why you eat, whether you eat for pleasure only, or that your body may be strengthened and invigorated in your service for Him. He knows how everything is ordered in your housekeeping; He knows how your ledger looks in the back office; He knows all about your business, and goes into every little detail. And notice, right in the very centre of all these details comes that wonderful sixteenth chapter where the great central type of the book, The Day of Atonement, is given to us; which represents the Lord Jesus Christ as our Atonement for all sin before the Lord. This Day of Atonement was celebrated once every year to remind the children of Israel that there must be a perpetual application of the shed blood for them; that in all these details into which God enters, if there should be any transgression of His law, any coming short of His standard, any inward working of antagonism against His rule, it must be atoned for, and washed away, and blotted out. The object of that annual Day of Atonement is given us in the thirtieth verse: "On that day shall the priest make an atonement for you to cleanse you that ye may be clean from all your sins before the Lord." And planted there in the very midst of all the details concerning their daily life, their social intercourse, their family doings, is a reminder to us that we need the constant sprinkling of the precious blood of Jesus Christ, not merely seeing Him as we saw Him in those early chapters, as the sin offering and the trespass offering for me, but as the perpetual atonement, (at-one-ment) keeping at one the sinner and the holy God by the continual application of the cleansing blood. "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"—is cleansing, always cleanses—"us from all sin." And, praise be to God, the word is to "cleanse you that you may be clean from all your sins *before the Lord.*" It is a complete work, it is a divine work; it is the work of the precious blood of the Son of God, and when He speaks "clean," there is no half cleansing. When He says "clean," He does not mean defiled. When He says "as white as snow," He means that it is so in His sight "before the Lord." Oh, let Jesus, your great High Priest, continually apply to your conscience the precious cleansing blood, that in every detail of your life, your heart, your hands, your lips, your feet may be holy unto the Lord.

This brings us to the other chief point in the book of Leviticus. The first was drawing nigh, the way by which the chosen and redeemed people could be brought nigh and kept nigh to God. The other main thought throughout the book is "Holiness to the Lord." Turn to chapter xi. 44, 45: "I am the Lord your God, ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy. Neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the Lord that bringeth you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy." Chapter xix. 2: "Speak unto all the congregation of the children of Israel"—(so this was not for the priesthood only, nor for those in power, nor for the specially favored few; this was for every man, woman and child throughout the congregation)—"and say unto them, Ye shall be holy: for I the Lord your God am holy." Chapter xx. 7, 8, 26: "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you" [maketh you holy]. "And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be Mine."

I think one reason why the enemy has succeeded in persuading Christians that Leviticus is a dry and uninteresting book, and that they had better not waste their time over it, is because he knows that it is, out of all the Scriptures, the Manual of Holiness. Some years ago, I took my Bible and marked every passage that bore upon the subject of holiness in red, and I was astonished to find that *the* book of the whole Bible that was most deeply scored with my red marks was Leviticus. On almost every subject in this book the Lord brings in such words as sanctify, holy, made holy, holiness, holiest, most holy, showing how His ideal for His people is nothing short of full sanctification—"holiness, without which no man shall see the Lord."

Now let me say a few words which I believe may be a help to you in studying for yourselves the subject of holiness. I found in looking up the subject that, with regard to God, everything is "holy." He is spoken of as holy without the slightest attempt at explanation throughout the whole Scripture, and everything connected with Him is "holy,"—"His holy name," "His holy child Jesus," "His Holy Spirit," "His holy arm," etc.; for "Holy, holy, holy is the LORD of hosts." Holiness is an essential attribute of His being, and of His nature. He is "The Holy One of Israel."

But when it comes to applying the word to anything that has to do with the earth or man, God teaches us just like little children in a beautifully simple A B C, and He begins (specially in this book of Leviticus) to open up to us, as by a picture book, the subject of holiness, though it has already been referred to in Exodus. I found that there were fifty-eight things, or times, or places, or people, connected with the earth and man that were called "holy," that could not in any sense be said to be holy as to inherent qualification or character; but they had been brought into relation with God, they had been altogether yielded up to Him for His possession or worship, or service: for instance, just to remind you of a few—holy oil, Exodus xxx. 25, 31; holy fruit off a tree, Leviticus xix. 24; holy vessels of brass and gold, 2 Chron. v. 5, Exodus xl. 9-14; holy ground, Acts vii. 33; holy day, Nehemiah viii. 9-11. There was no inherent purity or holiness or goodness in these, but they had been claimed by God for His absolute use, or possession, or indwelling. So the first thing I learned at the threshold of this lesson was, that the stepping-stone to real holiness was to yield myself to God: and I noticed that when once consecrated to God those things could never again be taken and used for any common purpose at the will of man; they could only be used for the worship and service of God. Is that the idea of your consecration to God, that you yield yourself irrevocably to Him as His purchased possession, to be altogether at rest in His will: for Him to take you where He pleases, for Him to do with you what He likes, for Him to choose for you all the circumstances and ins and outs of your life?

Well, that is the first step. But did you notice in those verses that we read it said, "Sanctify yourselves, for I am the Lord your God that doth sanctify you." So you see in this matter, as in all others, there are two sides to the question, and numbers of souls that we meet with are completely stumbled because they don't recognize this fact. Hundreds are seeking for "the higher Christian life," or for holiness, or "entire sanctification," by whatever name they may call it; and they say "I have yielded myself to God; I have given myself to Him again and again: I am always yielding and always surrendering, but nothing seems to come of it!" No wonder, for their only idea of holiness is their side of the matter, which is consecration. Now, dear friends, whatever is honestly and willingly handed up to God, He at once takes possession of, and begins to do His part; so you have not to keep on yielding

and yielding yourself up to God, but yield yourself to God, *trust Him* and you will see what He does. Turn to Lev. viii. 10-12, 30, and learn your next lesson from this picture book for God's little children. "And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head to anoint him, to sanctify him," or to make him holy. "And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him." You see, there are things such as garments, and there are people such as Aaron and his sons, both by the very same process made holy, or sanctified for the service and worship of God—by what? By the sprinkling of the blood, and by the anointing of the oil. Now, if you turn to the New Testament, you will find (Heb. xiii. 12 and ix. 13, 14) "that Jesus also, that He might sanctify the people with His own blood, suffered without the gate." And you will find again (Acts xv. 8, 9; 2 Thess. ii. 13; 1 Pet. i. 2) that by the coming of the Holy Ghost upon those who are sprinkled and cleansed with the precious blood, God sanctified and made holy His disciples, apostles, and teachers in the early days, so that they really walked before God in holiness of life, and served Him to His glory.

Do you see that when you have yielded yourself to God, you have not to keep on worrying over whether you *feel* yielded, or whether anything has come of it; but wait before God knowing that He has accepted your offering, and that now He is doing His part, and His part is this: the application of the precious blood of Christ to cleanse away anything in your heart and life that has been contrary to holiness, making you "clean from all your sins before the Lord;" then upon the place where the blood has been applied to pour upon you the anointing oil of the Holy Ghost. (Compare Lev. xiv. 14 to 18, and 25 to 29.) And by that double divine act of applying the blood of Jesus, and filling us with all the fulness of God in the power of the Holy Ghost, you and I are sanctified, made holy, and meet for the Master's use. Glory to His name! Then again we find a great many Christians who think that the whole of holiness is cleansing. Christians who are very self-willed and unconsecrated,

and whose only idea is that if they are cleansed, or "get a clean heart," they will have holiness; but that is not what the Book says, that is only a part of sanctification. Supposing a poor man came to your door saying he was very thirsty and he would give anything for a draught of water; you would not dream of giving even a poor man at your door a dirty tumbler to drink out of; but if you simply took the tumbler to the tap and washed it well out, and put it on the kitchen table, would you think the thing was done? Certainly not; the cleansing was only the preparation of the tumbler for the filling, and the filling was only the preparation for the little bit of ministry to that thirsty man.

Again, many Christians are longing and seeking for the power of the Holy Ghost to make their service more *successful*; and they expect some wonderful kind of feelings of power in themselves, in order to go out and do work for God, and they think *that* is holiness. But they want God's power from on high to come down upon them in order to go off and carry out their own ideas of Christian service without the surrender or the cleansing, but that is not the way God deals. We cannot separate these three which God has joined together—consecration, cleansing, anointing; therefore yield yourself wholly to God; let Him cleanse you from all sin; let Him fill you to overflowing with His Spirit, and, dear friends, you shall know what it is to "be holy," and day by day to "perfect holiness in the fear of the Lord."

IN THE WILDERNESS.

HEBREWS III. 7. TO IV. 11.

OUR study to-day is the fourth book of Moses, called in most Hebrew Bibles, "In the Wilderness:" called by us, "Numbers," because of the numberings of the children of Israel at the beginning and towards the end of the book.

We have seen in Genesis, God electing the nation of Israel, in the person of their great ancestor Abraham. In Exodus, God redeeming His people; bringing them up out of Egypt; and revealing to them glorious privileges and possibilities of guidance, of provision, of joy, etc. In Leviticus, we found God teaching this chosen and redeemed people how to draw near to Him through the sacrifices; which typified our means of access in drawing nigh by the Blood of Jesus; and the deep need of holiness of heart and life; holiness which entered into every detail of their personal affairs, of their family life, of their social customs, of their business transactions, of their sanitary arrangements; holiness which could only be known by the full surrender of all to God, and by the application of the cleansing blood and the anointing oil. Now our fourth book opens with this chosen, redeemed, holy people, called forth to be warriors in the name of the Lord, for in chapter i. 2, God says to Moses, "Take ye the sum of all the congregation of the children of Israel after their families, by the house of their fathers, with the number of their names, every male by their polls; from twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies." This expression, "All that were able to go forth to war," is found fourteen times in the first chapter. Many Christians begin to fight before they know anything about either access to God, or holiness of heart and life; but notice the position in which God puts the enrolling of His soldiers as an army to go forth to victory against His enemies. It is after they have learned how to draw near by the blood and through

the great high priest; it is after they have known what it is to be wholly surrendered to Him, and to be taken possession of and sanctified by Him; *then* God calls them to be His servants and His soldiers. God takes this huge mob, you may almost say, of demoralized slaves, and turns them by His transforming power and grace into an army which He calls "The hosts of Jehovah." Is it not wonderful that He can take up creatures like you and me: that He can take all the remnants and relics of our slavery away from us; making us "strong in the Lord and in the power of His might," to be His faithful servants and soldiers to our lives' end?

Those of you who are taking notes, put down these passages in the Word of God, which give us an epitome of the book of Numbers: Nehemiah ix., Hebrews iii. and iv., Psalms lxxviii., xcv. and cvi., I Corinthians x., and read them carefully, for they bring out its characteristic features, and its special teaching. You will notice that the description is two-fold; on the one side there is a beautiful line of God's faithfulness and wisdom; God's tenderness and forgiving love; God guiding His people, and dealing with them so as to win them back to obedience; and on the other side a crooked line of perversity or waywardness, of discontent, of unbelief, of rebellion on the part of the children of Israel. THEY "murmured in their tents; they believed not his word," "They dealt proudly, and hardened their necks;" "they were disobedient," "They forgot his works . . . they spake against God." "BUT THOU art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not"—it is throughout, the contrast between God's grace and their perpetual starting aside like a broken bow, in frowardness and disobedience. And in Numbers, we find those two lines running all through, which you may easily trace by the beginnings of each chapter. If a chapter begins, "And the Lord spake," you may be sure you will come upon some beautiful link with that straight line of righteousness, love, tenderness and wisdom. And if a chapter begins with the ominous words, "And the people," "And all the congregation," "And Israel," you know that you have come upon the twisted line of perversity, of murmuring, of unbelief—"And the people complained," "All the children of Israel murmured."

This terrible history the Holy Ghost, in His commentary upon Numbers in the epistle to the Hebrews, calls "the provocation, the day of temptation in the wilderness," and it occupies the time between the two numberings of the people, in

chapters i., iii. and xxvi. And the second numbering is a very sad story. Not one of all that host of armed men, or of all that multitude of the servants of God, of the family of Levi, were to be found on the second roll-call, with the exception of Caleb, the son of Jephunneh, and Joshua, the son of Nun. In chapters i. 46 and iii. 39, you will find that when they were numbered the first time they were 603,550 soldiers, besides 22,000 Levites, but in the second numbering (chapter xxvi. 51, 62 to 64) we find that "among these there was not a man of them whom Moses and Aaron the priest numbered when they numbered the children of Israel in the wilderness of Sinai; for the Lord had said of them, they shall surely die in the wilderness. And there was not left a man of them save Caleb, the son of Jephunneh, and Joshua, the son of Nun." And chapter xxxii. 13 tells us, "The Lord's anger was kindled against Israel, and he made them to wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord was consumed." This host which God had numbered and prepared to go forth to the possession of the land of promise, which He had given to their fathers: this armed host all perished because of the choice which they made to walk by sight instead of by faith. You remember the story, how when they got to the border of the land of Canaan, which God had given them to possess, Moses sent out spies to search the land, and they came back with a splendid report of its fertility, but they said (chapter xiii. 31-33): "We be not able to go up against the people for they are stronger than we. And they brought up an evil report of the land which they had searched, unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight." In the thirtieth verse: "And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it." Those two men, Caleb and Joshua, looked at Him who had promised, and reckoned Him faithful that had promised, and believed that "in the name of the Lord of hosts, the God of the armies of Israel" they were well able to go up and possess it; but the people chose to walk by sight instead of by faith, and that turned the tide of their history for forty years. In chapter xiv. 22 to 38, God pronounces His punishment upon those who had made this awful choice: "Surely

they shall not see the land . . . neither shall any of them that provoked me see it . . . As for you, your carcases shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise," or "altering of my purpose;" or, as it is in the French Bible, "Ye shall know that I have interrupted the course of my blessings." God never changed His mind or His glorious purpose of blessing Israel, His beloved and chosen people, blessing them to the utmost of His promises; and by and by we shall see those promises poured out upon them when they are gathered again in their own land. God never changed the purpose of His heart to bless them, but through their disobedience and unbelief the current of His purpose was interrupted; and instead of pouring out blessing without stint and without stay upon them, He had to stop for discipline and teaching, for searching and restoring them to the path of obedience before they could be fully blessed. Dear friends, is it so with any of you here? Have you been following day by day in these Readings God's wonderful purposes in redemption, God's preparation for our drawing nigh unto Him, and God's supply for holiness of heart and life? Have you been listening to all that God has promised, and then have you said in your heart, "It is a good land and a large, and it would be well worth entering into, *if—but*"—"but it is not for me;" "but it is all so difficult," and you have cut yourself off from blessing because you dare not go right forward in faith. Faith is the victory that overcometh. It is by the "precious faith" that we take all "the exceeding great and precious promises" by which we become "partakers of the divine nature." Oh, I beseech you, if you have turned aside from entering into the land of promise because of unbelief, stop and listen to to-day's lesson. God says that with the froward man He shows Himself froward. "Froward" is composed of two words, from and towards. It describes a person who is moving in such a way that you really don't know whether they are coming to you or not; going to keep with you or not—they come towards you, and they go away; from and towards, to and fro, up and down, uncertain; and that is what these people were, they "set not their heart aright, and their spirit was not stedfast with God," sometimes choosing their own way, sometimes going God's way. Dear friends, you never can

enter into perfect peace, you never can possess the exceeding great and precious promises that there are for us in our Land of promise, Jesus Christ, if you are going to walk by sight: for as soon as you begin to walk by sight instead of by faith, you will be driven about with every wind, unstable as water, you shall not excel, you will be "like a wave of the sea, driven with the wind and tossed," and "let not that man think that he shall receive anything of the Lord"; there can be nothing for you but discipline, searching, reproof, uneasiness, wilderness wandering, defeat, which never was God's purpose for any one of His children.

Our God is the God of order, so when the first numbering of His army is complete, He divides the whole camp of the children of Israel into beautiful marching order, setting four divisions of the camp headed by the standards of Judah, of Reuben, of Ephraim and of Dan, with their signs or crests of the lion, the man, the ox and the eagle, at the four quarters of the camp, and in the centre the Tabernacle of the congregation with the glory of the Lord resting upon it, and His presence manifested with them in their midst. "The Lord thy God in the midst of thee is mighty," and the beauty and order of this camp evidently struck Balaam very much as he looked from the heights upon the whole host of the children of Israel in the valley beneath (chapter xxiii. 9, 10; xxiv. 2, 5, etc.), for he goes into a kind of poetical ecstasy over "Israel abiding in his tents according to their tribes," and "the number of the fourth part of Israel," no doubt referring to the four divisions into which the camp was divided by the Lord their God.

But beside the army there were the Levites. God has His soldiers and His servants; so in chapters iii. and iv. we have two things concerning the Levites specially brought before us. First, the order and burden of their service; that is to say, the work of it, what we should call the detail of it; and on the other hand the perpetual and abundant supply for that service, God never separating the two. How often we run off on some errand for the Lord without having taken in our proper supply for that service! How often we run off to do something for God before we have been nourished and strengthened by the food for our souls provided by God! The next thing we find (chapter v.) is God commanding them to search carefully through the camp, and watch against the introduction of disease or impurity, or anything which could disorganize or defile and corrupt the host: "Keep yourselves from every unclean thing." Then we have more with regard to God's service, and

the preparation for His service, through the seventh and eighth chapters.

And now everything is ready for the victorious march forward, and for the people to go up and take possession of their land, so in chapter ix. the Lord directed them to keep the Feast of the Passover to remind them, before they start forth, of His past glorious deliverance of them from the land of Egypt. And immediately after that (verses 15 to 23) there is the account of God coming down in the cloud upon the tabernacle to be their guide: "On the day that the tabernacle was reared up, the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was always: the cloud covered it by day and the appearance of fire by night. And when the cloud was taken up from the tabernacle then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not. And so it was, when the cloud was a few days upon the tabernacle, according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed. And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not; but when it was taken up, they journeyed. At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses."

In the 10th chapter we have gladness and progress spoken of, for they "took their journey according to the commandment of the Lord by the hand of Moses," and they were so full of joy under the leadership of Jehovah, that we find Moses witnessing to this and to their glorious prospects when he said: "We are journeying unto the place of which the Lord said I will give it you: come thou with us and we

will do thee good; for the Lord hath spoken good concerning Israel. . . . And they departed from the Mount of the Lord three days' journey; and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting-place for them. And the cloud of the Lord was upon them by day, when they went out of the camp. And it came to pass when the ark set forward, that Moses said, Rise up, LORD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee. And when it rested, he said, Return O LORD, unto the many thousands of Israel."

You will say, what more can be wanted? Surely everything is going on prosperously. God has the whole of this nation in hand, and under His government; He has organized a standing army; He has perfect order in the camp, there are the people feasting and rejoicing in the strength of the Lord, and in His great salvation, they are obedient to His leading, and confident in His future blessing. But the opening verse of the next chapter,—the very next word to the prayer, "Return, O Jehovah, unto the many thousands of Israel"—has that ominous beginning: "And when the people complained, it displeased the Lord; and the Lord heard it and His anger was kindled; and the fire of the Lord burnt amongst them, and consumed them that were in the uttermost parts of the camp." Again and again you will find this story; however God dealt with them, they were always grumbling, and discontented, always questioning whether God was doing the best thing for them, always disputing as to what the next step should be, instead of planting their feet down in the obedience of faith, and giving thanks for His guidance and provision. And do you notice not only the murmurings against God's arrangements, but there is also resentment against the authority of those whom God had set over them. In the 12th chapter it is Miriam and Aaron, who ought to have been examples to the whole congregation, despising Moses' government and finding fault with Moses instead of praying for him, yielding to him, recognizing him as the one whom God had placed in office, seeing in him the representative of God, and giving honor to whom honor is due—there they are finding fault and picking to pieces the leader whom God had set over them. Such an example is very catching, so in the 16th chapter, we find Korah, Dathan, Abiram, and On, with 250 princes of the assembly, gathering themselves against Moses and Aaron and complaining of their authority and rule over Israel.

It is of the utmost importance for us to notice these two features in the backsliding of the children of Israel, because I believe we shall find in them the clue to all our own backslidings. No sooner had the children of Israel got out of Egypt and on to the other shore of the Red Sea, than they began grumbling over such matters as eating and drinking; and as we go through Numbers we find them grumbling at the taste of their food, and grumbling at God's arrangements for them; groaning and murmuring over everything. Many people have not the slightest idea of the awful sin of grumbling; and therefore think it is a very little matter. They let it get hold of them, and they do not see how they are beginning to slide down hill, and that they will very soon land at the bottom. Some little time ago, I made a note in my Bible of the different sins mentioned in Numbers into which the children of Israel fell, beginning with this sin of grumbling. Here it is: follow it very carefully, for this is what God says of the way in which Israel slid, and slid, and backslid away from Him: The people complained; lusted (let their desires go out after what was not God's provision for them); wept; despised the LORD; spake against Moses and Aaron; murmured: rebelled; provoked; doubted; tempted God; transgressed; were presumptuous against the Lord; strove with God; spake against God; became discouraged; and at last fell into gross whoredom and idolatry. I don't suppose there was one amongst all that great host who, when they started grumbling, had any idea of getting down to the abyss of whoredom and idolatry, so that they could not be recognized as God's people from the wicked, licentious heathen around them. They were so mixed up with the Moabites and their ways that God had to deal with them in a terrible manner, God had to cut off every one of those who had sinned, in judgment, before He could lead forth His hosts according to His promise into the land of Canaan. This is a lesson of the deepest importance to us: in my own life, and as I have watched the lives of others, I have seen again and again this habit of grumbling or murmuring, as the thin end of the devil's wedge or as the first tilt down the sliding scale that has brought people into backsliding, and into gross evil. Oh, dear friends, I beseech of you to watch against it, for you don't know what a hold it has upon you, this habit of grumbling, until you watch and pray against it, and seek for yourselves the spirit of praise, which is the characteristic of God's children. If every one of you here start this very day and say, by the grace of God, I will never

grumble again, you will be astonished before the day is over to find how it has got possession of you. The weather is bad; your tea is too sweet; the chops are half cold; the potatoes half done; the parlor maid is unpunctual; the storeman did not send up your parcel when he promised; something or other will set you grumbling before the night comes, unless God in His mercy, has really delivered you from this sin.

In Philippians ii. 14, 15, there is a very remarkable passage: "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Do you see? The road to perfection is to get rid of this evil habit! "Do all things without murmurings and disputings *that you may be* blameless and harmless and without rebuke"—inside and out free from everything which would dim the light of the glory of God by Jesus Christ, and by the power of the Spirit shining through you in this dark world. And, dear friends, if you have ever lived as I have, with one who has been saved from this habit, and filled with the spirit of praise, you would know what a marvellous light it is, what a marvellous power it is, what a marvellous inspiration it is, and what a very searching and reproofing thing it is as you catch yourself, in sad contrast to their blessed example, grumbling at every turn. The Lord tells us in 1 Thessalonians v. 18: "In everything give thanks, for this is the will of God in Christ Jesus concerning you." But you say, "My experiences are peculiarly trying." In everything—those peculiar circumstances of yours—give thanks, for this is the will of God in Christ Jesus concerning *you*. You say, "But the devil is always tempting me." Very well, you are just the one who ought to be shouting the shout of praise, because it is at the shout of triumph that Satan's host doth flee. You remember, it was by the shout of praise that Jehoshaphat and his little army got victory over those three mighty hosts in 2 Chronicles xx. 22, etc.: "And when they began to sing and to praise"—when faith had risen up to praising pitch—not saying, "I *hope* God will deliver me," but rejoicing in the certainty, "God *is* going to deliver me;" nay, more, "God has undertaken the battle, God is at work for me against the enemy." They poured forth the song of praise as they went forth before the hosts of the Lord; and when they began to praise, the Lord set ambushments against the enemy, and such a glorious victory was won that it took three days to gather the spoil. So you who are specially tempted are the one to

start praising, now, here, just as you sit there in your seat. But another of you may say, "My health is such that I get very easily depressed." That is just what the children of Israel did, their heart was discouraged because of the way. What you want is to be "strengthened with all might according to his glorious power, unto all patience and long-suffering, with joyfulness." "In everything give thanks," for you, of all people in the world, want the tonic of a praising spirit if you suffer from natural depression, and if you have weak nerves.

Ask the Lord to purge you from this beginning of all evil—discontent. What was it that made Eve yield to the tempter in Eden? A secret heart grumble—"I do not see why I should not taste that tree as much as any of the others"—a secret heart grumble that God might have done rather better by them than He had done. If we learn nothing else to-day, let us learn that we can be, and must be saved from murmuring and all that natural inward questioning, disputing and discontent; that the spirit of praise may be put into us, and the new song into our mouths. In Numbers xxi. 16-18, you find the people called upon to sing when the well brought refreshing water to them for the moment; but you do not get one hearty song of praise in Numbers like that in Exodus after redemption, when Israel sang this song: "The Lord is my strength and my salvation; the Lord saves with his glorious right hand; the Lord hath dashed in pieces the enemy."

A few words about that other form of grumbling which has got into our religious life, complaining of our ministers and the officers in our congregations and churches, instead of speaking of them with special love and reverence, because of the difficulty of their position, and because of their great need of our prayers and sympathy. This sin is terribly common, and a great deal of the awful weakness in our churches is owing to this spirit amongst us. Miriam and Aaron found fault with Moses, and perhaps Moses was to be blamed in that matter of the Ethiopian woman, but it was not their business to point at him and to throw stones at him; and you find God smiting Miriam, and turning her into a leper, and speaking to them in stern reproof, and defending His servant because he stood before the people as God's representative, and He says, With my servant Moses, the meek man, the lowly one, I will speak mouth to mouth. Do ask the Lord to show you if in this matter you are at fault, for one can scarcely ever talk about a church, or a society, or any religious work, but what you are sure to hear something said in reproach against the leaders or

chief workers. This spirit is detestable to God. And remember how in the second instance of this sin in Num. xvi., we noticed that the example had spread as assuredly it will. If you begin finding fault with your minister to someone in your drawing-room, they will be sure to add a little fuel. "Oh, yes, I heard another thing against him. What do you think he did the other day?" and the flame will spread like wildfire. But what does God do? He opens the earth's mouth and swallows them up, for He says that such dealings come from the pit, and down into the pit they shall go. Oh, I beseech of you to let God search you on these two points. What are you doing in regard to those whom God in His providence has put to be the head of your congregation? or of whatever special religious work you are linked with? that lady who manages the Society? that secretary who spends all his time, goes to bed late at night, and works hard to keep things going in that Association? Do you think you are going to put everything right by finding fault with them? Oh, may God baptize us with the spirit of love when He has cleansed out of us all this talebearing and bitterness and malice, and all evil speaking, *all* evil speaking, ALL evil speaking. May He baptize us with love, and with the spirit of praise that rises up to Him in perpetual thanksgiving, and that tells out to others His goodness with gladness. And love that will make us shield our sisters and brothers, especially if they are in a position of prominence, especially if they have given to them work which means government, and organization, and difficulties that you, from your point of view, know nothing about.

And then, dear friends, notice particularly in Numbers that it is not God dealing with the unconverted sinner, it is God dealing with the sin of His own people. Now, sin in a believer is far worse than sin in a heathen, and God will deal with it most definitely. Over and over again we are taught this, in the most searching passages of the Word, that judgment begins at the house of God. And there, too, is a warning to those who are outside of Christ, that if God is so minute and searching in his dealings with sin in His own people, let them beware when their day of reckoning comes, for He "will by no means clear the guilty."

But with us as His people He will assuredly deal particularly with every sin. You cannot slur over any sin. Not until this matter had been thoroughly dealt with could God re-organize His people, as it were, into an army that could go up to victory and possess the land. But having

purged the whole camp of the murmurers, and the unbelievers and the transgressors, then we get the second numbering of the people in the twenty-sixth chapter for going up into the land for rest and victory. Notice, too, how God dealt with these 625,548 souls—he destroyed them by fire, by the plague, by defeat, when they were mowed down in battle, by the ordinary process of sickness and death, by sending fiery serpents among them, and by the earth opening and swallowing them up. Yes, God shows us in this book of Numbers that sin in His own people shall not be tolerated for a moment, and that unless they are willing to yield it up and be saved from it, wilderness wandering and utter loss will be their portion, and the whole of their life-work will be burned up. Be willing, therefore, to let the Lord deal with you about sins which you may have thought little sins, like grumbling, deal with you about every single sin that has come into your life and driven the smile of your God from you.

In closing, let us turn to the verses in Hebrews, which we read at the beginning—"let us fear lest a promise being left *us* of entering into rest"—just as it was to those children of Israel—"any of *you* should seem to come short of it"—lest any of *you* should fall after the same example of unbelief. Beware lest you miss all that God has for you in Christ Jesus. "Let us hasten, therefore, to enter into that rest." Oh, the perfect peace! oh, the wealth of promise that God has for us! Beware lest you miss it all by only hearing with your ears, and not accepting the message with faith as you hear it. "For the gospel was preached unto us as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it." Don't ever listen to a promise from God of redemption, of provision, of guidance, of access, of holiness, such as we have been having these last few days, without mixing it up with faith, without saying, "Yes, Lord, it is for me. I take it by faith from thee. I do not understand all it means, but make that true in me to-day for Jesus' sake." Amen.

IN THE LAND.

DEUTERONOMY VI. 1-3; EPHESIANS I. 3, 4.

THE book of Deuteronomy is our subject for to-day. A long name with a very simple meaning—The Second Law, or the Second Giving of the Law—because in this book we find Moses giving again to the children of Israel the Law of God which we have had elaborated in detail through Exodus and Leviticus. It is here proclaimed to the generation who had sprung up after the terrible discipline of those forty years in the wilderness, who were just about to go up under the command of Joshua into full possession of the land, and into victory over the enemies of the Lord. The devil has a particular hatred for this book, and he has set a great many sceptics and critics throwing stones at it; so before we start our study, we might look at a few of the reasons why God says we should specially pay attention to His words in Deuteronomy. You may be sure if the enemy tries to draw you off anything, it is because there is a special blessing wrapped up in it; and whenever you hear anything said against this blessed, this everlasting book, the Bible, I beseech you, dear friends, not to give your ear to the doubts and the slanders: but to go to the book itself, make acquaintance with it, find out its character, open your heart to God's revelation, and see if He does not make that temptation of the enemy an occasion for fresh blessing. I found it to be so with regard to this book of Deuteronomy, as I will now show you. The Lord has given us several reasons for believing it to be one of the most important in this precious volume.

The first thing to notice is this: Again and again we have the cry ringing out from the lips of Moses, "Hearken and hear"; and he not only calls upon the people of Israel, but upon the heaven above and the earth beneath to listen to the words which in this book he is proclaiming from the mouth of God himself. "Give ear, O ye heavens, . . . and hear,

O earth." His challenges to the people you will see, for instance, in chapter iv. 1: "Now, therefore, hearken O Israel"; chapter v. 1: "Moses called all Israel and said unto them, Hear, O Israel, the statutes . . ."; chapter vi. 4: "Hear, O Israel: the Lord our God is one Lord," etc. Now, a repeated cry like that to hearken and hear shows there is something in this book which we must on no account miss, or we shall miss it to our eternal loss. Is it not like Jesus, the living Word proclaiming, when He was on earth: "He that hath ears to hear, let him hear," and in the book of Revelation: "He that hath an ear, let him hear what the Spirit saith unto the churches." So there is a call to listen to the Father's voice, to listen to the Son's voice, to listen to the Holy Ghost, and it is at our peril that we do not hearken and hear all the words that are written in this book of the law *to do* them.

Another thing to notice is, that as soon as it was written Moses called the Levites and gave them a special command with regard to this roll of the law, namely, that it was to be put into the safest and most sacred place which could be found in the camp of Israel. (Deut. xxxi. 24 to 26.) "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the law and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." So this book was safely deposited in the place over which hovered the glory of the awful presence of the Lord their God.

Again we find a command given (verses 11 to 13), that at the great annual gathering of the children of Israel every seventh year, the whole of this book was to be read aloud before the congregation of men, women and children. That alone gives it a significance which shows us that we cannot and must not pass it over in our Bible studies. "When all Israel is come to appear before the Lord thy God, in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law."

Again, the Lord appoints that when the kingdom shall be established in Israel, the king He sets over the nation to rule them, shall have special regard to this book of the law, and in chapter xvii. 18 to 20 we see what he is to do: "And it shall

be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book." Very laborious, you say, to write it all out, but it would imprint it upon his memory. "He shall write him a copy of this law in a book out of that which is before the priests the Levites; and it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment to the right hand or to the left; to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel." And you may remember, in the time of the young king Josiah, when this book was found in the house of the Lord, that it was the foundation of that glorious reformation of true religion and of real spiritual worship which took place in his reign.

But we have a higher seal than that upon this book of Deuteronomy. When the Lord Jesus met the devil in single combat in the wilderness, and with three quotations from the Scriptures conquered the enemy with "It is written," He drew each of those sword thrusts from the book of Deuteronomy.

Now let us trace in outline the scheme of this book. The first four chapters, that is to say, up to the 4th chapter and 40th verse, is an Address given by Moses to the whole congregation of Israel in the plains of Moab, just before they went into the land of promise to possess it. In this address Moses recapitulates their past history, and goes over those wonderful dealings of God with them which we have been looking into during the last four days.

He reminds them of the redemption by which God brought them out of Egypt, and saved them from the power of Pharaoh; he reminds them of how God drew them near to Himself; and of all the provision that God made for them to be a holy people for His own possession; he reminds them of the law which God gave amid the fire and terrors of Sinai, and alas! he has also to remind them of their own perversity and unbelief; their ingratitude and waywardness. Side by side with the beautiful straight line of God's redeeming grace, he has to put that twisted line of their disobedience and unbelief. And by a beautiful logical sequence he proves how these two lines of their past history should lead to two results. As to themselves, they were to "beware" and to "take heed" lest they fell; since they had proved their utter worthlessness, their weakness and instability. On the other hand He calls upon them again and

again to "remember" the Lord, and all he has done with and for them. Notice that specially—how He makes them look back into the past; but not as a reason for discouragement. I find that a great many Christians look into their past experience, and use it as an argument for being cast down and depressed. Not a bit of it, dear friends. When the awful sin of the past is confessed, forgiven, and cleansed, the memory of the past is to be used by us only as a warning, as an encouragement, and an incentive to watchfulness; encouragement, because we remember what a God we have to deal with, how patient He has been with us, how faithful He is, how gracious, how tender in His compassion; and watchfulness, lest for one moment that evil spirit of self-confidence, and forgetfulness should creep in again; but *never* for discouragement. Will you take it as an axiom of your Christian life that all doubts and all discouragements come from the devil and never come from God? No, when the Lord points you back to the past it is in order to strengthen your faith in what He is, and to loosen your confidence in what you are. This means glorious possibilities for the future of blessing and power.

The next thing we come to in this book is that which gives it its name, the proclamation of the Law, for the second time as you will see by chapter iv. 44 to chapter xxviii.; but in comparing it, as I trust you will do most carefully, with the same law in Exodus, Leviticus and Numbers, you will be struck with one thing, which is that although in practical detail and in its moral code it is exactly the same law, for God's law can never alter, yet it is delivered upon an entirely different plane; it is lifted up to an entirely different spiritual atmosphere, and in Deuteronomy the law is given with one or two glorious additions which we do not find in the other books, at least we do not find them emphasized, though they may be hinted at. The two I would mention to you are these: first, "LOVE" is revealed in this book for the first time as the basis of all God's dealings with His children; love from the heart of God pouring forth over His creatures; the law being only the fenceings of His love, put up in perfect wisdom to hedge His people round from all that might injure or defile or destroy them. And love is revealed as that by which alone they could fulfil, or fill up to the full, the law by which God willed their lives to be shaped. In chapter iv. 37, Moses says: "Because He loved thy fathers, therefore He chose their seed after them, and brought thee out in His sight with His mighty power out of Egypt." And again, chapter vii. 7: "The Lord did not set His

love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you and because He would keep the oath which He had sworn to your fathers, hath the Lord brought you out with a mighty hand and redeemed you out of the house of bondmen from the hand of Pharaoh, king of Egypt." So Love here is shown to be the power by which God had conquered their hearts; and in vi. 5, x. 12, 19, xi. 1, 13, 22, xxx. 16, 20, xiii. 3, Love is shown to be the only constraining, mighty, steam power within them, as it were, which could set in motion all their lives according to the law of God for His glory, and for blessing to those around them. The second word I would call your attention to is "REJOICE." We do not get the thought that God's idea for His children is that they should be always bubbling over with joy and happiness in the books which we have been looking at the last few days; but we get it sparkling and glistening throughout this book; for example, in chapter xii. 7, 12, 18: "There shall ye eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee. . . . thou shalt rejoice before the Lord thy God in all that thou puttest thy hands unto." That is the Lord's purpose for us, that is what love always desires for the loved one. We parents long for our children to be happy, joyous, free; and not that they should be moping and dull, sombre and wretched, and that is the wish of our Father for us. Again and again we get that sweet refrain, "That it may be well with thee," God saying that all His thoughts, and all His laws, and all the details of His arrangements for His people, are only that it may be well with them, that they may rejoice with all their heart in Him and in His love. He emphasizes this in a most marvellous way in chapter xxviii. 45 to 47, warning them that curses would come upon His people, and that they should be as a sign and a wonder upon them and upon their seed forever, "Because thou servedst not the Lord thy God with joyfulness and gladness of heart for the abundance of all things." He even strengthens the command to rejoice with a curse: as it were, to drive them out into the sunshine of joy: like a mother who knows that her little girl is only moping in the house, because she has not had enough fresh air; so the mother *drives* her out to play and skip, and in a few minutes she is repaid for her seeming severity, by seeing the happy little creature jumping and laughing in the garden. Thus the Lord seeks to drive us with a curse into the fulness of

joy! Does not that show how God is bent on making us happy?

Another point to note in regard to the Law is the keeping of it "with *all* the heart" and "with *all* the soul." This expression you will find repeated at least seven times in Deuteronomy. God knows that if we only give half a heart to anything, the thing will never get done, and we shall never do it with any joy or gladness. You can't do a single thing—I don't care what it is—with *half a heart* without bringing in a large element of dulness or of disappointment. So this refrain goes through it, with all the heart and with all the soul they are to obey and to do. Then notice those two little words, "*to do*," "*TO DO*." They come in the first chapter (verse 18), and they come in almost the last chapter (xxxii. 46), and between those two verses you will find, fifty times over, the same words to impress upon them, that all that Moses is saying to them, all the law that he is proclaiming to them is that they should *do* it. Ah! Moses looked back to the past sad forty years, and he knew that all the misery and grumbling and backsliding; all the havoc that had been made in the camp of Israel from which 625,548 souls had perished in the wilderness; all had come from not *doing*, when they heard what God would have them to do.

After the Law we have in chapters xxix. and xxx. the drawing up of a Covenant. First, Moses' Address to Israel, then the Law, now the Covenant: "These are the words of the Covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb"—which they had broken. And we find in the thirty-first chapter that this covenant was read aloud, and ratified on Moses' birthday, when he came to be 120 years of age. "And Moses went and spake these words unto all Israel: And he said unto them, I am an hundred and twenty years old this day," etc.

The next feature of this book, the thirty-second chapter, we might call the National Anthem of the children of Israel. It is a song which God told Moses to write as a witness against His people, and as a perpetual memorial to them of how He had dealt with them and how faithfully He had led them, and saved them, and taught them. He tells Moses also to teach this song to the children of Israel; and we read in the thirtieth verse of the previous chapter: "Moses spake in the ears of all the congregation of the children of Israel the words of this song, until they were ended."

The next chapter gives us the Prophetic Blessing which Moses, just before his death, pronounced over all the tribes of the children of Israel, gazing, by the power of the Spirit of God within him, into the future, and drawing a figurative outline of God's purposes and future dealings with His people.

In the closing chapter, we get the circumstances of Moses' death; and that ends our sketch of this wonderful book.

As you search for the treasures in Deuteronomy you will, I am sure, be struck with the fact that although Moses spoke the words of this book on the other side Jordan eastward—that is, in the country of Moab and on the borders of the wilderness—he spoke them all with this idea, that Israel was by right of inheritance, according to the oath and promise of God, *already in possession of the land of Canaan*. Every word of this book is an utterance of faith. You will find Moses speaking forty-eight times of their possession of the land as a thing already to be counted on, as a thing not to be so much looked forward to as a thing certain to them; certain to them on the divine side by God's oath and promise, certain to them on the human side by the obedience of faith. He charges them again and again to remember that all they have to do is simply to go up and possess, to go in and inherit. Over and over, he reminds them that the land is theirs: "The land which the Lord thy God hath given thee." And he does not reckon that any of the things he tells them in this book can be true of their national life until they are "in the land." And in the giving the law to them he says he is only telling them what they are to do when they are "in the land." He takes it as a settled purpose of God, and by faith as an accomplished fact in their history, that they are brought into possession of the land of promise. It will help you to realize this if in reading through the book, you put a mark against the expression, "In the land," as, for instance, in chapters iv. 14, xii. 1 and vi. 1-3: "The Lord commanded me at that time to teach you statutes and judgments, that ye might do them *in the land* whither ye go over to possess it." "These are the statutes and judgments which ye shall observe to do *in the land* which the Lord God of thy fathers giveth thee to possess it, all the days that ye live upon the earth." "Now these are the commandments, the statutes and the judgments which the Lord your God commanded to teach you that ye might do them *in the land* whither ye go to possess it. . . . Hear, therefore, O Israel, and observe to do it, that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee *in*

the land that floweth with milk and honey." And again, in the twenty-sixth chapter and first verse where he is telling them of the worship which they are to bring to Him, "It shall be when thou art come *in unto the land* which the Lord thy God giveth thee for an inheritance and possessest it, and dwellest *therein*," that *then* thou shalt do this or the other. And in chapter xxvii. 1, 2, "And Moses, with the elders of Israel, commanded the people, saying, Keep all the commandments which I command you this day. And it shall be on the day when ye shall pass over Jordan *unto the land* which the Lord thy God giveth thee, that thou shalt set thee up great stones." So Moses recognizes the fact that until they are *in the place* which the Lord their God had chosen for them (in connection with which He had linked the fulfilment of all His exceeding great and precious promises), until they were there, obedience, love, rejoicing, etc., could never be their portion. Dear friends, we noticed yesterday that there were privileges and possibilities before us into which we had not entered because of our unbelief; that there was rest and possession for us which we had not dared to take because we had started aside through fear, discouragement, and self-will, just as Israel started aside in disobedience and unbelief on the borders of the land of Canaan. To-day let us go up into the land which the Lord has promised to give us. And what is our land of promise? As we were reminded this morning at the prayer-meeting, our Land of promise is Jesus himself, and all the fulness of blessing which God has for us is treasured up in Jesus. For this turn to 2 Corinthians, i. 20, "All the promises of God *in him* are yea, and *in him* Amen, unto the glory of God by us." And in that marvellous New Testament parallel to the book of Deuteronomy—I refer, of course, to the Epistle to the Ephesians—you will find almost the opening words are, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ," all the fulness of grace, all the fulness of power through the Holy Ghost, is treasured up for us by God *in Jesus Christ*; and what He invites you to do to-day is to go up and possess by simple faith, by simply taking and receiving the word of God's promise, all that there is for you in Jesus Christ, for "He that spared not his own Son, but delivered him up for us all, how shall he not *with him*"—not apart from Him, never apart from Him—"how shall he not *with him* also freely give us all things." Oh, dear Christians, you have not half entered into your possessions. You are more than millionaires in grace, and

yet some of you are living like poverty-stricken paupers. You have not strength enough to say a word for Jesus, you have not power over any of your besetting sins, you haven't any purpose in prayer, your faith is limp, and why? You have not entered into the abundance of grace and goodness and glory that is treasured up for you in Jesus. Go up and possess, it is *yours*. He has given Jesus to you, He has not picked out a little bit of grace and said, "Here it is, my child, you must make that last for some time." That is not the way the Lord treats us, but we treat *Him* as if He did so. "It pleased the Father that in Him (that is, in Jesus) should *all* fulness dwell." And in another verse, "In him dwelleth all the fulness of the Godhead bodily. And ye are filled full (complete) in him." Let all the past experience, all the dreary doubting and murmuring of Numbers be a thing of the past; let the revelation of Redemption, as we saw it in the book of Exodus, urge us on to trust the Lord more and more, that we may "be filled with all the fulness of God." That word we read in Corinthians, "All the promises of God in him are yea, and in him Amen, unto the glory of God by us," comes to me something in this way: When the Lord Jesus Christ had laid down His life for us and purchased for us eternal life, and all the wealth of God's grace, He rose from the dead and ascended up to the Father, and the Father said to Him, "My Son, for Thy sake, for the sake of Thy shed blood, for Thy Name's sake, I give every promise in that book with my solemn yea to all those who will come to Thee, and trust in Thee, and receive of the abundance of grace from Thee." That is God's yea. And now He asks you and me to utter the simple Amen of our hearts' trust and confidence that the glory of God through Jesus Christ may be manifested in and by us. Therefore take each promise that God has set his "yea" to, saying "yes, my child, that is for you in Jesus. Yes, my child, that belongs to you because of Jesus," and say your little "Amen" to it. "Amen, Father, so be it even to me." And God will say the yea, and you will say the Amen, both meeting in Jesus, and you shall be filled with all the fulness of God.

One more line of thought that has been helpful to me in reading Deuteronomy, and with that we will close. Eighty-one times over in this book we have God referred to as the Great Giver. Everything which Israel was to possess, the land, the kings, the cities, the seven mighty nations, their enemies, the spoil, rest, sons and daughters, houses, wells, every good thing, the power to get wealth, vineyards, each thing is spoken of separately as

God's gift to them; and they were warned that nothing would bring them any blessing except as they received it from God as His good gift. They were also warned not to attempt to possess "the land of the children of Ammon," or "Mount Seir," for God had given these to others, and nothing but misery would come of trying to snatch at anything that was not God's gift to them: coming down from the Father of mercies in His bountiful supply for their need, and for their happiness.

The two central chapters (xv. and xvi.) show us what the people were to give themselves in offerings to God and in liberality to men. This thought comes in so beautifully, just in the centre of all God's bounty flowing in upon them from all sides. "That which the Lord thy God hath given thee." Their surrender to Him, and their gifts to their fellow-creatures were to be measured not by their own little grudging, niggardly, mean hearts, not by their own calculating selfishness, but measured according to the bounty of Him who gave so liberally to them. It is just what we get right through the New Testament, "Freely ye have received, freely give"; "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God." Turn to those two central chapters, xv. 7 to 14, xvi. 10, 17, "Beware that there be not a thought in thy wicked heart" against thy poor brother that would make you mean and selfish towards him, but "thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine press: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him." Is that the measure of your liberality? Do you turn over the coins in your purse and see what you can give without missing anything? Never forget that God does not look so much at what we give as at what is left behind in our pockets or banks. Let the measure of your love and liberality to others be according to the measure of His bounty and love to you, and as you give you shall find it will be given unto you, for the Christian life is just this, receiving and giving, receiving and giving, receiving benefits from God and letting the benefits flow out to others. Now, see the measure of their surrender to God Himself, "And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God according as the Lord thy God hath blessed thee. . . . Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee." Is that the way you measure your surrender to God? Or do you reckon

it up in this sort of way, "Now how much *must* I give of myself to God just to get peace of conscience, because I do not like this constant nagging of my conscience?" "Now if I do that for God, or give Him up this, will that ease my conscience?" Is that the way you work it out? Or is it "By the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service"? Do you go and drink of His satisfying love, till that love enters into you as a constraining power, shed abroad in your heart by the Holy Ghost which is given unto you, until you cannot help giving yourself away, until your whole soul is taken up with "He loved me and gave Himself for me"? Then He is the One "Whose I am and whom I serve!" Is it the free flowing of God's love down to you, and that love rising back again to its proper source, God himself? Oh, dear friends, if the Lord has been speaking to any one of you during these days about consecration, about surrender to Him, I beseech of you go to the right place to learn the lesson about surrender. The right place is not the dungeon of your own heart; the right place is not sitting under the scourge of your own conscience. The right place is under the bountiful source of the love of God pouring down upon you through Jesus Christ in the power of the Holy Ghost. Learn to know *Him* better as the great Giver, the mighty, liberal, bountiful, living Giver, and then you will find that you simply cannot withhold anything from Him, that all your longing is to get rid of yourself that He may have full possession. And then, go forward into the promised land, walking on two legs—if I may use the figure—for I find a good many Christians limp about on one! One leg is yielding to God, and the other leg is simple heart confidence in God, and if you try to get along upon the leg of surrender and consecration only, you will be always tripping up and saying, "Oh, yes, I have given myself to God again and again, but I get worse instead of better," and down you will go. But as soon as anything is given up to God, put down the other foot of faith on His exceeding great and precious promises, and you will find, as the Israelites found, that every spot of ground on which the sole of their feet trod, became theirs in perpetual possession; that is, if you do not let sin drive you out of the land again. Let us at once go up, for we are well able to possess it, yielding and trusting, yielding and trusting, yielding and trusting, and finding that "they who trust him wholly, find him wholly true."

BEHOLD THY KING.

ZECHARIAH IX. 9; MATTHEW II. 2.

LAST week the Lord so manifestly blessed our taking up together each day the study of one whole book of the Bible, the first five books of the Old Testament, that I believe it is He who is directing our attention this week to the study of the first four books of the New Testament, the Gospels, that four-fold revelation to us of the glory of God in the face of Jesus Christ. Sceptics have tried to prove that because there is a variation in the details of the narrative of our Lord's life, death, and resurrection as given by the four evangelists, therefore they can find many discrepancies in the record: but as we reverently approach the study of these four books, I am sure we shall see not only characteristic differences, but the divine harmony of the four, and the absolute necessity of having more than one witness, in order to have a complete view of the Man Christ Jesus, the Son of God who came down to manifest to us the glory of His Father. When a thing is "four-square" or four-sided, we know that it can stand on its own basis, that it is firm, that it has a foundation that cannot be shaken. The expression is almost a proverb for what is stable and sure. The absurdity of this idea of the sceptic, that having four records varying in details is a proof of the want of truthfulness and harmony, may be illustrated thus: Supposing you and I are both artists, and we go to sketch one of those beautiful old cathedrals in England, and you choose to take a picture of the west end of the cathedral, and I choose to paint the east end: when we compared our sketches they certainly would be very different, but it would be extremely foolish if we started quarrelling together, and saying, "Because your picture does not exactly match mine, therefore we have not drawn the same cathedral." It is merely this: I have taken one view which reveals some beauties of Gothic architecture, whereas you have

taken another view which reveals some beauties of Norman architecture. So we can have a perfectly different view of one object, and represent it in a totally different aspect to other people; and yet it is one and the same, although so varied in its marvellous beauty. So, the Holy Ghost has given to us, not one, but four portraits of the Lord Jesus Christ.

The Gospel according to St. Matthew, written for the Hebrew Christians, at Jerusalem, in Syriac, by Matthew the Jew, the publican. God's order not only in His dispensational dealings with the nations, but in the evangelization of the world is, "To the Jew first and also to the Gentile." Therefore, as God is always consistent with His own principles, we shall find the first of the Gospels is emphatically a Jewish gospel, the gospel which reveals Jesus to the Jew as his Messiah, as his King, as the One fulfilling all the promises and prophecies in his Scriptures from Genesis to Malachi. The fact that it is the Jewish gospel stares us in the face in the opening verse: "The book of the generation of Jesus;" that is His name as a man amongst men, "Christ" the Greek form of the word Messiah, or the Anointed One. "The book of the generation of Jesus, the Messiah, the son of David, the son of Abraham." And the first chapter is largely taken up with His royal pedigree, tracing His genealogy from Abraham, as the great patriarchal head of the Jewish race, and from David, the great founder of the Jewish monarchy. Another thing that stamps it as specially Jewish is that you find in this gospel constant references to the traditions and customs of the Jews, with which Jesus deals in a most searching manner, showing their hypocrisy, showing the way in which they have overlaid and obscured the written Word of God, which was the great glory of the children of Israel, who had been made for all generations the keepers of the oracles of God. Also, you will find in this gospel the exposure of the errors which, at the time when Jesus came to this earth, were entering into all the religious sects amongst the Jewish people: as for instance, in the 3rd, 15th and 23rd chapters of this gospel.

Now we come to a very important point. No pious Jew could recognize as his King and Messiah anyone the circumstances of whose life did not correspond with the prophecies that had gone before about Him in the Scriptures; so throughout this book this phrase occurs, "That it might be fulfilled which was spoken . . ." showing that the Lord expected His people to be searching diligently, that when the Messiah came they might be able to recognize Him from the portrait

given of Him in the Old Testament. Let us turn to one or two of those references that you may see what I mean: Chapter i. 22, "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us." Again, in chapter ii. 17, 23, "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children and would not be comforted because they are not." "And He came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." And in chapter viii. 16, 17, after those marvellous miracles of healing we read, "When the even was come they brought unto Him many that were possessed with devils; and He cast out the spirits with His word, and healed all that were sick; That it might be fulfilled which was spoken by Esaias the prophet saying Himself took our infirmities and bare our sickness." And not only does this expression occur many, I think it is sixteen, times, completely identifying the Lord Jesus with the Jewish scriptures, but we have constant quotations from, and explanations of passages in the Old Testament. And Jesus upholding the written Word, and saying that His object in coming to the earth was not in any sense to set it aside, but in order to fulfil it, in order to fill with fresh life, power and beauty, as for instance (v. 17, 18), "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." See how in the first gospel that brings to us God's record concerning His Son, this lesson meets us at the threshold of our study, that Jesus is in no way to be separated from the written Word. He Himself is the living Word, the Word made flesh, the expression in *person* of the thoughts of God's heart, while this Book is the expression in *language* of the thoughts of God's heart, and the two are one. It is one blessed revelation, though it seems to come to us, if I may say so reverently, through a double incarnation. Our God wanting to pour forth the love of His heart upon sinners, first clothes His love in human language, in the very same commonplace words with which you and I exchange our ideas one with another, and then He pours forth His love to us through the person of the Man Christ Jesus, the incarnate Son of God.

But the two are one. And here at the threshold of the gospel we find Jesus identifying Himself again and again with the Scriptures. And notice, it is not with what we call the interesting chapters only that He identifies Himself, but with some of those difficult, obscure, and alas! that some of us should have called them, dry chapters of the Old Testament. Jesus is to be found on every page of this Book. You remember as He was walking with those disciples from Emmaus, He said they were "fools and slow of heart," because they did not believe *all* that the prophets had spoken, yet He chose them for His companions, He chose to walk alongside of fools in order that they might be made, through the Scriptures, wise unto salvation. He chose to walk alongside of those who were "slow of heart to believe," in order that He might set their hearts burning as He opened to them the Scriptures, and stimulate and energize their faith to believe all that was written in this blessed Book concerning Himself. Oh, that Jesus may show to you His oneness with this blessed Book. We cannot understand the One without the other, and I beseech you, dear friends, never to be satisfied with any Bible Readings whether alone in your own room or in public with others; never to be satisfied with touching that Book or drawing near to hear any of the words written in it, unless they reveal to you something more than you ever knew before about Jesus Himself, for He is the Spirit, the life, the very personality of the Scriptures, and this Book is for the purpose of showing you Jesus. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me."

The prophets, although they did not understand all they were writing, "testified beforehand the sufferings of Christ and the glory that should follow." The Law, the Psalms, and the Prophets, the three divisions of the Old Testament, all point to Jesus, all witness to Jesus. If you would recognize this as the first principle of Bible study, you would not be satisfied with getting hold of little technicalities, or words that get a kind of fanciful hold of your brain or imagination—you would not be satisfied until you had had a heart contact with Jesus every time you opened the Book; you would not be satisfied until you had heard in the words of the Book the very voice of your Beloved speaking to the inmost recesses of your heart. As you search this gospel of Matthew for all the links with the Old Testament, say, "Blessed Jesus, Thou art the marrow, the substance of the Scriptures, reveal Thyself to me more and more in the Word and through the Word." Then we should

not have complaints from so many Christians that they really do not care about the Bible, they find it such a dull and uninteresting book. Why, the Bible would sparkle with light and beauty when we see Jesus shining out of every page and every book.

Now, look at the main feature of this gospel, which is, of course, connected with the thoughts we have already had, its Jewish aspect. It is the gospel of the Kingdom, because it is the gospel of Jesus as the King. You remember the inquiry made about Jesus in the second chapter: "Where is He that is born King of the Jews?" The King comes before us even as He lies there as a helpless babe in the manger. And the royal descending genealogy of chapter i. proves His natural right, by birth, to the throne of His fathers. "I will give unto Him the kingdom of His father David." Again, mention is constantly made of "the kingdom of heaven." "The kingdom of heaven" was an expression in use amongst the Jews, who flattered themselves that the kingdom was God's special blessing to them as a nation and as a race, and that they had a kind of monopoly in all the good treasures that came down from heaven, because God had promised that if they walked in His law and were obedient to His commandments, they should have, as it were, the days of heaven upon earth. (Compare and contrast with the expression, "The kingdom of God," found throughout the gospel of St. Luke.) But Jesus, in opening it up to the Jews, shows them it is not what they think, mere outward prosperity or show, but that it is righteousness and joy and peace in the Holy Ghost. The parables also bear the stamp of the kingdom. "The kingdom of heaven is like unto" begins many a beautiful simile from the lips of Jesus. "A certain King which made a marriage for His Son," "A certain King which would take account of His servants," "Then shall the King say unto those on His right hand," etc., for the thought of the kingdom runs right through this gospel as a golden thread.

Also, you will find that Jesus in this book exercises His prerogative as a King and royal Law-giver, as, for instance, at the beginning of His ministry, in what we call the Sermon on the Mount. He puts forth the laws of the kingdom of heaven with an absolute assertion of His power which none but a king could do; and when He reminds them of what has been written or traditional law of the past, He says: "Ye have heard that it hath been said by them of old time, . . . But I say unto you"—none but a king could say that; none but a

king could lay aside an old law and bring in an amendment, or establish a new law, with authority like that. That Sermon on the Mount is all about the kingdom of heaven: "He opened His mouth and taught them, saying, Blessed are the poor in spirit for theirs is the kingdom of heaven." Here is the only way into the kingdom; a very different gate from that by which the Jews were expecting to enter. They thought they could enter because of national privileges and religious exercises; but Jesus at the beginning of the legislation for His kingdom, says that none can enter who have any confidence in themselves; none can enter who put forward any claim in their own name, or by their own right, but only those who are poor in spirit. We all know what poverty is; it is being without the necessaries of life. "Blessed are the poor in spirit," those who know they are not worthy, that they have no entrance fee wherewith to pay, that they must just stand there at the portal as beggars, "Theirs is the Kingdom of Heaven." And from that portal He leads them into the wealthy places of the kingdom, and opens up to them its wonderful resources and its laws.

Then, remember in the Old Testament Scriptures, where the coming King is spoken of, there is one word, a glorious word, that stands as the basis and foundation of His kingdom, and that word is 'righteousness.' Turn to Jeremiah xxiii. 5, 6: "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved and Israel shall dwell safely, and this is the name whereby He shall be called, The Lord Our Righteousness." Or to the seventy-second Psalm: "Give the king Thy judgments, O God, and Thy righteousness unto the king's son. He shall judge Thy people with righteousness, and Thy poor with judgment. The mountains shall bring peace to the people, and the little hills by righteousness." Or Isaiah xxxii.: "Behold a king shall reign in righteousness;" and all through that chapter we have the working out of His righteousness, till we come to the seventeenth verse, "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." Therefore, as Matthew is the gospel of the kingdom, the revelation to us of Jesus as the King, you will find the word "righteousness" is a key-word of the book. Just to give you one or two illustrations: When John thought it was too great a humiliation for Him to go down amongst the common folk into the waters of baptism, "Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to

fulfil all righteousness" (iii. 14, 15). In the sixth verse of the fifth chapter: "Blessed are they which do hunger and thirst after righteousness." Again He explains that He does not use the word in the way in which the rabbis of that day were using it, for "I say unto you that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (v. 20). And in summing up the counsels of the sixth chapter, we find Him saying: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (vi. 33). St. Paul, in opening up to us the gospel of the kingdom, which "is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Gentile," tells us in Romans i. 17, 18, that "therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness;" and after proving all men to be "guilty before God" by the law of the kingdom, he says in chapter iii. 21, 22: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Dear friends, not one of us has a chance of salvation, except it be on the solid foundation of the righteousness which is of God. We shall be judged by that righteousness, by that law which is perfect, pure, transparent, true; for righteousness is the opposite of anything impure, crooked, shallow, unreal, double; and we shall be judged according to the righteousness of God, which can neither swerve to the right hand nor to the left. Now, judged by that measure, tested by that plumb-line, there is not one of us but must confess "there is none righteous, no not one." So we are brought to the absolute necessity of God bringing in His righteousness. Here we are brought face to face with the fact that if we are to enter into the kingdom of God, if we are to know what it is to have Him reigning over us, whose government brings peace, perfect peace, it must be by submitting ourselves to the righteousness of God by faith in Jesus Christ. It must be by the confession that there is no righteousness in me, but that I accept as a gift by faith the spotless righteousness of Him who comes to me and says, "If you will take me as the Lord your righteousness, I will come to be your King, I will come to control that unmanageable will and life of yours; I will come to govern that undisciplined charac-

ter of yours; I will come to rule and reign over everything within and without, if you will but take Me for your righteousness, and if you will crown Me Lord of all."

We shall notice, as we go forward, that each gospel gathers up its chief central thought in its closing words. So in Matt. xxviii. 18, we read what is truly the proclamation of a king: "Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth." Surely that is the proclamation of Him as the "King of kings and Lord of lords." Surely when we hear that, we may rejoice "for the Lord reigneth, let the earth rejoice, let the multitude of isles be glad thereof." When Jesus, our Righteousness, the Lord Almighty, the Son of God, is proclaimed King, our hearts do rejoice; and He says He will go in and out with them as their King wherever they go: "Lo, I am with you always, even unto the end of the world." If you turn to Revelation xvii. 14: "These shall make war with the Lamb, and the Lamb shall overcome them; for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful." There are many Bible students who could speak to us this afternoon upon Jesus as the King of Israel: they could speak to us about Jesus as the King of glory. As to the one they look back into the past, and with regard to the other they look onward into the future; but do they recognize Him as King in the one kingdom which He asks for, and claims *now* in the days of His rejection, that is, the kingdom of our hearts and lives to-day? We are fond of singing "All hail the power of Jesus' Name," for the tune swings beautifully to the words, and they are so familiar, but do we say it really and honestly in our hearts as we sing "Crown Him, crown Him, crown Him Lord of all"? Which of us has really known the freedom of a full and glad surrender to Him that He may be Lord of your will, Lord of your affections, Lord of your desires, Lord of your lips, Lord of your lives, Lord of your service? How much have you really recognized Him as the King having full dominion over you for ever and ever? Oh, dear friends, you are robbing Him every day of His rights, so long as you are king or queen of your own little life. I beseech you to stop this robbery, and to yield yourself to Him who has a right to reign over us. He has bought us with His blood, He has clothed us with His righteousness, He has undertaken, if you will only let it go on to His strong shoulder, the government of your whole life, in order that He may give you His perfect peace. Only so far as the government of your life, and lips,

and heart is placed upon His shoulder, will His perfect peace abide in your heart; and "of the increase of His government and peace there shall be no end."

Again, notice when Jesus is teaching His disciples what we call "the Lord's Prayer," we have in this gospel what is omitted in Luke, the doxology at the end of the prayer: "For Thine is the kingdom, and the power, and the glory, for ever, Amen." (Chap. vi. 13.) We begin the prayer by ascending in heart and thought to our Father in Heaven, "Our Father which art in Heaven, hallowed be Thy name," and then gradually descend to the details of our daily need; and then our hearts turn back again to God, "For Thine is the kingdom, and the power, and the glory, for ever, Amen." Have you ever noticed the force of that word "for"? It has often seemed to me the very pivot on which the whole prayer turns. In the first place, the granting of our petitions in that prayer can only be if the power, and kingdom, and glory are His. And it is perfect mockery for us to cry "Hallowed be Thy Name," if we refuse to accept as King Him whom God has sent as His chosen King to this world—if we are saying in our hearts "We will not have this man to reign over us, we will manage ourselves, we will have the control of our own lives," "our lips are our own, who is Lord over us?" "I am going to speak when I like, and when it doesn't suit me, or when I feel nervous I shall be silent." Again, how can we cry "Thy kingdom come," and let our imaginations float away to China, or Africa, wanting the Gospel to spread among those poor blacks, and benighted Chinese, while not giving Him His rights, but questioning His authority, and seeking to have the management of our own affairs? It is mockery, dear friends. But when He is indeed Lord over us, and we have honestly crowned Him King over all, then the petition rises up with a conscious reliance upon the power of God for its fulfilment. "Thy kingdom come." O Lord, assert Thy rights in me, and in my heart and in my life, deeper and deeper and fuller every day, and then through me, Lord, do what Thou wilt, where Thou wilt, and how Thou wilt and when Thou wilt, and let others learn the joy of Thy supremacy over them. "Thy kingdom come" *for* Thine is the kingdom so far as I, by full surrender and simple trust, can make it Thine. Then, is it not monstrous for us to cry to God "Thy will be done," if we are going to take any of the glory to ourselves? For God has said, "My glory will I not give to another," it shall all rest upon Him who is worthy, even Jesus, whom He has anointed

King. If in your secret heart you are taking glory to yourself because you are delivered from temptation, because the kingdom of God has spread a little in your class, or your parish, or your favorite society, the prayer you send to Heaven will come down again before it gets there. But when you really yield yourself to Him, and crown Him Lord of all, then you shall know what it is to have power in prayer. Notice, too, that David, who sang of Christ, both as the King of Israel and the King of glory, was not satisfied without bowing his whole being before God, and saying, "My King and my God." He knew that unless it was a personal reality it was mere mockery to worship Him at a distance as another person's sovereign, or as a future King. And, dear friends, if you are not willing *now* to have His lordship over you, do you think it will be a day of joy when Jesus comes in the clouds to take unto Him His great power and reign? No; you will be ashamed before Him at His coming, and you will find the awful truth of those words: "Those Mine enemies, which would not that I should reign over them, bring hither, and slay them before Me."

In the history of David we find that he was three times anointed king over Israel. First, in his own family circle, when the Prophet Samuel visited Jesse and called for his sons one after another to pass in review before him, and David was chosen from amongst his brothers; second, in Hebron, only over a part of the nation; and for a long time after that crowning he was in rejection, he was misunderstood, he was occupied with civil wars, and with all kinds of difficulties and complications in his kingdom until there came a day when it is written, "All Israel gathered themselves to David to crown him King in Hebron." Then the whole dominion, as God had intended, was placed under his hand, and he went forth at the head of the nation to that great seven-fold victory over the kings and the nations around. Do you not see in that picture a type of our blessed Lord Jesus? When He came in humility, working as the carpenter of Nazareth, God anointed Him with the Holy Ghost, and then and there He became God's nominated king. And now in the hearts of those who are willing He is crowned King in Hebron, that is, "fellowship," "the fellowship of His sufferings," for it is now the time of His rejection. The world that hated Him of old is still His enemy, and if we would be loyal to Him we must take our stand in the world, but not of it, in allegiance to Him who has chosen us out of the world that we may manifest forth His glory and bear much fruit to His Father's honor. But there will come a crowning

day by and by when Jesus will be crowned and recognized as king—"the King, the Lord of hosts"—over all the kingdoms of the earth; when "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever." Then He shall go forth conquering and to conquer; then we shall share with Him, not rejection, as we do here and now, but everlasting glory. But remember, it is not those who think they can get for themselves all the blessings of the Gospel, and who do not stand to the name of Jesus, who are ashamed to own their link of fellowship with Him, who shall reign with Him. It is if we suffer with Him, if we let our heart's love and loyalty go out now to the King in His rejection—now while the world hates and abuses Him; now while the sceptics are slandering Him; now while the devils are rampant; now when everything in the religious world seems turning against His kingship and His honor—"If we suffer we shall also reign with Him" in glory.

I want to remind you of one thing more. In the first chapter of Ezekiel, and the fourth chapter of Revelation, where we have the description of the living creatures, we are told; "The first living creature was like a lion, and the second living creature like a calf, and the third living creature had a face as a man, and the fourth living creature was like a flying eagle." These living creatures surely represent to us the perfection of God's creation. Now, we shall find those four "likenesses," or characteristics, in the four Gospels of our Lord Jesus Christ, because He is the very beginning of the creation of God; He is the one who manifests in His own person all the perfections of all parts of God's creation. The first we saw was like a lion; and if you turn to the next chapter and the fifth verse, we find one of the elders saying, "Weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the Book, and to loose the seven seals thereof." So to-day we have seen in the gospel of Matthew, Jesus as the Lion of the tribe of Judah. The lion is the king of beasts, and we have seen the royal dignity of Jesus, we have seen Him as the King of the Jews coming to His own, though His own received Him not. The lion is also a representative of wrath, and the power to execute wrath, and so we find that our King not only reveals His righteousness and His love, not only gives us beautiful laws of His kingdom at the beginning of His ministry, but at the end of His ministry, with equal authority, He utters the awful expression of His wrath against all that is unrighteous, unholy, hypocritical or double-hearted. In the twenty-third

chapter of St. Matthew's gospel you will find those eight terrible Woes which correspond in awful antithesis to the eight Beatitudes on the Mount.

Yes, we must remember that He who is our King, bringing righteousness and peace, is also the King whom God has appointed to execute wrath against the ungodly. In 1 Tim. vi. 14-16, we read, "Keep this commandment without spot, unrebukeable until the appearing of our Lord Jesus Christ: which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see, to whom be honor and power everlasting. Amen." And in 2 Thess. i. 7-10, we see what happens when the King comes in glory to those who reject Him: "When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

“BEHOLD MY SERVANT.”

ISAIAH XLII. 1, LII. 13; MARK X. 45.

“**B**EHOLD my servant”! that is what God is calling us to do this afternoon as we open the gospel according to St. Mark. We saw Jesus throughout the gospel of Matthew as the King, the royal Law-giver. To-day we have that wonderful sight, the Son of God, the King of glory, not reckoning His oneness with God as a thing to be grasped at, but making Himself of no reputation, and taking upon Himself the form of a servant: and as Jehovah’s faithful servant walking amongst men as our example that we should follow in His steps. Truly we must all feel as we approach a subject like this that we are on holy ground. We who are always seeking to raise ourselves, to step up above our fellows, to be in command, to have the pre-eminence, shall we not this afternoon fall down and worship Him who came down, down, down from the very height of glory at the Father’s right hand to be a servant? You remember at the end of our Bible Reading yesterday we noticed the likeness of the four living creatures, who represent the concentrated perfection of all created beings. They all had one likeness of a lion, an ox, a man and an eagle. We saw the figure of the lion taken up by Matthew’s portrait of “The Lion of the Tribe of Judah.” To-day we have the ox brought before us, which is in the East the patient laborer and burden-bearer for man. And it is as the servant and the great burden-bearer that we meet Jesus in the gospel of Mark.

Now, to turn to our Gospel. It was written by John Mark, who himself was a minister and servant to the apostles and brethren on their missionary tours, as we find by referring to several passages in the Acts, and, if you remember, St. Paul says, in writing to Timothy, “Take Mark and bring him with thee; for he is profitable to me for the ministry.” So God takes a minister and servant, anoints him, and inspires him

by the power of the Holy Ghost to portray for us the life of the one ideal, the one perfect Servant. It is more than probable that the details we get in this gospel about the life of our Lord were gathered from Mark's constant intercourse with, and attention to the preaching of Peter. He gives us a number of tender little touches of sympathy and beauty, and brings before us many little details of circumstance and work which we get nowhere else in the other gospels. Just to quote a few: In the days of the Lord's temptation in the wilderness, an account of which we have in three gospels, it is only from St. Mark that we learn (chapter i. 13) that He "was with the wild beasts." Then again, in the incidents on the ship in the storm (iv. 36, 37) there are several little details which we get nowhere else; for instance, "When they had sent away the multitude they took Him even as He was in the ship; and there were there also with them other little ships, . . . and the waves beat into the ship, so that it was now full." What a picture of utter weariness, that they had to take Him *as He was*, putting Him in the hinder part of the boat to sleep on a pillow. Then, again, this is where we hear that He was called "the carpenter," a mechanic: this is the Gospel that mentions when, in performing a miracle, "He sighed," or when grieved at the hardness and pride of the Pharisees, "He sighed deeply in His spirit" (chapter vii. 3; viii. 12)—tender touches which only one walking with Him and watching Him, as the loving, warm-hearted Peter did, would notice.

Before turning again to the chief characteristic of this book, the representation of Jesus as the Servant, I would stop for a moment to remind you of the perfect harmony between the four Evangelists. Yesterday we spoke of their characteristic *differences*, but the differences are not discrepancies, still less contradictions; they rather manifest the beauty and the harmony of the whole; for God does not repeat the same thing over and over again, but He gives us the account of the same glorious Person in four different aspects. So you will find that although the chief thought in Matthew was of His kingship, and power as the royal Law-giver; the same thought comes into all the gospels, only it is not the prominent feature of the other narratives. Even in the Gospel of the Servant we have the account of the King, in His triumphal entry into Jerusalem, meek and lowly, sitting upon an ass's colt. So also this thought of Jesus being the Servant is not peculiar to Mark's Gospel—in the sense that it is stated there, and nowhere else—no, it is distinctly mentioned in the other three gospels; but here it is

the chief line of thought running right through. It is the characteristic feature which Mark gives, by the power of the Holy Ghost, of the life and death of Jesus Christ. In Matthew xx. 27, 28, we have Jesus as a Servant, in harmony with Mark's description: "Whosoever will be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many" Luke also, in chapter xxii. 27, gives us the words of Jesus: "I am among you as he that serveth." In John's Gospel the same thought comes out in that wonderful 13th chapter, where Jesus the Son of the Father, Jesus the Word of God, Jesus the Life from Heaven, laid aside His garment and took a towel and girded Himself, and did for His disciples the work of a slave—took water and washed their feet.

But some have hesitated in calling this the Gospel of the Servant, because of its opening verse: but I believe those words emphasize strongly the subject of the book, and that in them is involved an important principle with regard to all true service for God. The Gospel opens with the words, "The beginning of the gospel of Jesus Christ, the Son of God." So some have thought that this is specially the gospel which treats of Jesus as the Son of God. But I think we shall see before our Bible Readings are over that it is not so: and the principle unfolded in these words is that *all true service for God must be preceded by sonship*. Until we are born again into the family of God, until we have the eternal life of God in our souls, we cannot do one bit of work or service acceptable to God. The Lord speaks in many passages of the truth that it is only His sons and daughters that He calls to be His servants. Even in the Old Testament, the principle is recognized, as in Malachi iii. 17, where God says He will reckon us as His jewels and "spare them as a man spareth his own son that serveth him." And in our gospel of yesterday, Matt. xxi. 28: "Son, go work to-day in my vineyard." How often the sinner tries to set his energies and good resolutions to work in order to serve and please God; but God says you are dead in trespasses and sins, and all the works you can perform until you become my child by the new birth—through the Word and the Holy Ghost—all are dead works, and can never have anything to do with true service for God and His glory: for He who is the living God will touch nothing that is dead, for it defileth. Dear friends, where are you working from? Are you working out of your own energies and desires and will to get salvation, or are you, as a ransomed soul, as one who has been brought

into living fellowship with God as your Father, and with Jesus Christ, as your Saviour, are you working *from* Calvary? From the Cross with a heart overflowing with gratitude? Is this your story—

"I would not work to save my soul,
For that my Lord has done;
But I would work like any slave
For love of His dear Son."

If so, you know a little of what the holy happy service of God is, which is perfect freedom.

The gospel of Mark enters at once into the narrative of the public work and ministry of the Lord Jesus Christ. There is nothing about His birth and His cradle; nothing about His creating power, but the first chapter begins with His being filled with the Holy Ghost, His being driven into the wilderness to be tempted; and then commences His life of ministry, which continues through the gospel, is one steady record of work accomplished, of souls met and blessed, of messages from God in whose name this perfect Servant had come to the earth. Right on, the work never ceases, there seems to be no break as the chapters end, no full stop, for the next begins, "And again He entered," "And He began again," etc. It is one steady, unwearied, loving, tender ministry from beginning to end, and just as we found that the closing verses in Matthew were in harmony with the whole tenor of the book, so we shall find here if we turn to chapter xvi. 19, 20: "So then after the Lord had spoken unto them, He was received up into heaven and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them and confirming the Word with signs following." "The Lord working with them," Jesus up in glory, the Servant still: working with, and ministering to us. I do not think there is any subject that so completely breaks one's heart as the fact that He who was crucified, risen and exalted to the right hand of God, loves to serve me, that He loves to serve *with* me, that He never tells me to go off alone upon any bit of ministry or work, but He says, "Lo, I am with you alway, even unto the end of the age." Will you just for a moment get your heart still before God, and take in this thought: Jesus the Servant, He who loves to serve perpetually, He whose love for the Father's will was not only manifest down here in the limitations and difficulties of His earthly life; but now in glory with the angels and archangels at His beck and call, He still chooses to live the life of ministry,

a life poured forth in blessing to others, and He lives to serve me, to be a worker together with me! Oh, does not that exalt every little detail of daily life? Does it not seem to cast a halo of glory around it? And does it not altogether change the aspect of what you call your Christian work? Yes, whatever the detail of life is, if it is just scrubbing the floor, or waiting on an invalid, or darning a stocking, or posting up a ledger, to think that He does not despise work, but He works together with us. And the same spirit of service, the same spirit of absolute surrender to His Father's will, the same desire to do always those things which please God; this is the spirit which He wants to put into you in every detail of your ordinary daily life, and every bit of your service for Him.

Then again, notice in this gospel of Mark that Jesus as the Servant comes before us as one who has no time to Himself, His time is not His own, it is at the disposal of everyone and anyone who wants Him. In Luke we shall see Jesus having whole nights of prayer, but in Mark where His praying is mentioned, we find it interrupted, and He is called even off His knees to serve, serve, serve. Behold this faithful Servant in whom God delights—how completely He holds Himself at leisure, how completely He recognizes His life as not His own, His time as not at His own disposal, but all yielded to God for ministry. "In the morning rising up a great while before day"—though He must have been tired after the work we read of in the preceding verses—"He went out and departed into a solitary place and there prayed, and Simon and they that were with him followed after Him. And when they had found Him they said unto Him, All men seek for thee." There is no complaint, there is no treating of it as an interruption, but at once He said unto them, "Let us go into the next towns that I may preach there also: for therefore came I forth" (i. 35-38). So again, iii. 20, 21: "The multitude cometh together again, so that they could not so much as eat bread. And when His friends heard of it they went out to lay hold on Him, for they said He is beside Himself." Here is another in vi. 31-34: "Come ye yourselves apart into a desert place and rest awhile, for there were many coming and going, and they had no leisure so much as to eat. And they departed unto a desert-place by ship privately. And the people saw them departing and many knew Him and ran afoot thither out of all cities, and out-went them, and came together unto Him. And Jesus when He came out saw much people and was moved with compassion toward them because they were as sheep not having a shepherd; and He began to teach them many things."

Then again, promptness is always a sign of a good servant. And so in the gospel of Mark we find "eutheos" occurs no less than forty times. The force of this word is rather lost from the fact of its being translated in five or six different ways; for instance, immediately, straightway, forthwith, anon, as soon as. But you see all those words express promptness, quick action, no delay, and yet on the other hand, no hurry. And this is indeed one secret of good service, not lagging behind, never late, never answering back again, questioning and reasoning as to why the master gives the command, but as soon as a command is given off they go to do it—that is a good servant. For example: As soon as He caught sight of James and John, "straightway He called them," and they left their father Zebedee. "And immediately when Jesus perceived in His spirit that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts." "Straightway He constrained His disciples to get into the ship, and to go to the other side before unto Bethsaida, while He sent away the people." There is a promptness and readiness, there is a sense of His being, as it were, at attention to perceive the mind and will of His Father in order that He might instantly obey and carry out the good works His Father had prepared for Him to walk in.

God grant that as we gaze at Jesus, we may catch something of His spirit, for we are told (John xiii. 14, 15) that He took the attitude of a servant to give us an example, that we should do as He had done to us, that we should live His life; or, rather, that we should be so yielded up to Him that by the indwelling Holy Ghost the life of Jesus might be manifested in our mortal bodies. "If ye know these things, happy are ye if ye do them."

In Philippians ii. 3-8, we have: "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross." "He made Himself of no reputation"—may God search our hearts and show us how far in our work, from morning till evening, we are seeking to be something, to make a name, to get credit,

to have a reputation ; or how far we are, on the other hand, seeking only to excel for the building up of the Church, seeking to go where we shall be least thought of, but where others will be most blest ; seeking to do only such things as please God. May He search our hearts, and show us whether we have the spirit of the true servant, as described in the fortieth Psalm : " Then said I, Lo, I come : in the volume of the Book it is written of Me, I delight to do Thy will, O My God : yea, Thy law is within my heart." If it is the will of God that I delight in, if your highest ambition is to have His smile upon you, then, dear friends, there would not be that feeling even in the busiest and most earnest workers, that every little thing is an interruption or a burden. You notice with Jesus wherever He goes, and whatever He does, there is perfect calmness and stillness in His Father's presence, just waiting to see what is the next thing the Father has for Him to do, and as soon as it comes, whether it is dealing with some wayward soul, or feeding a hungry multitude, or being interrupted, as we should say, by a woman, as He goes along the high road to attend to a case of life and death, He quietly takes it up in loving obedience, for " Wist ye not that I must be about my Father's business ? " There is no putting forth of His own plans, His own will, but there is a spirit of attention, of quickness to perceive where the Father is leading Him, and what the Father is pointing Him to do ; and so, every little interruption only comes as another blessed opportunity of doing the will of God. Have you that spirit ? even if it is to attend to some little thing that does not look as if it were worth the time, the pains, and the thought, can you say, I delight to do the will of my God, yea His law (the expression of His will), is within my heart ? Oh, my God, enable each one of us to give Him heart service, and no longer mere limb and lip service. God grant that His love may be the incentive to all our service, that it may be our heart's cry, " Truly, O Lord, I am Thy servant ; I am Thy servant, and the son of Thine handmaid : Thou hast loosed my bonds." Thy love, that has set me free from the power of the enemy and from the dominion of sin, that love has so broken my heart and conquered my heart, and got possession of my heart, and prompts my heart's desires, that truly, O Lord, I am for ever bound with the willing fetters of love to be Thy servant."

"By love serve one another." How much of our work amongst our fellow men is not in any sense *serv*ing others ! It is in no sense ministering to their need ; it is in no sense getting down below them, as the servant does, to hand up to them a

blessing; but rather it is we, standing up above them, and preaching at them—but that is not service, and that is not ministry. What would any of you say if your servant took that houghty-toighty position in your house? I know you would soon say, "That person has no idea of what a servant is at all." A true servant is one who gets down below the need, and then supplies it with humility, and love, and patience, and exactness, and punctuality. I beseech you to ask the Lord to transform your service that it may be service after the example of Jesus Christ.

There is another thing we notice with regard to the servant, in Psalm xl. 6: "Sacrifice and offering thou didst not desire; mine ears hast thou opened"—or digged, or pierced—referring, no doubt, to that custom of which we read in the 15th of Deuteronomy and the 21st of Exodus, of the servant who declared publicly his wish to be for ever engaged in his master's service, and who said, "I love my master, I will not go out free, I will serve him forever." And God said that the servant should be taken to the threshold and his ear bored through with an awl to the doorpost, and here we have it, "Mine ears hast thou opened," and the symbol suggests this thought: You cannot have a good servant if you have not got his ear. If you cannot get him to listen to you and take orders from you, he is not your servant at all. I had a servant, a most willing and active girl, always doing what *she* thought would please me, but I never could get her ear. I never saw such a one for work, but I couldn't give her *my* orders, so she was not my servant at all; she was the manager of her own life. She was a good, true-hearted girl, and many a thing has she done to please me, which I would rather not have had done. I do believe my Lord has a great many servants like that, bustling about with their societies and meetings; but how many of us have really yielded our ear to our Master, and said, "Here it is; take it, nail it up to the doorpost, for it is Thine for ever; keep it open to Thy voice." Which of us is He able to waken morning by morning to hear? Which of us enjoys that beatitude, "Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors"? That is such a familiar illustration to anyone who has travelled in the East, for the servants are hanging about the open doors and verandahs, some half asleep, some attentively watching to hear the master's voice, or to see the wave of his hand. Oh, blessed are they who take their position at the gates of the Lord, listening to the Master's call and getting their orders firsthand, straight from Him, and running to carry

them out in prompt and glad obedience. Ah, dear friends, if you are in that position of being nailed to the post of the Master's door, it means that the Master has a right at any moment to beckon and call you *in* for a little quiet communion with Himself; and He has a right to send you *out* on any little errand of love to a soul that He knows is in need; but has He the right to do that in your life? or just when you are in the middle of writing a letter, and you hear the still small voice, or your heart is conscious of a beckoning hand, "Come in, my child; now put that letter that is worrying and harassing your mind aside for a minute, and be quiet for a minute with me," do you say, "I cannot stop; I have to get this letter finished by one o'clock"? He has not got your ear. Or perhaps just before we go down to breakfast we are conscious that we are all in a fluster, just in the very condition to get ruffled by some of the letters waiting for us, ready to be caught by the enemy, and as we have our hand on the bedroom door, the Lord says, "Stop; do you know you have had no heart communion with me? You have only knelt down in order to satisfy your conscience that you have said your prayers;" but we turn the handle of the door and rush off, and before breakfast is over God seems at an awful distance from us; we have yielded to temptation; we are caught in the trap; whereas if our eyes had been toward the Lord, He would have plucked our feet out of the net, for He knew it was spread down there for us at the breakfast table, and He would have sent us gladly to give out His messages through the day; but that loss of temper in the morning closed our lips for the rest of the day. You see the Master had not got our ear, and the consequence is, that He had not got our service—we were not His servants at all, but we were the servants of sin, and we were doing the bidding of another master, the devil. Do you know that picture of a true servant which we get in the first chapter of St. Luke's gospel? It has been such a help to me. The speaker is Gabriel, and in describing his mission he says: "I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings." "I stand in the presence of God," ready for my orders, listening to His voice, standing at attention, waiting to be called *in* or to be sent *out*; "I stand in the presence of God and *am sent* unto you to declare unto you these glad tidings." Oh, the mighty power of that word "sent." If I send my servant to a shop for something, the servant goes with all the power of my name, and my purse, and my will at the back of the order. When we stand

before the Lord of the whole earth, and He sends us forth on His errands to speak some word from Him, it is with the whole power of the Almighty God at our back! It is not that I run off on some service for myself here, or plan a nice little errand for myself to run over there; but that I stand in the presence of Him who puts His words into my mouth, who makes the opportunity for speaking them, who creates the thought in the heart that I should go to the hungry and the desolate, who walks alongside of me all the way as I go; and who, by the power of the Holy Ghost, confirms the truth of what is spoken in the hearts and consciences of those who hear. Oh, the mighty power of that word "sent!" "I stand in the presence of God and am *sent* unto you to declare these glad tidings." May God make us, His servants, to be like this.

It was prophesied of the Servant of Jehovah that He would be the object of wonder and astonishment to many. Isaiah lii. 13: "Behold, my servant shall deal prudently. He shall be exalted and extolled and be very high. As many were astonished at thee, His visage was so marred more than any man, and His form more than the sons of men." In the Gospel of Mark we find this fulfilled. Let us look at a few of the verses: "They were astonished at His doctrine, for He taught them as one that had authority and not as the scribes." "They were all amazed, insomuch that they questioned among themselves, What new thing is this? what new doctrine is this? for with authority commandeth He even the unclean spirits, and they do obey Him." "And immediately he arose, took up the bed and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion." "And straightway the damsel arose and walked; for she was of the age of twelve years; and they were astonished with a great astonishment." Or again, in the sixth chapter and second verse: "Many hearing Him were astonished, saying, From whence hath this Man these things? And what wisdom is this which is given unto Him that even such mighty works are wrought by His hands? Is not this the carpenter?" And in the fifty-first verse, "And He went up unto them into the ship; and the wind ceased; and they were sore amazed in themselves beyond measure, and wondered." Yes, when we go forth really having no reputation of our own, no power in ourselves, no schemes and plans of our own designing, no will of our own, no confidence in ourselves; when we go at the Master's bidding in the Master's spirit, and clothed with the Master's name, energized by the Master's power, to carry out the Master's plans, then

there will indeed be astonishment and amazement that shall bring glory to our Master, and make people see that it is not a mere natural work, but it is something supernatural, it is something divine. It is something which certainly cannot be put down to our credit or to our glory, but they will give the glory to God, who has worked in us "to will and to do of His good pleasure." Oh, may that be the result of our service. May He make us like Himself. "Let this mind be in you which was also in Christ Jesus." Let it come into you, will you? By the coming of the Holy Ghost we have the mind of Christ. Will you let Him cleanse you from all the pride and independence and self-love, and self-flattery, and self-confidence, and wilfulness, and all that has made you such a wretched servant; and will you let Him fill you with His Spirit, with the Spirit of Jesus, who made Himself of no reputation, with the Spirit of Him who was meek and lowly in heart, that so He will be able to take you up and use you, to call you in for sweet fellowship with Himself, or that He may be able to send you forth upon any errand, to any manner of service, according as the Lord the King shall appoint? Amen.

BEHOLD THE MAN.

ZECCHARIAH VI. 12, 13; LUKE IX. 56, 58.

THERE shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots." By that name, the Branch, Jesus is several times spoken of in the prophetic Scriptures. Turn to Jeremiah xxiii. 5, 6: "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, **THE LORD OUR RIGHTEOUSNESS.**" We have seen Jesus as the Branch, the King of Righteousness, in the Gospel of Matthew. Now turn to Zechariah iii. 8: "Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men wondered at: for behold I will bring forth My servant **THE BRANCH.**" This Branch of God, the Servant, we saw yesterday in Mark's Gospel; the patient servant, the mighty worker, the burden-bearer, the one who still is serving as a worker together with us. If you turn to Isaiah iv. 2, you will see, "In that day shall the Branch of the Lord"—or the Branch of Jehovah—"be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." That aspect of Christ's work and person as the Divine One, manifesting the glory and beauty of Jehovah, we shall, with the help of the Holy Spirit, gaze at tomorrow in the Gospel of John. In Zechariah vi. 12, 13, you will see Jesus, the Branch spoken of, under yet another aspect. "Thus speaketh the Lord of hosts, saying, Behold the Man whose name is **THE BRANCH**; and He shall grow up out of His place, and He shall build the temple of the Lord. Even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be

between them both." "Behold the Man whose name is THE BRANCH!" It is this human aspect of the life and work of Jesus Christ that we shall find through St. Luke's Gospel.

Luke's Gospel was written in Greece in the purest Greek of the three Greek gospels, for the Gentile Christians, so it has often been called the Gentile Gospel; but we might more suitably call it the Universal Gospel. For instance, when the proclamation of the birth of Jesus Christ is made by the angelic hosts to the shepherds watching their flocks by night, in chapter ii. 10, 11, this is their message: "The angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour which is Christ the Lord." Whereas St. Matthew specially draws our attention to those occasions on which the Lord Jesus mentioned that His mission was to Israel; and, for the time being, to Israel only; Luke writes down for us those occasions on which the Lord, or those connected with His life on earth, specially say that the Gospel is for the Gentiles and for all nations. You remember Matthew notes that in sending forth the twelve, Jesus says, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." That was the first commission, "to the Jew first." But Luke catches up and chronicles for us all those sayings wherein the Gospel is proclaimed to be not only to the Jew, but, in God's wondrous grace, to the Gentile also; as, for instance, in chapter ii. 30-32: "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." And in chapter iii. 6 we get the end of that quotation which is not mentioned in Matthew, that "all flesh shall see the salvation of God." And it is in St. Luke's Gospel that we get the Lord's reference, in His prophetic utterances in chapter xxi. at the end of His ministry, to "the times of the Gentiles," and that not "until the times of the Gentiles be fulfilled" will God's dealings with the nations be accomplished, and His final restoration of Israel and His manifestation of Himself to them as indeed their King, their Messiah and their Lord.

But the main feature of this Gospel of Luke is its human aspect. Here we meet Jesus as a man amongst men. Here we have the glorious mystery of the Incarnation opened up to us; here we have Jesus coming amongst us as bone of our bone, and flesh of our flesh. Here we have Him feeling as we do, and going in and out amongst men, not as the King and royal Law-

giver, nor specially under the aspect of the Servant and burden-bearer; but we have Him, as it were, walking alongside of us as He walked alongside of those two disciples going to Emmaus; as our fellow, as one with us, as understanding us, as talking with us. Let us look at some of the features of this book as bringing out Jesus the Man, the human aspect of Christ's work and person.

You remember in Matthew we had the royal descending genealogy, which traced His relationship with David the King of Israel. But here we have the ascending genealogy that traces Him up thus (chapter iii. 38): "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God"—tracing him right up to the very beginning of the human race in Adam; reminding us that He is now the representative of the human race, the second Adam, the Lord from heaven. You remember in St. Mark's Gospel we got no genealogy at all, because when we engage a servant we do not inquire into their genealogy, but when we speak of a king and when a throne is in question, we have to know that the person on the throne has a right to their throne by birth and blood; but in engaging a servant, the chief considerations are how their work is done, and what their personal character is, and surely we bowed low in worship yesterday as we saw the character of that mighty Servant, of that prompt and wonderful worker: yes, we saw His character and we saw the manner of His service in the Gospel of Mark; but here the genealogy leads up to Adam, showing His link with us as a Man.

Then, again, there is a title which Jesus always gives to Himself throughout this gospel, never speaking of Himself by any other name than "The Son of Man," and that title He gives to Himself four and twenty times at least; for example, turn to chapter ix. 56, 58, where Jesus says: "The Son of man is not come to destroy men's lives, but to save them. . . . Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head." Or chapter xix. 10: "For the Son of man is come to seek and to save that which was lost." And chapter xxii. 69: "Hereafter shall ye see the Son of man sit on the right hand of the power of God."

Then again, you notice in this gospel many little touches of sympathy, and reference to outward details of daily life, something like what we saw in Mark, but which bring out His human instincts and feelings. Look this up for yourselves. There is one very tender little touch which is only noticed in

this gospel, in speaking of the relationship between the centurion and his servant in these words, "who was dear unto him." And in chapter viii. 40: "The people gladly received Him, for they were all waiting for Him." Then in the 42nd verse, speaking of Jairus's daughter, it is only in St. Luke you find that he had "one only daughter." From any of the other narratives we might suppose she was one of a family, but in Luke we find he had one only daughter. Do you see the sympathy, the tenderness; and the grief that rent those parents' hearts? One only daughter! And so on, you will find throughout this gospel little side-lights, as it were, thrown in, which seem to bring Jesus so near, such a sense that He understands and knows all about us, and enters into our life.

Then we shall find that there is something characteristic in the parables which are quite peculiar to this gospel. You will notice that they are all stories or incidents drawn from human life, drawn from our intercourse as man with man, drawn from our human relationships, our own individualities, not from the great world of nature around us, not from the wonders of God's working in agricultural processes, etc., as in the other gospels; just to name some of them, "The good Samaritan," where we have the outgoing of brotherly feeling from man to man depicted; then there is The Rich man in his selfishness, leaving out of his consideration the needs of those around. Then again all those parables in the 15th chapter, about the Lost Sheep; and the woman's anxiety over the lost piece of money dropped from off her head-dress; and that wonderful gospel story of the Prodigal Son. Then again the story of the Unjust Judge: the down-trodden widow, the helpless weak woman suffering from the insolence of office and not able to get the justice rendered to her which she needed until her importunity prevailed. Then we have the parable, told at Simon's table, of the Creditor and his debtors; and again we have that picture of the heart of man, the Pharisee and the Publican. Now, do you see how all of those are just upon the one level of our human life, and human relationships, and human needs, showing how completely the Lord Jesus Christ understands to the very depths the human heart; how He has entered into all its needs and knows exactly how to meet them.

Then we not only have Jesus as the one perfect man, but we have lying alongside of this thread of thought, the awful picture of what man is as descended from the first Adam with the disease of sin working in him. Side by side with the Man Christ Jesus, "holy, harmless, undefiled, separate from sinners,"

and yet a true man in every detail of His life, we have the story of the crookedness, the perversity, the doubleness, the deceit and the unrighteousness of man, lost man, only in the image of the first Adam. Here in Jesus we have the restored image of God in man, the beauty of holiness manifested as walking amongst us in human form, a pledge to us that God can and will recreate in us, if we yield ourselves to His full salvation, the perfect image which originally He stamped upon man, for He made man in the image of God, after His likeness.

Then look up for yourselves where we get peeps into private and household life in this gospel; as, for instance, in the history of Jesus Himself we have the circumstances of His birth, and in Luke we get the only information we have of His youth and bringing up at Nazareth, where He dwelt with His parents and was subject unto them; and it is only in Luke that we get peeps behind the scenes into the domestic life of others on many occasions.

I would remind you, my dear sisters, that this gospel is specially precious to us women, because it is the portion of the Word of God where you get more about women than in any other of equal size throughout this blessed Book. Yes, we have the Lord entering with such tenderness and understanding sympathy into the life of us women; into household arrangements, into our personal nervousness and suffering, into our loneliness and weakness and helplessness, you will find every one of these referred to and dealt with in the utmost tenderness and grace, with power, and for blessing. You know that we have accounts of Elizabeth, and of Mary, and of Anna the prophetess brought before us; then in this gospel we get the aching heart of the widow of Nain, as she followed her only son out to burial, when Jesus met her with resurrection life and joy, and comforted her. We get fuller accounts than elsewhere of the ministry of women to Jesus, as in viii. 2, 3, "And certain women, which had been healed of evil spirits and infirmities, Mary called Magdelene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto Him of their substance." And in this gospel we get Jesus turning round on His way to the cross to the daughters of Jerusalem to give them a last word before they went through the awful scene of seeing their best friend hung on the cross and dying for them: "Daughters of Jerusalem, weep not for Me;" and here also we have the accounts of the faithfulness of the women, not only in their quiet home ministries to Jesus, and in giving Him of their

substance ; but of how He could use their lips to be messengers for Him of resurrection life and blessing. It is this gospel that chronicles for us the faithfulness of those devoted women round the cross (xxiii. 49, 55): "And all His acquaintance and the women that followed Him from Galilee, stood afar off, beholding these things. . . . And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid." Then again on the resurrection morn, the first thing we find is the women spoken of in the tenth verse of the next chapter, "It was Mary Magdelene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles," Missionaries and heralds of the resurrection! "Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not His body they came, saying, that they had also seen a vision of angels, which said that He was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but Him they saw not." So, if there is one weak, tempted, weary, lonely, nervous woman here this afternoon who feels that she is not understood; and *that* perhaps is the bitterness of her life: "no one understands me: even my husband does not realize how weak I am: even my sister does not know how I am tried and tempted: even my dearest friend cannot see the depths of my heart." Dear sister, here is Jesus, Jesus enters into all a woman's need, He knows a woman's heart, He understands the limitations of her life, and He also knows that He can use a weak woman to spread His glory and to bring honor to His name. Do you remember that it is in this gospel we get that wonderful picture of the poor woman bowed to the ground with her deformity of body and depression of spirit which had held her captive and downcast for eighteen years? Jesus sets her free and says, "Woman, thou art loosed from thine infirmity"; and she, poor, discouraged, nervous soul, who came into the synagogue that Sabbath Day, a victim to the power and malice of the enemy--she goes forth out of the synagogue to glorify God, a trophy to everyone who looked at her from that day forward, of the grace, the mercy, the power and saving health of Jesus. Will you let Him bless you in your weakness, perhaps in the utter deformity of your character? will you let Him so save you that He may send you forth to be the one to spread the glory of His name and the good tidings of His great salvation?

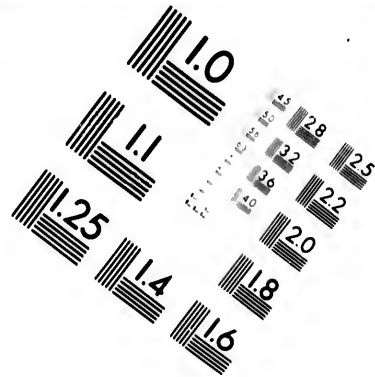
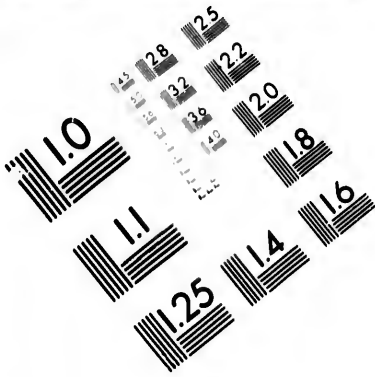
Turn to another point in this gospel. It is remarkable that

in Luke we have specially chronicled for us the many seasons that Jesus occupied in prayer. And how beautifully in harmony that is, for we have Him here, not as the King to utter His word of power and authority, but *as a man*, needing to have intercourse with God, needing to keep His human soul in perfect touch with, and dependence on His Father, needing to get away from all the influences that would have dragged a human soul down, into the spiritual atmosphere of His Father's presence. As the pattern man, He showed what the secret of a perfect life was, the secret of abiding communion with God. So this is the gospel that points out Jesus to us in His lonely, quiet, lengthened, constant opportunities for prayer. In the 3rd chapter and 21st verse, we have these words: "Now when all the people were baptized, it came to pass that Jesus also being baptized and praying"—this is the only gospel that records that act at the baptism—"the heaven was opened and the Holy Ghost descended in a bodily shape like a dove upon Him; and a voice came from heaven, which said, Thou art my beloved Son, in Thee I am well pleased." Chapter v. 16 says: "He withdrew Himself into the wilderness, and prayed"; the 6th chapter and 12th verse, "It came to pass in those days that He went up into a mountain to pray, and continued all night in prayer to God." A very important work lay before Him on the morrow: He was to choose, and name, and set forward on their work twelve apostles, and before doing this He spends the whole night, not in resting after His arduous work, but "continued all night in prayer to God." Again, in ix. 18, "It came to pass as He was alone praying, His disciples were with Him, and He asked them saying, Whom say the people that I am." Do you know what that is, by the power of the Spirit to be *alone* praying even when you are in the company of quite a number of people? Do you know what it is just before the Lord has a message for you to give to some soul that is sitting in the drawing-room with you, or that you are coming into contact with in a store, do you know what it is just there in their presence to be alone praying? The other people are there, but God is so much more real, so much nearer to you than they are, that you can pour out your soul to Him, that you can draw the resources that you need from Him, and then utter in the convincing power of the Holy Ghost the words which you have to speak to them. Turn on, in the same chapter, to the 28th verse, "And it came to pass about an eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray. And as He prayed, the fashion of His countenance was altered,

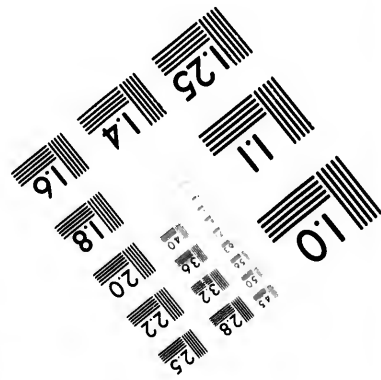
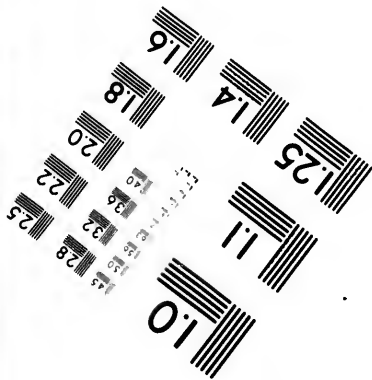
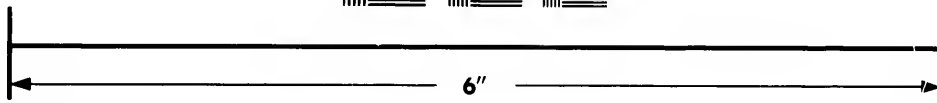
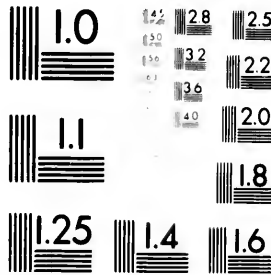
and His raiment was white and glistering, and behold there talked with Him two men which were Moses and Elias." In chapter xi. 1, "And it came to pass that as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray." Ah! as they watched Him they were conscious that there was something about His praying that was very different to the way in which they said their prayers, and they come to Him as the One who above all others could teach them to pray. Dear friends, this afternoon as we gaze upon Jesus, the perfect Man, in solitude, and on the mountain top, and in the wilderness praying; as we see that He did not attempt any work without prayer, that He would not go into identification with the sinners around Him by baptism, He would not nominate His twelve apostles, He would not manifest His Father's glory at the transfiguration without prayer; shall we not confess to Him that we know almost nothing of this life of prayer, and as we behold Him praying, say, "Lord, teach me to pray. O Lord, teach me, for that was the reason why I failed in the little testimony I gave the other day to a friend; it was full of self, it was full of self-consciousness and the thought of my own nervousness and the words I was putting together, it was not full of Thee, it did not draw them to Thyself, it did not really prick or cut them to the heart; Lord, teach me to pray before I speak." Or that class or that meeting or whatever it was the Lord sent you out to do, you thought the great thing in preparation was to get your head crammed full of nice things to say, but, dear friends, have you ever noticed we are not told that the Lord Jesus taught His disciples how to *preach*? He knew that if their hearts were full to overflowing, out would come the witness to Him; but He did teach them how to *pray*. Just stop and think the last time you took a class, you Sunday School teachers, the last time any of you went forth to speak for the Lord and in His name. Was your chief preparation earnest, simple, believing, prevailing prayer? Was it prayer that brought you into sympathy with the purposes of God for those souls? Was it prayer that brought down the power of God upon those souls? Or was it this sort of petition: "O Lord, enable my brain to get a grip of this subject, don't let me be disgraced before that class, get my memory into a better condition than it is now; I feel so nervous, please help me with my nervousness," etc. All that is talking about self, about my brain and my acquitting myself nicely at the class or in the sermon. May the Lord teach us that the secret of all true service is, that we should be men and women of prayer; not

just asking for what will make us feel strong or possessed of anything in ourselves; but prayer that will bring the mighty power of God and the mighty love of God down upon the needs and upon the hearts of those to whom you speak; that is what the Lord wants to teach us in our work to pray, *to pray, to pray*. Oh, read that seventeenth chapter of St. John's Gospel, see what His heart was yearning for, although there stood as the next step in front of Him Gethsemane, the Judgment halls, the cross, and the grave. You don't hear a petition for Himself, but it is all that *they* all may be one, that *they* may be kept, that *they* may be sanctified. Oh, go to Jesus, watch Him praying, and as He prays, say, "Lord, teach me to pray. Amen."

Another thing, which in this gospel is significant because Jesus is before us here as "the Son of man," is His dependence upon God and upon the power of the Holy Ghost. And of course this is linked with our last point, that of the need of prayer for a holy life, and for efficient service. You remember the words we read in connection with the baptism of Jesus and His prayer: "And the Holy Ghost descended in a bodily shape like a dove upon Him." Now, turn to iv. 1, 14, "And Jesus, being full of the Holy Ghost, returned from Jordan and was led by the Spirit into the wilderness And Jesus returned in the power of the Spirit into Galilee:" and in the 18th verse, where He stands up in the synagogue and reads the words which He says "are this day fulfilled in your ears," He begins the quotation from the prophecy of Isaiah thus: "The Spirit of the Lord God is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." So we see brought out in this gospel the dependence of Jesus, as the Son of man, upon the power of the Holy Ghost for His life and work. And, my dear friends; if Jesus the God-man, would not meet the power of the devil in the wilderness until He had been baptized with the Holy Ghost: if Jesus the God-man would not go forth into the towns and villages to preach, or to do any of the service which God had specially appointed Him; how much more is it true of you and me that apart from the power of the Holy Ghost we can do nothing; without the power of the Holy Ghost our testimony will fall to the ground; apart from the power of the Divine Spirit we cannot do the good works which God has before prepared that we should walk in them. The Lord Jesus told His disciples



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(xxiv. 49) to tarry in the city of Jerusalem until they were endued with power from on high. Although he had just told them plainly what they were to do, what the special point of their preaching was to be; yet He tells them that they were powerless to go forth until they were fully equipped and energized by the indwelling power of the Holy Ghost. He says: "Wait for the promise of the Father." Dear friends, I have to remind you this afternoon, that if we being evil know how to give good gifts unto our children, how much more will our heavenly Father give the Holy Spirit to them that ask Him. It is "Ask and receive, that your joy may be full." It is His purpose, and nothing short of this, that you should be "filled with all the fulness of God;" that in the power of the indwelling Spirit working in you, living in you, the very life of Jesus should be manifest in your mortal bodies; that by the perpetual in-flowing and the perpetual out-flowing of the power of the Holy Ghost through you, Jesus, precious Jesus, Jesus always, and Jesus only, should be manifested to those to whom we speak; whether in our common, practical, daily intercourse one with another, or when we stand up specially in His name to deal with souls or classes, or congregations. Do not, I beseech you, go forth in the name of the Lord except you go forth in the power of the Spirit. You need never go without the Spirit, for Jesus Himself as our Representative has ascended to the glory of the Father and received *for us* the promised Holy Ghost, in order to shed Him forth abundantly upon us. He did not receive the Holy Ghost for Himself, or in His name as Son of God: but He received Him as the Son of man and in our name, to shed Him forth abundantly upon every man and woman of the human race that would receive Him, and yield to the working of His mighty power within them. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." There is no limit, there is no stint, there is no partiality in that great gift. Oh, dear friends, I beseech of you to learn from Jesus, the perfect Man, that you *must* be, yes, and that you *may* be filled to overflowing with the Holy Spirit of God.

You remember that I mentioned before how the closing words of each gospel always corresponded with the substance of the Gospel. At the end of the Gospel of the King, we found the royal proclamation, "All power is given unto Me in heaven and in earth." The closing words of the Gospel of Mark, the gospel of service, were, "The Lord working with them, and confirming the word with signs following." Now,

here we have a remarkable conclusion to the Gospel of St. Luke, "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And He led them out as far as to Bethany, and He lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God." Perhaps some have wondered why we only read of the ascension of the Lord Jesus to the right hand of God in Luke, and not in the gospels which represent Him as the King, or as the Son of God; but we have it here and in that other record written by Luke—the Acts of the Apostles. Surely the reason is this: As the Son of God He is the very centre of heaven, He has a right to come and go, up there, just as He wills—it is His home, His natural abode: but when He ascended up on high, He ascended as the representative man, the Head of the human race. No *man* had a right to the glory above, no *man* had ever entered heaven before; but Jesus came to this earth and was identified with us down here, and as the God-man was crucified for our sins, and raised again for our justification, and ascended into heaven, there to appear in the presence of God *for us*.

In the Epistle to the Hebrews we get that truth opened up to us, that Jesus is in heaven as our great High Priest, as the one Mediator between God and man, the Man Christ Jesus. He is there in order to carry you and me up there representatively in Himself (Eph. ii. 6; i. 3), and as a proof and pledge to us now that heaven is our home and rightful dwelling-place. This is a truth full of blessing and full of teaching. You remember it was the cry of the human heart from the earliest ages that there should be a "daysman betwixt us"—*i.e.*, the human race and the eternal God—"that might lay his hand upon us both," one who could, as it were, touch God, and yet come down and touch man in his need. And here in Jesus we have the daysman, the Almighty Son of God, who can lay His hand upon the divine throne, upon God Himself; the Son of Man, entering into our needs, touched with the feeling of our infirmities, tempted in all points like as we are, who can lay His hand of power in sympathy, tenderness and grace, upon us in all our need and in our low estate. In Hosea it says, "I drew them with cords of a man, with bands of love." My dear friends, it is not until you have seen what we gain in the person of Jesus as the Man in the glory; as our great High Priest

able to sympathize with us, able to "have compassion on the ignorant and on them that are out of the way," that you can enter into the glorious salvation there is for you in Jesus. It is because He is the perfect Man, the crucified Man, the risen Man, the ascended Man, that He can proclaim to us a full salvation. "Behold, I bring you good tidings of great joy which shall be to all people, for unto you is born a Saviour." In the Epistle to the Hebrews we have the manhood of Jesus dwelt upon in chapters ii. to viii. 3 in connection with His priestly office, His sympathy and His intercession; and in chapter vii. 24 the Holy Ghost says, "This Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an high Priest became us, who is holy, harmless, undefiled, separate from sinners and made higher than the heavens." Yes, it is the perfect Saviour that we see in Luke's Gospel, exalted as our Representative to the right hand of God to be our High Priest and Mediator between God and man; to "lay His hand upon us both," to make the covenant of peace between us both; and to apply to us perpetually by the sprinkling of His Blood and by the anointing of His Holy Spirit all the benefits which are ours through His life, His death and His resurrection down here. Oh, may the Lord teach us to make use (I use the word reverently, and I use it urgently), to make use of our great High Priest, to make use of Him who is there, understanding us; not lost and swallowed up in the glory, but "a Man upon the throne." Do you remember in Ezekiel's glorious vision in chapter i. 26: "Above the firmament . . . was the likeness of a throne, . . . and upon the likeness of the throne was the likeness as the appearance of a Man above upon it." Above the powers of nature that had been portrayed before Ezekiel there was the appearance of a Man above upon the Throne. Yes, there is Jesus, my representative; Jesus, the "Priest upon His throne" to hear all my prayers, to understand all my temptations, to present in His perfect intercession all my petitions, and all my praises: to apply to me, if I will only draw near and let Him do so, His cleansing Blood and His anointing Spirit; to apply to me His full salvation to the very uttermost of my need, which He so well understands. Let us draw near to Him now and put our case into His hands.

"BEHOLD THE LAMB OF GOD."

GENESIS XXII. 8; JOHN I. 29, 36.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." "Having yet therefore one Son, His well-beloved, He sent Him also last unto them, saying, They will reverence my Son." It is the Son of God; Jesus, Himself God; Jesus, "the only begotten of the Father, full of grace and truth" whom we shall see and worship in the power of the Holy Ghost in opening the fourth Gospel, The Gospel according to St. John. It has been mentioned that some think the Gospel of Mark represents to us Jesus as the divine Son, but we saw that although this truth is brought out in many passages of that gospel, because sonship must precede all true service, yet that its main characteristic is the picture of Jesus as the faithful servant and mighty worker. Let us now go into some of the reasons why we believe that St. John brings before us Jesus as God, as the only begotten Son of God.

The opening words leave us in no doubt of this, for instead of finding the genealogy of human descent, as we had both in Matthew's and in Luke's gospels, we have here Jesus spoken of in His eternal existence before the world began. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." In the 14th verse, "And the Word was made flesh and dwelt (tabernacled) amongst us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." In the 18th verse, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." Again in chapter xx. 30, 31, the Apostle John gives us the reason for the writing of this book: "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written, that

ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Also we find whether in public or in private, whether disputing with the Jews or alone with His disciples, this was the substance of His teaching, that "I and My Father are one," and chapter xvi. 28, is a sort of epitome of the whole Gospel: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." And because this was the substance of His teaching, we find it is the reason given for the opposition of the enemy against Him. If you turn to chap. v. 17, "Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth: and He will show Him greater works than these, that ye may marvel." The 23rd verse, "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent Him." Again in the 10th chapter, you will find that "the Jews took up stones again to stone Him" because of that mighty utterance of His in the 30th verse: "I and My Father are one." And in the 36th to the 39th verses, "Say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said I am the Son of God. . . . The Father is in Me, and I in Him. Therefore they sought again to take Him." And this was the accusation made against Him by the Jews: "We have a law, and by our law He ought to die, because He made Himself the Son of God. When Pilate therefore heard that saying he was the more afraid." Indeed so continuously does this subject come into the book, or rather I may say, so completely is it *the subject* of the book, that the relationship of Jesus to God as a Son to the Father, is referred to in no less than 138 verses of this gospel. I lay stress upon this point for three reasons, because if you have any contact with God's chosen people, the Jews, this is one of the chief points of argument they will bring up against you. Not long ago I was myself told by a Jewess, "I suppose you know, Mrs. Campbell, that Jesus never once said of Himself that He was the Son of God; it was an idea started long after He died by

some of His disciples, and they put it down in your book which you call the New Testament, but He never claimed to be God Himself." The Unitarians also make shipwreck of faith here; this is their strong point, or rather the quicksand upon which they have struck, that Jesus is not, and never Himself pretended to be, the Son of God. And thirdly, as we shall see presently, if He is not the Son of God, He is not the perfect and sufficient Saviour that you and I, as needy sinners, must have. If you do not believe in Jesus as the Son of God, if your idea of Christ is of a great man and a great teacher only, you will find your creed is a limp, flabby, lifeless, purposeless thing; and has no transforming power over your life, and no transfiguring power upon your character. It is of the utmost importance that we should stand firmly rooted and grounded in this truth.

So let us notice one other thing which proves that this Gospel gives the divine aspect of Christ's work and person. The Lord Jesus deals with one soul after another, and the Holy Ghost comes upon the witnesses to Jesus, for the purpose of drawing from them the confession, or testimony to the fact that Jesus is the Son of God. John the Baptist, a man filled with the Holy Ghost, witnesses: "I knew Him not, but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost, and I saw and bare record that this is the Son of God." Again, when Jesus is beginning to educate in faith that guileless soul Nathaniel, see how He draws him on till "Nathaniel answered and saith unto Him, Rabbi," he had come only to hear a teacher, but that Teacher had shown that He could look into the deepest recesses of his soul, and could tell him just what his personal religious exercises had been some hours before, and he said, "Rabbi, Thou art the Son of God, Thou art King of Israel." Or again, the man born blind, who after his healing was separated from the synagogue, because he had believed that Jesus was sent of God; the Lord knew that his faith was very ignorant and very weak. So He meets him with the same lesson (ix. 35-38): "Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen Him and it is He that talketh with thee. And he said, Lord, I believe, and he worshipped Him." So you see it is not enough to have your eyes opened, to find that Jesus can meet you in the ex-

tremity of your need as we saw yesterday, but you need further teaching, you need your faith strengthened and rooted and settled in the fact, that He whom you have met, He who has saved and delivered you, He who has opened your eyes, is none other than the God-Man, the Son of God. Or again, in the 11th chapter where the Lord Jesus meets Martha in her distress, which we may almost say verged upon unbelief and rebellion: "Why didn't the Master come when I sent for Him, why did He let Lazarus die?" When He met Martha in all that surging conflict of feeling within her, He draws from her just the same confession, because nothing but anchoring her soul in His almighty power as the Son of God, could ever set at rest all those questionings, those reasonings, those puzzles and those revolts. You remember when Jesus said to her in the 25th verse, "I am the resurrection and the life; he that believeth in Me though he were dead yet shall he live; and whosoever liveth and believeth in Me shall never die. Believest thou this? She saith unto Him, Yea, Lord, I believe that Thou art the Christ, the Son of God that should come into the world." And the last we will turn to is the incident after the resurrection, when Jesus reveals Himself to Thomas, the doubting disciple, who made up his mind that he would go into Judea with Jesus just to die with Him, always looking rather upon the shadowy side of things, and Thomas finds all his doubts and gloom fly, and he "answered and said unto Him, My Lord and my God." But read this gospel, read it alone by yourself until the Lord draws forth from *your* heart, in blessed certainty of conviction, the confession that Jesus is the Son of God; that Jesus is none other than God Himself.

Now, since Jesus is speaking as God, as the Word of God, you find Him in this book constantly prefacing His utterances with those emphatic words, "Verily, verily, I say unto thee," as for instance, in chapter iii. 3, 5: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Or again, in the 5th chapter and 24th verse: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. . . . Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

Another thing you will notice in this gospel is the constant

references by the Lord Jesus Himself to the fact that the Father had sent Him forth from Himself, and in His name, and clothed with His power, and to speak His words. That word "sent" is quite a characteristic word of the Gospel. Mark it for yourselves in your Bibles.

Then again, you will remember that when God revealed Himself to Israel as the deliverer, to redeem them from the galling bondage of Egypt, we have in Exodus iii. 13, 14, Moses asking God this question: "When I come unto the children of Israel, and say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them? And God said unto Moses, I AM THAT I AM; and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. . . . This is my name for ever, and this is my memorial unto all generations." That awful name reminded the Israelites of God's existence through all eternity, by His own inherent life and immortality; that He lived and was, just because He is, and was, and ever shall be, "He which is, and which was, and which is to come;"—that name Jesus explained and opened out to us in the fulness of its meaning for us sinners. He tells us again and again in this gospel that He is none other than the great "I AM," who was known to Israel of old as their Redeemer and Saviour; He is the one knowing their griefs, their sorrows and their needs, who has come down to deliver them from the power and dominion of sin, to deliver them from the weight of their own slavery. "I AM" is the great revelation of this gospel of John. For instance, after the Jews had been scoffing at Him and saying, "Thou art not yet fifty years old and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." (viii. 57, 58.) And in the 24th verse: "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am, ye shall die in your sins." And in vi. 20, when He reveals Himself to His disciples, as He drew nigh unto the ship, "And they were afraid, but He saith unto them, It is I (or "I am"), be not afraid. Then they willingly received Him into the ship, and immediately the ship was at the land whither they went."

But not only does He reveal Himself as the great "I AM," He also opens up to us in this gospel what is wrapped up of possibility in that wondrous name for us. You know those two words form only part of a sentence, an unfinished sentence. "I am"—we feel as if there should surely be some complement to the words, some finishing of the idea, some

crowning of the thought, something on which we can really rest our hearts; and we find it so in this gospel. We find Jesus standing before the man born blind and saying, "I am the light of the world." Are there any blind eyes here, blinded hearts, blinded with selfishness and sin, blinded with worldliness and fashion, blinded with the mists of unbelief that are in the air around us in this nineteenth century? "I am the light of the world;" draw near to Jesus, dear heart, and the scales shall drop off your eyes, and the very glory of God shall shine upon you in the face of Jesus Christ. And He comes to those hungry souls in the 6th chapter, and says: "I am the living Bread, which came down from heaven." Why are you famished, poor souls? Why are you hungry and dissatisfied, why do you labor for that which is not bread and for that which satisfieth not? Hearken diligently unto me and eat ye that which is good, and let your soul delight itself in fatness, for Jesus says, "I am that Bread of Life, that Bread of God, which cometh down from heaven, and giveth life unto the world," to satisfy all the gnawings of your heart's hunger. Come and eat. Yes, in the old days Eve ate and died; now Jesus calls to us to eat and live, to take of Himself as our heart's portion, as the supply of all our need, as the love to satisfy us, and the life to quicken us, and we shall be no more hungry, for "he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst."

Then He comes to those souls in the valley of the shadow of death dwelling among the tombs, who, like poor Martha and Mary, are crushed with recent bereavement, and He tips the cloud of sorrow with this glorious light: "I am the Resurrection and the Life," and He comes to the dead, corrupt Lazarus shut up in the grave and bound with grave-clothes, and proves Himself to be the Resurrection and the Life. Oh, bereaved and darkened heart, look up, Jesus is near, the resurrection glory will soon dawn, for Jesus Himself will be manifested, bringing joy and light and life upon your darkness. Dead soul, wherever you are in this meeting; you who are bound with the grave-clothes of this world, you who are shut into a sepulchre with the great stone of unbelief, I would call to you in the name of Jesus, "Come forth," "arise from the dead, and Christ shall give thee light," for Jesus has said, "I am the Life." But that is not all. See how He comes to the wandering sheep, with the assurance, "I am the Good Shepherd;" how He comes to those who are bewildered, because of the way, seeking and needing guidance but altogether puzzled how to get it, and He says, it

is so simple, "I am the Way"—the only way to God, the Way of Life and Peace all along the road from earth to heaven. You are wanting me to draw a map of your life, and put a red line through it, that you would know just where to go between this circumstance and the other; but that is not the way I guide; it is that I draw you to Myself and keep you abiding in Me, for I am the Way, and all I ask is, "Follow thou Me." I am the Way, keep abiding in Me and I will see to it that if you should, by mistake, turn to the right hand or to the left, "Thou shalt hear a voice behind thee saying, 'This is the way, walk ye in it.'" Look up in this Book the many ways in which the "I am" of Jesus finds a fresh fulfilment.

If in this Gospel Jesus reveals God to us; *how* does He reveal Him? You will notice three words, Life, Light, Love, and in that blessed trinity of beauty and glory, the Branch of Jehovah reveals to us God. The Light shining upon this dark world to turn us "from darkness to light, and from the power of Satan unto God." The Life quickening our dead souls that we may "walk in newness of life," and "serve in newness of spirit," and Love revealing the Father's heart as flowing over with love to us. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Turning to one or two passages concerning the life, we see one of the reasons why it is an absolute necessity, that you and I recognize Jesus as the Son of God. Outside of God, apart from Jesus there is no life. But "our Saviour Jesus Christ hath brought life and immortality to light through the Gospel;" so in John iii. 36 we read, "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." Turn for a corresponding verse to the 1st Epistle of St. John (v: 10-12): "He that believeth on the Son of God hath the witness in himself; He that believeth not God hath made him a liar, because he believeth not the record that God gave of His Son, and this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life." So if you are going to content yourself with recognizing Jesus as a teacher only, or even as the greatest of men, you have no life abiding in you; you must know Jesus not only as the Son of Man, but you must come to Jesus as the Son of God, that you may have life through His name, for outside of Him, apart from Him, severed from Him, your soul is dead; you are "dead in trespasses and sins." In sending Jesus the Father sent to us

His own eternal life, and as we rest our heart's confidence in Him as the Son of God, and in the record which God hath given to us of His Son, at once the Word of the living God enters into us as a living germ, the power of the Holy Ghost works in us, quickening our souls, and our hearts awake in response to the love of God.

Now, let us see Jesus as the manifestation of the love of God. Turning to this same Epistle (iv. 9. iii. 16), "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." In the fifteenth verse, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." "Hereby know we love, because He laid down his life for us." As you receive and welcome the good news that God sent His well-beloved, His only begotten Son, to bring you life; Love, the very nature of God, finds an entrance into your soul; and, by believing these exceeding great and precious promises, you become a partaker of the Divine nature. Love begins to transform your life; love turns your heart's affections round to the God you have hitherto thought of as far off, as hard, as distant, because you did not know Him. But now, as you accept the record of God concerning His Son, the gospel of His grace in Jesus, your Saviour from all sin, the love of God comes in with Jesus, and your heart gives a trustful, loving response to God, whose love is manifested to you. Just here, in passing I would say that as soon as you have read the Gospel of John, you should read the Epistles of John. The Gospel gives us the revelation of "God manifest in the flesh" in the *person of Jesus*, and the Epistle of John takes up the same subject, only transferring it into the practical experience of our daily lives; and shows how God, who in the person of Jesus, manifested forth His glory here on earth, is the same God who by the mighty indwelling of the Holy Ghost, in our hearts, manifests *through us* His life; His light and His love in this dark world; so that "as He is, so are we in this world." This is "the mystery of godliness: God manifest in the flesh." First, in and through Jesus; but also, as the Epistle of John shows, through each one of us who are united to Jesus, and who, having partaken of His fulness and grace, show this life, light and love shining out through us, by the mighty indwelling of the Holy Ghost, for "whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." We find

that in Jesus we have all things that pertain unto life and God-likeness through the knowledge of Him who hath called us to glory and grace.

Do you remember yesterday when looking at Jesus, "the Son of Man . . . on the right hand of the power of God," we turned, in the Epistle to the Hebrews, to the argument which proved that He could not be the High Priest suitable to our need, if He had not been indeed very man, if He had not been partaker of our flesh and blood, "touched with the feeling of our infirmities," and "in all points tempted like as we are, yet without sin." A true mediator, as Job foresaw in those early days, must be one who could lay his hand upon both—upon poor, weak, needy man, and upon the almighty, infinite God. Now, the same Epistle to the Hebrews, argues no less clearly the point, that unless Jesus had indeed been God, the Son of God, He could not be a perfect and suitable and faithful High Priest for us, that the wondrous Incarnation was necessary, in order that Jesus might meet all our needs in coming from God to us, and bringing the fulness of God to us; and, on the other hand, going up from us to God in order to represent before Him all our needs, all our weaknesses, and all our temptations.

Let us turn to the verses (Heb. iv. 14; v. 5, 6; vii. 21 to viii. 1): "Seeing then that we have a great High Priest that has passed into the heavens, Jesus the Son of God, let us hold fast our profession." "Christ glorified not Himself to be made an High Priest; but He that said unto Him, Thou art my Son, to-day have I begotten Thee, . . . saith also in another place, Thou art a Priest for ever after the order of Melchisedek." "The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedek: By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death. But this Man, because he continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Now of the things which we have

spoken, this is the sum : We have such an High Priest who is set on the right hand of the throne of the Majesty in the heavens." Therefore, if we would let Him do for us all that He is there in His high priestly office to do as our Mediator, as the One who sprinkles and applies the cleansing blood, as the One to anoint us with the oil of the Holy Ghost, we must know Him not only in his tender sympathies, in His perfect manhood, but we must know Him in His infinite resources, and in His perfect godhead. I beseech of you, feed your faith upon this glorious fact that Jesus is none other than the very Son of God.

Then, again, a great many Christians are troubled over the cleansing of their sins by the blood of Christ. And I believe their difficulty arises from their forgetting that He is the Son of God. It is not only as man that He died for us, but God sent His only begotten Son to be the propitiation for our sins. "We were reconciled to God by the death of His Son." Now, when you see that it is the blood of Jesus Christ, *God's Son*, that cleanses you from all sin, you can believe in its efficacy and power. But that text is so often quoted without those two mighty words, "His Son"—"the blood of Jesus Christ . . . cleanseth us from all sin." Almost unconsciously we think of Him only as the dying man, and our faith is weakened; but remember, it is "The blood of Jesus Christ, His Son, cleanseth us from all sin." Then "through faith we understand" that it is His Divinity that gives to His blood shed on Calvary its eternal efficacy, its almighty power, and its exceeding preciousness. See also Gal. ii. 20; Heb. i. 1-3; x. 29: "Behold the Lamb of God," that "Lamb slain from the foundation of the world," who, in the Book of the Revelation, we see standing in the midst of the throne. "Behold the Lamb of God, which taketh away the sin of the world." Rest your faith for salvation upon the poured-out life of Him who is indeed the Prince of Life, God Himself. Yes, in the Acts of the Apostles, we read, "The Church of God which He hath purchased with His own blood." How often we have read those words, but have we ever entered into their marvellous meaning, the precious, precious blood of Christ? Do you believe that the Son of God could have come down and been crucified, and yet that His blood only half cleanses? Numbers of Christians say they take their sins to Jesus, but they do not think they are fully cleansed; they read that their sins that be as scarlet, "shall be as white as snow." But they think it is a very muddy kind of snow, not like the pure, white glistening snow that comes down from heaven.

One more thought before we close. There are only three chapters in this Gospel of John in which we do not find in some form or another the word, "believe." Why is that? Faith, that utterly simple thing, that commonest of all things; faith, which by our sophistries we have made out to be such a complicated and difficult thing—faith is that faculty which God has put into every human heart by which things which are invisible, things which we call intangible, things which are divine, things which are out of the reach of our senses, become substantial and experimental realities to us. Faith is a faculty of the *heart*, and not of the *head*. You have not got to exercise your reason or your imagination, or your mental powers; but to rest the confidence of your heart on the Word of God, if you would have all these things made real to you of which we have been speaking during these Readings. If Jesus is to be a reality to you, it must be, not by exercising your brain to think over the different points about His work, or His character, or His person; but by your coming to Him, Himself, and resting your heart upon the record which God has given to us of His Son in these four wonderful Gospels. And "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. . . . And of His fulness have all we received, and grace for grace."

FULL OF FAITH AND OF THE HOLY GHOST.

ACTS VI. 5: XI. 24; XV. 7-9.

“STEPHEN, a man full of faith and of the Holy Ghost.” Barnabas “was a good man, full of the Holy Ghost and of faith.” Peter rose up and said: “God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us: and put no difference between us and them, purifying their hearts by faith.” “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.” (Rom. xv. 13.)

This is our last Bible Reading, and the burden upon my heart is this: What is going to be the practical result of the blessed hours which we have spent here together, over God's Word? Is it to be merely an increased interest in its wonderful contents, or a greater head knowledge of its teaching? I believe it will be this: but most earnestly do I trust that it will not be only this, because if that is all, it may serve to increase our condemnation, and not in any way to increase our knowledge of God the Father, God the Son, and God the Holy Ghost. So this afternoon, I want our talk over this precious Book to be not so much a connected study such as we have had on other days, but to be personal and practical: a talk over these two subjects, the *Fulness of Faith*, and the *Fulness of the Holy Ghost*, so absolutely necessary to all true healthy Christian experience, yet so sadly misunderstood by most professing Christians.

From first to last in the Christian life, the only way by which we can obtain the gift and grace of God through our Lord Jesus Christ is by faith. Faith is that faculty, as we said yesterday, which God has given us, by which things which are invisible, things which are infinite and divine, become sub-

stantially real and experimentally true to us. When first we began to breathe the breath of heaven, when first God's eternal life, through His eternal love in Jesus, began to make newborn creatures of us, it was by faith we received it. "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." And not only at the first breath of life that we drew from God, but right on through the whole of our course, it is a life of faith, a walk by faith: and walking is putting one foot in front of the other, taking one step at a time towards a goal, and the whole Christian life from the beginning of grace to the culminating glory is taking step by step, one step at a time, of faith. May God teach us so to wait on Him that we may walk this blessed walk, and not faint: taking each step with the simplicity of little children by faith. Is it your needs that you are bringing before Him in prayer? Jesus says: "All things whatsoever ye shall ask in prayer believing, ye shall receive." Is it that God has revealed to us our secret pollution and iniquity, and our deep need of heart cleansing? What do we hear but that He purified their hearts "*by faith*"? Is it the good fight that we have to maintain, when we are delivered from our own corruptions, with the powers of evil, of death and darkness? fights for the souls around us, fights for the kingdom of our Lord? We are told it is "the good fight of faith." We are "justified by faith," "saved through faith," "we have access by faith," "in Whom . . . believing, ye rejoice with joy unspeakable and full of glory," "by faith ye stand," "the just shall live by faith." And so from first to last the only way by which spiritual and divine things become practical and experimental realities to us, is that of simply trusting every day, trusting Jesus, that is all.

But what is faith? I mentioned yesterday that this faculty is centred in our hearts, and I want to emphasize that again to-day, for so many people think that faith is some power in their brains, the exercise of their reasoning faculties or of their imaginations: and they try and think themselves into a kind of ecstasy of Christian experience, and tell you, "I have been trying all day to feel like that, and I cannot." No, of course they cannot. That is setting the imagination to play, that is trying to work yourself up into a visionary condition, in which you feel wonderful and exalted consciousness: but that is not faith. Faith is the confidence of the heart. God has put these eyes of mine into my head to see with, and given me these hands to feel with, so has He put within my heart the power

to believe. Whenever there comes before you some assurance of God's love, some precious promise out of His Word, I beg of you not to set your reasoning faculties to work over it, but to see what is the attitude of your heart toward the speaker, even God: is it the attitude of heart-rest, of simple confidence, of open receptiveness? It is written, "With the heart man believeth unto righteousness;" and this lesson is to be found up and down all over the Word of God, though so few understand it. Turn to Psalm xxviii. 7, "The Lord is my strength and my shield: my heart trusteth in Him, and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise Him." Again, in the 112th Psalm, "He shall not be afraid of evil tidings: his heart is fixed"—steady, anchored—"his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid, until he see his desire upon his enemies." It would be just as stupid of us to try and see with our ears, or to try and hear with our eyes, as it is to try and believe with our brains, for God has put this faculty of faith in our hearts—this power of resting on, of having confidence in, of going out in response to, of certainty as to the word of another in our hearts, and you are exercising this confidence perpetually. Have any of you posted a letter to-day? If so, you dropped it into a little slot, and went away perfectly satisfied; indeed, so confident were you about that letter, so entirely restful was your heart about the result of putting it inside that red box, that your thoughts ran on past all the postal officials, past the cars and the train that it would travel in, right away into the home of that friend of yours, or that business client of yours, where the letter was to land, and you began wondering how they would answer it. But you did not try to think it all out to help that letter along: you took for granted all the steps between; your heart was at rest; you had confidence in the post-office, and you believe it is all right. This is trust.

Now, another thought about trust: *Faith is letting go all BUT GOD.* You will find in the Word of God innumerable illustrations of that, that faith loses sight of circumstances and things that look impossible: it lets go all calculations, all past failures and experience: it lets go all that you know of the natural sequence of events, it is indeed letting go all but God. We "were by nature children of wrath even as others, but God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." You see it was the bringing in of those two wonderful words, "but God," that made all the difference in our

lost condition, and changed us from children of wrath into heirs of everlasting glory, when we let go all hope in ourselves, all confidence in the flesh, all those reasonings as to whether we were worthy or whether we could work out our own salvation, and we let God come in with His power in our utter helplessness. Again, in Psalm lxxiii. 26. "My flesh and my heart faileth, but God"—that changes the whole aspect of the believer's experience here—"but God is the strength of my heart and my portion forever." He let go all those feelings, those thinkings, and heart sinkings and rested on Him; then He comes in, and manifests what He is able to do for the one who trusts Him.

Remember how the Lord educated His disciples in faith in Luke v. Jesus comes to those baffled and weary fishermen after the whole night of fishing and catching nothing, and says: "Launch out into the deep, and let down your nets for a draught." What! In the very water where they had just proved there were no fish to be caught, and in broad daylight, too, when under cover of night not a fish had come into the nets! If they had set their heads to work, not one of them would have moved. But they pushed out the boat in the obedience of faith, and they threw out the nets at the word of Jesus, though everything looked unlikely, and the command seemed unreasonable: and they found what God could do! And in the next chapter, the Lord Jesus commands the poor man with the withered arm: "Stretch forth thine hand." Of all impossible things to do, that was the one useless, helpless, hopeless bit of the man's whole being. If the Lord had said, "Lift up thy poor hand for Me to touch," he might have lifted it with the other hand—that, he would have understood; but as that poor hand hung practically dead, paralyzed and withered at his side, the Lord says, "Stretch forth thy hand:" and in the obedience of faith, against all past experience and present feelings, he obeyed, and the hand was restored whole as the other. Dear friends, it is not until you have ceased to have expectations from yourself, and, indeed I would say, *ceased to have expectations from your faith*, that you will really trust God.

So many people, instead of trusting the Lord, are trusting to their faith, and they say, "I have been trying to trust this whole week past," but they have been watching their faith to see what it feels like, to see whether it is a little stronger or bigger than yesterday, and they are trusting their trust. What a silly thing to do! It is not until you have lost all confidence

in yourself, and lost all confidence in your faith, and your heart is resting upon God Himself, upon His word, and promises, that you will find that "all things are possible to him that believeth, for with God all things are possible." There are only two incidents mentioned in the life of the Lord where He specially notices the *great faith*, once of a man, and once of a woman—the "great faith" of the centurion on behalf of his servant, and the "great faith" of that poor mother who brought to Him the need of her sick daughter—and in both cases Matthew shows how it is linked with the loss of all expectation from themselves, with the acknowledgment of their own utter nothingness, and with the sense that if it were to depend in any measure upon themselves and not wholly upon the love and power of Jesus, there would be no chance whatever of help or blessing. The centurion says, "I am not worthy, but speak the word only," there is nothing in me, but there is everything in one word from Thee. And the poor woman takes the position of a dog, not deserving any attention, saying in effect: "Yes, Lord, I am a dog; it is not for my sake I ask it, yet the dogs under the table eat of the Master's crumbs—it will be just Thy goodness throwing to me the crumbs, for I am only a dog, I have no right to the blessing." That is the sort of soil out of which great faith springs, not out of feelings, and consciousness, and tryings, and strugglings, but just letting go every fragment of confidence in yourself, or in your faith; and trusting in Jesus to do it all.

And, dear friends, if we are watching our faith and looking to our faith, we begin to think there is something very wonderful in believing. Faith is nothing apart from the object to which it is linked. It is not wonderful faith, it is simple, child-like faith in a wonderful Saviour! That is the wonder of it, that He is our God who doeth wonders for us; and as we put Him to the proof, we shall find that He is indeed worthy of His name, which is "Wonderful," but it is not that my faith is wonderful, or that there is anything for me to get proud over, it is utterly simple, humble faith in a mighty, wonderful, wonder-working God and Saviour. But so many come up to us and say, "I find it so difficult to trust," "It is so hard to keep on trusting." Now, just turn round on yourselves and ask yourselves this question: "Who is it so difficult to believe?" "Whom do I find it is so hard to trust?" Is it so hard to trust Him who loved you and gave Himself for you? Is it so difficult to rest your heart's confidence in Him who so loved you, that He gave His only begotten Son to shame and spit-

ting, to the curse, to death and the grave for you? Oh, get your eyes, my sisters and brothers, off your trust, and off all the difficulties that you think hang around the exercise of faith in God, and get your eyes up to Him, and you will not be able to doubt Him. Let us know more of what it is to be full of faith. I know there are many hearts here that know what it is to be doubtful: that is, full of doubts. Do you not? I know there are many hearts here who know what it is to be fearful: that is, full of fear. Which of us knows what it is to be full of faith and of the Holy Ghost? You know what full means: it means *full* so that there is *nothing else beside* in the vessel. Or suppose you say a glass is full of water, you mean there is *room for no more*, because it is right up to the brim. Is your heart so brimming over with confidence in Jesus, with heart-rest in God who is ready to work in you, with you and for you all the day long, that there is no room for a mixture of fear? Is it so *full* of faith that there is no room anywhere for a doubt to get in?

And that reminds me of a mistake that some make, as though the value of faith were in the quantity we possessed, or were conscious of: but it is not quantity in that sense, it is the exercise of what you have that brings you this fulness of faith. Do you remember that prayer in the 17th of Luke, when the disciples came to Jesus and said, "Lord, increase our faith"? Perhaps you think that a beautiful prayer! and will say surely the Lord answered it, but He gave them a very different answer to what they expected. If we paraphrase that answer it amounts to this: "Use what faith you have got, and you will find it is sufficient for the greatest emergencies, and the most impossible difficulties." He turns to them and says, "If ye had faith as a grain of mustard seed"—which is no more than the least little grain, that you can scarcely feel as you rub it between your fingers—if you have that much, and every human heart has that much, you can do wonders. If you have that much faith, use it, exercise it, and by exercise it will grow. Go to a blacksmith and ask him how it is that his arm seems as if it were all muscle, so different from the flabby, fleshy arm of that idle young man in his easy-chair. He would be a fool if he told you, "Well, that is how I came into the world." No, he will say, "Why, man, it is use has made it like that: it has hardened and strengthened by constant exercise." And, dear friends, the muscle of your Christian life is faith, the faith by which you can do all things through Christ which strengtheneth you, the faith by which you can know

your God, and do exploits. Your faith can only be strong, and you can only be spoken of by the Holy Ghost as being "full of faith," as you develop that faith by constant exercise.

And another thing, you must feed and nourish that faith—for the blacksmith's muscle would never grow to what it is, that horny, iron power, unless he fed himself on that which created muscle. This Book, my friends, is the food of faith. How much do you use it in that way? When you open this Book, do you open your heart and say, "Now, Lord, strengthen my faith by feeding on Thine exceeding great and precious promises: now, Lord, I am getting a little limp and flabby in my work of faith; I was a little bit fearful in that last temptation, so I come for a good meal, feed me out of Thy Word,"—because faith will grow by what it feeds on. You remember how often that is put before us: "Faith cometh by hearing, and hearing by the Word of God." In 1 Thess. ii. 13, we have: "For this cause, also, thank we God without ceasing, because when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the Word of God, which effectually worketh also in you that believe." Do you know what that is to have the Word of God effectually working in you, energizing you, quickening you, stimulating your faith, strengthening your heart's confidence, so that Christ becomes day by day more and more a reality to you? Oh, do not starve your faith, dear friends, nourish it with this blessed food which God has given to you. Do not go to the Word with your heart's door shut, and only your ears, or your eyes, or your head, or your mental powers open, just to see what ideas or what special words, or what kind of subjects you can get out of the Bible, but go to feast and ask God to feed you, and eat and drink abundantly until you are strong in faith giving glory to God, the God of the Book.

Before turning to the second part of our subject, let me remind you of two illustrations of these great principles concerning faith with reference to the "*fight* of faith" and the "*work* of faith." Many think it is all very well to believe where it is some spiritual matter, which of course cannot be made real even to the mind without faith; but when it comes to fighting they say it must be the fight of effort, and of struggle. But the Holy Ghost says: "Fight the good fight of faith," and if you go carefully through the sixth chapter of Ephesians you will find that faith is the one thing indispensable for a good soldier of Jesus Christ. The first thing we are told there is to "be strong in the Lord

and in the power of His might," and there is no way of doing that but by faith: setting your heart steadfastly upon Him and by faith anchoring your whole being in Him. Then again, how can you "take unto you the whole armor of God"? How can you put upon you the breastplate of His righteousness? only by faith: How can you buckle the helmet of salvation over your head but by faith? How can you fit on the shoes of the preparation of the gospel of peace, but by taking Him Who "is our Peace" by faith as the peace-maker for us with God and with men. No, it is the good fight of faith from beginning to end. And we are told, "above all"—or over all, to cover every point of attack—"taking the shield of faith." What is the shield of faith? Does it mean to put little faith between me and the enemy? No, no; faith is the handle of the shield by which we put God between us and our enemies: and so are "able to quench all the fiery darts of the wicked." That is not my idea: we find God becoming the Shield of those who believe in Him mentioned in many verses throughout this Book. "He is a shield unto them that put their trust in Him." "O Israel, trust thou in the Lord: He is their help and their shield. O house of Aaron, trust in the Lord: He is their help and their shield. Ye that fear the Lord, trust in the Lord: He is their help and their shield." "The Lord is my strength and my shield; my heart trusted in Him and I am helped." Look at that great fight of faith in 1 Sam. xvii. Goliath started off to the fight of sight, and sense, and reason: with his splendid armor and shield: his spear and his sword: his immense height, and his muscular strength: why everybody would have said, of course Goliath is the only one who has a chance: but David started forth "in the Name of the Lord of hosts, the God of the armies of Israel." Which won? The youth whose heart's confidence was in the God of battles. Probably there was not one man in the army of Israel who would not have said, if he had been asked, "God *could* use me to slay Goliath," but there was only that one boy who was a strong and very courageous boy believing that God *would* use him. So there is another point about faith: it always puts God in the present tense. Faith does not say God *will* or God *could* or God *might*, or God *may* help and save; faith says God *has* undertaken, God *is* working, I *am* helped, the thing is done—that is faith. A word about the "*work* of faith," which is wonderfully seen in the record of that great missionary's life, St. Paul. Again and again, in referring to his labors on one shore after another, he tells us they were not his

work, but the mighty working of the God in whom he trusted, and to whom he had entirely yielded himself. "I labored more abundantly than they all; yet not I, but the grace of God which was with me." "I also labor, striving according to His working which worketh in me mightily." (See also Gal. ii. 20, 8; Phil. ii. 13; Rom. xv. 18, 19.)

Let us turn to the second part of our subject. Hundreds of Christians are earnestly pleading for God to teach them how to obey the command, "Be filled with the Spirit." They are longing to know the baptism of the Holy Ghost, or the power of the Holy Ghost: their hearts' cry is, "Lord, for Pentecost again; Lord, for the power of the Holy Ghost upon us: Lord, for the real experimental knowledge of the abiding, indwelling Spirit, that we may be filled with all the fulness of God," and praise the Lord that it is so. But so many are looking for the fulness of the Holy Ghost as some wonderful experience, by which they will get exalted aspirations and delightful feelings—that is something for *self*, do you see? Others, again, are set upon receiving from God the power from on high in order that they may be successful workers, that they may be able to carry out their own plans and schemes in what they believe to be God's service and for His glory. But they do not get the filling of the Spirit. In all those promises in the 14th, 15th and 16th chapters of St. John's Gospel, concerning the coming of the Holy Ghost, one thing is made clear and repeated in various ways, that when the Holy Ghost comes in power upon any Christian it is for this: To manifest Jesus, to glorify Jesus, to fill us with the life of Jesus, and to make us witnesses to Jesus, to remind us of the words of Jesus; but it is Jesus, Jesus only, all the way. We might sum up all of them in those words, "He shall glorify me: for He shall receive of mine, and shall shew it unto you." And, dear friends, this cannot be too clearly recognized by us, because our failure to receive the Spirit in His fulness from God may be largely owing to this: that He sees our desires are not pure—they need purging before He can answer our prayers: He sees that if He gave the power from on high, we should use it for our own purposes, and for our own work, and for our own plans, and that He will never do. "My glory will I not give to another."

Whatever we read concerning the work of the Holy Ghost in the human heart, is connected with the manifestation of Jesus, and the glorification of Jesus. When He comes to convict the sinner of sin, how does He do it? "When He

is come He will reprove the world of sin, . . . because they believe not on Me." The Holy Spirit shows Jesus **to the soul** in His grace, in His yearning love, until the sinner falls down before Him, owning the sin of rejecting such love, and of turning away from such grace, and sees that the crowning sin of all sins has been that it has slighted Jesus the Saviour of sinners. Or if He comes to bring salvation and life, what does He do but manifest Jesus **for us**, as He reveals to the heart the truth of those wonderful words: "He loved me, and gave Himself for me," "Who gave Himself for us that He might redeem us from all iniquity," and draws the soul's eye off self, and off its awful sin to Jesus the Saviour from sin. And as we go on in our Christian experience the Holy Ghost makes Jesus a glorious reality **in us** as our life—"Christ in you the hope of glory." Therefore St. Paul prays that His disciples may be "strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith." "I live, yet not I, but Christ liveth in me."

Then He manifests Jesus **through us**. He fills us in order that fruit may abound: the outbursting of that fulness of life within us, the fruit of the Spirit, the manifestation of the life of Jesus in these mortal bodies. You remember that passage in Galatians, "The fruit of the Spirit is love, joy, peace, long-suffering, . . ." and if we put that cluster of fruit into one word it would read thus: "The fruit of the Spirit is the character of Jesus," the beauty of Jesus, "the beauty of holiness." That is what the Holy Ghost comes for, to reveal Jesus to us, and for us, and in us, and then to make Jesus shine out in His power through us.

And not only so, but as He goes on filling us more and more to overflowing, it is that Jesus Christ may be manifested **by us** in open witness and testimony. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me," says the Master. So that by lip as well as life we may speak of Jesus, and point to Jesus, and draw others to Jesus. Is that your idea of being filled with the Holy Ghost?

And then, dear friends, last of all, He promises to come and witness to Jesus **with us**. As He pours forth through the abundance of our hearts a true witness to the living Christ, He goes with you and witnesses with you; while you are speaking to them the word of Jesus, He witnesses in their hearts and consciences with demonstration of the Spirit and with power, making them believe the Word that is spoken, and drawing

them to the person of Him of whom you speak. "He shall testify of Me, and ye also shall bear witness." "We are witnesses of these things, and so is also the Holy Ghost." Is it not glorious? Do you not see how it is Jesus all the way, Jesus only?

Ask the Lord to cleanse the thoughts of your heart, ask Him to purge you from any desire for the power of the Holy Ghost for your own feelings of satisfaction, in order that you may make a grand worker, or that you may be successful, or that you may have a reputation as a speaker or a preacher, or that you may triumph over the many souls you have led to the Lord. Fall at the feet of Jesus, and say, "Lord, breathe upon me the Holy Ghost, that self may be a thing entirely of the past, and that Jesus only may be seen by me, that Jesus only may be manifested to me, and for me, and in me, and through me: that Jesus only may be the one keynote, the sum and substance of all my testimony, and all my witness in this world." If that is your heart's desire He will hear it and grant it for His name's sake.

Look at two pictures of Spirit-filled men. First, that of Peter, self-confident, self-justifying, self-absorbed Peter, always having a good word for himself: "Though all men shall be offended because of Thee, yet will I never be offended. . . . Though I should die with Thee, yet will I not deny Thee." "Lo, we have left all, and have followed Thee." Peter, with all his loyalty and love and zeal for his Master, was very, very full of self. But look at that same Peter after Pentecost, and you will see that the only thing he could talk about is Jesus. Jesus fills his heart. The name of Jesus rises ever on his lips, for out of the abundance of the heart his mouth speaks. You remember on the day of Pentecost the Lord puts him to the test, a very severe test, in which his natural characteristics would certainly have come out if another overmastering power had not taken possession of him, the power of the Holy Ghost. The mob called out, "These men are full of new wine." Peter's only thought is to justify the Lord and his companions, but not himself. He says, "*These* are not drunken, as ye suppose," and he justifies them, and he justifies the Lord's dealings with them, by reminding them of the prophecy of Joel, and then as quickly as he can he gets to the point, he begins to preach Jesus: "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by Him . . . ;" and ends his sermon with these words, "Therefore, being at the right hand of God exalted, and

having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear. . . . Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." In the next chapter, under very different circumstances, where he is now the object of admiration and popularity, and the whole mob are rushing together to heap praise and honor upon his name because he and John had healed a lame man at the Beautiful Gate of the temple, Peter will not take one atom of credit or of glory to himself. It seems as if his whole being shrank from it; as if his whole soul cried out, "Not unto us, O Lord, not unto us, but unto Thy name give the glory!" And you remember his passionate appeal: "Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? God . . . hath glorified His Son Jesus, whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go." Bringing them face to face with his Master, "Unto you first God having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." The next chapter shows us Peter before the ecclesiastical council of his country, the Sanhedrim, and they are calling him to account for the miracle which had been wrought and for his sermon to the people. Now, here is the chance for Peter to justify himself! Surely, too, there would be a good excuse for justifying himself. But no; his one thought is Jesus, and the only thing he can speak of is his Lord: "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole: be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole."

Then look at Stephen, the man "Full of faith and of the Holy Ghost." He is so like Jesus that we might almost mistake his last words for the words of Jesus. He has caught the spirit of Jesus so completely that as the wild howling mob stands around him throwing stones, he seems conscious of nothing but Jesus, for we read: "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." He does not hear the hooting, cursing mob round him, he does not seem even to feel the blows of the stones because of the sight that filled

and absorbed his whole being, the sight of Jesus. That is what the Holy Ghost does for us. He makes Jesus who, to some of us, has been so dim, and distant, and shadowy, like a phantom or a dream: He makes Him the one overmastering, glorious reality to our hearts. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit! And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." Oh, how the Spirit of Jesus is, as it were, bursting forth from within him! "Father, forgive them for they know not what they do," cried Jesus in His agony on Calvary; and Stephen, filled with the Holy Ghost, cries: "Lord, lay not this sin to their charge, and when he had said this he fell asleep."

Let us now *yield* ourselves to God to be saved from ourselves, that we may be wholly at His disposal for any manner of service. Let us receive here and now, by faith, the purifying of our hearts, by the cleansing blood of Jesus, and the gift of the Holy Ghost, through His word of promise; that in all things Christ may be magnified in our bodies, whether it be by life, or by death; for His name's sake. Amen.‡

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ADDRESSES TO CHILDREN
BY
E. C. MILLARD

"THE SERPENT."

"I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."—2 Corinthians xi. 3.

NOW boys and girls, you may think that is a very long, hard text, but we need it all for our talk to-day, and if some of you are too small to think of it all, and your father says, "Jack, what was the text?" say, "The serpent." Now, most of us are fond of a "pet," a kitten, a cat, a puppy, or canary, but I don't think any of us would care to have a snake for a pet, because some of them are deadly poisonous, and we keep as far away from them as possible.

Now, I said just now in the text that *the serpent* beguiled Eve through his subtilty. How did he do it? Let us turn to the first book in the Bible—Genesis—and read chapter three, verse one. Now then, what is the place? Genesis iii. 1. Some boy read it: "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die."

Now "subtil" means what? It means fascinating, attractive, nice, and he spoke so well and so wisely to Eve that she stopped and listened to what he had to say.

But you say, why was not Eve afraid of the ugly creature? Well, you see, the serpent was not ugly then; he was probably very beautiful and shining all over like a glowworm, and standing up straight on the end of his tail: for it was not till *after* he had beguiled Eve that God cursed him; and then he lost all his glory and beauty, and God said (in the 14th verse), "Thou

art *cursed* . . . : upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

The first mistake Eve made was to *listen* to the voice of the serpent, then he succeeded in getting her to stand close to the tree and *look* at the fruit. That was Eve's second mistake—we know this because in verse 6 it says, "When the woman *saw* that the tree was good for food . . . and a tree to be desired to make one *wise*." Why, of course; because its name was the tree of knowledge: then she *took* and then she *ate*, and then gave some to her husband, and he did eat. "Oh, you've done it now!" Yes, they had eaten of the tree of the knowledge of good and evil, of which God had said that if they ate of it they should "surely die." Yes, they had sinned, and God says, "The soul that sinneth, it shall *die*." (Ezek. xviii. 4.)

Oh, how easy the serpent made it for them to sin. (1) She listened to the serpent, (2) looked at the tree, (3) saw the beauty of the fruit, (4) touched it, (5) took it, (6) ate it, (7) gave it to her husband—seven things all in a minute! Oh, you say, how easy it is to sin! Yes, if we listen to Satan and look at the things we are told not to touch, we shall find that before we know where we are, we have sinned.

Just like the little girl who was told not to take the raspberries, and after a little while she came into the kitchen where her mother was making a pie, and hanging down her head with shame she began to cry. "What is the matter, child?" said her mother. "I took a raspberry, mother!" "O my darling child, how ever did you manage to do that?" "Satan tempted me, mother!" "Yes, but then don't you remember what I have so often told you, that when you are tempted you should turn away and say, 'Get thee behind me, Satan!'" "Yes, mother, so I did *say* that, and he pushed me into the bush!" But you see the mistake she made was to keep looking at the raspberries. The Lord says (Ezek. xiv. 6), "Turn away your faces from your abomination"; and again, "Turn ye, turn ye, for why will ye die?" (Ezek. xxxiii. 11.)

Now, of course, all of you know how to spell snake! What is the first letter? S. A Snake is a Serpent, "the Serpent is Satan" (Rev. xii. 9), the Sting is Sin, Sin brings Sorrow, and when we are nearly broken-hearted with sorrow, we find that we need a Saviour! I know one thing about everybody in this place to-day, although I have never seen some of you before. Every one of us here to-day have been stung by the serpent. How do I know that? Turn to Romans iii. 23, "*All have sinned*," and the sting of the serpent is sin, so we have

all sinned; and God says that we shall "surely die" unless we can get cured of the poison.

When Mr. Grubb and I were in Cape Colony in 1890, we heard that early one morning a man left his horse and cart standing in the road, while he went into a field to dig potatoes and cabbages for the market. There was a wood one side of the road opposite the field, and a small snake of about eighteen inches long crept out of the wood and crawled across the dusty road to go into the field. This snake passed just by one of the horse's feet, and unfortunately the poor horse lifted his foot and trod on the tail of the snake. Immediately the snake turned around and struck the horse in the leg, and stung him; the poison spread quickly through his blood, and in fifteen minutes the horse fell dead.

There was a Chinaman who came to the hospital in Foochow in 1886, who had been bitten in the hand by a snake three weeks before, and to prevent the poison from getting to his heart, he tied a piece of strong cord around his arm; but, of course, he lost his arm. Now, sin is just like poison, and unless we get cured of the poison we shall die—some quicker than others, but in the end the poison will reach a vital part, and death comes. There was a man not long ago in England who scratched his finger with a poisoned knife, and although he thought nothing of it at the time, in a day or two his arm swelled, and in two weeks he was dead. So you see sin has the most awful consequences, although we may be apt to think little of it at the time. Some of you will be saying, "It is so easy to sin." "Satan makes it so *very* easy to do wrong." Yes, that is true, but now I want to show you that the Saviour has made it just as easy for us to get cured. He has provided a simple remedy for having all the poison of the serpent taken out of our souls.

Before we can go on to the simple remedy for getting cured, we must see what happened in the case of Adam and Eve immediately after they had eaten the forbidden fruit. They tried to *hide* their sin, and directly they heard the voice of the Lord God walking in the garden in the cool of the day, they hid themselves from the presence of the Lord God amongst the trees of the garden. Now, as a rule, they would have been delighted at the sound of the Lord's voice, just as a boy listens for his father's step as he returns home in the evening and the boy runs out to meet him, and shouts to his brothers and sisters, "Father's come!" But if the boy has done something that his father told him not to, he is not so eager to greet his father

because he thinks he may get a licking, so he crawls down to tea after all the others have taken their seats. He *knows* he has done wrong, and that is enough to spoil the pleasure of seeing his father coming. Adam and Eve having eaten of the tree of knowledge, they *knew* they had done wrong.

Then the Lord called unto Adam, "Where art thou?" "I heard Thy voice in the garden and I was afraid!" Why was he afraid? Because he *knew* he had done wrong. Then the Lord asked him a question, "Hast thou eaten of the tree whereof I commanded thee that thou shouldst *not* eat?" Had he? Yes! Then he ought to have owned up to it like a man, and to have blamed nobody but himself: he *had* eaten, and he ought to have acknowledged it out straight, "Yes, I have eaten of it." "Only *acknowledge* thine iniquity." (Jer. iii. 13.) But sin makes cowards of us all, and he began to make something that everybody is good at making—what was it? He began to make an *excuse*!—"The woman that *Thou* gavest to be with me" (he half made out, you see, that it was partly God's fault for putting Eve with him) "she gave me of the tree" (I didn't pick it) "and I did eat!" You see, he had to make an excuse on each side of him—God one side, and Eve the other—to try and make out that although he "did eat," it was not his fault. Like we are ourselves when something goes wrong at school, and the master says, "Who did that?" "Please, sir, 'twasn't me, it was the other boy." Now all that is mean and cowardly; why not own up at once, and ask for forgiveness, instead of making excuses, for the Lord says, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I John i. 9.)

We will suppose now that there are two children—we will call them Edward and Florence—playing together in a room, and suddenly, smash goes a window. "Oh! I say, what shall we do?" says Edward. "You did it," says Florence. "No, I didn't!" "Yes, you did!" The door opens, and in comes their mother. "Children, how did that window get broken?" No answer. "Did a boy throw a stone from outside and break it?" "No, mother!" "Now Edward, did you break it?" "No, mother!" "Oh, you story, you did!" says Florence: "I *didn't*!" "You *did*!" "I *didn't*!" "You *did*!" "Now, children, this is all nonsense: now tell me how it happened." "Well, mother, it was like this. I didn't break the window,—I was standing here, and I had this stick in my hand, and Florence pushed me, and the window broke!" That was trying to get out of it, and we, like Adam, make

excuses. Then the Lord said, "Woman, what is this that thou hast done?" And the woman said, "The serpent beguiled me, and I did eat!" "And God cursed the serpent."

Now a story comes to my mind that perhaps the very little ones will be able to understand, and you bigger boys and girls must not mind if I tell it specially for those under five years of age, who may not be able to understand what I have been saying. It is called "Tommy and the Mouse," and it runs something like this:

There was a boy called Tommy, who lived with his mother alone, his father having died. One day his mother began talking to him about prying to Jesus to make him a good boy. He did not seem to like that, and said, "I *am* a good boy, mother." But she said, "I'm afraid you are not, Tommy." But he still stnek to it—"I *am* a good boy, mother; you try me." "Shall I try you, Tommy?" "Yes, mother, you try me—I am a good boy."

"Very well," said his mother, with a smile, "I'll try you one of these days, and then perhaps you will see that *you need to be made good* just like every other boy."

Well, one night when Tommy went to bed, he knelt down at his mother's knee and began to say his prayers—

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee."—Amen.

Then he jumped into bed, and his mother tucked him up, gave him a kiss, blew out the light, and went down stairs and into the kitchen. Going over to the dresser, where all the plates and cups were kept, she took down a mouse-trap. Now it was not one of those mouse-traps that kill the mouse, but a trap like a little box, with a wire hook inside to put a piece of cheese on. So she took a piece of cheese, burnt a little corner of it in the candle, to make it smell strong—(and I expect all the little mice underneath the boards of the floor began to sniff, and wonder what sort of a supper they were going to have after all the lights were out and everybody gone to bed). Then she put the piece of cheese on the wire hook inside the trap, set it, and put it down on the floor just by a hole, near the fireplace. Then she went upstairs, and left it all dark.

The next morning, very early, before Tommy was awake—before he gave his usual stretch and said, "I s'pose I've got to get up,"—before he did that, his mother was up and dressed,

and went down to the kitchen to see what was in the trap. The trap was shut down, and inside—a little mouse—alive!

Then she took the trap, and taking an empty sugar bowl and the white tablecloth on her arm she went upstairs to the breakfast room, spread the white cloth on the table, and then taking the sugar bowl and turning it upside down with her left hand and the trap in her right, she said to herself, "Now, I wonder if I can manage to catch this little mouse under the bowl?" Putting her finger on the spring of the trap, she opened it very slowly, and the mouse seeing a way out widening before him put his nose out, then a little further, then he made a dash, and he was out of the trap, but alas, under the bowl. The mother then put a little match under the edge of the bowl so as to let in a little air.

Then Mary, the maid, began to get the breakfast ready, and presently the bell rings, and down comes Tommy, rushes up to his mother, gives her a kiss, and then tucking his napkin into his neck he said "grace," and began to smear the sugar over his porridge with his spoon, when suddenly he caught sight of the sugar bowl upside down in the middle of the table. "Mother, what's that sugar bowl upside down in the middle of the table for?" "Oh, never you mind, I put that there, you get on with your breakfast." But presently, after a few spoons of porridge, "Mother, I wish you'd tell me what that—" "Tommy," said his mother, "don't ask anything about that again; get on with your breakfast." But again he said, "Mother, you might—" "Tommy," said his mother, holding up her finger; and Tommy wished in silence.

Breakfast was finished and the mother said, "Now, Tommy, come along," and they left the room and she shut the door. Putting on her bonnet and jacket she said, "Now, Tommy, *don't go into the breakfast-room*, but get your whip and top, and go out into the garden. I am going to the shops to buy some things, and if you are a good boy, when I come back I will give you some sugar candy." Tommy went upstairs to get his toys, and Mary came up from the kitchen to clear away the breakfast things, and the mother said, "Now, Mary, clear everything away except that sugar bowl and the white cloth, and shut the door after you." "Yes, mum."

The mother then went out to do her shopping. Tommy had found the toys he wanted, and was coming down stairs just as Mary was carrying the tray of things out of the breakfast-room. Only having two hands, she could not shut the door, except with her foot, and this she tried to do, but the door did not quite

slam, and she went down to the kitchen. Now a temptation awaited poor Tommy: he thought, "I wonder why mother said, don't go into the breakfast-room?" Just then he passed the door, and seeing it a little open, he thought he would just peep in, and there he saw that everything had been cleared away but that sugar bowl upside down in the middle of the table. He took a long look, and as he was looking his shoulder came against the door and it opened wider. He was so curious to know what was under the bowl that he never heard Mary come up to shut the door. Then he got up on a chair, because he could not reach the bowl, and leaning over the table he just touched the bowl, and oh, he heard a squeak: oh, what was it? He forgot all about what his mother had said, and putting his finger under the bowl he lifted it up and out ran the mouse, across the table, down the cloth, under the fender, and in a moment it was out of sight. Oh, how frightened Tommy felt! What had he done? and putting his finger in his mouth, he muttered something. What do you think it was? "I—wish—I—could—catch—another—mouse." Ah, there, listen to *that*. What does he want to do? He wishes he could catch another mouse so that he could *deceive* his own mother by putting it under the bowl before she came back: and then he would have pretended that he had never touched it: but mice are not so easily caught, and turning around he jumped down from the chair, walked away and went into the garden.

Not long after there was a knock at the front door, and Tommy's mother came back. "Is Master Tommy here?" said his mother. "I think he is in the garden, mmm," said Mary, who had come to open the door.

Now, as a rule, Tommy would have watched for his mother's return, and rushed to the door and asked for his sugar candy, but he was afraid now, and he was not anxious to see his mother, because she might ask him a question that he did not want to answer. So he stayed in the garden. His mother then went to the back door and called to him, "Tommy!" No answer. "Tommy, do you hear mother call?" Still no answer. "Tommy, is that you there in the shrubbery: I think I see your white stocking? Tommy!" "What?" said a cross voice from behind the bushes. "Now, don't say 'What:,' say 'What, mother?'" "What, mother?" said Tommy, very reluctantly. "Tommy, how do you spell mouse?" "I don't know, mother," and a volume of bitter sobs showed only too well that that word mouse was altogether too convincing. Did he need to *be made* a good boy, or was he, as he seemed to think, a good boy naturally?

I think we will all agree about that, and acknowledge that not only did the serpent beguile Eve and Tommy, but "the serpent has stung *me*," and that I must confess "*I have sinned*," also.

But now you will be saying, What is this simple remedy that will cure me of my serpent bite?

"An obedient *look*." Now let me explain that a little. I told you in the beginning that Eve listened to the voice of the serpent and looked at the forbidden fruit, which look resulted in her sin; and now, if we turn to what God says in the book of Numbers, we shall see that if we listen to the voice of the Saviour, and look where He tells us, this look will result in our salvation. If you take a disobedient look you have sinned, if you take an obedient look you are saved.

Let me tell you part of one of the Bible stories about this. We read in the book of Numbers, chapter xxi., that the children of Israel, when they were in the wilderness, began to *grumble at their food*, and they spake against God and against Moses, and they said, "Moses, why did you bring us up out of Egypt to die in the wilderness: there's no bread, and no meat, and we are tired of this manna, we are sick of this angel's food." Did you grumble at your breakfast this morning, I wonder? There are little boys and girls in England who would be only too glad to eat up what you leave on your plates. You say, "Mother, I don't like fat," "I can't eat that piece of brown," and you put a fringe of leavings all round the rim of your plate, and then grumble because, when the pudding comes, it's *only rice*, and you wanted plum pie. Many of the boys and girls who are now in Dr. Barnardo's homes in London, England, have been known to go for three or four days without anything but a dirty crust of bread picked up out of the gutter, or a piece of orange peel. So don't grumble at your splendid Canadian meals. Well, the children of Israel grumbled, and "the Lord sent fiery serpents among the people, and they bit the people, and many of them died. All over the camp of Israel up came these fiery serpents, here, there, everywhere, and they bit the people, and the poison spread through their veins, and they fell down and died. Then they came to Moses and cried out to him, Oh, Moses, Moses, we have sinned; we have spoken against the Lord and against thee, O "pray to the LORD." So Moses prayed to the Lord, and then waited to hear what the LORD would say. What did the LORD say? Listen: "Moses, make thee a fiery serpent, and set it upon a pole, and it shall come to, pass that everyone that is bitten, when he

looketh upon it, shall live." So Moses took some brass and made a brazen serpent just like those that had bitten the people, and put it upon a pole, "and it came to pass that, if a serpent had bitten any man, when he looked at (beheld) the serpent of brass, behold he lived." (Verse 9.)

Yes, directly God saw those bitter men and women take that *obedient look*, He healed them in a second.

But we will suppose that Moses hears a man groaning away as he lies on the ground, and he says, "What are you groaning away like that for?" And the man gets angry and says, "Can't you see I'm dying of this awful bite?" "But, my good man, God said if you would look at that brass serpent He would heal you. Don't you believe it?" "No, I don't. Do you think I'm going to get healed all of a sudden by looking at a brass serpent? Can that serpent heal me? Nonsense; I don't believe it." "Of course the brass serpent can't heal you, man; but God says, if you will believe in Him, and show your belief by taking that look at the serpent, *He* will cure you!" "I don't believe it," says the man, and, with a groan, he turns over and breathes his last, and dies. Now, whose fault would that be that the man died? God's fault? No. Moses' fault? No. The man's *own* fault.

Now, you will be saying, "Have we got to look at the brass serpent?" "No." "Where is the brass serpent now? Is it in the British Museum?" "No." "Well, what became of it?" "If you read 2 Kings xviii. 4, you will see that when good King Hezekiah began to reign over Judah he noticed that the people were worshipping the brass serpent as an idol, and that they burnt incense to it, so he 'brake in pieces the brazen serpent that Moses had made,' and called it Nehushtan, *i.e.*, 'only a piece of brass.'" "But where am I to look," you say, "to get cured of my sins?" "Look to Jesus on the cross, for we read in John iii. 14, 'As Moses lifted up *the serpent* in the wilderness, even so must the *Son of man* be lifted up, that whosoever believeth in Him should not perish (*i.e.*, should not die of the bite of the serpent) but HAVE eternal LIFE! For God so loved the world, that He gave His Only begotten Son, that whosoever believeth in Him should not Perish, but have Everlasting Life.'

"God so loved the world, that He gave His
 Only begotten
 Son, that whosoever believeth in Him should not
 Perish, but have
 Everlasting
 Life."

—John iii. 16.

"And again in Isaiah xlv. 22 the Lord says, 'Look unto Me and be ye saved!' Yes, saved by a *look!* Immediately! Did you say, 'Oh, that is too easy a way'! That was the voice of Satan: I'm sure of it. And that is exactly what we are *not to say.* Listen to the text again, 2 Cor. xi. 3: Paul says, 'I fear!' (you see he begins by saying that he is afraid you may be cheated out of a good thing by a little mistake), 'I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the SIMPLICITY that is in Christ.'"

Satan made it easy for you and me to sin, and God has made it easy for us to be saved from sin, but Satan wants to beguile you from the simple way by telling you that simply to look to Jesus is too easy. Don't listen to him, but believe and obey the voice of Jesus, and do it now: don't wait a moment, the poison is hourly getting a hold upon you and the longer you leave it the worse it gets and the less you will care, for drowsiness comes over those who are poisoned, and like a poor Chinaman (whom I once saw at the point of death through having taken opium) who when the doctor tried to cure him, said angrily, "Leave me alone, let me sleep." Oh, boys and girls, now while you know the danger, look away to Jesus and He will save you.

Now let me close by telling you a little parable. Let us picture a boy standing at the door of one of the tents of the children of Israel—he has joined in with the rest of the grumblers who murmured against God and against Moses, and a serpent comes up behind him and gives him a bite on his foot. His mother sees it, and calls out, "Charlie, you've been bitten: look at the brass serpent or you will die." But he turns away, and giving his foot a rub, he says, "It's only a little scratch"—(Only the first sin! What? "I only told *one* lie!" "I only copied off the next boy's slate *once.*" "I only took *one* orange." "Only *one* elastic band." "I only took *one* cent)—and away he goes: and his mother calls, "Charlie, come back," but he says, "What do I care: it's only mother calling." Only mother! What does God say? "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." Only mother! and putting his fingers in his ears he won't hear and rushes madly on: and Satan says, "That's it, Charlie: don't you be 'tied up to your mother's apron strings.'" But his mother follows him, prays for him. "Shall I overtake him?" says she, as almost out of breath she hurries on in hot pursuit. She sees him ahead, he

slackens his pace, he stops, falls down. "Oh, my boy," she cries, and in a moment she is by his side and hears him groan. "Oh, Charlie, my boy, why did you run away?" and picking him up and retracing her steps, she tries to carry him back within sight of the uplifted Saviour. She looks at her boy's face—he is almost gone; but there, she is within sight of the camp of Israel. "Now, Charlie, look." "Oh, mother, let me sleep." "No, my boy, you will die if I do. Now wake up. Remember what God said, 'It shall come to pass that everyone that is bitten, *when*' (i.e., at the very moment) '*when* he looketh upon it shall LIVE.' Do you believe it, Charlie?" "Yes, mother." "Then *look* now: open your eyes and *look*." He opens his eyes and looks, and *immediately* he is healed. But only just in time. Now, boys and girls, let us not leave it any longer. Look now to Jesus. Receive Him as your Saviour and friend, and He will save you now, and you shall have everlasting life and never perish, for no one is able to pluck you out of the Saviour's hand. Let us pray. Oh, blessed Lord Jesus, thou who wast lifted up upon the cross that we might be saved, help each one of these boys and girls now to hear thy voice saying unto them, "Look unto me and be ye saved," and help them, O Lord, to obey that voice and look unto thee and see thy precious blood shed for them, that blood which "Cleanseth from *all* sin." O Lord, save them now and keep them unto the end. For thy name's sake we ask it. Amen.

"There is LIFE for a LOOK at the crucified One,
There is LIFE at this moment for thee;
Then look, sinner, look unto Him and be saved,
Unto Him who was nailed to the tree;
Look! look! look! and LIVE!"

“ FAITH.”

“ Jesus saith unto him, Thomas, because thou hast *seen* me, thou hast believed ; blessed are they that have *not seen*, and yet have believed.”—John xx. 29.

OUR lesson for to-day is “ Faith,” *i.e.*, believing the word of a person, whether it be the word of a man or the Word of God. Faith is the most important thing possible, because we read, “ Without faith it is impossible to please God ” (Heb. xi. 6) ; and one of Christ’s strongest commands was, “ Have faith in God ” (Mark xi. 22) ; and there is another verse in the Gospel of John iii. 36, which says, “ 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.”

One day when Jesus was walking along the road to Caesarea Philippi he asked His disciples a question, “ Whom do men say that I am ? And they said, Some say John the Baptist, some Elijah, others Jeremiah or one of the other prophets.” Then He asked them another question, “ Whom say *ye* that I am ? Peter said, Thou art the Christ, the Son of the living God.” Then Jesus told them that before very long four things were going to happen. (See Matt. xvi. 21.)

1. He was going to Jerusalem.
2. He was going to suffer many things of the elders, chief priests and scribes.
3. He was going to be killed.
4. He was going to rise again on the third day after he had been killed.

But somehow or other they did not seem to understand, and Peter actually told the Lord, “ This shall not be,” but the words of Jesus came true after all.

The time of the feast of the passover was at hand, and Jesus said He must go to Jerusalem, so He went and His disciples went with Him, and there they had their last supper together, and on that night Judas betrayed Him, and the soldiers seized

hold of Him and took Him away to the high priest's house, where they mocked Him, and spat upon Him and shouted, "Away with Him! Crucify Him!" And after that He was scourged, and a cross put on His shoulder, and He was led away to be crucified with two thieves. While He was on the cross, some of the chief priests and the scribes, when they saw Him hanging there with the nails through His hands and His feet, mocked Him and shouted at Him, "Come down from the cross. 'Let Christ, the King of Israel, descend now from the cross that we may see and believe!'" (Mark xv. 30-33.) Was that faith? No, they said as good as this, "Unless we see you come down off that cross we're not going to believe! If we see such a wonderful thing as that, then we might, perhaps, believe."

But just before Jesus died one of the thieves repented, and calling out to Jesus, he said, "Lord, remember me when thou comest in thy kingdom!" *There was faith!* The penitent thief believed that Christ was the King of Israel, and wanted to have a share in the kingdom, and the Lord said, "Verily, verily, I say unto thee, To-day thou shalt be with me in paradise."

Now, did the penitent thief see his sins drop out of his heart like so many pieces of stone or brick? No, but he *believed*, and so rejoiced to see.

"The dying thief rejoiced to see
That fountain in his day;
And there have I, though vile as he,
Washed all my sins away.

"I do believe, I will believe
That Jesus died for me;
That on the cross He shed His blood
From sin to set me free."

Soon after that Jesus cried with a loud voice, and gave up the ghost; and when the centurion who was in charge of the soldiers saw that He so cried out and gave up the ghost, he said, "Truly, this was the Son of God." Then the women began to cry, and to mourn and weep, they were so discouraged, too. They had *thought* that He was the Son of God; but He was dead now, and all their hopes were gone. But they might have *rejoiced*; and would have rejoiced *if* they had believed the words that Jesus had said,—He had said,

1st. He would go to Jerusalem. And He went,—so that came true. He had said—

2nd. That He would suffer many things of the elders, chief priests, and scribes, and He *had* certainly suffered. Yes, that was true also. He had said—

3rd. That He would be killed—and alas, that was only too true. Yes, He was dead, without doubt. His words had come true in all three cases. Then why did they not believe that His other word was coming true, too, for He had also said—

4. That He would rise again the third day!

Why did they not believe His word? Because they' could not see *how* it was going to happen, and so they mourned and wept when they might have encouraged each other by saying, "Never mind, we have only lost Him for a day or two: because, don't you know He said, 'I will *rise again* the third day!'" But they doubted, and mourned, and wept, instead of believing, rejoicing, and singing.

But what are the soldiers going to do now? A man has come from Pilate to tell the centurion that the soldiers are to break the legs of the three who had been crucified, because the Jews said that the next day was "an high day" with them, and they did not want any bodies hanging on a cross on that day, and to break their legs would be sure to put an end to them, and then they could take their bodies down from the cross.

Then came the soldiers and break the legs of the first thief, and with a yell of agony he gave out his last breath and died. Then they came to the other thief, and if they had looked in his face they would have seen him rejoicing in the midst of the pain, because he believed the word of Jesus, and knew that he would be with Him in Paradise. Then the soldiers smashed at the legs of the penitent thief, and with a shout of joy, he passed away to go into the presence of God.

But last of all the soldiers came to the cross of Jesus, and I fancy I see the great Roman soldier raise his heavy spear, and is just about to smash His legs also, when as if some unseen hand has laid hold of his arm, the spear head is lowered slowly to the ground, for he saw by His face that He was dead already, "So they brake not his legs." For if you remember, God had said, "A bone of him shall not be broken." (Ex. xii. 46.) So that was another proof that He was the Saviour that was to come to die for us. But a soldier with a spear pierced His side, and when he drew out the spear again, forthwith there came out blood and water.

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

And that soldier little thought he was giving another proof that Jesus was the Messiah, for the prophet had said, "They shall look on him whom they have pierced." (Zech. xii. 10.)

Just then a rich man came along and said that Pilate had given him permission to take away the body of Jesus and bury it in his own sepulchre. His name was Joseph, and he was the only counsellor that would not consent to Jesus being crucified. So he and Nicodemus came and took Him down from the cross, wound Him in linen clothes, and carried Him to the sepulchre, and rolled a great stone to the door of the sepulchre, and departed. Then the Chief Priests and Pharisees sealed the stone and set men to watch.

The women went home and began to prepare spices and ointments to embalm His body, but the next day being the Sabbath they rested according to the commandment: but on the first day of the week, while it was yet dark, these women took their spices and started off to the sepulchre.

You see they did not believe he was going "to rise again the third day," or they never would have spent all their money to buy ointment and spices, because people don't part with their money so easily as that. And as they went along they wondered who would roll away the heavy stone for them, when suddenly they come up to the sepulchre and "Mary seeth the stone taken away from the sepulchre." Then she ran off to Peter and John and called out, "They have taken away the Lord out of the sepulchre."

So they jumped up and raced along as hard as they could, but John was a better runner than Peter, and got to the sepulchre first, and stooping down he looked in and saw the linen clothes, but the body of Jesus was not there. Then came Peter out of breath with trying to keep up with John, and went right into the sepulchre, and he *saw* and *believed*. Then Peter and John went home again but Mary stood outside crying, and she saw Jesus standing there, but she did not notice that it was Jesus. Then Jesus said to her, "Woman, why weepest thou? Whom seekest thou?" She supposing Him to be the gardener saith unto Him, "Sir, if you have borne Him hence tell me where thou hast laid Him, and I will take Him away." She still thought that He was dead, and that someone had stolen His dead body. Jesus said to her, "Mary," and hearing Him call her by her name she looked up and saw Him standing there and said, *Master!*

Then she went off and said to the disciples, "I have *seen* the Lord," but they didn't believe her, and said that it was "an

idle tale." On the same evening some of the disciples met in a room and shut all the doors, because they were afraid of the Jews, when suddenly Jesus came and stood in the midst of them and said, "Peace be unto you," but they were terrified and supposed they had seen a spirit; but He said, "Why are ye troubled? Look at my hands and my feet that it is I myself, and handle me and *see*; for a spirit hath not flesh and bones as ye see me have." But they wondered still, and "*believed not* for joy." They thought it was too good to be true, so He wanted to help their weakness and want of faith, and said, "Have ye here any meat?" and they said, "Yes, here is some honeycomb and broiled fish," and He took it and ate it, and then they believed, and we read, "Then were the disciples glad *when they saw* the Lord." (John xx. 20.) Not very great faith, was it, to believe when they saw for themselves! Anybody can believe when they *see*, but it takes faith to believe when you don't see!

But there were two disciples absent on that occasion. Who were they? Judas was not there, for we read, after Judas had betrayed Jesus, when he saw that Jesus was really going to be crucified, he brought the money back to the Chief Priests and Elders saying, "I have betrayed the innocent blood," and he cast down the thirty pieces of silver in the temple and went out and hanged himself. So Judas was not there, and Thomas was not there either. So the other disciples when they met Thomas, said, "Oh, Thomas, we have seen the Lord; if you had only come to the meeting you would have seen Him. "Oh, I don't believe it," says Thomas. "But, Thomas, He showed us His hands and His side, and we *saw* the holes where the nails were." But Thomas said, "Except *I shall see* in His hands the print of the nails, and thrust my hand into His side, *I will not believe!*" And after eight days the disciples had another meeting, and this time Thomas thought he had better come, so he went in with the others, and after the doors were shut Jesus came again and stood in the midst and said, "Peace be unto you," and then He went straight to Thomas, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side, and *be not faithless, but believing!*" Then Thomas cried out, "My Lord and my God." But Jesus said unto him, "Thomas, because thou hast *seen* me, thou hast believed; but blessed are they that have *not seen* and yet have believed."

So if you want to get a bigger blessing than Thomas, *believe* first and then you shall see. When you come to ask Jesus to

forgive you your sins, or to take away your temper, and give you patience in your trials. *Believe* and God will allow you to see afterwards. Like when Jesus had raised Lazarus He turned to Martha and said, "Said I not unto thee that if thou wouldest *believe* thou shouldest *see* the glory of God?" (John xi. 40).

Let me give you an illustration that may help you to understand what faith is.

Now I take in my finger and thumb a one-cent piece, and I hold it up—

Q. "Do you see it?"

A. "Yes."

Q. Do you believe it?

A. Yes!

Now I put that one-cent piece back in my pocket, and taking out my hand and closing my fist I make this statement:

"Boys and girls, I have a one-cent piece in the palm of my hand shut up under my fingers."

Q. Do you *see* that one-cent piece in my hand?

A. No!

Q. Do you *believe* there is a one-cent piece in my hand?

A. Yes.

Q. Why do you believe it?

A. Because you say so!

That is faith in my word! But there was a boy at the back there, who said "No." That boy has *no faith in my word*, he thought I was a liar.

Now if you can believe my word you can believe the word of Jesus, and He says if you will *believe* you shall *see*.

Q. So I hold up my fist and open my fingers, and what do you see?

A. A one-cent piece.

Q. Now that boy who said "No." Do you believe now?

A. "Yes."

Q. Why does he believe?

A. Because he *sees*.

Q. Is that faith?

A. No.

Q. What is it?

A. Sight.

Eph. ii. 8. "By grace are we saved through FAITH."

2 Cor. v. 7. "We walk by FAITH, not by sight."

When trials come we are so often tempted to be "weary" and "give up," and say "it's no use," but David says, "I had fainted

unless I had *believed to see* the goodness of the LORD in the land of the living." (Psa. xxvii. 13.) So let us take courage and He will strengthen our hearts if we will only believe in His great goodness to us.

His *goodness* leads us to repentance in the first place, for we read, "The goodness of God leadeth thee to repentance." (Rom. ii. 4.) And now He won't stop being good to us after we have come to Him, will He? No. Let us then *believe* that He is going to be good to us all the way, and we shall *see*, "Surely *goodness* and mercy *shall* follow me all the days of my life." (Psa. xxiii. 6.)

Has Jesus promised to save those who believe? Yes. Has He promised to keep those who believe? Yes. Will He break His promise? No. Then let us believe His promise, and we shall see His goodness.

Hymn 71, Union Mission Hymnal—

"My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine!
NOW hear me while I pray,
Take all my sins away;
Oh, let me from this day
Be wholly Thine!"

"May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire!
As Thou hast died for me,
Oh, may my love to Thee
Pure, warm, and changeless be,
A living fire."

Amen.

GLEANINGS FROM THE PRAYER-MEETINGS.

CONDUCTED BY W. K. CAMPBELL.

Saturday, February 15, St. Peter's Schoolroom, 8 p.m.—Isaiah ix. 6, 7: "Of the increase of His government and peace there shall be no end." In proportion as we cast the responsibility of our lives upon Him, so far will peace be established in our hearts. Unless the whole responsibility of this mission is now cast on the shoulder of Jesus, we shall be fearful and anxious about the results, and so unable to rest in the Lord, and to believe for the souls around us.

Monday, February 17, Y. M. C. A. Hall.—Hebrews xi. 6: "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." It is of no use coming to God in prayer unless we are prepared to seek Him diligently *until* He answers. Prayer is asking *and* receiving. See Mark xi. 24: "When ye pray believe that ye receive, and ye shall have." Remember that as soon as you pray *in faith* the powers of heaven are set in motion to carry out your request.

On *Tuesday, February 18*, we were reminded that it was only through Jesus as our great High Priest that we can come *boldly* to the throne of grace to "obtain mercy and find grace to help in time of need." (Hebrews iv. 14-16.) "Mercy," that draws and welcomes us; "grace" that is treasured up for us abundantly in Jesus Christ. Be sure to "*obtain*" for the souls we are pleading for in Toronto, not only God's mercy and forgiveness, but also the "abundance of grace" for their every time of need.

Wednesday, February 19.—Hebrews x. 19-22. Every time we seek to "draw near," let us remember that it can *only* be "by the Blood of Jesus"—sprinkled upon us afresh, removing

all hindrance and all defilement—the same precious Blood by which at the first we were “made nigh.” (Ephesians ii. 13.)

Thursday, February 20.—Hebrews vi. 18-20. Hope, confident and rejoicing hope (iv. 6, 14), is a necessary element of prayer. Hope that inspires us to continue persevering in prayer, anchored within the veil; and that keeps us patiently waiting for the answer till it comes. The confidence of our hope is in our great High Priest—in His person, and in His intercession—for He is Himself the pledge of the answer being given us.

Friday, February 21.—Joshua xiv. 7-14, with Numbers xiii. 30, xiv. 6-10. The promises of God are “exceeding great and precious,” and they lie before us *waiting to be possessed* in our Land of Promise, which is Jesus Christ. From the above verses we find the only spirit in which they can be *obtained*. We must have Caleb's spirit of whole-hearted surrender, and Joshua's spirit of absolute trust in our God, if we would go in and possess the Land. Let us do so now on our knees this morning.

Monday, February 24.—Matthew v. 23 compared with Mark xi. 25. When approaching God in prayer, if you remember “that thy brother hath ought against thee”—do not imagine it is of no importance because you have no resentment against him; go and put the matter right, for it is a stumbling-block to *him*, and will hinder the answer to your prayer. If, on the other hand, “ye have ought against any” your prayer cannot be heard in heaven till the bitterness or ill-feeling has been cleansed out of your own heart.

Tuesday, February 25.—Psalm xxxvii. 1-7. There is no obstacle so great to successful prayer as the habit of fretting over the evil around us; yet we sometimes think that this is pleasing to God, as we bewail the coldness and indifference and sin of the Church, and in the world around us. Instead of this, we are told to bring the matter trustfully to God, and get the full assurance in our heart that He has heard us, and so rise to “delight” ourselves in the Lord, and to “wait patiently” and praisingly for the answer He promises us in verse 4. Then we are free to “commit” fresh difficulties, as they arise, to Him; and to “rest in the Lord.” This is how to obey the thrice repeated command in these verses, “Fret not thyself.”

Wednesday, February 26.—Luke xviii. 1-14. Another obstacle to successful prayer is faint-heartedness. But this parable is a strong argument against discouragement in our pleadings before God. If the widow felt she had a claim on

such a man as the unjust judge, and urged it, in spite of his character and indifference, how her action puts us Christians to shame when we are putting the claim of our needs before the just and faithful God, who has pledged Himself to hear us, and who will, with His Son, "freely give us all things." From the second parable we see the hindrance to prayer of being indefinite in our petitions. The Pharisee asked for nothing, he only talked about himself and to himself, so he *got nothing*.

Thursday, February 27.—Matthew viii. 5-10, with Mark vi. 2-6. "Jesus marvelled and said, . . . I have not found so great faith . . ." "He marvelled because of their unbelief." The Lord Jesus is in our midst to-day, and as He listens to our prayers and searches our hearts He will be taking notice of one of these things concerning each one of us here—our faith or our unbelief. In proportion as we look on the Lord Jesus (like the centurion) as having "all power in heaven and in earth," our faith will increase; whereas, if we only look on Him as the Son of Man—"the carpenter"—we shall expect nothing from Him, and He will be unable to manifest His power to us.

Friday, February 28.—Psalm xxviii. 6, 7, with xli. 3 and xxxvii. 4. If we are really trusting the Lord about any matter we have brought to Him in prayer, we can add, "*I am helped*," and the burden of it is gone from our own hearts. Then our hearts, freed from all weight and care, rise to joy and delight in God Himself, and the song of praise bursts from our lips while as yet we *see nothing* of the answer. Our heart is so glad, and *at rest*, that we enter into the meaning of "count it all joy when ye fall into divers temptations"—testings or trials—and in God's good time we prove that He answers "exceeding abundantly above all that we ask or think according to the power that worketh in us. Unto Him be glory . . . world without end. Amen."

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