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INTRODUCING THE OTHER H. C. MORRISON
Compiled and Edited by Duane V. Maxey

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Part 1

THERE WERE TWO H. C. MORRISONS!

For years, I knew there was one H. C. Morrison, "Dr." H. C. Morrison who was President of Asbury College, and during the course of our digital publishing, we have digitized several of Dr. H. C. Morrison's publications: Some Chapters of My Life Story -- hdm0139.tex; Life Sketches and Sermons -- hdm0289.tex; Striking Illustrations -- hdm0387.tex; Confessions of a Backslider -- hdm0430.tex; 1913-14-15 Commencement Sermons, Asbury College -- hdm0468. "Dr." H. C. Morrison is well-known among Wesleyan/Arminian advocates. But, perhaps very few today know that there were two H. C. Morrisons, one having been the well-known President of Asbury College, and the other having been a bishop in the M. E. Church, South.

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Part 2

THERE WERE TWO HENRY CLAY MORRISONS!!

After ordering and receiving a book by H. C. Morrison, entitled "The Simple Gospel," and after having examined the picture of said H. C. Morrison in the book, I remarked to my wife that the picture did not look like that of the well-known H. C. Morrison, President of Asbury College. She agreed with me.

Having browsed some in the book, "The Simple Gospel," I also noted also that the writing style of this H. C. Morrison seemed different. But, the book had been published by the "Pentecostal Publishing Company, Louisville, Kentucky" -- also associated with the more familiar H. C. Morrison of Asbury College.

Puzzled over this phenomenon, I sent out a statement to our HDM users, asking for help in discovering whether there had indeed been two H. C. Morrisons. Ken Brown of Hazleton, Pennsylvania emailed me verification that, yes, there had been two H. C. Morrisons, the second having been a bishop of the M. E. Church, South. This corresponded with the name under the picture in his book: "Bishop H. C. Morrison."

But, what did the "H. C." of the Bishop's name stand for? Again, Ken Brown responded that the "H. C." in the bishop's name also stood for "Henry Clay," adding to the irony of there having been two H. C. Morrisons with the further fact that the full name of them both was "Henry Clay Morrison"! So, there were two H. C. Morrisons, two Henry Clay Morrisons, two Henry Clay Morrisons who were both preachers in the Methodist Church, and two Henry Clay Morrisons who had books published by the Pentecostal Publishing Company.

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Part 3 THE PICTURE OF THE OTHER H. C. MORRISON

Included with this publication is hdm0599.jpg, the graphic picture of the second Henry Clay Morrison. Any who compare the picture of the Asbury College President with that of the Bishop can readily see that they are two different men.

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Part 4 THE DIFFERENCE IN THEIR WRITING STYLES

The writings of the Asbury College H. C. Morrison reflect his Pentecost, and his style is much more like that of other fiery, second-blessing holiness authors. The writings of Bishop H. C. Morrison do not have this stamp, and seem to relate more to things pertaining to the first work of grace. However, belonging to the M. E. Church, South, Bishop H. C. Morrison may have both possessed and preached the experience of entire sanctification. Based only upon the material found in "The Simple Gospel," it would be unfair to represent the two Morrisons as: (1) Bishop H. C. Morrison of the First Work of Grace, and (2) Asbury Pres. H. C. Morrison of the Second Work of Grace -- but, the striking difference in their styles does suggest such to my mind.

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Part 5 "BISHOP" H. C. MORRISON BORN BEFORE "DR." H. C. MORRISON

"Bishop" H. C. Morrison was born May 30, 1842. "Dr." H. C. Morrison was born March 10, 1857 -- nearly 15 years later. But, since "Bishop" H. C. Morrison was but a lad of 15 when "Dr." H. C. Morrison was born, it seems unlikely that "Dr." Morrison was given the same first name and middle name in honor of his predecessor. Both, however, were probably named "Henry Clay" Morrison after the great orator, Henry Clay.

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Part 6

FACTS ABOUT "BISHOP" H. C. MORRISON

Bishop Henry Clay Morrison, of the M. E. Church South, was born May 30, 1842, in Montgomery Co., Tennessee, near Clarksville. Because he had to work on the farm to help support the family, he received only 8 months of schooling. He became a Christian at age 14 at Baker's Camp Meeting near his home. In 1857 his family moved to Kentucky, and he took every advantage to learn and was licensed to teach in rural schools.

He was licensed to preach in 1863, and began his ministry in the Memphis Conference. His first circuit covered 150 miles and 27 preaching places! He served as a soldier and spiritual advisor in the Confederate army during Civil War. He transferred to the North Georgia Conference in 1886, and was stationed at First Church, Atlanta. At the 1890 General Conference he was elected as one of the secretaries of the Board of Missions, and in 1894 became Senior Secretary. In the panic of 1893 the board faced a deficit of \$132,000. Henry took it on as a challenge, and raised \$150,000.

He was elected Bishop in 1898, and served 20 years [to approximately 1918]. He was a strong, kind leader, and a true bishop to the church. He died in Leesburg, Florida, December 20, 1921, and the church there is named Morrison Memorial in his honor.

I received the above facts from Ken Brown, who stated that his source was: Nolan B. Harmon, General Editor. Encyclopedia of World Methodism. Nashville: United Methodist Publishing House, 1974, vol. 2, pp. 1674-1675.

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Part 7

SELECTIONS FROM "THE SIMPLE GOSPEL"

Bishop H. C. Morrison's book, "The Simple Gospel," was copyrighted in 1919 by the publisher, "The Pentecostal Publishing Company," and thus, it seems quite likely to me that these two namesakes either knew one another, or at least knew of one another. Under the title of the book we find: "By Bishop H. C. Morrison," and beneath his name, "Leesburg, Fla."

The book has 50 chapters and 436 pages. I have decided to publish only part of the volume: the Dedication, Foreword, and material from seven of its chapters. However, the numbers assigned to the chapters in this publication do not correspond to those in "The Simple Gospel." Further, the material of each chapter has been edited and some text has been omitted. Beyond the satisfied curiosity of learning something about the second "Henry Clay Morrison," it is hoped that those reading the selections from his book will also find some morsels of good spiritual food-
DVM

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Part 8 DEDICATION

When twenty years of age I was called of God into the ministry. My now sainted mother was the first person to whom I made the divine impression known. Calmly and without surprise she said, "My son, I have been praying ever since you were born that God would call you to preach the gospel." Of this she had never given me an intimation.

To her sacred memory this book is affectionately dedicated by the author.

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Part 9 FOREWORD

I have seen no carefully wrought analysis of those elements of power which have made the preaching of the author of this book notable in the South for nearly half a century [This would have dated back to about 1870 from 1919, the date at which the work was copyrighted. -- DVM]. I therefore give my own impressions, as one who has had unusual opportunity to study, at close range, his rare and beautiful homiletic gift.

There are men in pulpits who are not preachers; but are primarily teachers or lecturers; sometimes, alas, they are ecclesiastical mountebanks [mountebank = an itinerant quack appealing to an audience from a platform, a charlatan. -- Oxford Dict.]. Perhaps they lack the public temperament. Sometimes we cannot define their lack; but they leave us unmoved. Their oratory is but a painted flame -- it does not warm.

Not so with the author of this book. The moment he appears before you you feel that you are in the presence of a master of assemblies. A compelling magnetism establishes rapport between speaker and audience. Every eye is riveted, every attention fixed. This power of personality is one of the rare gifts of a preacher; and without this his words sometimes become "as a sounding brass or a tinkling cymbal." We hear with outward decorum, but inwardly

"The heart says, 'Brother, go thy way,
None shall ask thee what thou doest,
Or care a rush for what thou knowest.'"

There is a moral and also a physical magnetism. The born orator, to whom God has given the birthright of golden speech, generally has also the physical magnetism; but if a speaker lack this it cannot be acquired. Not so with the moral magnetism. It is born of moods; which in turn are born of the divine Spirit. The same man may have it today and be without it tomorrow. It comes of protracted "tarrying in the upper room."

Yet, it is not wholly the creature of transient states. Some men so constantly occupy their minds with thoughts of God, and prayer is such a fixed factor in the mental and moral life, that the holy mood becomes a holy habit; and like Fletcher, they carry with them "an awful sense of other worlds." This other worldliness we call moral magnetism because no force is more hypnotic. The humblest street preacher, if he has it, will dominate an audience with irresistible power.

No preacher impresses two auditors precisely alike; but everyone who hears Bishop Morrison senses this quality. In his quiet deliverances it is felt as a pervasive influence; and in his more powerful moods it broods over an audience with an almost awful and oppressive power. Out of such preaching character is often reconditioned with dramatic and startling suddenness; and sometimes whole communities are transformed as if by divine magic.

Another element of power which marks the author of this book is unity of character. In some instances the several elements of personality do not perfectly fuse; but our author has a perfectly unified personality; and this is always an element of power. The men who lack this element are but intellectual Hamlets halting between opinions and refining upon subtleties.

Truth lies before the author of "The Simple Gospel" straight as a highway in the sun. Without hesitation or reserve, he delivers his entire force, mental, moral and personal, upon the conscience of his audience; and the recoil is sometimes tremendous. He has never relied very much upon "the subliminal uprush." He has always been a hard student, seeking his material with a passionate avidity and rarely quoting the language of another. Given a suggestion or seed-thought, ideas of his own throng him with almost bewildering profusion.

His mental world is a world of order. We have heard great preachers whose appeal was more to the imagination than to the reason; and the effect was like lightning among mountains where landscapes form only to dissolve without leaving any definite impression. This is never true of the author of "The Simple Gospel." His clarity is a delight, and his sentences move to their objective straight as a sunbeam. He employs one central vertebral thought, and all the others are grouped about it. Every exposition, trope [trope = a figurative (e.g. metaphorical or ironical) use of a word. -- Oxford Dict.], or illustration clings to the central thought as steel filings to a magnet. And to this delightful lucidness, there is added zest. Sentences volley and explode with epigrammatic percussion. Simile and metaphor rise unexpectedly, as the covey of birds from the wayside copse [small woods -- Oxford Dict.]. There is nothing of the decadent or moribund; and the effect is to stimulate rather than depress.

Readers of "The Simple Gospel" will also discover a versatility which is very rare. Even great preachers sometimes repeat other men, and repeat themselves; but we have seen in the author's study, as many as eighty discourses in manuscript; and we doubt whether there is so much as a paragraph repeated.

A final quality which we note is vitality. We have heard discourses which suggested the gloom of the morgue, and the length of the coffin. But the contents of this book ... crackle and sparkle with the electricity of life; and, the secret of this vitality is in the author's first hand relation to God and His truth.

Henry F. Harris
Leesburg, Florida,
June the 13th, 1919

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Part 10
THE BIRTH OF CHRIST -- (Chapter 1)

Text: "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." -- Isa. 9:6.

"UNTO US A CHILD IS BORN." Had Christ come to us as He went away His mission had been a failure. Had He descended from heaven in full manhood we should have held Him as a stranger, a mere visitor. He would have been WITH us, but not OF US.

The announcement is not that unto us God will descend, but "unto us a child is born." Here our nature is met at once. The babe that is born into the home receives the homage of every heart in that home; and even the very grand parents are subservient to the infant king. He rules in the home by virtue of his innocence and helplessness. Thus Christ, in order to become our king, puts Himself in that relation which commands our hearts and our service. Hence His reign in the soul is the reign of true humanity; commanding what our own infant commands -- a love that is unwavering and a devotion that will serve even unto death.

UNTO US. -- In these words there is a breadth and all-inclusiveness that are divine. They bear a benediction to every heart and hearthstone. There are many homes where fortune smiles and wealth abides, that have never been gladdened by the gift of a babe. Homes where the sunshine of a child's face and the ripple of a child's laugh have never come. No tiny finger prints on the window panes, nor echo of a child's merriment through the silent halls.

Other homes there are where the little child was, but now is not. Naught remains save a tiny portrait on the wall, and the parents' eyes grow moist and a hush comes on the spirit as they pass through that room. We have seen such homes. But here in Bethlehem's babe -- God's love gift to our race -- we have a babe for every babeless home. Bereaved mother, He is yours. He is your Comforter, and takes the place of the dear "wee one" that went from your bosom back to God. This babe of Bethlehem will brighten every home where sadness has come and grief has found a resting place.

THE GOVERNMENT SHALL BE UPON HIS SHOULDER. -- We have noted how nature wraps and hides her grandest possibilities. The bread of a generation may be shut up in a wheat grain. Ten thousand forests wrapped in an acorn. But grace displays what nature cannot -- all the grand possibilities of the eternities wrapped up in an infant's tiny form. I look upon that form as it lies in its swaddling clothes in the cleft of the rock in Bethlehem's hillside manger; and then I read the Scripture, "The government shall be on his shoulder," the UNIVERSAL government; the grand enterprises of the Godhead in the ages past and to come; the destiny of all the dead, the living and

the yet unborn; the unsettled issues of the ages; the resurrection call; the day of doom, and the march of the millions through the highways of eternity. The DIVINE government upon His shoulder! When we behold these stupendous issues, wrapped in this infant form; then -- like the Magi -- we kneel and worship. The soul brings its best gifts and lays them at His feet. Can it be that the eternal Jehovah, "whom the heaven of heavens cannot contain," has embodied all the mighty interests that ever engaged his heart and thought in a human infant form, and laid them at our feet and said, "Unto you a child is born?" Unto you are all things given!

HIS NAME SHALL BE CALLED WONDERFUL. -- Not merely because of the mysterious union of the two natures, the human and the Divine; for, this is a mystery before which human wisdom kneels in silence and over which angels bend in unavailing inquiry; but that name is wonderful in its influence upon humanity.

When King Saul's heart was troubled and he could not rest, he called for a young Hebrew harper, and under the music of his magic touch the King was soothed. It is so today with the great, aching, heaving heart of humanity. The name of Jesus is to it as the harp of David to the heart of Saul. The gospel, standing beside a world in unrest, is soothing it as it sings of that "name which is above every name;" and under its marvelous melody the raging seas of passion and pain, and the billows of sorrow and anguish subside; and "there is a great calm." Ten thousand times ten thousand hearts, which were as so many moral whirlpools "casting up mire and dirt," have heard the music of this Wonderful name and have become calm and restful. And, like the placid lake which mirrors the heavens, they now reflect the beauty of God. Christianity is recovering from the hoarseness of sin, and with purified power of song is everywhere hymning, "How sweet the name of Jesus sounds, in a believer's ears. It soothes his sorrows, heals his wounds and drives away his fears."

COUNSELLOR. -- He has been with the father from eternity. He knows the eternal counsels of God; the aims and ends of every devisement for fallen man, and the weakness and wants of our race. He is familiar with the court and the prison, with the criminal and the judge; with the offended God and offending man. Who, then, is so well prepared as He to negotiate for the honor of the one, and the salvation of the other? What were his counsels with the Father we do not know; we cannot and may never know. One thing we know, and that is enough; we know His counsels were successful, and that through them we may be saved. And now He counsels us to yield our will and "Come unto him and be saved." Seeing, then, what His counsels have done -- averting wrath, removing the curse and making Salvation possible to us -- well may we give Him supreme worship as "Wonderful Counsellor."

THE MIGHTY GOD. -- Christ's power is equal to His wisdom. He is wise to plan and Almighty to execute. Had He been less than Omnipotent He could not have executed His own counsels. We hear of His POWER as soon as we hear of HIM. It is as if God, from all eternity, would guard the deity of Christ. When it is said "He was in the beginning with God," it is added, "All things were made by him," and further added, "And without him was not anything made that was made," and yet is added, "In him was life."

But we need no logic to prove Christ is God. What would logic do in proving to us that the sun is the light of the natural world? We would say, "We want no such logic. We have the proof in

a far better form." We have it in EXPERIENCE; the first and best form of evidence of any fact. We behold His light, walk in it, enjoy it; it warms our blood while we behold its boundlessness.

Thus do we know Christ the "Sun of Righteousness," the "Mighty God." "We see him by faith, walk in his light and feel the warmth of his love." That love flows like heat in the veins -- through all the circulation of the immortal nature. Our spirits all aglow with the life of the Divine Son; and yet His grace and power are unexhausted and equal to the lighting of other unfortunate worlds.

THE EVERLASTING FATHER. -- Here a new relation breaks in upon us. How wonderfully redemption finds way into all our relations. We have seen His wisdom as Counsellor, His power as the "Mighty God," and now He breaks another side of His nature to us. He is the "Everlasting Father," and loves us well enough to execute His wise counsels by His mighty power.

It is here that our hope rests. Why did He love us and die for us? He did not need us. Why do you love your ill-formed and helpless child? You do not need it. It is just a tax upon your thought and your heart. But you say, "I could not do without my darling child. I need its love." And what is the secret of this? YOU ARE ITS Father... Let your child be away from you and lost in the night time, and you will suffer more than the lost one. So with our Father in heaven. He left the "ninety and nine" to come after us, because His fatherly heart moved Him to seek us. He is the everlasting Father.

THE PRINCE OF PEACE. -- It was separation from God that destroyed our peace. Then if in this babe of Bethlehem we find all that is needed to reunite us to God, shall He not re-establish in us the kingdom and the reign of peace?

With wisdom to plan, power to execute, and love to perform, it is through Him we have again that "peace which passeth understanding." Christ not only brings to us a GOVERNMENTAL but a PERSONAL peace. Find a man who belongs to Christ's kingdom and you find one whose heart and life are peaceful, despite all the storms that rage. Christ is the universal "Prince of Peace." It was 740 years before His birth that the prophet announced Him as the "Prince of Peace;" and we stand now, nearly 2,000 years after His birth, and echo back the angelic annunciation, "Glory to God in the highest. On earth peace."

And the closer we and our enemies get to Christ the sooner will the horrid war, that sweeps our planet today, end in our victory and triumph over the wrong, and bring again that peace of which He is the universal Prince.

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Part 11 THE KINGSHIP OF CHRIST -- (Chapter 2)

"Where is he who is born king of the Jews? for we have seen his star in the east, and are come to worship him." -- Matt. 2:2.

Christ's first worshippers were grand masters in science. "Wise men from the east." A circle of scientists knelt about the infant form and placed the first wreath upon the brow of our Christianity. It was not ignorance, coming in stark astonishment; neither curiosity, with vague inquiry; but wisdom and devotion, coming with offerings of "gold, frankincense, and myrrh." "We know why, and whom, we seek." "We have seen his star in the east, and are come to worship him." The precise point from which they came is a matter of controversy; but they were of such dignity and importance as to command public consideration and produce a stir in court circles when they reached the Jewish Capital."

NOTE HOW THEY WERE LED TO LOOK FOR CHRIST. -- They were doubtless astronomers and students of the heavens; and the knowledge of the Redeemer came to them through their familiar medium. "They saw his star."

Christ finds way to men of all vocations through familiar media. He came to the fishermen by the miraculous draft; and to the Samaritan woman by the water which she drew from the well. He reached the hungry by the multiplied loaves, and gained the hearts of the suffering by healing their maladies. He is, "Immanuel," God with us.

The preacher who connects the gospel with the personal interests of men, is the preacher who will win souls. Show the farmer, through his farming; the physician, through his profession; the invalid, through his suffering; and you link them by a living tie to the economy of grace. Religion is not a mere matter of sentiment or aesthetics. Occupation, profession, sickness, circumstances -- all these are but gospel links to loop men on to the plan of salvation. The gospel world is the great Caesar, to whom all worlds pay tribute. Astronomy, geology, mathematics, art and science, all are within the realm of the gospel, and the gospel commands them. "All things are yours."

HEROD'S INQUIRY. -- The star seen by the wise men was perhaps two years previous to the birth of Christ. Evidently there was some time between the appearance of the star and the coming of the wise men. It required time. The distance was great, and these grave men would not come with the haste and excitement of the simple-hearted shepherds. Herod's action also proves this fact.

He first calls the chief priests and scribes, the men familiar with the prophecies, and demands of them WHERE Christ would be born? They say, "In Bethlehem of Judea." This question settled, Herod then calls the wise men privately, and inquired of them closely, "What time the star appeared." Now he has the two points. He knows where He was to be born, and what time the star appeared. Hence, in order to destroy the infant Christ, he gives the order, "Kill all the babes from two years old and under." As the star appeared two years ago, go back that far and leave none alive under two years of age.

THE QUESTION OF THE WISE MEN. -- Their question was not as to His kingship, but His whereabouts. "Where is he?" Great characters can be graded in rank. Daniel was in high rank, but not king, in Babylon; Mordecai, under Ahasuerus, and Joseph under Pharaoh; but Christ cannot be graded in rank or rulership -- He is absolute in every sphere, never second, never subordinate.

He can be nothing less than supreme. The wise men apprehend this fact. Hence they ask not for Him who is predicted, or claims to be king, but for Him "Who is born king."

John the Baptist questioned. "Art thou he that should come?" Pilate asked "Art thou a king?" The high priest said, "Tell us plainly, art thou the Christ?" But the wise men have this mighty truth beyond all question. He is king, and can be nothing less. His imperial dominion super-rules all dominion. "His kingdom is to destroy (or absorb) all other kingdoms." And missionary effort is to this end. The restoration of the race and the emancipation of humanity will be complete only when the world accepts, acknowledges, and lives this tremendous truth -- CHRIST IS KING.

HIS KINGSHIP SILENTLY ASSERTS ITSELF. -- "It comes without observation." Unlike earthly kingdoms which are established amid the thunders and carnage of war, His kingdom is the silent force of the universe. Christ silently measures the hours for earth's millions. The times, seasons, days, and years are named and numbered in His memory. The commerce of the earth bears His impress. Every note, and letter, from human pen; every column and communication from the daily press; every message flashed under the sea, or flying, spirit-like, through the air, bears date from the birth of the Nazarene. The note, the deed, the bond, the draft, is worthless without recognition of the universal KING. The infidel, writing a book against our Christianity, is forced to recognize Christ in dating his production.

CIVILIZATION IS A PERPETUAL GOSPEL. -- Jesus Christ is engrafted into the very constitution of things -- Practical, civil, social, domestic. The very onflow of life is a perpetual proclamation of His kingship. Like the ceaseless murmur of the waves, ever telling of the sea, the very babble of humanity's onflowing tide tells of His dominion. Strike Christ from human thought, allow men to indite no document, make no entry, and seal no contract that refers to Him, and you stop all commerce, unhinge all human activities, dissolve all organization, and leave the world a babel of confusion.

Drop any other character from human thought, and the world moves on undisturbed; but strike out the Nazarene, and the KING is gone and earth is anarchy.

THE VISIBLE TYPES THE INVISIBLE. -- Just as Christ rules the world by coming into its commerce, literature, and progress, so He comes into the invisible life of the soul, and asserts His kingdom with the same silent but divine power. He is to have place in all departments of the inner life. As He moves in the letter date, the cable or telegram, so He moves in all departments of the moral being; thought, affection, desire, conscience and will. Like the little home in Bethany -- all departments become His delightful dwellingplace, while all the powers of the soul sit, like Mary, at His feet.

Christ cannot be less than king. A Christ in the life, who is less than king, brings no peace, "but a sword." He sets the man at war with himself. "His enemies are those of his own household." There is hostility between the carnal and spiritual natures. The carnal mind, rising in rebellion, refuses to have Christ reign over it; while the Holy Spirit, and conscience, come upon the scene and enter the struggle to subdue the beasts; lashing the lusts, rebuking the idolatry, murdering the pride and slaying the self-will, until the whole menagerie in the soul is slain, and the hiss and howl

of beast and serpent have ceased, and all is surrendered to Christ, and He enthroned in the heart as "lord of all." Then is there a great calm.

HOW CHRIST BECOMES KING. -- He was BORN King of the Jews; and so He must be BORN king of the soul. Religion is not a legacy, neither a transmission, but a birth. Christ in the soul is not a matter of authority,* but of life. He does not ascend the throne from without; but He is born in the soul, and thus gets possession and rulership over it. *[There can be no spiritual life without submission to His authority. So, this statement is not altogether correct. -- DVM]

The babe in the household is born to kingship the most real. By its very helplessness it commands all in the home. As the babe of Bethlehem, Christ commands the sentiment and service of the Christian world. He has taken hold of the great family of man as the babe takes hold in the domestic circle. He has filled the thought of the ages. He fills the sentiment of our Republic and of the Christian world today* [Surely not today! and probably not in 1919. -- DVM]. He fills the thought of hoary age, and happy childhood this Christmas eve. He is humanity's rightful king. "To this end was he born." Regal alike in hovel and palace ... in deep poverty .. even there Christ may reign as sweetly as in the chamber of the king.

GREATNESS OF THE CHANGE. -- The coming of Christ into the world has changed the world more than all things else. And His coming into a human life changes that life more than all other things combined. And why? Because it is a change based upon the life. The great changes in us are not those of [outward] condition, or circumstances, or such as affect the tax list, but are those that touch the life.

If the companion die, or the child be taken, whose very being is incorporate with our life, then we are changed. Those things reach the base of our being, and we are never afterward the same. All great changes rest upon the life.

Thus, conversion changes us. A new life-current is turned into the nature. "Old things pass away, and all things become new." Paul was not the same after conversion; neither Luther, nor Bunyan, nor Wesley, nor yourself.

His coming changes all. He came into Peter's home, and the fever left the sufferer, and she arose to minister to him and his He came into the home of the ruler, and the dead damsel awoke, and joy returned to the sad home. He came to Bethany, and the brother, four days dead, arose and joyful life came back to the cottage home.

Let Christ come into the Church, and deadness departs, indifference takes wings, while new life comes into all. Let Him but come into the heart, and that heart will rise above its sorrows -- like the morning lark rising above the fogs to meet the sun -- it ascends above its griefs to meet and sing the praise of God.

THE SUBLIME AND FINAL CHANGE. -- This will be when "he comes the second time without sin, unto salvation." "The Lord himself shall descend from heaven with a shout; with the voice of the archangel and the trump of God. And the dead in Christ shall rise first." Then "we shall be changed in a moment, in the twinkling of an eye." The cemetery -- the place of weeping --

will be made to rejoice. I have never seen the face of joy among the tombs, or heard the echo of merry laughter amid the graves of the dead.

But His coming will change the charnel-house into cheerfulness. "Sorrow and sighing shall flee away." Mortality shall awake and live, and put on immortality, and shout, "Thanks be to God who giveth us the victory through our lord Jesus Christ." The loud laughter of resurrection triumph shall echo through empty vaults, and glad Hallelujahs constitute the grandest jubilee since creation's morning.

GOD WILL HELP THE SEEKER. -- Are you seeking Christ? Get the lesson from these wise men. They came to Jerusalem expecting to find the nation's King at the nation's Capital. How bitter their disappointment! But as they turned away, behold, the star they had seen again appeared, and "going before them, came and stood over where the young child was." They were sincere seekers; and heaven and earth combine to help the soul that is sincerely seeking Christ.

"Where is he who is born king of the Jews?" Where is He with us personally? Where in our creed? Is He Divine to us, the one true and living God? Where in our affection? Has He first place; or has some idol, or dear one, the place He should occupy? Where in our life? Can we say "For me to live is Christ?" Is He the soul's center about which all revolves?

WE ARE COME TO WORSHIP HIM. -- This was their purpose in their long journey. So we have made the annual journey, and have come through all the dangers, difficulties, and disappointments of the year. Are we here now with "the gold, the frankincense, and the myrrh" of a sincere devotion? Has our life, through the year, been an effort to find and get near the king, that we may worship Him?

We stand today, just outside the enclosure where the dying year will be buried. Like those who cried, "We have no king but Caesar!" Let us look up, by faith, to see His star, and shout in glad accents of undying devotion, "WE HAVE NO KING BUT CHRIST!"

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Part 12

THE GOSPEL IN THE WIND -- (Chapter 3)

Text: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." -- John 8:8

"Never man spake like this man." He makes that invisible and mysterious element that intervenes between heaven and earth, to set forth the mysterious work of the spirit on the soul, in preparing it to leave the one and become an inhabitant of the other.

The atmosphere is the life and breath of nature. Take it away and nature becomes one vast tomb without so much as a wind to wail over it. The Holy Spirit is the atmosphere of the immortal realm; the life and breath of the spiritual universe. Take it away and the moral world is left in hopeless death.

The atmosphere in motion we term "wind." The wind is only the air in movement. Here the Master makes the wind to show the movement and work of the Spirit. "The wind bloweth where it listeth." It was night time when He had this talk with Nicodemus. Perhaps the night winds were heard sighing or wailing without, giving suggestion which the Great Teacher used. "Thou hearest the sound thereof." Nicodemus, thou hearest it now; but thou canst not tell from whence nor whither. Wonderful Teacher! -- bidding the wisest of the age, "Be still and hear," while He should make the idle winds of the night to teach him the deep things of God.

FREEDOM OF THE WIND. -- "It bloweth where it listeth," where it will. Essential freedom is its distinctive feature. It is unbridled. The untamed and untamable element in nature. There is no power to throw the lasso about it and to bring it into captivity. Its own caprice is its only law. The river is confined to its channel, and the ocean is bedfast and powerless to chase even a child; but the wind is swift-footed for the chase, and winged for the flight. It is alike at home on sea or land. Whether pursuing a recreant Jonah or bearing a triumphant Elijah to glory. All things else have learned submission. We disarm the lightning and turn it powerless into the earth. We bring the wild electric fire of the skies to its knees, and compel it to obedience, while it becomes the under-ocean carrier between ours and other nations. But the wind, like the human tongue, "hath no man tamed." It mocks at man's weakness, and in its frolicsome freedom answers his efforts to harness it with its wild and taunting "Aha! Aha!"

The wind has its way with all alike. It toys softly with the ringlets of the little child; it vexatiously flaps and flutters the flounces of fashion on the public promenade; it rustles the rags of the beggar by the wayside, and dashes the dust into the face of royalty in the triumphant procession. It literally "bloweth where it listeth," caring naught for caste or rank -- controlled by nothing save its own caprices.

Thus it is with the Holy Spirit. He is eternally free. Confined to no channel, bound by no cord. Everywhere present and everywhere free. The Psalmist understood this when he prayed, "Uphold me by thy free spirit." The Spirit will find out every man, whether he be fleeing from duty or pressing toward God. Whether his condition be one of pomp or poverty, whether a miner in the pit or a prince on a throne; God's Spirit will find him out. Nor can he escape Him any more than we can escape the wind or the ever-present atmosphere. Some men take up life in fruitless attempts to get away from God's Spirit. They plunge into business, pleasure, society and sin, but in vain. Like Felix, bidding the Spirit "go its way," or like Jonah, hiding in the ship's hull, there is no escape.

Every man has felt the Spirit's power as sure as you have felt the atmosphere or the wind. Reader, you have felt this power. Converted you may not be -- convicted you have been, and you could not help it. "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence?" -- Psalms 139:7

THE WIND IS RESISTLESS IN ITS POWER. -- Though in its gentler and softer moods it suits its breathing to the delicate aeolian strings, and the music be soft and sweet as the notes of a seraph's flute, yet in its wilder moments it becomes the king of terrors in the physical world. No other element dare dispute its sway. The earth that feeds its millions is powerless to resist it. The

giant oak, the child of the forest, is torn in a moment from its place, and hurled heavenward by the passing cyclone, and earth's bosom left torn and disfigured. The city, made solid by the centuries, is caught and dashed as a child's toy to destruction. The ocean, the God-appointed and faithful old nurse of the earth, who has kept her arms about the world from the beginning; even she, when caught by the angry winds, shrinks back, falls into convulsions and staggers to and fro as a drunken man. The Arab leads his caravan, crossing and recrossing the desert for years, measuring its latitudes, wading its sands and braving its heat; then in an evil moment he sees the sand-cloud lifted by the merciless wind for his destruction ... He and his train ... go down in their grave of sand.

Herein is a picture of the power of the Holy Spirit. Moving now in the terrible tempest, and anon in the "still small voice." His gentle brooding over the dark, dead waters at the day-dawn of creation, giving life to the stagnant seas; hovering now over the dead sea of humanity to quicken it into life, the only power able to awaken a dead soul and bestir it from its sepulcher of sin. But His breathings can make even "dry bones" to live again.

The mighty revivals which have marked the different periods were but the movements of the Holy Spirit. He is that power which has brought 150,000 in India to stand now at the door of the church pleading for admission. In these "violent movings" of the spirit multiplied thousands have been brought to Christ.

YOU CANNOT SILENCE THE WIND. -- "Thou hearest the sound thereof." You hear, whether you will to hear or not. The wind in a winter's midnight may howl and wail without, and scream around the house corners as if demons were let loose, robbing you of your slumbers and tormenting you with unrest. But you are powerless to resist. You may wish the winds to silence, but in vain. You may turn your thoughts to other themes, trying to forget them, but anon in double terror their deafening roar breaks upon your ears. There is no escape save in the destruction of the sense of hearing. While that remains the sounds must be received, "Thou hearest the sound thereof."

So we cannot silence the Holy Spirit. The ears of the soul are greeted by His warning voice. Like the wind He "lifts up His voice without, and crieth in the streets." That voice breaks upon the cloudy elements of the guilty soul in terrible and tormenting tones. Oft in the silent night it brings wretchedness and unrest. The sinner may wish that voice silenced, but in vain; he may command it away, but as well may he try to command the winds; he may turn from Him and seek to forget Him in contemplating other themes, but anon the Spirit breaks in upon his soul with unearthly alarms. Sinner, your only escape lies in crushing your soul's receptive power -- crushing the conscience -- until it is seared, deaf and dead. The deaf are not disturbed by the howling of the night winds. The Holy Spirit has no alarms for the dead conscience. Therefore, if you do not feel the influence of the Spirit as you once did it is not because the gospel has lost its power to awaken, but it is because your soul has reached that deadness where the Spirit's voice can no longer be heard. What an awful state! A soul so dead that the Holy Spirit cannot awaken it!

NEITHER CAN WE AROUSE THE WIND. -- We are as powerless to arouse it as to silence it. It is not in our power to move the self-willed currents of the air. We may be fainting beneath a tropical sun, dying in the stagnant heat, and feel as if we would give all for a cooling

breath, yet we may perish in the very midst of the atmosphere because powerless to put its currents in motion. So with the Holy Spirit when He has ceased His movements upon the soul. We have no power to renew His motion. That was the fatal mistake with Felix, presuming that when it was "convenient to him" he could recall it. Here is the mistake of many. How many have wished for the Spirit's return, but alas! they might as well have wished for the moving of the wind. "Thou hearest the sound thereof." You hear it now. Blessed hour when this can be said! Sinner, hearest thou now the Spirit's voice? Heed the message! It may be bringing thee final farewell whispers of life and hope!

THE MYSTERY OF THE WIND. -- "Thou canst not tell whence it cometh and whither it goeth." We know the general conditions of the wind, seasons, heat and other elements, but what know we of the origin or end of any current of air? It arises we know not where, and goes we know not whither. Here, doubtless, was a new thought to Nicodemus. He had marked many things in the old Scriptures, but had not observed this Spirit-wind. This Spirit current has come down mysteriously through the Old Testament ages, and is now going out with increasing volume over the whole earth, until every rational creature shall feel its power. It will ever be a mystery to the world and to every individual that feels its power. Hence, Nicodemus might well ask, as the world is ever asking, "How can these things be?"

MYSTERY IS THE GOD-MARK ON ALL THINGS. -- The seal with which He stamped His own. Why shall we reject the works because we cannot read the God-stamp upon them? What matters it if the skillful physician marks his remedy with a name, or in a language, we cannot translate, only so we get its benefits, and regain our health? Mystery marks the origin and the end of things. "In the beginning God created --." But who knows when, how, where? "Of the end no man knoweth." But we are here between the two, walking the earth and breathing the air, which were made in the beginning and will endure to the end. So in redemption. In the beginning was the Word, "And the word was with God." But we cannot understand the how, when and where? "And the Word was made flesh;" but who can read the mystery? And the Word shall come and call us to judgment. And here we are between the two -- and as well pause to question the wind because you know not its origin or its end.

"So is everyone that is born of the Spirit." EVERYONE. Never an exception. Never one that understood the mystery. Heaven is filling up with those who accepted the truth and then went to heaven to learn the mystery. Faith gave them all the benefits, and heaven and eternity will give them time to study the philosophy. I think this will be no small part of my study, to find out and understand how God could save such a creature as I. "Waiting to understand." Waiting for what no man ever had and what you nor any other man will ever get [in this world].

Ask the Christians, one by one, and they will give the Savior's answer, "Thou canst not tell." The Spirit came. My sins were pardoned. The evidence given, and I have "peace with God, through our Lord Jesus Christ," but how I cannot tell.

["How can these things be?"] Nicodemus never got the answer to his question. But, accepting the truth by faith, he got his soul saved from sin; and he now has time, where "they know perfectly what we only know in part," to study the theme that he discussed with the master on that

memorable night visit. May God give us faith to accept the saving truth which our feeble philosophy is now unable to master!

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Part 13

THE ATONING BLOOD -- (Chapter 4)

Text: "When I see the blood, I will pass over you." -- Ex. 12:13

"For the life of the flesh is in the blood." This statement stood for three thousand years before it caught the physiologist's notice. Draw out the blood and you draw out the life; close the wound in its own blood and it heals by first intention. Nothing has such healing virtue as the blood. The eternal life of all flesh is in the blood of Christ. Out of His blood creation is created anew. Out of His blood are the issues of everlasting life.

Salvation is wholly of God. The bleeding Christ is the divine substitute for man, while there is no substitute for his blood. Substitution is the aim of the age, to eliminate the supernatural, get God out of the Scriptures, out of the literature, out of the experience of men, and account for all things on natural bases.

One preaches Christ as divine only in a limited sense, another that the Scriptures are largely legendary, and with hell relegated, the judgment seldom mentioned, Sinai silenced, repentance unnamed, and sinners coddled and sung to sleep with love ditties and soft lullabies, while the real gospel message is well-nigh an offense. The man who dares offer it is a back number and deserves [they think] to be retired.

But over all the word of God stood good in Egypt. He provided the lamb and required its blood over the door. Nothing more was required, nothing less would answer. A Hebrew might have substituted anything else and his first born had died.

THE BLOOD NEGLECTED. -- Yonder is the home of an eminent Hebrew who has neglected the blood, but his dwelling is of the true Israelitish style, with an altar on the housetop. Every environment tells, like the features of the Jewish face, that this is the home of a Hebrew. Then there is Moses himself standing sentry at the door, and over the door in glowing letters shining out upon the darkness, "This is a Hebrew's home." Surely this house is safe, no danger here, when lo! the death messenger on dark and noiseless wings halts before that home and looks in vain for the blood. He bids Moses "stand aside," and, passing into the home, the death gurgle is heard in the throat of the first-born, and the wail of grief goes up to an insulted God.

Nothing else will satisfy. Pious parentage, highest culture, most correct morals will not meet the demand. The outward life may be of the most approved Israelitish type, a man of renown in the Church, endowing universities, erecting hospitals, building homes for the helpless. God makes inquisition for none of these things. He maketh inquisition for blood. If the blood be not on the heart's doorway, we shall perish under the death angel's hand.

Salvation is not by nice behavior in my way, but by the blood of Christ in God's way. "I do this, and don't do that." Do what we may or leave undone what we may, to ignore the blood is to be lost forever.

God demands its preeminence. It was not enough that the lamb was slain, but its blood must be over the door. Then the inmates would go neither in nor out without contact with that blood. "Out of the heart are the issues of life." Hence it is upon the heart that God requires the sprinkled blood. Then the thoughts, desires, and impulses which pass its doorway come in touch with the blood.

The blood in Egypt might have been set aside in a private place and the first-born in that home have perished. How many have a slain lamb set aside in their theory, a crucified Christ in their creed, while His blood is not upon their heart and life -- Christ not visible in their character, God's requirement ignored and they exposed to destruction!

There is a legend of a Jewish girl who was ill and nigh unto death, who had a strange anxiety to know that the blood was upon the door. Her father assured her that he had given positive orders and that all was right, but she begged to be lifted from her couch and carried to the doorway that she might see the blood for herself. And, lo, when they came the blood was not there. Be the legend true or not it carries its lesson.

How many ungodly parents have been called to look for the blood through the influence of a dying child! It is not that men do not believe in the blood; they simply neglect and ignore it. It is in their creed and intention, but they wait until some sad providence calls them, like the father of the Jewish girl, to look and find that the blood is not upon their heart and life.

The angel saw nothing but the blood, he did not see the inmates, he knew not whether they were old or young, feeble or strong; but he saw the blood. They were sheltered behind it, and that was enough. Miserable hut though it was, with inmates on their beds of straw, yet they were allied to God with His own blood seal over their doorway.

What a night! The first-born in every unprotected home must die. Nevertheless, the obedient Hebrew with blood over his door gathers his dear ones within and sleeps as sweetly and safely as if there were no death angel abroad. O the sweet sense of safety under the blood!

GOD'S ESTIMATE. -- This rests not on position, office, social prestige, or financial power. A man may be master of millions, make his corner on every commodity and upon the honest toil of his fellow man; a few such may buy up a republic and rob its myriads of their rights, but when they come before God face to face, their power will fall into paralysis. Even the gold standard will not answer at the judgment, it cannot make a corner on the atonement and put salvation into a trust. It is a blood standard there, and nothing else will pass.

Dives in diamonds is an offense, while Lazarus in rags is the object of divine favor; not because of his poverty, but because of his trust in the blood. The Pharisee before his altar in high self-esteem is an offense, while the wretched publican at the foot of the steps has God's pity and approval. And why? The one is thinking of himself, while the other smites himself and honors God.

God will see nothing we can bring or boast, but He will see the blood ... It removes all sin. Then let us walk through no day nor sleep through a night without the blood on the doorway of the heart.

The blood has a voice. In contemplating this blood the soul may well put off the shoes from off its feet. It is holy ground; its mystery laps back into the life of God before he had formed the earth and the world. It was in His thought then, He eternally intended to unite His life with the life of man. This precious blood was to ebb and flow in a human heart...

Again, there is that strange property in human blood that it cannot be hid. Cain buried the first blood ever shed, but it "cried unto God from the ground." Thousands have tried in vain to hide it. "Murder will out." Blood concealed still has a voice. It may be silent for decades, but some fortuity, some unguarded word, some guilty conscience on its death bed will part the curtains and let the world see the bloody hand.

The blood of Christ has more than human voice, it speaks with more than "the tongue of men and of angels." You hear it in Holy Writ, from the opening promise to the closing Apocalypse, from Paradise to Patmos. It speaks through millions of Bibles to the ends of the earth. Ten thousand presses clap their great inky hands, printing out the pages that tell of this blood. We hear it in trumpet tones from ten thousand pulpits, while the lips of childhood's millions sing it in the Sunday schools of the land. The Holy Spirit also speaks of this precious blood in sacred silence to millions more. "There is no speech nor language where its voice is not heard." God's eternal thought has become the world's universal anthem, and creation is vocal with the voice of "that blood which cleanseth from all sin."

THE POWER OF THIS BLOOD. -- Jesus said: "If I be lifted up, (if I bleed) I will draw all men unto me." The blood is the magnetic power of the gospel. The mob mocked Him until He died, then returned "smiting upon their breasts." This blood at Pentecost extorted the cry: "Men and brethren, what shall we do?" And three thousand were saved in a day. There was no substitute for the blood over the Hebrew door, and there is none for it in the pulpit today. It is the center and source of saving power. The pulpit is weak or strong in proportion to its nearness to the blood. A bloodless gospel is an emasculated gospel. God save the pulpit from the lullabies that soothe and keep men asleep in their sins! Better to have them wake swearing than not to awake them at all.

Its efficacy is absolute, it saves the worst and saves to the uttermost. Sufferers seek the world's Bethsadas only to meet disappointment, but the soul that comes to the "fountain filled with blood" is made every whit whole. There is no other Siloam. "I cannot wash my heart, but by believing thee, and waiting for thy blood to impart the spotless purity."

...This blood is God's ultimatum, it is omnipotence in extremis, the pouring out of God's life. He can do no more than utter the tragic ultimatum: "It is finished!"

The world had caught glimpses of divine love in the soft sunlight, had heard it in the Aeolian winds, in the breathing of the flowers, and in the low music of the gentle rain, but they had seen only the surface of the love sea. There was a sea beneath the sea, a sea unseen and unthought; it was the gulf stream of this nether sea that broke upon the world in the tragedy of Calvary and

showed the heart of God to men. It took God's life to tell his love. Here is love in divine exhaustion. Behold this blood and know the doom of him who slights or disregards it.

THE UNPARDONABLE SIN. -- What is it? It is the disregard of the atoning blood... slight the blood, count it a thing of naught, and "there remaineth no more sacrifice for sin." God Himself cannot help you then; He can do no more. Logically, then, is your sin unpardonable. There is no other remedy. Here then, is humanity's only hope. Out of this blood are the issues of life. The life eternal of all flesh is in this blood. Come under its crimson cover this good hour. Let the sinner fly to this refuge. Escape for thy life! God hath spoken and will keep His word: "When I see the blood, I will pass over you."

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Part 14 HOW TO BE SAVED -- (Chapter 5)

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved." -- Acts 16:30-31

This is the greatest question ever propounded. If the building be burning or ship sinking, the first thought is not of the valuables, but of life. With death and the judgment just ahead, the first rational aim is not for success and accumulation, but for salvation. How shall I be saved?

RESOLVE TO BE SAVED. -- Do not resolve to be saved if you can and do something else at the same time, but resolve to be saved if you never do anything else. Great ends are not achieved by fortuity and mighty purposes are not reached by accident. Men first resolve, then count the cost, then concentrate their forces and drive for that end. Bolivar resolved to be the liberator of the South; Washington purposed to lead the colonies to liberty; Louis Napoleon resolved to hold the reins of the French Republic. Men are saved on this same principle -- "First resolve, then invest life and all in the resolution."

MUST BE UNCONDITIONAL. -- Dealing with men we may dictate terms; not so when dealing with God. He is the absolute party in the contract, and it remains for us to come to His terms.

Men think to come to God with conditions, bargaining to do so much for Him provided He do so much for them, as if He needed or could be benefited by their service.

Think of a geranium peeping up in spring-time and proposing a bargain with the sun. It says, "Smile on me and make me grow and bloom and become beautiful, and fragrant, and attractive, and proud of myself, then I will look up and honor you with an undying gratitude." How much would the sun make by such a contract? How much can a geranium add to the glory of the sun? God realizes just that much by our proposed contracts [nothing]. Just what the sun gains by a bargain with the geranium, or a Jamestown-weed, with all the odor of its native depravity.

THERE MUST BE CONVICTION OF SIN. -- A man must have a profound sense of the sinfulness of sin. A reformation, a quitting to swear, a washing out from debauch, a joining the church to please his wife -- all this may improve a man's decency, but will make him no better or purer inside. It requires the deep plowing of conviction, the tearing up and tearing out of the roots of the evil nature.

The after religious life is in proportion to the depth of conviction when a man turns to God. It is the deep sub-soiling of repentance that prepares the heart for luxuriant growth in the things of God.

How strong must that conviction be? It must always be strong enough to drive the sinner to Christ. Conviction varies in intensity; sometimes it is a gentle and gradual awakening, again it is a sudden and awful revelation, driving the soul almost to despair. You cannot fix a degree and say, "That is the point at which I must turn." We do not ask how severe the attack must be before sending for the physician. We know the disease. Sin is a moral disease, incurable and deadly. Then if you know that you are a sinner, that you have the dreaded disease, then call at once for the "Great Physician," the only name "given under heaven whereby we may be saved."

MEN MURDER THEIR CONVICTION. -- They love sin and are unwilling to give it up, hence they stifle conviction when God graciously sends it. It is a great grace to feel a sense of sin, and yet this feeling is often murdered, a species of murder for which there is no pardon. It may be that some are present, who are trying to throttle and destroy their conviction. Better murder wife or precious child. God might perchance forgive, and the blood of Christ might wash out the stain, but murder your conviction and the blood-stain can never be washed out. When you have murdered conviction you have killed the only influence that can bring you to Christ. Save your conviction! If it is bleeding and half dead, staunch the blood and nurse it back to life! This is your only hope.

But one says, "I have not made up my mind." God's mind is made up, graciously made up, and that at the cost of His own blood; but men cannot make up their minds to let God save them.

We had a sinner friend at the point to die, He was asking for just a little time to give himself to God. I saw him a few weeks later, after he had recovered. He was then debating the matter and saying, "As soon as I can make up my mind." His mind was made up when he lay at death's door. Malignant disease helps a man to make up his mind.

Suppose I am on a ship in mid-ocean and that ship is about to sink. The life-boat is lowered and I am about to step into it, when I am caught from behind and told, "This is a life and death matter, better take time to consider and make up your mind." I will turn and knock the lunatic down, get free from his grasp, and leap for my life and consider afterwards. "Escape for thy life" while opportunity is at hand!

QUIT ALL KNOWN SIN. -- This is the only thing you can do with sin. You cannot control it, polish or taper down on it. The only thing you can do with it is to quit it. You cannot repress it, its very nature is lawlessness. You cannot restrict avarice and satisfy it with the legal rate percent. Intemperance cannot be repressed to moderation. Chain a bulldog, and you limit his liberty but intensify his ferocity. Sins of all forms are but hell's bulldogs, and the fetters of repression do but

inflame their hellish nature. Had Samson quit the deceitful Delilah at the first betrayal he would have saved his eyes, his honor, and his life. Dalliance with sin is like playing with serpents, and only fools play with serpents.

SEEK PARDON FOR PAST SINS. -- Salvation is more than the quitting of sin and facing about for a better life. It is not enough that the outlaw or felon be willing to turn about and do better. His past sins are upon him and will damn him, go which way he may, unless he gets pardon. The whole commonwealth is against the outlaw, it is the state against the criminal. There is either the Governor's pardon or a gallows between him and liberty.

When the sinner turns to God, he has all the sins of his lifetime to settle. Not a commonwealth, but the moral universe is against him. Then the first thing is the mercy Seat. Fly to Christ and trust in the merit of His blood to wash away your sins. There is no substitute, no evasion. It is forgiveness through faith in Christ, or damnation because of your sins.

SIN IS INDESTRUCTIBLE. -- Bury the sinner in the best style, and earth and time will corrode his casket and consume his bones, but his unforgiven sins will endure and will meet him at the judgment. We may forget our sins, but forgotten sins are not forgiven sins. Only one thing in this universe can destroy sin, and that is the blood of Christ. "His blood cleanseth from all sin.

THEN HONOR THE BLOOD. -- Here, and here alone, is safety. When we hear one talk of his morality, "what he has done," and what he "intends to do" we have little confidence. But when we hear another say, "I am sheltering under the blood," we think that one knows the secret of safety. On the fatal night when the first-born were slain, the Hebrew was safe, not because he had paid his tithes and said his evening prayer, but because the blood was over his doorway.

We had a friend of fine character, and a successful physician ... He ran well for a time, then indulged in the social glass to intoxication. We admonished him and sought to lead him to the source of help, but he thought he could stand in his own strength. He said, "I am a man, I can refrain from drink, it was the company that influenced me." Again, and again he fell. Finally he asked me to "walk with him." We crossed the field, and under the shade of a tree he fell upon the ground and cried out in despair. "I am ruined, I am ruined, I cannot keep from drink." I kneeled beside him and said, "Doctor, I have more hope of you than ever before." He passed through a great struggle of soul, but cast himself in his helplessness under the blood and was saved.

DEPEND AT ALL TIMES UPON DIVINE HELP. -- With past sins forgiven and sheltered under the blood, then seek constant help from God. Saved on earth you still have much need of help before you are safe in heaven. The new life begins by divine power and can continue only by divine power.

There is abundance in this earth to feed all that is earthy in men. Plenty to feed their pride, and fatten their avarice, and gratify the basilar nature. The appetites and lusts of men grow and fatten and get so big and strong that they turn upon them and devour them. Men are being eaten up every day. The animal gets so huge, and strong, and unmanageable that man surrenders and is devoured. The mortuary report says, "Died of brain trouble, heart failure, or some Latin ailment." All of which, when translated into naked truth, means eaten up by appetite, or consumed by lust.

There is nothing in this broad and beautiful world that can feed the soul -- the immortal man. Only that "living bread" which came down from heaven can satisfy the deathless craving.

REPENT AND COME TO CHRIST NOW. -- No man intends or expects to be lost. All expect to come to God at some time. The apostle says: "The times of this ignorance God winked at," God overlooked, "but now he commandeth all men everywhere to repent." You have the light of the gospel, and every day you live without repenting is a day of sin. In this light it is a sin not to repent; then, if you know this, and still remain unrepentant and sinning, God will not overlook it in you as He did in the heathen who had not the light. Then what does your life mean? It means, that I am telling God deliberately that I know that I am sinning, but when I have satisfied myself with sin I will then come to Him and tell him, "I am sorry for all this sin." How long dear sinner, do you suppose God will bear with this kind of presumption on your part?

When Titus besieged Jerusalem and overran Palestine, there was one fortress which refused to surrender to the Roman conqueror. The Roman commander sent a flag of truce to demand its surrender. The commander of the garrison met the officer on the beach and proposed to consider the terms. The Roman officer drew his sword, turning its point downward he drew a circle around the other officer, and stepping back he said, "I defy you to step outside that circle until you have surrendered unconditionally."

As the ambassador of God, I now take His word, this Bible, this sword of the spirit, and draw a circle round you, just as you sit, and in the name of the Great Emperor of heaven and earth, I demand your surrender unconditionally to Him. You have no right to leave this church -- nay, you have no right to move from your seat until you repent. With the full light of the gospel, every moment you live without repenting is a moment in sin; every hour, and every day, is an hour and a day in sin. Now! Now! Now! "He commandeth all men everywhere to repent." Leave this church without repenting and you leave at your own eternal hazard.

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Part 15

ANSWER TO PRAYER -- (Chapter 6)

"For everyone that asketh receiveth." -- Matt. 7:8

"No good thing will he withhold from them that walk uprightly." -- Psa. 84:11

PRAYER IS CONSISTENT WITH NATURAL LAW. -- God teaches no inconsistencies. He has taught us to pray, therefore prayer is consistent with His economy. The wiseacres now tell us that, "If God should answer our prayers for any definite thing, He would have to change the laws of nature," and as we cannot expect Him to change the laws of nature, therefore we cannot expect Him to answer our prayers."

In the old-time log school-house of the early day, when the birch was liberally used to stimulate the sluggish idea, the school was governed by laws which were called "rules of school."

Those laws were written out and tacked up in full view, and by these laws, to miss a certain number of words, or to do certain things, brought out the inevitable birch.

But what did the urchins care for those rules, had there not been a stern intelligence back of them in the person of the school-master? Let him leave the school ground and every fellow did as he pleased.

Thus the power of nature's laws lie back in nature's God. Leave Him out and nature's laws have no more power than the rules of school when the master is away. Every element in nature -- like every child in school -- is under law, under control of the Omnipotent School-master. The old field pedagogue could change places with every class and change every pupil in every class without changing his rules. So God changes the elements in nature without changing the laws of nature. You see this every day, cool today, warm tomorrow; clear today, cloudy and raining tomorrow; clear in the morning storming at night. We say, "There is a change in the weather," but we do not say, "the laws of nature are changed." Then what is it? It is the master changing his pupils without changing his rules; it is the Sovereign Creator changing the elements according to His will without changing the laws of His government.

THEREFORE -- If He can so adjust the elements as to give rain today and sunshine tomorrow, a freeze today and a thaw tomorrow, then in answer to my prayer He can so adjust the elements and marshal the clouds as to bring rain upon my parched field, or so temper the atmosphere as to cool the fever that is consuming my child, and send the breeze, like an angel, through the window to fan the little burning brow; and all this without miracle or change of any law.

Think of a father so fencing himself off from his children as to make it impossible for him to reach them in a moment of pain or peril. I love to think of my God as He stands back of all those forces, as an infinite intelligence -- and not as a blind unfeeling force -- knowing what to do and what is best to be done, and at the same to know that He is "my Father."

The parent on the evening pleasure drive will allow the tiny boy to get his hands on the lines [Notice, he does not say, "steering wheel" -- DVM] at a safe place and drive where there is no danger, though he keeps his strong hand over the little hands upon the reins. So God, in running this universe, sometimes allows His child to put his hands on the reins and drive. He let Joshua drive, He let Elijah drive, and [within the scope of His will] He will allow the veriest tot lifting its hands in prayer, to put those hands on the reins which control all things.

IT IS A LAW IN OUR NATURE TO PRAY. -- So far from being against law for a man to pray, it is a law of his being. This prayer-law is down in the very bedrock of his nature. In a moment of peril he will instinctively cry out in prayer to God. A dying infidel cried, "Oh God, if there be a God, have mercy upon my soul, if I have a soul." The fifth story of a burning hotel with escape cut off, or the cabin of a ship on fire in mid-ocean, is a place where all pray. Whether saint or agnostic, vile or virtuous, all pray. When peril probes deep enough it finds the prayer law -- one of the deepest laws in man's nature -- it will teach him to pray.

In 1852, before we had steam on the ocean, a ship was becalmed off the coast of Mackinac, in the Pacific. Fresh water was exhausted, and seventy had famished and died for want of water. The Captain called the company to prayer at 10:00 in the morning. The prayer room was well filled. He called again at 2:00 P. M., and the place was crowded. Again he called at 5:00 P. M., and every soul on that ship was present that could leave his post. And that was one time and place where men prayed, under a sense of helplessness, knowing they were lost without God's help. While they cried to God a brisk wind set up and the vessel began to move. This continued until the next day when they went into port and were saved. We say prayers often, but seldom do we pray. We fail to send up the cry, and to feel that we are lost unless God hear and help us...

HE DOES NOT ALWAYS GIVE TEMPORAL THINGS. -- Sometimes we get what we pray for, and sometimes we do not. Hezekiah prayed for longer life, and God added fourteen years to his life. David prayed for the life of his sick child but it died. You and I have prayed as earnestly for things we didn't get, as for others which were granted to us. Should your little child cry for the beautiful fox-glove flower you would refuse it, not because you do not love it, but because you love it too well to risk it with a flower that has a deadly poison drop in its heart. We sometimes pray for things that would be hurtful, perhaps fatal, if granted. You give your child what is good for it and refuse all else. God deals the same way with His children.

You conceal the phosphorus, the strichnia, and deadly weapons, and keep them out of reach of the little ones who do not know their danger. God hides many things from us and puts them out of our reach; holds them under combination locks whose numbers we can never learn. Lock up, murmur, whine, cry and scream as we may, still He lovingly denies us.

GOD DEALS DIFFERENTLY WITH DIFFERENT CHILDREN. -- You cannot deal the same with each of the half-dozen in your own family. Neither can our heavenly Father deal alike with us. Some men can have and handle great wealth without moral damage, while others are destroyed by it. One man has authority and uses it wisely and well, another becomes a tyrant and a fool. One man may serve God best when in perfect health, while He has to half kill another before he will think of serving Him. God knows us best and what is best for us ... and He deals with us accordingly. And to say, "He will give every temporal thing we ask," is the same as to say, "He is not wise enough to know what is best for us, or else he is not good enough to care whether he gives us an egg or a scorpion."

BUT HE GIVES EVERY SPIRITUAL BLESSING WE ASK. -- This He does because it is always safe. There is no risk in giving what always makes us better. Hence, "everyone that asketh receiveth." [When conditions are met] We always get what we ask over this line; there is no poison here.

It is a special grace that gives the desire for spiritual things. It does not require special grace to create the desire for worldly things. The earthly loves and lusts -- like the weeds -- grow naturally. It doesn't require Sunday schools, sermons, and songs to keep these things flourishing. We have never heard of parents having trouble to get their children to love money, and pleasure, and worldliness. Like the web-footed fowl that takes to the water as soon as it leaves the nest, we are born morally web-footed, and ready for the swim of pleasure in earliest childhood.

SPIRITUAL DESIRE GUARANTEES THE ANSWER. -- God will give us no desire that He will not gratify. You would not kindle a desire in the mind of your child for a beautiful toy, and then coldly tell it that "you had nothing for it." Such a parent would be a moral monster.

And the yearnings of soul, the uprisings of desire for a better life, are but the intimations of the desire and readiness of our heavenly Father to give us the blessings we need.

Physical hunger is but the announcement that earth and ocean stand ready to gratify it. The field, the garden, the wing-cut air, and the foam-crested sea, all respond to this physical hunger. And like Augustus Caesar, we decree that "all the world shall be taxed" for our gratification. The squirrel from the bough, the quail from the field, the buffalo from the plain, and even the stupid oyster is pulled out of bed while asleep, and all are brought to the general sacrifice. Seneca said, "One forest is sufficient for a hundred elephants, while it takes the whole earth to satisfy one little body in the form of a man."

What is thirst? It is just the pledge of water to slake it. Rivers flow, fountains leap, and rains fall, in response to this thirst. So every sense of soul-hunger is proof of the readiness of the "living bread," and each feeling of soul-thirst is evidence of the presence of the "living water." But there is a difference in the quantum and limitations of the two. Provision for the body is as wide as the world and deep as the seas. Provision for the soul, deep as eternity and wide and lasting as the life of God.

THE TWO LINES CONTRASTED. -- Temporal blessings come by natural law, spiritual blessings by sovereign volition. Over these two lines God sends the answer to our prayers. These principles were laid down at an early period. One of them as they entered the ark, "My spirit shall not always strive with man." That is **SOVEREIGN VOLITION**. The other, as they came out of the ark, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter and day and night, shall not cease." That is **NATURAL LAW**. These laws stand, as massive as marble columns, never to be broken. One beyond, the other this side, and the ark stands between them, as if God intended them to read the two laws before entering upon their post-deluvian history. There is a **SHALL** to the one and a **SHALL NOT** to the other. Nature shall work on, but my Spirit shall not always strive.

NATURE IS OUR SLAVE. -- Slight her this season and she will return to us the next. Nature will bring the food for your table, and the water to quench your thirst, though you curse her unto the going down of the sun. "But my Spirit shall not always strive." Nature may slave for you, but my Spirit is not your slave, but your Sovereign. Abuse the sunlight, and it will return in twelve hours; spurn the Holy Spirit, and He leaves you, it may be, never to return. He is not a blind force with which you may play fast and loose. Trifle, if you will, with the natural law line, but in the name of your eternal interest, do not trifle with Sovereign Volition. When you do you are trifling with the Omnipotent God who holds your destiny and will appoint your doom!

FINALLY. -- I give you a fact, among the many facts, that I do not understand. We sometimes have our way over the natural law line when all material means are exhausted. A loved one is at the point to die, and medical skill has failed. You go alone to God in prayer, and get the assurance that the loved one will live. Again you go, in a like case, and are unable to make the

prayer of faith, and the loved one dies. Now this is high ground. I do not understand it -- but I have been in that higher court and so perhaps have you. Let me give an example of God's answer to prayer.

When a pastor in Louisville, Kentucky, I had an elderly Doctor in my charge -- a man of sterling integrity, but peculiar. Entering my study, he said, "Brother, God answers prayer, and I want to tell you how I know it. When I was a child of seven, my mother was a widow. There were six of us children, and we lived in the frontier part of Ohio. It was autumn and getting cool. One morning I discovered a sadness in my mother's face. She placed the little breakfast on the table, then drew on her bonnet and went down into the little field adjoining the house, which had but one room. I was more anxious about mother than about my breakfast, so I followed her. She went and kneeled under a tree and began to talk to the Lord. 'Lord, I come to thee, as the father of the fatherless, and the judge of the widow. I have just placed the last of my food before my fatherless children. I have no meat or meal, and the children are barefoot, and it is growing cold.' She told the Lord all about her case. Then returning I thought she seemed more composed. But my child curiosity was fully aroused. I believed God would help my mother, but I wondered how He would do it. I lingered about the house; the morning seemed very long. But about noon a neighbor drove up, and coming in said, 'Sister L____, I have just been to the mill (they sometimes had to go forty miles to mill), and thinking of you, I feared you might be out of meal, so I have brought some for you.' So he brought in the sack and poured it into the meal barrel which sat in the corner of the room, and it filled it nearly full. I thought, there is meal certain, now what about the meat and shoes? The neighbor went his way and the day wore on; the sun was declining toward the west when another neighbor drove up, and after inquiring after the health of the family, he said, 'Sister L____, I have just killed hogs and am putting up my meat for the winter, and I thought perhaps you might need some, so I brought you some.' So he brought in a half a hog, and a big one at that, and laid it down by the meal barrel. I thought, there are the meal and the meat, but what about the shoes? The neighbor sat and talked and seemed happy (try something like this and see if you will not feel happy), and just as he was about to leave, he said, 'Sister L____, how are the children off for shoes?' Mother had to tell him the truth, that we were without shoes. Said he, 'I am glad I asked, I have a lot of nice hides in tan, and I will take the measure of the children's feet, and will have shoes made and ready before it gets very cold.'

"So calling us all in, he had each one place a foot out on the puncheon floor, and marking between the heel and toe, cut a broom-straw the length of each, and rolling them up and placing them in the pocket of his coat, he said, 'The shoes will be ready in time,' and bade us good-bye."

Said the Doctor, "That has been nearly seventy years ago, but is fresh in my mind. I thought, there is the meal, the meat, and the shoes, all that mother told the Lord about this morning, and the sun is not quite down yet. I have gone in the strength of that meal and that meat for seventy years, and those shoes have shod the feet of my faith for the life journey. When I am gone, you tell it, that GOD ANSWERS PRAYER."

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Part 16

ENDLESS RETRIBUTION -- (Chapter 7)

"And these shall go away into everlasting punishment; but the righteous into life eternal." -- Matt. 25:46.

"And if the tree fall toward the south, or toward the north in the place where the tree falleth, there shall it be." -- Eccles. 11:3

We hear much of "The problem of the age." The problem of all the ages has been HOW TO GET RID OF GOD. God is a great inconvenience to men who wish to live as they list, and serve their lusts. And while they cannot cipher Him out of existence, they have done the next best thing for themselves, they have abolished hell, and say, "there is no future retribution."

The "Sermon on the Mount" has the range of destiny, and the difference in doom is as wide as the "fixed gulf." Jesus Christ is not a fallible creature, but He is the CREATOR, and deals with the eternities. When we hear from Him we hear things worthy of God.

HIS UTTERANCES ARE DECISIVE. -- He loves men and has suffered for men as no other has loved and suffered. Yet it is He who preaches this awful doctrine of endless retribution, He who came by the manger, the garden, and the cross, announces this appalling truth. This doctrine comes to us out of the tenderest heart and the purest life that ever dwelt among men. He who is uplifting humanity, and soothing and saving it, is the author of this teaching. We must accept this doctrine or discard the only hope of humanity. With all the sweetness of the gospel anthem, it has a deep and awful undertone which paralyzes the soul that is out of harmony with God.

THE DIVINE APPOSITION. -- There is a God-made apposition threading the universe. Every moral state has its opposite; light against darkness, sin against holiness, and God and heaven against Satan and hell. Beware of the Commentator who is unwilling to take the Bible as it is. The devil was the first higher critic, and he was very modest. He simply inserted the little word "Not." "Thou shalt 'not' surely die." That word ruined the race. And the old Adversary is still urging his emendations. "Everlasting does not mean eternal, but simply a long time." He is still at work at the translations, deceiving and damning the people through the Greek.

The original word is the same in both directions, hence if one is eternal the other is also. If the lost are sometime to be taken from hell, then the saved may be taken from heaven. If hell is to end, then heaven may end. Admit the future a state of change, and you have a chaotic eternity. One thing this age and another the next. Then your loved ones are you know not where, and situated you know not how. In heaven once, but where now you cannot tell. Hell is eternal, or heaven is an uncertainty and a caprice.

THE MAIN STOCK ARGUMENT. -- The infidel says, "It is unjust to punish a soul eternally for a short life-time of sin." But time is not a factor in the case. It is the atrocity of a crime that gauges its punishment, and not the time taken to commit the crime. What matters it about the time it takes to throw a bomb, or pull a trigger, or sink a dirk to another's heart? The civil law sends a man to prison for life, for what he did in the twinkling of an eye.

What would be thought of an attorney who would stand up and say, "May it please the Court, it is not just to send my client to prison for life. It only took one second to kill the man which he slew. There is no justice in punishing a man a whole life-time for what he did in one second of time?" You would say, "That attorney had an indisputable right to an arch-dukedom among fools." And yet that is the main argument urged against endless punishment. Every man who is damned is SELF-DAMNED, and that in spite of all God could do to save him.

HELL IS A SEQUENCE. -- It is the fruit and legitimate result of sin. Sentiment and sympathy have no effect upon inflexible law. So long as effect follows cause, that long will hell follow sin. As long as men sow sin, that long will they reap hell, and hell ripens here in this life. The sot, the murderer, the human beast, can say, "Where I am is hell." "Myself am hell".

How much of sentiment has gathered about this awful sequence of sin, seeking to disprove and dispel it. It is but the fogs hanging about the rock-reefs. They hide the fatal rock, but do not remove it.

They only conceal it, while the doomed vessel drives upon it to destruction. Men theorize and sentimentalize over this doctrine, and cover it with their foggy fancies, but -- reef like -- it stands to receive and wreck the soul that dashes upon it.

FACTS ARE INVULNERABLE. -- Opinions have no more effect on facts than moon-beams have on marble. The fact that men do not believe this awful truth does not affect the truth itself. To deny this doctrine is to deny the whole Christian system; without it the atonement has no meaning. Why the humiliation of the manger, the agony of the garden, and the ignominy of the cross? Why the death of a God, if there be no eternal issue at stake? If retribution be not eternal, then is the atonement a ponderous piece of divine fanaticism. A groaning God, a darkened heaven, and a reeling earth, and all for what? To save a sinner from a purgatorial hour? Nay! Nay! Christ's stupendous suffering is the exponent of the tremendous issues at stake.

Endless retribution is the dark background to bring out the majesty and tremendous meaning of the crucifixion. Our sins and His suffering have the reach of the eternities, and the soul unsheltered by His blood "shall go away into everlasting punishment."

REVOLUTION IS THE LAW OF TIME. -- Time is the MEASURED part of eternity, and nature is the clock-work for its measurement. Hence men look at the sun to know the time. Nature is in circles, and revolution is her law. The earth is a sphere, and God made it to revolve. The atmosphere is in a circle around the earth, and the electric current is her invisible belt. The ocean is only the "great waters" in ceaseless revolution. The heavenly bodies move in circles, the seasons chase each other in perpetual procession, day and night are in a circle. We sleep, and rise, go forth to toil, then return and sleep and rise again, thus we live in a ceaseless circle; life itself is REVOLUTION.

PROGRESSION IS THE LAW OF ETERNITY. -- Time is revolution -- round and round. Eternity is progression onward and ever onward. The eddy in the stream whirls and swirls in a circle, while the stream flows on. Time is the eddy in the stream of eternity. While living we whirl in the eddy, when we die we float out into the stream.

We wish to rivet upon your minds the two laws of the two states -- the CHANGEFULNESS of time, and the CHANGELESSNESS of eternity. These laws are inflexible and infallible. Even sin cannot change God's laws. It changes men, and nature, and society, and government, but can never change God's laws. The law of this world is change, therefore changes come whether we are ready for them or not.

We cannot repress the spring-time. When the sun touches the earth with resurrection power the sleeping millions respond, as Lazarus to the Master's call. Silently, grass and bud and bloom unfold on every hand We cannot prevent the summer's heat; or winter's merciless cold. It is the law that these shall come, and we can do nothing against law. Then if law is inflexible here, shall we not learn from this the inflexibility of it in the hereafter? "Change" here is the law, and we cannot prevent it. In the future, "no change" the law, then how shall we produce it? There is a mighty gospel in the silent coming and going of the seasons.

THERE IS NOTHING BEYOND TIME TO PRODUCE CHANGE. -- The very machinery which marks and governs change will have passed away. Like the nest, which goes to the winds when the birdlings take wing -- when history is complete, and humanity has ascended to God, this fabric of nature shall dissolve. "The sun shall be darkened," the moon shall cease from its circuit, and the stars shall put out their lights. Nature's framework shall fall apart, and "the heavens and the earth shall pass away." The machinery by which nature kept up her rounds shall perish, and the law of revolution shall be no more.

Then we shall enter upon life on different principles. No alternating day and night. "There is no night there." No ebb and flow of the tides, "for there is no more sea." No revolution of the seasons, but eternal summer, and the trees "Yielding fruit every month." Progression is the only law of the future. In heaven, it is onward to grander heights. In hell, it is downward to darker depths.

ETERNITY'S LAW OF PROGRESSION RUNS THROUGH TIME. -- The fallen tree in the text illustrates it. Suppose its life one hundred years. I draw a circle, and intercircle it with another and another, until ninety-nine circles are round the first. The tree begins life in the center circle. Both laws hold it. Revolution carries it round with the seasons, while progression moves it out one circle each year, making it taller, older, larger, as it moves toward the outer circle. But when it reaches that outer circle and falls, there its changes cease forever. "In the place where the tree falleth, there shall it be." The seasons continue their rounds, but it is outside the life-circle -- no rising sap, nor budding leaf, nor ripening fruit. There were two laws holding it, but only one now. Progression is now its only law -- from decay to decay. Thus is it with men. "The days of our years are three-score and ten." We begin life in the center of seventy annular circles, each year carrying us one circle outward, until we reach manhood and womanhood. Then driving us into the outer circles, the gray-haired circles, the short-step circles, the palsied and tottering circles, and at last, into that shadowy circle that laps the death-valley and there we fall.

WE ARE NOT WHERE WE BEGUN LIFE. -- Progression has moved us outward. Whether we have used the seasons or not, each season has used us. We are changed, the

keen-edged taste and relish of childhood are gone, its sports and pleasures have dropped away, we have become men and "Put away childish things."

As the seasons change the tree, so they change the spiritual man. The soul has its seasons. There comes a summer-time to every soul -- a time when the divine warmth is felt, and the heart yearns for the higher and nobler life. Glorious growing summer-time of the soul! Would that it could last all the year! Again there are times when the heart is heavy, and the spirit bleak and lifeless as the chill of winter.

THE ROYAL PREROGATIVE. -- It was not left for me to decide when I would come into life or when I would go out, but the royal choice is left to me as to which way I will go out -- whether upward toward God, or downward toward Satan, whether from glory to glory, or from wretchedness to wretchedness..

DEATH ENDS ALL CHANGE. -- "In the place where the tree falleth there shall it be." That tree has changed every season for a hundred years, but with its falling changes ceased, never again to unfold its buds in the morning light, or wave its limbs in the winds of heaven. It fell in decaying character, and progression is now its only law. From decay to decay, from rottenness to rottenness, from death to death, its last circle was its last change.

Death does not end all, but it does end all probationary change. Beyond death the very agencies of change are abolished. This awful truth is God's last utterance to man. In the last part of the last chapter of the last book of Revelation, this statement is made, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." This fallen tree is God's picture to impress this awful truth; its old trunk is full of the gospel of doom, it speaks with a voice to make men tremble. When they have made this old decaying trunk to live and bloom again, then may they talk of a time when the state of the lost shall be changed.

THE ULTIMATE DOOM. -- The sinner rejecting the gospel, lives in sin, matures in sin, and hardens in bad character and then dies. He has passed the last life-circle, and gone into that state where progression is the only law. Naturally, scripturally, logically, he must "abide in death:" with him it is then from hell to hell.

The resurrection will not change character. "The wheat grain of today is, the same it was when the pyramid builders flashed their trowels in the Egyptian sunlight. Six thousand deaths and resurrections that grain has passed with no change in identity.

The words of doom are, "Depart from me!" You have been going from me, and going downward through all your life history. Now have your way:-- and go forever!" Forever going into deeper and further "outer darkness." This is hell. To let the sinner have his way is hell.

THE FALLING IS DETERMINED BY THE LEANING. -- See a tree hanging heavily and bending in a certain direction, you may easily tell in what direction it will fall. Human character falls by its leanings. The willows along the stream never lean backward, but bend toward the stream from which they draw their life. Sometimes the long graceful streamers droop upon the very

bosom of the waters. The soul leans toward that from which it lives." Let me know a man's leanings; -- if his life and influence and his trendings are all toward Christ, then I can tell you how that man will die. When the tree has grown all its years and hardened in a certain leaning, you cannot change it and make it fall in another direction. All you can do is to get out of the way and let it fall as it leans.

I ask then, what of your leanings? There are eternal issues in our leanings. What of it? Is it toward the world or toward God? Dear sinner, only God can change the moral leaning. Conversion alone can make a "new man." The cross of Christ can change the gravitation. That cross can make the moral nature lean the other way. It will kill the carnal nature and cause things "belonging to the spirit to live and grow in us." It will bring the heart, the will, and the life, to bend toward Christ as the willows toward the stream. I beseech you, come into the Christ-life! Then will the crossing of the time circles be a continual joy. The whirling seasons then will only hasten you heavenward, and as you cross the last time-circle you may shout, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ!"

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THE END