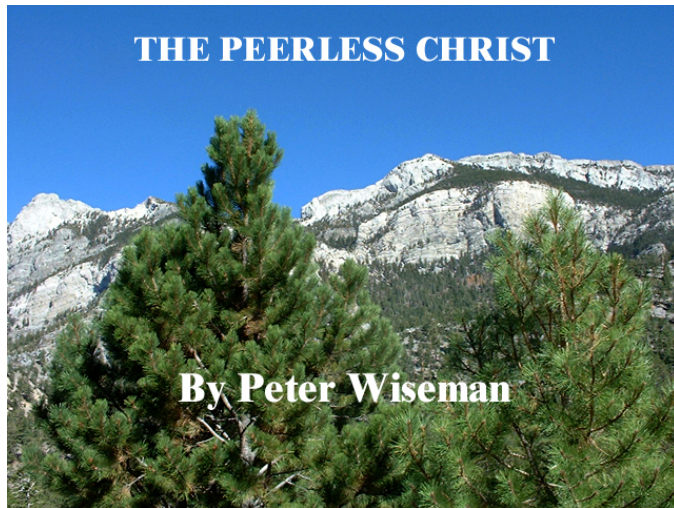


Copyright Holiness Data Ministry -- All Rights Are Reserved For This Digital Publication, And Duplication Of This DVD By Any Means Is Forbidden. Also, Copies Of Individual Files Must Be Made In Accordance With The Restrictions Of The B4UCopy.txt File On This Disc.

THE PEERLESS CHRIST
By Peter Wiseman



Third Printing Printed in U.S.A.

Beacon Hill Press
2923 Troost Avenue
Kansas City, Missouri

Copyright 1946
By Peter Wiseman

* * * * *

Digital Edition 12/25/07
By Holiness Data Ministry

* * * * *

COPYRIGHT STATEMENT

During searches performed at the U.S. Copyright website today, Christmas Day, December 25, 2007, no information was available concerning a current copyright on the printed edition of this book, nor did earlier searches for current copyrights on books by Peter Wiseman during the 1940s did not reveal a current

copyright on those printed volumes. However, the reader is herewith advised that Holiness Data Ministry holds the copyright on the digital edition of this book.

* * * * *

DEDICATION

Dedicated
To the Sacred Memory of
The Rev. Daniel L. Shultz
Born October 10th, 1871
Departed this life to be
With Christ, Sept. 25th, 1942
A Gospel Preacher
A Winner of Souls
A Godly Husband
A Loving Father
His Memory is Blessed

* * * * *

CONTENTS

- 01 -- The Christ Of Eternity And His Incarnation
- 02 -- The Christ Of Christmas And His Great Challenge
- 03 -- The Christ Of The Gospels And His Wonderful Life
- 04 -- The Christ Of Purity And His Stainless Character
- 05 -- The Christ Of Calvary And His Sacrificial Accomplishment
- 06 -- The Christ Of Easter And His Glorious Victory
- 07 -- The Christ Of Olivet And His Promised Return
- 08 -- The Christ Of The Cross And His Gracious Appeal
- 09 -- The Christ Of The Cross And His Gracious Appeal (Continued)
- 10 -- The Christ Of Salvation And His Declaration
- 11 -- The Christ Of Glory And His Impartation
- 12 -- The Christ Of Sanctification And His High Priestly Prayer
- 13 -- The Christ Of Compassion And His Holy Zeal
- 14 -- The Christ Of The Ages And His Changelessness
- 15 -- The Christ Of History And His Pre-Eminence
- 16 -- The Christ Of Beauty And His Reflection
- 17 -- The Christ Of Afflictions And His Divine Dependence
- 18 -- The Christ Of Truth And His Finality
- 19 -- The Christ Of Heaven And His Promise Of A Mansion

* * * * *

FOREWORD

It is a great joy to write this Foreword for Dr. Wiseman's new book, The Peerless Christ. I know of no Christian leader more capable of dealing with such a subject, for the author has been a teacher most of his life and hence his presentation is logical as well as inspirational.

Bible Classes and students of Theology will find this book a great incentive. It provides material for sermons on a wide variety of subjects. Such fundamental truths as the incarnation, the atonement, the resurrection, the second coming, etc., are discussed in a most masterly way. Then, too, the experimental truths of salvation, sanctification and glorification are most ably presented. No person can study these chapters without being edified.

Dr. Wiseman is a sane, Scriptural Bible teacher. He has no hobbies. There is nothing fanatical about his messages. He stands for the great fundamentals of the Faith, and in his teaching regarding the fullness of the Spirit and the deeper experiences of the Christian life, he adheres strictly to the Word of God.

For some years Dr. Wiseman has been associate pastor of The People's Church, Toronto, Canada, and many times he has filled the pulpit most acceptably; for he is an able preacher of the gospel of Christ Jesus. Then, too, he is the Principal of The People's Bible Institute, and young people from all parts of the city have sat at his feet. It is in the capacity of teacher that he excels.

But above everything else, Dr. Wiseman makes his appeal through his beautiful Christian personality, and his winsome Christ-like spirit. He is the living embodiment of what he teaches. No person has ever questioned his sincerity, for he walks with God.

In these days of Modernism and destructive criticism we need to emphasize again and again the message of Calvary, and the gospel appeal, as well as the great truths concerning the unchanging Christ Himself. In this book we see the Son of God in history, His past, present and future, as He has appeared down through the ages, unique among the sons of men. We catch a glimpse of the beauty of His character, the suffering of His soul and the passion of His great heart of love. We see Him with the Father, with man, and once again back in the glory -- from eternity to eternity. Such is the presentation given to us in The Peerless Christ.

May this book, which deserves the highest commendation, have a wide circulation. Dr. Wiseman has devoted a great deal of time to the writing of it. It has meant much study. I trust that many a Theological Seminary and Bible School will adopt it for a class study and that students as well as Christians everywhere will find it a real spiritual tonic.

**Oswald J. Smith
The People's Church,**

100 Bloor East,
Toronto, Canada

* * * * *

01 -- THE CHRIST OF ETERNITY AND HIS INCARNATION

The doctrine of the "Virgin Birth" was universally accepted in the early church, except in the case of the narrowest sect of the Jewish Ebionites and a few of the gnostic sects; in later years, however, here and there a question has arisen over the subject, but almost without an exception it has arisen from the unbeliever, never from those who accepted the sacred record as God-given. Indeed, that is the position today: to accept the sacred record is to accept this great truth among others; doubt the sacred record, the Word of God, and the result, at least one of the results, is to doubt the "Virgin birth." Sometimes, however, doubt arises from ignorance or take-for-granted thinking on the subject. Not many years ago the writer was riding on a street car in a city with a friend, a minister of our city, a university man. During the course of our conversation he remarked, "I do not think, Mr. Wiseman, it is necessary to accept the "Virgin birth" in order to accept Christ as our Saviour." We replied, "What are you going to do with the gospel records, the trustworthiness of which was never disputed in the early years of Christianity, though some of the epistles were?" His answer was, "Only two of the Gospels record that He was born of a virgin." To this we replied, "Only two of the Gospels say He was born at all. Why not deny His birth on the same ground?" His answer was, "I never saw that."

The Doctrine Of The Virgin Birth Argues The Pre-Existence Of Christ

The doctrine of the "Virgin birth" commences with the pre-existence of the Son of God, who shared the Father's glory in eternity, "The glory which I had with thee before the world was" (John 17:5), the glory of God, the glory of the adoration of all the heavenly hosts, and that before the world was. He shared the Father's love; "Thou lovedst me before the foundation of the world" (John 17:24). He shared equality with the Father in creation, for "All things were made by him, and without him was not anything made that was made" (John 1:3; Col. 1:16). He likewise shared equality with the Father in the preservation of creation; "He is before all things, and by him all things consist" (Col. 1:17), "Upholding all things by the word of his power" (Heb. 1:13).

The Son of God became flesh. The language of Scripture is so tender and explicit on the point. "How shall this be, seeing I know not a man?" The answer, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy thing which shall be born of thee be called the Son of God" (Luke 1:34, 35). How wonderful in prophecy, "Behold a virgin shall conceive and bear a son, and thou shalt call his name Immanuel, God with us" (Isa. 7:14), quoted in full by Matthew. The incarnation presupposes a true

conception and a real birth. The Son whom God sent forth, the Person who took flesh, was born of a woman. It was "a true acceptance of humanity with all its sinless limitations and growth and development."

The positiveness of John is glorious. He argues the Deity of Christ. The Eternity of the Word, "In the beginning was the Word." The Equality of the Word, "And the Word was with God." The Deity of the Word, "And the Word was God." The Omnipotence of the Word, "All things were made by Him"; revealed as the source of life, "In him was life"; revealed as the source of light, "In him was light," "this was the true light which lighteth every man that cometh into the world." The Salvation of the Word, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." The Incarnation of the Word, "And the Word was made flesh and dwelt among us." The Visibility of the Word, "And we beheld his glory, the glory as of the only begotten Son of the Father."

The Son of God stooped to humanity. Literally, "He took flesh." It was the Godhead taking humanity, not humanity taking the Godhead. Paul says that Christ was in the "form of God," that is, in essential attributes; that He was "equal with God," in honor, glory and power; that He "took the form of a servant," the physical organism of human constitution, "the very essential form, the fundamental being of a servant." "The idea is not that Jesus Christ lived, suffered, died like a slave, but that He was a slave" (Curtis). In Romans 1:3, 4, we read, "Concerning his Son, who was born of the seed of David according to the flesh; who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead." This is, and has been through the ages, the essential doctrine of the church, "that God became incarnate in the human body, with a reasonable human soul; that Jesus Christ is therefore human and divine; and that from this combined personality arise the mingled phenomena of His life and character."

The virgin life of Christ confirms the doctrine of the "Virgin birth." The sinlessness of Jesus Christ argues His supernatural birth; a life unique; a life truly wonderful in every aspect of study. One puts it thus: "The goal of all goodness, the summit of all character"; again, "The holiest among the mighty, the mightiest among the holy."

The narrative of the "Virgin birth" is confirmed by the abundance of historical evidence, accepted by all ancient manuscripts and versions, mentioned in all the early creeds, recorded in the traditions of the early Church. We have proof added to proof.

The Necessity Of The Virgin Birth Of Christ

The necessity of the "Virgin birth" arises from the fact of it, just as the necessity of the atonement may be argued from its fact. The idea of the incarnation of Christ without the Virgin birth is purely a speculation and gets us nowhere. From the passages of Scripture already reviewed we gather that it was necessary in order

that Christ may become man in view of a revelation of God to the world, a revelation of God's standard of life, and in view of the Cross of Calvary, through which the ideal life thus revealed would be made possible in us through grace. To talk about the ideal life and at the same time deny that which makes possible such a life is surely weakness in modern thought.

The necessity of the "Virgin birth" is not only seen in the first prophecy concerning "The seed of the woman," but may be seen in the necessity of the blending together of the two natures in an incarnation (an enfleshment), resulting in the God-man. "He took not hold of angels, but of the seed of Abraham he taketh hold" (Heb. 2:16, marg.). The prophetic cry was, "Behold your God," and He is also "The man Christ Jesus." Under "The Person of Christ," Dr. W. B. Pope, in his *Christian Theology*, says, "Christ is truly God, perfectly Man, unconfusedly in two natures, indivisibly in one Person." He thus became the gateway between God and man, and made possible divine forgiveness and man's reconciliation and cleansing.

The necessity of the "Virgin birth" arises from the fact of its fundamental importance to Christianity. It is the basis upon which the entire fabric of revealed religion rests. It is the all-comprehensive miracle of Christianity in which may be seen the entire series of miracles revealed in the Gospels.

The Great Spiritual Purpose Of The Virgin Birth Of Christ And Its Practical Application

From what has already been said it is clear that the purpose of the "Virgin birth" ultimately was and is the redemption of the world. "God sent forth his Son, made of a woman, made under the law, to REDEEM them that were under the law, THAT WE MIGHT RECEIVE THE ADOPTION OF SONS" (Gal. 4:4-5). "For unto you is born this day in the City of David a Saviour, which is Christ the Lord." "And she shall bring forth a Son, and thou shalt call his name JESUS: for He shall save his people from their sins."

The coming of Christ in human form marks the first great victory of Christianity, and it made possible other victories. We might recall the supreme effort of Satan to block this very thing -- the "Virgin birth." It may be traced to the first family and down to Bethlehem; trace it in the murder of Abel; in the destruction of the Hebrew baby boys; in the declaration to destroy the Jews in the time of Esther. Had this been carried out, it would have been impossible for the Christ to come in the order predicted, and through the tribe of Judah. But God had a man of faith and loyalty in Mordecai. This man of faith went to the Queen and said, "If thou altogether boldest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?" God won out. Then that terrible persecution under the Syrian supremacy, 198-166 B.c., when "they were stoned, they were sawn asunder, were

tempted, were slain with the sword"; but they were true to God and God won out and Christ was born!

In like manner Satan is making supreme efforts today against spiritual religion, against supernatural Christianity (and in reality there is no other kind of Christianity) in the social, political and ecclesiastical world. The devil seems to be bent on wreckage .putting God's Church on the rocks -- on the rock of formalism or fanaticism; or on the rock of Modernism, in the sense of destructive criticism, on the one hand or the rock of traditionalism on the other; or, again on the rock of mere inward emotionalism or outward ritualism -- any rock, if only he can accomplish his design -- wreckage and ruin. The devil would get us strung up somewhere; but God is on hand to lead us in His way, the way of salvation, the way of glorious victory. These are dark days, and yet, glory be to God, I would not want to live in any other time, and thus miss the glorious possibilities of this present time.

The "Virgin birth" made possible the virgin life -- "no guile in his mouth." The sinless One! He never asked forgiveness of any person; He never needed to. What a wonderful life! One has put it thus: "The holiest among the mighty, the mightiest among the holy, lifted with pierced hands empires off their hinges, turned the stream of centuries out of its channel, and still governs the ages." The sweetness of Christ! What gentleness! What evenness! What inoffensiveness! What strength of character! He was always the same; always helping some person; never wrought a miracle for Himself. He lived to serve and save. His life is explained in one word -- "others." It is related of General Booth that on one occasion, desiring to inspire his officers, he sent that word around the world -- "others."

The virgin life of the Christ meant the virgin death of the Christ -- "The just for the unjust, that He might lead us to God." Hence the merit of His blood.

May I submit that this is the standard for the Church. She is a virgin, "a chaste virgin to Christ." The virgin Church! Her privilege is wonderful! In the tender and pure language of Scripture, it is related of Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee," and -- the Christ was born! In like manner the same Holy Ghost would visit the virgin Church and the result is spiritual children are born; "when Zion laboureth, she bringeth forth." God is shut up to His Church. He is depending upon her to fill the office of a spiritual mother. She is called not only "a chaste virgin" but "the mother of us all."

I would appeal to you with all my heart, let us get on the job for God. There is nothing in the world that can take the place of this glorious position in Christ, the place and honor of His Church. No program, however good it may be, can replace it. Souls are born of God as the result of that intimate relationship of the Church with the Holy Ghost in soul-burden and soul-labor.

The "Virgin birth" made possible the virgin life and the virgin life is revealed in inward purity; revealed in divine oneness, "as we are one"; revealed in the intimate unison with deity, expressed in a holy passion.

* * * * *

02 -- THE CHRIST OF CHRISTMAS AND HIS GREAT CHALLENGE (Radio Message)

First, The Christ Of Christmas

Today the world stands still to commemorate the birth of a Child, the advent of a life, the coming of a character, the fact of a gift, designated as the unspeakable Gift of God. And the world will never get over the wonderful event. Christmas will not go out of the calendar, nor will it go out of the heart of the world.

Why such commotion over the birth of a child? There is a reason. The birth of this Child is the birth of the Redeemer; a Child of Redemption: "Unto us is born this day in the city of David a Saviour, which is Christ the Lord."

The birth of Christ became the great center of interest. The educational world is represented in the wise men; the peasants are represented in the shepherds; royalty is represented in Herod; nature is represented in her gifts, "gold, frankincense, and myrrh"; the heavens are represented in the star which led the way; the heavenly hosts are represented in their presence and praise; the lower creation is represented in cattle around the manger; poverty is represented in the place in which He is born. This wonderful birth still holds the center of interest. It has not abated by the years; for the simple reason He is the same yesterday, today and forever.

Wonderful birth, the Virgin birth! Wonderful child, the Child Jesus Christ, the Child of Redemption, the Child of History, for the date and year followed by A.D. still presents its argument! The Child of Peace, "Glory to God in the highest, and on earth peace, good will toward men!" The Child of Destiny, "The government shall be upon his shoulders."

"The advent of a life," did we say? But what a life! A sinless life, for He was and is without sin; a life given for the world, given that the world might not perish but have everlasting life!

"A character!" Yes, one that is the holiest among the mighty, the mightiest among the holy; the blameless ONE.

"A Gift!" Yes, "Thanks be unto God for his unspeakable gift": a love gift, "God so loved the world that he gave his only begotten Son." It is a free gift: of course a gift is free, but to impress us with this fact, the Holy Spirit, in the Roman letter, uses the expression, "free gift." We have no merit, therefore the gift is free. "If

thou knewest the gift of God," said Jesus to the poor ignorant woman of Samaria; but she did not know. Ignorance has cheated a good many out of the gift of God. God through the prophet is still crying, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye." In the last book of the Bible, Revelation, are the words, "Whosoever will let him come."

God's gift is a generous gift. "Not as the world giveth give I unto you." No, thank God! He does not give as the world gives. His giving is not stinted, not tainted with selfishness; but is generous and unselfish; free for all and free to all.

God's gift is a meritorious gift. The merit arises out of the Person, the God-man. In His Deity, all the claims of deity are met. In His humanity, all the claims of humanity are met. In the God-man God and man meet. He is the "only Mediator between God and man, the man Christ Jesus." The royal road to God and heaven is through HIM.

This, dear friends, is God's Christmas gift to you and for you, yes, to all the world and for the world.

Second, The Christ Of Christmas, A Challenge To The Gift Of Personality

In view of this wonderful gift of God to the world, there comes to us at this time the great challenge of the Christ.

There is, first of all, the challenge to the gift of personality with all that it involves. God gave His Son, Christ gave Himself. We should give ourselves. The wise men brought to Jesus "gifts, gold, frankincense, and myrrh." Gold, the most valuable thing of life, typifying human personality. It is recorded of the converts in the New Testament church that they first gave themselves to the Lord, then unto us, that is to the Church visible, "by the will of God." God needs personality rather than things, and nothing in the category of things will take the place of the gift of the person. Man, give your wife yourself. That is the best gift for her. Women, give your husband yourself. That is the gift he wants. But don't forget that you should first give yourself to the Lord.

There is in this challenge to the gift of personality an appeal to an unselfish life. How cruel is selfishness, especially in this time of need! In the gift of Christ we see the great example and ideal! "He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them." Indeed, the same appeal is carried over to the gift of life itself. "He laid down his life for us, and we ought to lay down our lives for the brethren." Here is moral obligation. Life for life. That is the order. It runs through all creation. We live because some living organism gave its life for us. This principle is pre-eminent in parenthood, and it runs through the commercial, educational and spiritual realm, especially -- and in the highest sense -- is it true in Scriptural Christianity. The wise men brought

frankincense and myrrh, typifying the sweet incense and healing virtue of Christian service.

Third, The Christ Of Christmas, A Challenge To The Truthfulness Of The Bible

There is the challenge to the truthfulness of the Word of God. God had spoken. He had promised a Deliverer. In the beginning of Revelation, the coming of the Messiah was as man, "The seed of the woman"; in the time of Abraham, it was the nation through which He was to come, "In thy seed"; in the time of Jacob, it was the tribe, "The sceptre shall not depart from Judah"; in the time of Micah, it was the town, "Thou Bethlehem"; in the time of Daniel, it was, "Seven weeks and three score and two weeks"; in the time of Isaiah, it was the family, "Out of the stem of Jesse"; in the time of Mary, it was the person, "Fear not Mary"; in the visitation of the angel, it was the day, "Unto you is born this day, a Saviour," and the star led to the home. "In the fulness of time, God sent forth His Son, born of a woman," "to perform the mercy promised to our fathers, and to remember His holy covenant."

God's clock keeps perfect time. God had spoken, and it must come to pass. And it did come to pass. God still speaks, but we are dull of hearing. Jesus said that He would come again; "If I go away, I will come again." He will come. "The coming of the Lord draweth nigh." Few believe it, and fewer still are prepared for it.

Yes, the wonderful fulfilment of prophecy concerning the coming of Christ into the world to redeem the world is a challenge to the truthfulness of the Bible. "Thy Word is truth." It is settled in heaven. Jesus Christ is the Christ of prophecy.

Fourth, The Christ Of Christmas, A Challenge To The Tomorrow

There is here a challenge to the tomorrow. Imagine for a moment the helpless Babe in the manger in Bethlehem; a Babe in a manger on His way to the cross to redeem the world. Christ emptied Himself, took upon Him the form of a servant, and was made in the likeness of man, and being found in fashion as a man He humbled Himself, and became obedient unto death, even the death of the cross. Listen to another expressive Scripture, revealing the purpose of His mission to this world, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes He became poor, that ye through his poverty might be rich." How expressive concerning the purpose of that wonderful visitation of the Christ to Bethlehem! He became poor in order that we might become rich. He came down in order that we might go up. He walked the dusty streets of Palestine in order that we might walk the golden streets in heaven. He bore the cross that we might wear the crown. He drank the cup of death that we might drink the wine of the kingdom. He came to the manger that He might bridge the way from the manger to the throne.

The last time Jesus went to Jerusalem -- and He was going there to die -- it is recorded of Him that He went before them and they were amazed. He led the way.

He was the most eager of the little band to get there. He wanted to die that the world might be redeemed, that the world might go free.

This, friend, is the spirit in which we should meet the tomorrow, the spirit in which we should enter the New Year. We cannot redeem the world. There was only One who could do that, and He did it. Thank God. "He trod the wine press alone." But we can and should bear the principle of redemption in our lives. The Christian spirit of sacrifice for others is the true Christmas, and the spirit of Calvary. Jesus said, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." First the death, then life, and then fruit. Die to live. That is the order. The reason for the aloneness in so many lives is that they do not go with Christ to death, and rise with Him. "He that saveth his life shall lose it, but he that loseth his life for my sake shall find it." And it is recorded concerning the Master Himself, "He saved others, himself he cannot save." True morally and religiously. He could not save Himself and others too. In order to save others, He had to give Himself. Let us get the lesson, and press it into service the coming year.

For the benefit of parents and young people who may be listening in this afternoon, I want to illustrate from the pen of John G. Paton this spirit of sacrifice for others. He tells of leaving his home in the country of Glasgow with a burning zeal for missions; how his dear father walked with him; their parting; the influence of John in after life. "A small bundle," says he, "tied up in my pocket handkerchief contained my Bible and all my personal belongings. Thus was I launched upon the ocean of life. My dear father walked with me the first six miles of the way. His counsel and tears and heavenly conversation on the parting journey are fresh in my heart as if it had been yesterday; and tears are on my cheeks as freely now as then, whenever memory steals me away to the scene. For the last half mile or so we walked on together in almost unbroken silence. My father, as was often his custom, carried hat in hand, while his long flowing yellow hair (then yellow, but in later years white as snow), streamed like a girl's down his shoulder. His lips kept moving in silent prayers for me, and his tears fell fast when our eyes met each other in looks for which all speech was vain. We halted on reaching the appointed parting-place; he grasped my hand firmly for a minute in silence, and then solemnly and affectionately said, 'God bless you, my son. Your father's God prosper you and keep you from all evil.' Unable to say more his lips kept moving in silent prayer; in tears we embraced and parted. I ran off as fast as I could, and when about to turn a corner in the road where he would lose sight of me, I looked back and saw him standing with head uncovered where I left him. Waving my hat good-bye, I was around the corner and out of sight in an instant. But my heart was too full and sore to carry me further, so I darted into the side of the road and wept for a time. Then, rising up cautiously I climbed the dyke to see if he yet stood there where I had left him, and just at that moment I caught a glimpse of him climbing the dyke and looking for me. He did not see me, and after he had gazed eagerly in my direction for a while, he got down, turned his face toward home, and began to return, his head still uncovered, and his heart, I felt sure, still rising in prayer for me. I watched through blinding tears, till his form faded from my gaze; and then, hastening on my

way, vowed deeply and soft, by the help of God, to live and act so as never to grieve and dishonor such a father and mother as He had given me. The appearance of my father when he parted, his advice, prayers and tears, the road, the dyke, the climbing up on it and then walking away, head uncovered, have often, often, all through life, risen vividly before my mind, and do so now, while I am writing, as if it had been an hour ago. In my earlier years particularly, when exposed to many temptations his parting form rose before me as that of a guardian angel. It is no Pharisaism, but deep gratitude which makes me here testify, that the memory of that scene not only helped, by God's grace, to keep me pure from the prevailing sins, but also inspired me in all my studies, that I might not fall short of his hopes, and in all my Christian duties, that I might faithfully follow his shining example."

It may be that some discouraged or afflicted one will say, "That is all very good, Mr. Preacher, but I am a shut-in, an invalid. What can I do?" What can you not do? From behind Bedford jail bars came that immortal book, Pilgrim's Progress. It was the blind Matheson, who out of a great disappointment that came into his life because of his affliction, wrote:

O love that will not let me go,
I rest my weary soul on Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O light, that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine blaze its day
May brighter, fairer be.

O joy, that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O cross, that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossomed red
Life that shall endless be.

* * * * *

Hundreds of books have been written on the life of Christ, some favorable, some unfavorable, some praising, some assailing. Still the life remains beyond the full comprehension of humanity. The explanation is, that it is a Divine as well as a human life. His life as well as His character is wonderful.

Everything about Christ is striking. There is no air of pomp surrounding Him. In and about Him is a moral grandeur. He does not stand upon His dignity. He does not need to. He has no feeling of caste. He mingles with the common people, and places the heavenly touch.

Christ had a great conception of His mission. He knew what it meant. He did not come to this world as a mere journalist, to study the manners, customs, and scenery of a new people and a new country; nor did He come as an ambassador, proposing terms of peace to a rebellious world. He came to redeem it by His blood. He came as a Sacrifice. He realized this from the beginning, as is seen in the wonderful way in which He carried out His mission.

Jesus was cradled in Bethlehem, sheltered in Egypt, and brought up in Nazareth. This is about all we know for the first thirty years of His life. After His baptism and temptation, He marched forth on the high errand of mercy for which He came into the world. "Galilee had the most of His public ministry; Bethany, most of His private society; Jerusalem, the honor of His last supper, and the everlasting disgrace of His trial, scourging and condemnation. Gethsemane was memorialized by His soul agony, and reddened with His sweat of blood; and Calvary was signalized by His triumphing over principalities and powers, making a show of them openly."

The Fourfold Record

The four Gospels simply give a four-fold story of the life of Christ; four mirrors reflecting one glorious Life. Matthew wrote from Jerusalem to the Jews, about A.D. 60, showing Jesus as the Messiah, the Royal Lawgiver, the Lion of the tribe of Judah; Mark, from Italy to the Romans, about A.D. 62, showing Jesus as the Irresistible Conqueror; Luke from Caesarea (it is believed) to the Greeks, Jews and Gentiles, about A.D. 63, showing Jesus as the Divine Philanthropist, the human Teacher, the Wisdom of God, the Friend, the man Christ Jesus; John, from Ephesus about A.D. 98, showing Jesus as the Word made flesh, the Son of God, the giver of Eternal Life.

Matthew represents Christ as King; Mark, as a Conqueror and Servant; Luke, as a Prophet and Philanthropist; John, as the Son of God. Again, Matthew gives Christ's genealogy, Mark His Majesty, Luke His Humanity, John His Divinity. So in the close of each Gospel Matthew gives His Resurrection, Mark His Ascension, Luke His Benediction, John His Promise, "I will come again." Matthew wrote to the religious class; Mark to the business class; Luke to the educated class; John to the

Christian class. Matthew, Mark and Luke, the Synoptic Gospels, treat of the Kingdom of God, the Gospel by John treats of eternal life.

Including the Acts of the Apostles, we have the five aspects of Christ in fulfilment of His five-fold name in Isaiah 9:6. Matthew exhibits Him as the Wonderful Messianic King; Luke as the Gracious Human Counsellor; Mark, as the Mighty God, the Miracle Worker; John, as the Everlasting Father, in His essential nature; and in the Acts we have Him as the Prince of Peace ascended to His throne (Acts 5:31).

"The Beholds" of the Old Testament find their fulfilment in the Gospels. Matthew's King is a fulfilment of Zech. 9:9, "Behold thy King"; Mark's Servant is a fulfilment of Isa. 42:1, "Behold my servant"; Luke's Man is a fulfilment of Zech. 6:12, "Behold the Man"; John's God is a fulfilment of Isa. 40:9, "Behold your God."

The Wonderful Life

It was a unique life. Only the Christ of God could live the life He lived, speak the words He spake, and do the works He did. He was all that makes a Heavenly and Divine character.

It was a short life. When the Holy Ghost descended in a bodily shape like a dove upon Him at His baptism, it says that Jesus began to be about thirty years of age (Luke 3:22, 23). His ministry lasted about two and a half or three years.

It was a life lived among the common people. The Son of man came with a common salvation for the common people. "The poor have the gospel preached to them."

It was a despised life: despised by certain classes. He came from a despised town, "Can there any good thing come out of Nazareth?" in a despised province, "Shall Christ come out of Galilee?" a despised Gospel, foolishness to the Greeks and a stumbling-block to the Jews; a despised Christ, "He is despised and rejected of men."

It was a busy life. Mark gives in brief His activity. After virtue had been going out of Him all day because of the miracles and wonders which He did, the evening should have brought Him rest. But it reads, "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered at the door. And he healed many that were sick of divers diseases, and cast out many devils: and suffered not the devils to speak, because they knew him. And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they found him, they said unto him, All men seek for thee." Read Mark 2:1-2.

It was a prayer life. Did you ever read this passage and ponder it in your mind: "And it came to pass in those days, that he went out into the mountain to pray, and continued all night in prayer to God"? Think of the lovely Christ in the mountain alone all night in prayer. He commenced His active ministry by prayer. "Jesus also being baptised, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him." In His dying moments, He said, "Father, into thy hands I commend my spirit." Yea, from His anointing at Jordan to the cross of shame there is seen a continual pouring out of His soul in prayer. "Whether in synagogue or by the rushing waters of Jordan, among the busy crowds of men or in the deep solitudes of the deserts; in the humble dwellings of the poor or dying in agony on the cross -- prayer ascended from His soul as the vapor ascends from the infinite sea."

It was a heart life. No sham with this sacred Person. He was sincere -- all heart. He dealt with the real person when dealing with man, for He knew what was in man. He saw everybody in a realistic way. We have to escape from ourselves to realize this and find Him.

It was a vicarious life. The life of Christ was self-sacrifice for others from beginning to end. Nothing in the economy of grace was for Himself; it was for the race. He gave all -- His very self -- for us.

It was an exemplary life. As to prayer, His was a prayer life. He spent His nights in the mountains alone with God in prayer, He was praying when the heaven opened upon Him at His baptism and the Spirit descended. As to His wonderful discourses, they were applicable all through; they reached the heart. As to His questions, answers and silences, they were truly wonderful. As to His self-sacrifice and self-denial, it is beyond expression. Only death can explain them. All about Him was heavenly and divine. He is an example, He is also the Saviour. "Be ye followers of Christ as dear children."

It was a meek endurance for us. "Ought not Christ to have suffered these things and to enter into His glory?" "Lo, I come to do thy will, O God." "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was wounded for our transgressions; he was bruised for our iniquities. He was oppressed; he was afflicted yet he opened not his mouth." He was obedient unto death, even the death of the cross.

It was a life poured out for us. "He hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressor" (Isa. 53:12).

It was a successful life. It did not always appear to be successful. The greatest battle He ever fought appeared to be a failure. We have in mind the death on the cross. "Himself He could not save because He would save others," the world. However apparent the defeat, only success can follow in the life expressed in

His own words with reference to the Father, "I do always those things that please him." "I have finished the work which thou gavest me to do." His second last words on the cross were, "It is finished." That is true success.

It was an influential life. He did more in His short ministry to soften and regenerate the race than did all men of all time. He redeemed the race. The influence of Napoleon while in exile was great. "My life once shone with the brilliance of a diadem, but now who cares for me?" said he. "Caesar, Alexander, where are they now? And I shall soon be forgotten. But Jesus stretches a dead hand across the centuries and rules the world. He was crucified 1,800 years ago, after founding an empire upon love; and at this moment millions would die for Him."

It was a life given: "Thanks be unto God for his unspeakable gift." I wonder if it ever occurred to us that His life is a gift. "He gave His life a ransom."

The life of Jesus Christ was the only life ever given up in this world. Men have died, it is true, sooner than otherwise for some great cause; but Christ alone actually gave a life which was forever in His keeping, that the race might be redeemed. "Men die sooner who must in any case die later: but Christ died for us who but for His own willingness could not have died at all." Nothing in the economy of redemption was for Himself; He needed nothing. He came for the race. His death was an act, an accomplishment, not an accident. It meant redemption for the race.

* * * * *

04 -- THE CHRIST OF PURITY AND HIS STAINLESS CHARACTER

The Christ Of Purity

He is wonderful in beautiful simplicity. "Nothing appears that is forced." Simplicity is defined as the "grace whereby the soul is delivered from all unprofitable reflections upon itself"; and Mr. Wesley adds, "and upon all persons and things." How clearly this is seen in Christ's life and teaching! He took a little child as an object lesson for those who aspired to leadership or prominence in the kingdom. "No man," says Dr. Burrell, "in His audience ever knit his brows and wondered what the preacher was aiming at."

He is not one-sided: He possesses not one moral trait only but all of them. His character does not show strength and weakness, but all strength. He is not on a high key, then on a very low one. There is a beautiful evenness. He is never excited, yet He is never sanctimonious. He is always master of the situation. He is not a flaming orator, yet He spake as never man spake.

He always makes His point. He is Himself. The self gives character to all His actions. His is always the same, under all circumstances, always Christ, the Wonderful.

The Christ Of Greatness

This greatness comes from sinking rather than rising. He is great, not because He did big things, but because of the way or spirit in which He did little things. He did little things in a great way. To be a kingly man is nobler than to be a king.

His greatness is seen, too, in that the supernatural with Him is natural. He is always doing without effort that which is necessary to be done. The blind man asks that he might see: Christ opens his eyes. The poor woman asks that the devil be cast out of her daughter: our Lord by a word casts him out. The nobleman asks that his child be healed: Jesus heals the child. His disciples in doubt accuse Him of indifference as to their safety: Christ rebukes the wind and the sea, and immediately there is a great calm.

"I know that He was kingly," says Dr. J. T. Gordon, "for they sought to make Him king. I know that He was eloquent, for He spake as never man spake. I know that He was tender-hearted, for He wept at the grave of Lazarus. I know that He was magnetic, for the multitude sought to touch Him. I know that He was fascinating, for even a social outcast, as low as the woman of Samaria, exclaimed, 'Is not this the Christ?' I know that He was superb in His mental mould, for a Jewish rabbi affirmed, 'Thou art a teacher come from God.' I know that He was observing, for, as He passed by, He saw a man which was blind from his birth. I know that He was popular, for the multitude shouted, 'Hosanna! hosanna! Blessed is he that cometh in the name of the Lord.'"

**But Thee, but Thee, O Sovereign Seer of time,
But Thee, O Poets' Poet, Wisdom's tongue,
But Thee, O Man's best man, O Love's best love,
O perfect life in perfect labor writ.
O all men's Comrade, Servant, King, or Priest,
What if or yet, what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumour tattled by an enemy,
Of inference loose, what lack of grace--
Even in torture's grasp, or sleep's or death's--
Oh, what amiss may I forgive in Thee,
Jesus, good Paragon, thou crystal Christ?**

-- Sydney Lanier

If we were to call the roll of the great, the testimony would be unanimous as to the greatness of Christ. Carlyle says, "The tidings of the most important event ever transacted in this world are the life and death of the Divine man in Judea, at once the symptom and cause of innumerable changes to all the people in the

world." John Ruskin says that his life has been dedicated not to the study of the beautiful face and flower, in landscape and gallery, but to an interpretation of Jesus Christ. Among the great leaders of time, Christ shines as the sun among the stars. "We know," says one, "that artists' pupils will go everywhere searching for some noble master. The young soldier, too, longs for some heroic leader and general. And once the great man stands forth fully revealed, his followers will for him die a thousand deaths. Witness the enthusiasm of students for Socrates, Arnold, and Abelard! Witness the devotion of Scottish clansmen to that hero, Robert Bruce! Witness Garibaldi, saying, 'Soldiers, I offer you hunger, thirst, cold, heat, no pay, no barracks, no rations, frequent alarms, forced marches, charges at the point of the bayonet. Whoever loves honor and fatherland follow me.' Soon responding peasants follow him to the promised death. But Christ's heroism in never betraying the cause of the people is beyond that of any leader whatsoever. His courage in fronting opposition and tyranny excelled that of any soldier or general. He bore Himself toward His disciple band after the pattern of a friendship more glorious than any other leader."

There are no emergencies or problems that Christ does not meet and solve. He touches with the heavenly touch all kinds of society. He is greater than the greatest men. He is more than a religious naturalist, more than a religious genius. He is all greatness because He is Christ.

The Christ Of Universal Personage

Christ is wonderful as the great universal Person. He is "the Son of Man, not of a man, not the offspring of any family, not the product of any nation, not the outcome of any age.

"No family, no nation, no generation, had any monopoly of Him. As well try to monopolize the sunlight. He is the son of Man; the common blood of humanity flowed through His veins. He is as much at home in China or Japan as in England, as much in possession of the African negro, or the North American Indian, as of the civilized white man."

The Christ Of Victory

See Him face and foil the Tempter! He is tempted to distrust God. "Command that these stones be made bread." Hear His answer, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He is tempted to presumption, "Cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Jesus said unto him, "It is written again, Thou shalt not tempt the Lord thy God." Then He is tempted to idolatry and devil worship: "All these things (kingdoms of the world and the glory of them) will I give thee, if thou wilt fall down and worship

me." Hear His answer: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." "The devil leaveth him, and, behold, angels came and ministered unto him." Being tempted, He is able to succour those that are tempted.

Christ was tempted, but not overcome; insulted, but not annoyed; poor, but not discontented; crucified, but not conquered; buried, but not to remain a prey to death and a prisoner of the grave. He rose. He lives, the intercessor and conqueror, "the mighty to save" -- mighty to save the lowest; to save from the guilt of sin, from the power of sin, from the dominion of sin; to save the regenerated from the defiling body of sin, as Christ, our Sanctifier; and to keep evermore, through time and to all eternity.

To the artist He is the One Altogether Lovely.

To the architect He is the Chief Corner Stone.

To the astronomer He is the Sun of Righteousness.

To the baker He is the Living Bread.

To the banker He is the Hid Treasure.

To the biologist He is the Life.

To the builder He is the Sure Foundation.

To the carpenter He is the Door.

To the doctor He is the Great Physician.

To the educator He is the Great Teacher.

To the farmer He is the Sower and Lord of the Harvest.

To the florist He is the Rose of Sharon and the Lily of the Valley.

To the geologist He is the Rock of Ages.

To the horticulturist He is the True Vine.

To the judge He is the Righteous Judge, the Judge of all Men.

To the jeweler He is the Pearl of Great Price.

To the lawyer He is the Counsellor, the Lawgiver, the Advocate.

To the newspaper man He is the Good Tidings of Great Joy.

To the philanthropist He is the Unspeakable Gift.

To the philosopher He is the Wisdom of God.

To the preacher He is the Word of God.

To the railroad man He is the New and Living Way.

To the sculptor He is the Living Stone.

To the servant He is the Good Master.

To the statesman He is the Desire of all Nations.

To the student He is the Incarnate Truth.

To the toiler He is the great Giver of Rest.

To the sinner He is the Lamb of God who taketh away the sins of the world.

To the theologian He is the Author and Finisher of our Faith.

To the Christian He is the Son of the Living God, the Saviour, Redeemer and Lord.

*** * * * ***

05 -- THE CHRIST OF CALVARY AND HIS SACRIFICIAL ACCOMPLISHMENT (Radio Message)

"And when they were come to a place called Calvary, there they crucified him" (Luke 23:33).

We meet under the shadow of Calvary. Within a few hours we shall be commemorating the glorious event of the death of our Lord Jesus Christ on the cruel cross in order that the world might not perish but have eternal life.

In a famous valley in California there is a place called "Inspiration Point," because from it one can view the whole plan of human redemption; on that sacred place, we have an explanation of the whole Levitical system of types and shadows; and from that holy mount we explain all that has followed in the economy of grace. Those in the Old Testament time looked forward to Calvary. In this dispensation, we look back to Calvary.

Calvary the sacred mount! Who can think of Mount Moriah, and not be moved by the unwavering faith of father Abraham in the sacrifice of the dearest? Who can think of Mount Horeb, and not feel like removing his shoes because the ground is holy? And Mount Calvary is sacred in our memory, for on it the Lamb of God "poured out his soul unto death," and provided redemption for the human race.

**O Calvary, dark Calvary;
'Twas there my Saviour died for me.**

May we direct your attention to a few scenes in the vision of Calvary.

Scene One -- Calvary A Place Of Suffering

The time had come when the chief priests and the elders demanded the life of the Son of God. After a mock trial and a compromise by Pilate, Christ was condemned to be crucified. Then the scourging by Pilate with whips made of leather strips, armed with small bits of bone or lead. He was led by the soldiers into the "common hall," stripped and dressed in a scarlet robe, and mocked. They smote Him on the head with a reed, and did spit upon Him. He was then dressed in His own clothes and led away to be crucified.

They climbed a hill, "a place of skull," perhaps because of its shape or perhaps because of the fact that it was a place of execution. On reaching the top, Christ was not alone; there was a multitude, and many different characters.

There were three crosses on Calvary. Christ's cross was made ready. He was stripped and laid upon it, His feet some distance from the end; then He was bound with cords to the cross, and then nailed hands and feet. The cross was lifted and dropped into a hole, the weight of that precious body falling upon the nails. On a cross on one side was a man making sure his damnation, while on the opposite cross there was a man making possible his salvation, his forgiveness. In the center was the cross of redemption, the cross of Christ.

According to Mark this was about nine o'clock in the morning. From nine to twelve He hung upon the cross exposed to all the insults of the rulers, the thief, and the multitude. Nature hid her face from the awful sight, "darkness came down." That silent darkness was broken by the cry, "My God, my God, why hast thou forsaken me?" Another utterance or two and the Son of God lay dead upon the cross.

In the garden of Gethsemane His agony was such, "His sweat was as it were great drops of blood falling down to the ground." Every pore in His precious body became an open Wound from whence poured sweat as it were blood. A young man who never experienced in His body disease was about to go under because of the pressure of human redemption.

The cross meant death. It is impossible for us to fathom the mental, spiritual, and physical sufferings of Jesus Christ on Calvary's cross. We can, however, understand that it was all for us; all that we might go free. Thank God.

Scene Two -- Calvary A Place Of Immortal Sayings

The first saying of our dear Lord and Saviour on the cross was an expression of the spirit of intercession. "Then said Jesus, Father, forgive them; for they know not what they do." The word "then" indicates that these words were uttered soon after He was crucified, and they reveal the passion of His life, the thing most needful in life, namely intercession. There is also revealed in this utterance the charitableness of His great heart, "They know not what they do," and the graciousness of His being, for the subjects of His prayer were most undeserving.

Forgiveness was His next saying, "Today thou shalt be with me in Paradise." The thief acknowledged his guilt, and Christ forgave him. There is here revealed the assurance of immediate forgiveness, "Today," and the assurance of Heaven, "With me." Thus Christ paused in His dying hour to forgive a guilty soul.

Our Lord's third saying reveals a filial heart; "Woman, behold thy son." Love is the soul of courage. This was a time of moral heroism. Love is heroic. No suffering, however great, can quench love. Memories of Mother drew on His filial compassion, and filial piety provided for her. He gave her His best.

Our Lord's saying broke the silence of the darkness; and it reveals both mental and spiritual suffering; "My God, my God, why hast thou forsaken me?" Perhaps He quoted aloud a part of the Prophetic Psalm describing His death. This cry suggests to us the darkest, deepest, dreariest loneliness into which His holy soul passed.

This was near three o'clock in the afternoon, and was quickly followed by His fifth utterance; "I thirst," suggestive of physical suffering.

Then followed His sixth utterance: "It is finished." These three words are one in the original and it covers the whole scope of time. Christ saw the victory finally accomplished.

The seventh and last saying of our Lord reveals the perfect resignation of His holy heart: "Into thy hands I commend my spirit, and having said this, he gave up the ghost."

Scene Three -- Calvary A Place Of Sorrow

The prophet saw Christ as "a man of sorrows" and "acquainted with grief." Under the shadow of the cross the Lord said, "My soul is exceeding sorrowful even unto death." This sorrow unto death settled upon Him in a new way on the cross. In

the wonderful life and death of Christ the prophetic description -- "a man of sorrows"-is clearly fulfilled. "His visage was marred more than that of any man."

The sorrows of the cross arose from a sense of the need of others. Our Lord could not be happy while others were unhappy. With the realization of the great need, and the terrible indifference of humanity to the great provision for that need in Him, His heart was grieved. He was grieved over the hardness of their heart. He wept over the inhabitants of Jerusalem. He knew their danger and did all He could to help them; but they would not be helped. His sorrow over human folly and rebellion reached its climax on the cross.

Then there were the sorrows which arose from a sense of loneliness. See Him in the wilderness, fighting the battle for us alone. See Him in the garden of Gethsemane going "a little farther," where even the inner circle of the apostolic band failed to accompany Him. He moved in a sphere at times in which none could follow. "He trod the winepress alone. There was none with him." Being the maker of all, He knew what was at stake, how much depended on Himself and carried the burden of redemption at all times on His dear heart. The cry out of the darkness tells the story, "My God, my God, why hast thou forsaken me?"

Scene Four -- Calvary A Place Of Battle

On Calvary's brow we see sin as exceedingly sinful in a deathly conflict with love -- divine love. One must win, and one did win.

What a picture is here presented! The multitude, some of whom are in defiance, showing cruel hatred towards Christ; others with hands raised, clamoring for His life; others in debate; others, perhaps, in sympathy. One of the malefactors, shows perfect hatred for the innocent person on the center cross, if he could get one hand loose, and he were within reach, he would smite the middle sufferer in the face. If he were only down from the cross, he would spear Him. On the other cross is one who realizes his sin and Christ's innocency. He rebukes the other "We indeed justly; for we receive the just reward for our deeds; but this man hath clone nothing amiss." The chief priests who had delivered Him for envy, moved the people that Pilate should rather release Barabbas, now with the scribes mocking Him in His dying hour, while the elders deride Him (Mark 15:10, 11, 29, 31).

Here is depravity in its true color. The religious class with its leaders gloating over the death of Christ. What has not been done under the guise of religion! O hellish depravity! And the carnal heart is just the same today. Laws may hold it in check: but the monster is just the same. It is a sad fact that Jesus Christ met a good deal of His opposition from the so-called religious class of His day. The powers of earth and hell were engaged to get this innocent Person out of the way.

In his view of the cross tragedy, Campbell Morgan puts it in three ways: "Anarchy, irreligion, and ignorance. Anarchy -- the King dethroned, and murdered; irreligion -- the Priest destroyed; ignorance -- the Prophet silenced."

What a battle between light and darkness, sin and love; but, thank God, love won, Christ was victor!

Scene Five -- Calvary A Place Of A Broken Heart

"A God on across," cried one; "that is all my theology." A leader of the rationalistic forces in England some years ago attempted to prove that Jesus was only apparently dead. He appealed to the fact that when the side of Jesus was pierced, blood came forth. He asked the question: "Can a dead man bleed?" In answer to this, Dr. Torrey says: "The sufficient reply is that when a man dies of what is called in popular language, a broken heart, the blood escapes into the pericardium, and after standing there for a short time separates into serum (the water) and clot (the red corpuscles, blood) and thus if a man were dead, if his side were pierced by a spear, and the point of the spear entered the pericardium, blood and water would flow out just as the record states it did, and what is brought forth as a proof that Jesus was not really dead, is in reality a proof that He was."

In his excellent treatise on the physical cause of the death of Christ, William Stroud, M.D., shows that it was "agony of mind," producing "rupture of the heart." "To establish this conclusion," he continues, "numerous details will be adduced, but the argument itself is short and simple. In the garden of Gethsemane Christ endured mental agony so intense, that, had it not been thus mitigated, its effects were conducive to violent palpitation of the heart, accompanied with bloody sweat. On the cross this agony was renewed, in conjunction with the ordinary suffering incidental to that mode of punishment, and having at this time been allowed to proceed to utmost extremity without restraint, occasioned sudden death by rupture of the heart, intimated by a discharge of blood and water from His side, when it was afterwards pierced with a spear." And here again we see the wonderful fulfilment of Scripture as found in the Psalms "Reproach hath broken my heart." The poet wrote: "He died of a broken heart for me."

"The gospel of a broken heart," said Dr. Jowett, "demands the ministry of a bleeding heart." That is true. We must bleed to bless.

Scene Six -- Calvary A Place Of Divine Accomplishment

Another scene in the vision of Calvary is the provision of redemption, a perfect cure for human woes, the blood cure. Thank God, it's a permanent cure.

Not all the blood of beasts
On Jewish altars slain,
Can give the guilty conscience peace,

**Or wash away our stains.
But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood than they.**

The finishing of the glorious task, the redemption of the human race, the greatest accomplishment in the history of the world, is expressed in the words of Christ, "It is finished."

In the cross on Calvary I see my doom, but I also see the glorious accomplishment of the God-man, I see perfect satisfaction, perfect accomplishment. In the great divine accomplishment on Calvary is seen the true spirit of Christianity, "Die to live." Christ died for all. His death is a proof and illustration of God's love for His enemies. It also proves the love of Christ for the Church and for all. The cross tragedy on Calvary is a revelation of the beautiful spirit of true Christianity, the spirit that wins.

In the great divine accomplishment on Calvary is the preacher's theme: "The Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness: but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God." The same great apostle who uttered these words, said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Christ was a victim but He was also Victor, and in Him we glory.

Scene Seven -- Calvary A Place Of Challenge

The challenge is to the Church and the individual; a challenge to enter into the sufferings of Christ and carry on what He made possible. It is for us to carry on in the principle of Calvary. "Fill up that which is behind in the sufferings of Christ," "the fellowship of His suffering." Redemption is still by suffering and it is for us to suffer with Him; and the promise is, "If we suffer with him we shall reign with him."

"A few years ago, on a bright sunny morning," said Agnes E. Watson, "the streets of New Orleans, in the Southern States, were thronged with passengers; the glittering shops, the well-stocked markets, the busy docks and offices, were alive with the hum of men engaged in business or pleasure. But yet another market containing a certain class of goods stood open for buyers and sellers, and noisily they thronged in and surveyed the articles offered for sale. The market was the slave market; the goods there, ready for disposal to the highest bidder, were men and women -- immortal souls for whom Christ died. Let us stand aside, and in imagination watch the scene.

"The auctioneer, hammer in hand, stands at his desk. Various lots have been already disposed of. Husbands and wives sold to different masters, never perhaps to meet again on this side of the grave, are taking the long, last embrace. Mothers are shrieking and wringing their hands, as their children are torn from them. The next sale is coming on, and all eyes are turned to the block, which is mounted by a young girl, of blood as pure as her master's, and of feeling infinitely more sensitive. She casts a look of agony around the gazing throng. Curiosity and carelessness she sees in many faces, pity in none; and the hot blood mounts up in her face, till it mingles with the bitter tears, while the auctioneer, in the language of the trade, commences his description of her personal and mental qualifications. Oh, reader, is it not a sight to make an angel weep? Thank God that the doors of that market are closed, never to be opened again.

"Two coarse, brutal-looking men are bidding for the young girl, and her heart recoils as she glances at them. They bid fast, and others drop off, until at last the conquest appears between them only. She casts another look of agony to heaven, and round that stony circle. Will none take compassion, will none rescue her?

"At this moment a gentleman of benevolent countenance enters the market, and at a glance he takes in the whole case. He sees the mute appeal of the poor slave's eyes to God, and his mind is made up. Promptly he steps forward and makes his bid, undeterred by the angry glances bestowed on him by the two opponents, who, enraged at his interference, bid on far above the poor girl's value. Her preserver had taken the lead, and he keeps it. Higher and higher mounts the bidding, until at length he on whom the slave's every hope is built pauses. The sum is enormous, even hellish triumph gleams in the eyes of his opponents. That look determines him. He bids again and the hammer falls; the poor girl is his; but at what a price!

"Handing over the roll of notes, the kind citizen turns to a lad in the crowd, 'Run, boy,' cries he, 'to the blacksmith, and bid him come here this moment and bring his hammer.' The strange scene attracts a dense crowd, ere the blacksmith, hammer in hand, makes his appearance. 'Strike off these fetters,' are the orders given. A blow falls, another, and yet another, and the fetters lie in pieces on the ground. The slave stands, unshackled, looking with beaming eyes on her owner. He takes her hand, and in words distinct enough to be heard in the crowd, he says, 'I have bought you and have paid a great price; you are free to go to your home, or where you will, never to be a slave again.' 'God bless you.' With tears in his eyes, the merchant turned into the street. The poor girl-slave stood for a moment as one paralyzed; then throwing up her hands, and breathing forth her whole soul in one cry of gratitude and love, she darted from the market, and followed her preserver down the street, crying 'He redeemed me! He redeemed me! I'll lay down my life for him; I'll serve him while I have breath left; for he redeemed me! He redeemed me!' "

In like manner is Calvary a challenge to us. What Christ has redeemed He claims. He has a right to us.

Here is a challenge to us to exhibit the principle of Calvary, that of redemption through suffering. This is at the present time, as in every time in human history for that matter, the great need in every phase of life, national, social, educational, and domestic. It is the hope of the nation, the community, the home, as well as the Church. The promise is, "If we suffer with him, we shall also reign with HIM."

What is your answer, dear friend? If you have not answered this important question, will you not bow before HIM now, hand over to Him, and say with all your heart, "He redeemed me! He redeemed me! I'll lay down my life for Him; I'll serve Him while I have breath left; for He redeemed me! He redeemed me!" And let us hear from you.

* * * * *

06 -- THE CHRIST OF EASTER AND HIS GLORIOUS VICTORY (Radio Message)

On the threshold of Christmas we brought you a message over CKCO on the subject, "The Christ of Christmas and His Great Challenge." Last Sabbath from this same station we gave a message on the subject, "The Christ of Calvary and His Sacrificial Accomplishment." This afternoon our subject is, "The Christ of Easter and His Glorious Victory." The three great world events in the history of human redemption.

In the Gospel according to Luke, chapter twenty-four and verse thirty-four, we have this wonderful statement, "The Lord is risen indeed."

A gentleman stood looking at a painting of the crucifixion of Christ in a store window; a little street Arab came near and stood, manifesting an interest in the same painting. After a moment or two the little fellow looked up into the gentleman's face and said, "They crucified Him, Mr. They crucified Him." "Where did you learn that?" asked the gentleman. "In the Sunday school," replied the boy. The man walked on, meditating on the good work of the Sunday school; but before he got very far he heard some person calling to him; turning around, he saw the little fellow running toward him. He stopped. The little lad came near, and said, "They killed Him, Mr. He was buried; but He rose again."

Yes, we believe He rose again, and for our meditation this glorious Easter Sunday, let us look into this great doctrine, namely, the physical resurrection of Jesus Christ from the dead.

The Theories Of The Resurrection Of Jesus Christ

May we direct your attention, first of all, to the theories of the resurrection of Christ.

There is the theory of theft and falsehood on the part of Jesus Christ and His friends for the purpose of propagating a belief, "They stole him away." In answer to this, it is very noticeable that the theory was so unreasonable that St. Matthew did not take the trouble to refute it. They who forsook Him and fled at the time of His crucifixion must have taken on great courage to face the Roman Guard and steal a dead body! Then, if this were so, what about the guard? Were they overpowered? Were they asleep? Think!

There is the theory that Christ never died; that after a short lapse of consciousness, He revived, and lived long enough to see Paul and others. In answer to this, it is sufficient here to state that the record of the Gospels is that He really died, and the Epistles confirm the statement.

There is the "Vision theory," namely that the appearances of Christ were purely subjective, due to the excited state of mind. The disciples longed to see Him. They thought they did see Him; but it was only a vision. In answer to this, may we ask the question: Would it be possible that such a delusion should have done so much for the early church? It is simply impossible.

There is the "Dream theory." Some person heard that Christ was risen. It was told to Peter, and John, who in turn passed it on. In answer, we would suggest that for Christianity, with all its indeed glorious accomplishments, to come of a mere dream is wonderful.

There is the "Temperature theory," a temperature in the tomb which revived the body, seeing it was not dead when placed there. In answer, we might suggest that the originator of this theory might have had a temperature himself to think of such a thing.

There is the theory that there were no appearances to be accounted for, only a strong way of speaking on the part of the disciples concerning the continued life of the crucified One. This it is intimated gave rise to a misunderstanding in the apostolic Church. In answer to this, we have the Scripture record that about five hundred and fourteen persons saw Christ after His ,resurrection. Were they all deluded?

Lastly, there is the theory that the appearances of Christ were not purely subjective, but objective, that He gave visions of Himself for the comfort of His own. It was equivalent to sending a telegram from heaven to earth to let them know that all was well. In answer to this theory, we have the fact of the empty tomb!

The Fact Of The Resurrection Of Jesus Christ

It is a comfort to move out of mere theory into fact, and to realize that the resurrection of Jesus Christ is a fact. Blakstone, one of the world's greatest legal

authorities, says that the resurrection of Jesus Christ is the best established fact of history. That is saying something worth while. One of the needs of the hour is a little more common honesty when facing great facts of history and Scripture.

"Fact!" "Jesus cried out with a loud voice, and gave up the ghost." "When they came to Jesus and saw that He was dead already, they brake not his legs. He was buried. The tomb was guarded and sealed" (Matt. 27:65, 66), "guarded to keep the disciples honest, and sealed to keep the guard honest" (Binney). The three great positive essentials of the gospel are: "Christ died for our sins. He was buried, and rose again the third day," That record is plain.

"The resurrection of Christ," says one, "is the corner stone of Christian doctrine. It is also the Gibraltar of Christian Evidence, and the Waterloo of infidelity and rationalism."

The Proofs Of The Resurrection Of Jesus Christ

All nature today proclaims a resurrection. In winter all is dead. The music of the birds cease, 'no hum of insect is heard from the earth; all is silent. But how different when spring dawns. Life appears everywhere in place of death; a resurrection of nature. The same is true of the vegetable: "That which thou sowest is not quickened except it die But God giveth it a body as it has pleased him, and to every seed his own body." This same statement is found in the words of Christ, uttered under the shadow of Calvary's cross: "Except a corn of wheat fall into the ground and die," He said, "it abideth alone: but if it die, it bringeth forth much fruit." Death precedes life, life and fruit follow death.

The next proof is the empty tomb. "He is not here, he is risen." Thank God for the empty tomb. Christ is not there. He is alive.

Another proof is the fact that the napkin from the head of the dead body is placed carefully "in a place by itself" (John 20:7). Rogues and robbers would not take time to do this. But the Prince of Life had no need to fear; no need to hurry. "I have power." He said when speaking of His life: "I have power to lay it down, and I have power to take it again." What are stones and Roman soldiers to Jesus Christ? Who rolled the stone away? Who placed the napkin? Let the enemies of this glorious truth of the resurrection of Jesus Christ answer.

The Christian Sabbath is another proof; for it dates back to that glorious event, and commemorates it. It was great to speak a world from naught; but greater to redeem. The Christian Sabbath says, "Christ is risen indeed."

The existence of Christianity is also a proof of a risen Lord. The religion of Christ could not have lived a month without a living Christ. Christianity, then, proclaims the fact of the resurrection of Jesus Christ.

It is recorded that the fact of the resurrection of Jesus Christ had such a profound impression on the early followers of Christ that their usual daily greeting was, "The Lord is risen indeed," using it as we do our, "Good morning."

The Necessity Of The Resurrection Of Jesus Christ

"If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God; because we have testified of God that he raised Christ up from the dead; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept."

In these passages of Scripture the Apostle Paul argues the necessity and importance of the resurrection of Jesus Christ. The whole redemptive plan would have utterly perished had Christ not risen from the dead; but, thank God, He did rise.

**Up from the grave He arose
With a mighty triumph over His foes.
He arose! Christ arose!**

A missionary in India was interrupted during his message by a native who said to him, "We can take you to the tomb of our prophet, Mohammed. You cannot take us to the tomb of your prophet." The missionary quickly replied, "Christianity does not need any tomb; for Christ Jesus is not dead. He lives." Bless His name!

The Blessings Of The Resurrection Of Jesus Christ

The blessings of the resurrection of Jesus Christ are many.

The resurrection is the foundation of our faith. "If Christ be not raised our faith is vain."

The resurrection of Christ means our justification. The death of Christ was for our sins, and His resurrection for our justification from sin. "He died for our sins and rose for our justification." They go together in Scripture. We are justified by faith in the risen Christ.

The resurrection of Christ means our holiness. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Death with Him means life with Him. The likeness of His death should mean the likeness of His resurrection life.

The resurrection of Christ assures us of a Mediator in the presence of God. He "maketh intercession for the transgressor," and for His people, "Now to appear in the presence of God with us." The Jewish high priest took the blood that was the token of accompanying intercession and carried it into the most holy place of God's tabernacle. This was so important a part of the service that it was made the peculiar work of the priest. The typical priest did not personally suffer, nor was he the one who inflicted the suffering on the typical animal. His connection with the sacrifice commenced with receiving the blood, and presenting it with attendant incense before God. Christ as the great High Priest passed through the veil of His Flesh, rose again, ascended, and went into the presence of God for us. He appears there and pleads the merit of His own Blood. The innocent victim that stood at Pilate's bar, unjustly accused and unrighteously condemned is now the great all-skillful Pleader in the royal court above; not so much as He pleads as it is the fact that He does plead, and that for us. Praise the Lord. It may be that "in the internal communion of the Godhead the benevolent desires of each Divine Person are intuitively known to each, but are not expressed in prayer." I do not know.

Christ appears in heaven as Jehovah Incarnate. He is known by the heavenly hosts as the one who was before the world. His Godhead is known. They know He came to earth to redeem man; now He is in heaven with the marks of humanity, with the same human body, but glorified, of course. His twofold nature connects Him alike with God and humanity. When Aaron appeared to minister before Jehovah, he bore the names of the twelve tribes. There were two sets; one over his heart, the seat of affection; the other over his shoulder, the emblem of power. The God-man has the two natures, Divine and human. He has infinite love in His heart, and Almighty power in His arm to save.

Christ appears in heaven as a sacrificial Victim. The Jewish high priest on the great day of atonement entered the holy place with blood, and made an atonement for himself, his household, and all the congregation of Israel. Christ appears in the holy of holies as our great High Priest with a nature which was wounded as a sin offering. By these wounds He convinced His disciples that it was He Himself and not a ghost (John 20:27). Those sacred scars -- "those dear tokens of His passion" - - speak.

The risen Christ in the presence of God says, "I have conquered, therefore forgive and sanctify." Glory to God!

Arise, my soul arise;
Shake off thy guilty fears;
The bleeding sacrifice
In my behalf appears:
Before the throne my surety stands,
My name is written on His hands.

He ever lives above,
For me to intercede;
His all redeeming love,
His precious blood to plead;
His blood atoned for all our race,
And sprinkles now the throne of grace.

Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me;
"Forgive him, O forgive," they cry,
"Nor let that ransomed sinner die."

The Father hears Him pray,
His dear anointed One;
He cannot turn away
The presence of His Son;
His spirit answers to the blood,
And tells me I am born of God.

My God is reconciled;
His pardoning voice I hear;
He owns me for His child;
I can no longer fear:
With confidence I now draw nigh,
And, "Father, Abba, Father," cry.

Christ appears in the presence of God today as the living, unchangeable Saviour. "Because he continueth ever and has an unchangeable priesthood, he is able to save to the uttermost all that come unto God by him." He is able, thank God. There is no other person who can save, if He cannot do it. But He can. "Able to save." "His name shall be called Jesus, for he shall save his people from their sin," Able to save them to the uttermost! "The word uttermost is composed of two Greek words, meaning all or the whole and complete. He is able to save all men, all nations, and that to completion; and He is able to keep evermore those He thus saves; able to keep them through time, under all circumstances, in all places, and to all eternity. Hallelujah! That should make a person shout.

The resurrection of Christ today assures us of immortality. "Because I live, ye shall live also." "I shall meet you in the morning," was the farewell of the early Christians. How beautiful when falling asleep in Jesus to be able to say to Christians and loved ones, "I will meet you in the morning." Some years ago in the state of Michigan a child of great promise died. The little one, all beautiful, robed for the grave, was laid in the casket, and in its little hand was placed a bouquet of flowers-the central flower of which was an unopened bud of the Rose of Sharon. On

the morning for burial the casket lid was removed for the sorrowing weepers to take their farewell look at the peaceful dead; when, lo! that bud had become a rose in full bloom while grasped in the dead child's hand. The beautiful flower said, "Weep not for the spirit that is gone. It has already become a full-bloomed rose in glory."

Hear this living Saviour: "I am he that liveth and was dead; and, behold, I am alive for evermore, amen; and have the keys of hades and of death." "Because I live ye shall live also." This is true victory!

It is reported "that at the close of the battle of Waterloo, upon the issue of which hung the destinies of Europe, the English people were anxiously awaiting news of the result. Their only means of rapid communication was by means of a system of signal lights flashed across the English Channel! The fog became so dense that only a part of the message was made out. It read, "Wellington defeated." Gloom settled upon the English. But imagine their joy when the fog lifted and they received the whole message, "Wellington defeated the enemy." When Christ was crucified His disciples were so enshrouded by the fogs of doubt that they saw but one meaning to the sad event, "Christ defeated" All hope was gone, Christ was dead; but Easter morning brought the glorious fact of the risen Lord, and the message read, "Christ defeated the devil." How glorious! By dying, Christ conquered death; by rising, Christ conquered the grave; by ascending, Christ made possible our ascension, even to heaven. Hallelujah! "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

* * * * *

07 -- THE CHRIST OF OLIVET AND HIS PROMISED RETURN

On Christmas day, we commemorated the coming into the world of Christ as the Redeemer and Saviour. What a glorious event! What a wonderful gift! the unspeakable gift of God! Today we invite your attention to another coming recorded in the Holy Scriptures, known as the second coming of Christ.

The text is recorded in the Gospel by Matthew, chapter twenty-four, and verse forty-four. "Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh." Let us reverse the text and note the suggested outline:

1. "The Son of man cometh."
2. "In such an hour as ye think not."
3. "Therefore, be ye also ready."

First, The Fact Of His Coming: "The Son Of Man Cometh"

There is a gracious coming of our Lord as in pardon; an administrative coming, as in the Person of the Holy Spirit on the day of Pentecost: and there is a second coming, "I will come again and receive you unto myself."

Bible References

There are said to be 578 references to the second, coming of Christ in the Bible; about 260 in the Old Testament, about 318 in the New Testament, fifty times in the Epistles. "Comparatively speaking," it is estimated, "one out of every twenty-three verses in the Bible mentions His return."

Bible Witness

In the Revelation of Jesus Christ which God gave to His Son, God says, "Behold, he cometh with clouds." Jesus Himself said, "I will come again." St. Peter speaks of the promise of His coming and gives a warning to scoffers. St. James says, "The coming of the Lord draweth nigh." St. Paul says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another together with these words." The two men in white apparel who stood by when Christ ascended said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Note the expression, "This same Jesus." He who went will return. "Shall come in like manner." He went suddenly and He will come suddenly. He went unexpectedly and He will return unexpectedly. He went visibly and He will return visibly.

In view of these Bible references and what Bible writers say, we may properly speak of the fact of His coming.

Secondly, The Time Of His Coming: "In Such An Hour As Ye Think Not"

There is the certainty of His coming, and there is the uncertainty as to the time of His coming. With respect to this last statement, however, the marks of the end or the signs of the time are outstanding.

A Crisis

Things point toward a crisis. There is the Eden crisis when the fall of man was effected, and a Deliverer promised; the Flood crisis, when the old world was destroyed; the Babel tower crisis, "because the Lord did confound the languages of the earth." There is the Exodus crisis, when God brought His people out of Egypt. There is the Bethlehem crisis, when a Saviour was born; and we are nearing another, namely, the second coming crisis, the end of this dispensation.

Prophecies Being Fulfilled

Prophecy is said to be a miracle of knowledge. What God has said must come to pass.

It is very instructive and impressive to a student of the Word of God to note how wonderfully prophecy has been fulfilled concerning the first advent of the Redeemer, and it is equally instructive and impressive to study Bible prophecy with reference to modern inventions, discoveries, such as the radio, airplanes, automobiles; the increase of knowledge, and suchlike, of which we have not time to speak now. Dr. E. F. Webber in a message on Prophecy, enumerates thirty prophecies that were fulfilled in one day, the day of the crucifixion of Christ.

Some hundreds of years before Christ came into the world, God through the prophet Daniel said, "At the time of the end, many shall run to and fro and knowledge shall increase." Take just one illustration of this: On Christmas day, a few years ago, I sat by the radio and listened to the British Empire broadcast from London, England. After a few local announcements about the broadcast, London spoke, giving a brief description of old London and its observance of Christmas. Then it was "Hello Wales." The answer was "Hello London," followed by a brief description about Christmas observance in Wales. Then it was "Hello Scotland." Scotland answered, "Hello London," followed by a word as to how the Scotch people observed Christmas. Then it was, "Hello Ulster," which brought the answer, "Hello London," followed by a word concerning the North of Ireland and Christmas observance. This continued between London and the following: the Irish Free State, Halifax, Montreal, Toronto; and after listening to the roar of the Niagara, seasonal greetings continued: London and Winnipeg, Vancouver, the Majestic in the Atlantic Ocean, New Zealand, Australia, India, South Africa, the Empress of Britain in Port Said. Then came the voice of the king of the British Empire.

While I sat and wept (for I had heard the King of kings that Christmas morning before I heard the king of England), this thought came into my mind: Can it be possible that the Almighty Christ of Christmas will not yet utilize this marvelous thing called "Radio" in a most wonderful way? He is more eager than we could be to see accomplished what we constantly desire and often pray for, and He has the power. Then I imagined I heard the Christ speak from Jerusalem.

Signs And The Sign

St. Luke speaks of signs in the heavens and signs upon the earth, which, no doubt, have had more or less fulfilment in the destruction of Jerusalem. This is the testimony of history. It is, nevertheless, true that these Scriptures are being fulfilled in a very striking way today. After these signs are seen, then the sign of the coming of Christ. Note the reading of the Word of God.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after these things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see (the sign -- Matthew) the Son of man coming in a cloud with power and great glory" (Luke 21:25-27).

"Distress of nations" is upon us, and thus the Scripture is fulfilled. It is reported that Bonar Law said to Stanley Baldwin that he regarded the situation of Europe as hopeless, and it weighed on him night and day. H. G. Wells is quoted as saying, "We have come to the crossroads and no one knows the way out." Sir Basil Blackett says that we are "facing the possibilities of a collapse which could compare in history only with what happened at the end of the Roman Empire."

"Perplexities." That is our situation at the present time. The country flooded with provisions yet people are in dire need; an abundance of provisions yet people are starving of hunger; lots of clothing yet people are perishing of cold; the nations talking peace, yet preparing for war.

Increase Of Wickedness

"As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. And knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Divorce has increased over one hundred and fifty per cent in the last thirty years. Over twenty-four thousand suicides annually in America, and more attempts. Our courts are busy, jails well filled, and asylums filled. The land is full of lawlessness and crime; corruption on every hand. In spite of our ethical pride, the facts remain.

Church Sign

"Departure from the faith! . . . Some shall depart from the faith, giving heed to seducing spirits and doctrine of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." Strong statements respecting the last days, and they are strikingly fulfilled before our eyes. Thousands of churches annually report no converts, indeed they expect none. Men are not only departing from the faith of Christian experience but from the body of revealed truth. Positive statements are being made against the Bible, salvation through the blood of Christ. We have in existence in America organizations known as "The American Anti-Bible Society,"

"The American Association for the Advancement of Atheism," and student groups, we are informed, known as "The Circle of the Godless," "The Devil's Angels," "The Damned Souls," etc.; all against God and the Bible!

"Perilous Times"

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

Thirdly, The Readiness For His Coming: "Therefore Be Ye Also Ready"

"The end of all things is at hand; be ye therefore sober, and watch unto prayer." Here is a call to an immediate act of sobriety. The Revised Version reads, "Be ye therefore of a sound mind and be sober unto prayer." The thought is that of readiness, soberness, and calmness in view of the end of all things. How often that word "Watch" is used! We are to watch against a state of spiritual sleep, "Let us not sleep as do others but let us watch and be sober." We are to watch unto prayer. Watch against the loss of faith, "When the Son of man cometh, shall he find faith on the earth?" Watch against a worldly spirit, "Where your treasure is there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not."

We are admonished to be watching, "Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass."

We are to be looking, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." We are to be waiting in holy anticipation and ceaseless activity in His service, "wait for His son from heaven." And we are to be ready, "Be ye also ready."

A Preparedness

The point of emphasis in our Lord's statement is that of the necessity of readiness. "Therefore, be ye also ready." But what does it mean to be ready? The

answers to such a question would be legion, for they are many. We have seen that mere profession of religion is not enough, mere ritualism cannot save. Our profession must be the outcome of an inward possession of grace, our ritualism must be fired by the Holy Spirit, our church affiliation must be backed by membership in the church of the firstborn whose names are written in heaven, our doing must be the outcome of a condition of being, "the work of faith, the labour of love and the patience of hope." A readiness for His coming means that we have found the Christ; saved from actual sins; cleansed from inward pollution by His precious blood, and "kept by the power of God through faith unto salvation, ready to be revealed in the last time." The great necessity in view of the Lord's return is sanctification. Here it is: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." "And the Lord make you to increase and abound in love one toward another, and towards all men, even as we do toward you." to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints."

This readiness for the coming of the Lord is a readiness to live and a readiness to die. Paul the great apostle said, "I am now ready to be offered," "I am ready to die." If he could be ready, it is our privilege, yes our duty, to make such a preparation.

Have you settled this matter, dear friend? Are you ready for His coming? What if He should come in this year. Are you ready? Or in the words uttered to an ancient king, "This year thou shalt die," may be applicable to you. Are you ready? You may be, if you will. The gracious, loving and almighty Saviour waits to help you now, waits to save you, waits to cleanse you, and He waits in readiness to keep you!

Christ is coming back again,
Tell it out to ransomed men;
Let the mighty echo roll
Round the globe from pole to pole,
Till the world shall shout the strain,
Christ is coming back again.

* * * * *

08 -- THE CHRIST OF THE CROSS AND HIS GRACIOUS APPEAL

"If any man will come after me, let him deny himself, take up his cross and follow me" (Matt. 16:24).

The Divine Relationship

Scripture reading is found in the Gospel as recorded by John, chapter twelve, verses twenty-three to thirty-three.

May we draw your attention to a few aspects of the cross as gleaned from this reading. Verse twenty, the **NECESSITY** of the cross, "Except a corn of wheat fall into the ground and die it abideth alone"; the same verse, the **DEATH** of the cross, "And die"; verse twenty-seven, the **SORROWS** of the cross, "Now is my soul troubled"; verse twenty-eight, the **PRINCIPLE** of the cross, "Father, glorify thy name"; verse thirty-one, the **VICTORY** of the cross, "Now is the judgment of this world"; verse thirty-two, the **DRAWING** power of the cross, "And I, if I be lifted up from the earth, will draw all men unto me."

The Cross Of Christ Is Literal And Metaphorical

Literally, it means the instrument for capital punishment used by the Romans. Metaphorically, it means the doctrine of atonement for sin, made by the death upon it of our Lord and Saviour Jesus Christ.

The death of Christ on the cross to make atonement for the race is grounded in the love of God (John 3:16), and manifests the righteousness of God: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:25). It is the basis of our reconciliation, "Reconciled to God by the death of his Son."

First, The Cross And God The Father -- "Christ Crucified -- The Wisdom Of God"

The context reveals two opposing forces the wisdom of the world, and the wisdom of God. Both Jews and Greeks were astray as to the latter. "The Jews require a sign." Their religion and history were signally marked by sign. In fact, they are a sign in themselves. The trouble with them, however, was that they had lost their spirituality; they had lost sight of the priestly aspect of their Messiah; they had become materialistic and carnal. "A sign" was the goal of their vision. And the greatest sign the world ever saw appeared in their midst. He came of them, yet they saw Him not. The Jews rejected Him.

The idea of redemption by way of the Cross was to the Greeks foolishness. In the opinion of the philosophic Greeks, man is redeemed by culture and art, the wisdom of words. The Greeks thus rejected the crucified Christ.

The cross, nevertheless, is God's solution of the greatest problem of the ages, the problem of human redemption. The race had fallen in Adam. Is there any way to halt the fall, any way to recover man, any way to satisfy the Divine requirements so that God may remain God and still pardon and forgive fallen man? The cross is God's way. It solved the problem worthy of God.

The necessity of the cross may be thus argued from the fact of the cross.

The solution by means of the cross was the outcome of God's love. The cross did not enable God to love but it was the outcome of His love as the only means whereby He could forgive. In like manner, the cross was the consequence of God's love, not the cause; the outflow, not the spring. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Christ Crucified -- The Suffering Of God

"The church of God, which he hath purchased with his own blood" (Acts 20:28).

There was not only a cross on Calvary, but there was one in heaven. There was a sword which pierced the heart of Christ, but there was also one which pierced the heart of the Father. The fact of the sacrifice of God is seen in the wonderful declaration of Christ Himself: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

God shared the agony of the cross. "He spared not his own Son, but delivered him up for us all." We trace the relationship at least as closely as that of Abraham and Isaac. "God in Christ reconciling the world unto himself."

Christ Crucified -- The Power Of God

God has always revealed His strength through weakness. "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. God hath chosen the things that are not to bring to nought things that are; that no flesh should glory in his presence."

Our weapons are not carnal. God takes the weapons away, then tells us to fight. He leaves us with nothing, yet with everything, if we can only see it, and realize it. The armor is Christianity. It was so in redemption. The cross is God's wisdom, yet His power. The greatest tragedy of the ages is to be the greatest manifestation of God's power through the ages. The time of weakness and defeat is the time of victory. This is exactly the case on Calvary. He bowed His head in weakness and gave up the ghost, in the moment of apparent defeat, to win the greatest battle of all time. It was a moment of power -- God's power.

The cross: as to God it is satisfaction; as to God and man it is reconciliation; as to man especially it is redemption.

Secondly, The Cross And God The Son

"Jesus Christ and him crucified" (I Cor. 2:2).

"The cross," says George C. Lorimer, "was an instrument of torture as well as death. Its victim was first of all scourged with knots of rope or leather thongs to the end of which were fastened bits of lead, which lacerated the body fearfully, sometimes tearing out eyes and teeth and even inflicting death.

"This ordeal past, the mangled prisoner was either tied or nailed to a transverse-shaped wooden instrument, the weight of the body resting on a wooden pin or meager seat, and then the whole was lifted up, and rudely pushed into the socket that it might stand upright.

"In such a position the sufferings were excruciating. The blood rushed to the head, intense pain shot through the arms and legs, and the torn, gashed, and bleeding back, fretting against its rough support, racked the entire frame with indescribable torments.

"Nor was this all, the crucified one was exposed naked on the cross to the sun by day and the chills by night, and to the sharp teeth of beasts and the iron bills of ravenous birds; and often before life was extinct these foul creatures began their loathsome orgies. Even the death of the cross."

The cross of Christ involves His death. We were reconciled to God by the death of His Son; His blood. "My blood of the New Testament which was shed for many for the remission of sins"; His very self, "Who his own self bare our sins in his own body on the tree."

Christ Crucified -- The Love Of Christ

"Christ loved the church and gave himself for it" (Eph. 5:25).

"The gift of Christ to man," says Dr. Adam Clarke, " is the measure of God's love, the death of Christ for man is the measure of Christ's love." The life of Christ was a life of love. His words, acts and deeds were the outcome of love. His religion is the religion of love.

This wonderful love of Christ is the great constraining power of the gospel. "The love of Christ constraineth us," says Paul. And because He loved He gave. Christ illustrated in Himself that wonderful passage on giving. "It is more blessed to give than to receive." He gave Himself. "Love," says Van Dyke, "is not getting but giving."

Through the power of the love of Christ Paul defied all other powers. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . I am persuaded that

and die it abideth alone; but, if it die, it bringeth forth much fruit" (John 12:24). No death, no fruit, no redemption.

In the cross is voluntary suffering. "No man taketh my life from me. I have power to lay it down and I have power to take it again."

"From the standpoint of the world the death of Christ was a murder; in its eternal aspect it was a Divine appointment; in the act of Christ it was a voluntary sacrifice."

Christ Crucified -- The Suffering Of Christ

"Now is my soul troubled" (John 12:27).

In the cross of Christ is infinite suffering for the race. Under the shadow of the cross, Jesus said, "Now is my soul troubled"; in the garden of Gethsemane He said, "My soul is exceeding sorrowful even unto death." What a burden, when every pore in His weakened body -- that body which had not been weakened in any way by sin--became an open wound through which poured "sweat as it were great drops of blood falling down to the ground." Here is sorrow even unto death. The climax, it seems, is reached on the cross when He cried, "My God, my God, why hast thou forsaken me?" What grief, what sorrow, what suffering in that awful moment of darkness! yea, what burden when He bore in His body on the tree the sins of the whole world! Here is physical suffering, "mortal pain," infinite suffering in its loneliness. Here is also mental and spiritual suffering.

How awful must sin be in its final issue when it caused such infinite anguish to Christ when He tasted death for every man. Instantly, however, the battle was won, "It is finished," or "We have accomplished."

In the cross of Christ is infinite merit, the dynamic of efficacy. There were many crosses, and many crucifixions. At the time of Christ's death and at the same place there were two other crosses, but the center cross is different. It is "the cross"; the Person on it is a unique Person; "the death of the cross" is outstanding. Upon crosses have hung criminals, the worst that sin could produce; upon the cross came Christ, the best that heaven could produce; and the whole significance of the cross was changed, from an instrument of death, Rome's substitute for the Jewish method of stoning, to an instrument of redemption -- the redemption of the whole human race.

The death of Christ was not that of a martyr, much less a criminal. "Was Paul crucified for you?" Christ's death was that of the sinless one, the God-man, who in His own body bore our sin on the tree. On the cross He accomplished human redemption, and from the cross, uttermost salvation is offered to all, even to the lowest. Consider the Person of the cross, and the merit of the sacrifice is beyond dispute. "But this man, after he had offered one sacrifice for sins for ever, sat down

on the right hand of God: from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified."

In the cross is infinite power, the dynamic of power; power of crucifixion, power of death, and the power of life.

The cross is called "The accursed tree," for upon it He died; yet, it is the tree of life, for upon its sacrificial Victor we live. In the cross there is power to break the power of cancelled sin and to set the prisoner free. There is cleansing power, and overcoming power.

In the cross is infinite love, the dynamic of love. "To measure the heart of the Infinite," says one, "we must get the dimensions of the cross." The cross is a proof and an illustration of the love of Christ. It was pure love, yes, infinite love, that caused to stand in the far off past that uplifted cross, on which that crowned sufferer flinging wide His arms, sought to lift the world back to His Father's side. It was infinite love: "O Love that will not let me go."

In the cross is our only hope, the dynamic of hope. It condemns the wisdom of the world, Greek philosophy; the dead ritualism of mere religionists, a stumbling-block to the Jews; mere culture on the one hand, and cold works on the other. If any man could be saved by culture, why did Christ die? Why did He not become a mere Galilean teacher, erect an institution of learning, become its founder and president, and leave to the world a code of ethics, as Confucius and similar characters did?

Why go to the cross? If on the other hand, man could be saved by works, why did not Christ encourage this class? "If I yet preach circumcision," says Paul, "why do I yet suffer persecution? Then is the offence of the cross ceased." The cross condemns every other way of redemption.

The cross is the instrument of our salvation. "They shall look upon him whom they have pierced."

**I saw One hanging on a tree
In agony and blood,
Who fixed His languid eyes on me
As near the cross I stood.**

**Sure never till my latest breath
Can I forget that look;
It seems to charge me with His death
Though not a word He spoke.**

**My conscience felt and owned the guilt
And plunged me in despair;
I saw my sins His blood had spilt,**

And helped to nail Him there.

**Alas I know not what I did,
But now my tears were pain:
Where should my trembling soul be hid?
For I the Lord have slain.**

**A second look He gave, which said,
I freely all forgive.
This blood is for thy ransom paid;
I died that thou mayest live.**

-- J. NEWTON

Christ Crucified -- The Accomplishment Of Christ

"It is finished."

The death of Christ was not an accident: it was an accomplishment. They spake of His decease which He should accomplish at Jerusalem. In His dying moments, and closely following the terrible feeling of separation as it were from the Father, He whispered back to His Father, "It is finished" -- which is one word in the original. The idea suggested is that of infinite and glorious achievement; that of past, present, and future accomplishment.

It is finished HISTORICALLY, the deed is now done and it cannot be undone. It is finished REDEMPTORALLY, complete provision for the case is made, and it is our privilege to say, it is finished EXPERIENTIALLY. The death of Christ was a Divine human accomplishment. "The God-man is the gate-way between God and man."

*** * * * ***

09 -- THE CHRIST OF THE CROSS AND HIS GRACIOUS APPEAL (Continued)

Thirdly, The Cross And Human Relationships

Christ's death provided salvation for all: salvation for His own people, "He shall save his people from their sins" (Matt. 1:21); salvation for sinners, the just for the unjust, "While we were yet without strength Christ died for us" (Rom. 5:6, 8); salvation for the whole world, "Who gave himself a ransom for all" (I Tim. 2:6); salvation for the individual, "Who gave himself for me" (Gal. 2:20); salvation for the church, "Christ loved the church and gave himself for it" (Eph. 5:25-27).

Christ Crucified -- Its Application

But the death of Christ actually saved no person, except in the case of those who are not accountable. The benefits of that death are individual, conditional, and practical.

Must Jesus bear the cross alone,
And all the world go free?
No. There's a cross for every one,
And there's a cross for me.

The poetry, "Jesus paid it all" is true provided we finish the thought, namely, "All to Him I owe," which, of course, is equally true. "Whosoever doth not bear his cross and come after me, cannot be my disciple," so said Christ.

May we draw your attention, then, to at least five aspects of the cross in this respect.

Christ Crucified -- Its Offence

"If I yet preach circumcision," said Paul, "then is the offence of the cross ceased." Certainly. Preach ritualism, preach works, preach ordinances, and such like, and the offences will cease. The offence of the cross arises chiefly from the fact that the cross condemns every other way of salvation.

The offence of the cross arises, too, from the fact that the cross involves separation. "Come out from among them and be ye separate, saith the Lord." Christians are cross bearers, and in consequence are different from other people. Their cross bearing is an offence to those who hope to be saved in some other way.

The offence of the cross arises sometimes because of the natural state of man. "The natural man receiveth not the things of the Spirit of God. They are foolishness unto him." Unsaved loved ones, unregenerate church people, do not understand. The cross is an offence to them.

The offence of the cross often reaches a point of opposition. Civic opposition, "They will deliver you up to the councils." National opposition, "Ye shall be brought before governors and kings for my sake." Ecclesiastical opposition, "They will scourge you in their synagogues." Domestic opposition, "A man's foes shall be they of his own household." General opposition, "All who live godly in Christ Jesus shall suffer persecution." Satanic opposition, "Be it far from thee, Lord. This shall not be unto thee. Get thee behind me, Satan."

Christ Crucified -- Its Endurance

"Who for the joy, that was set before him, endured the cross, despising the shame and is set down at the right hand of the throne of God." The idea of bearing

His cross involved the endurance of the cross, but the spirit that enabled Him to despise the shame of the cross made its endurance a delight.

This is the joy of accomplishing.

The third aspect of which we desire to speak is that of,

Christ Crucified -- Its Glory.

It is glorious because it crucifies. "God forbid that I should glory save in the cross of our Lord Jesus Christ by which the world is crucified unto me and I unto the world." Here, we have human personality and the world crucified to each other, back to back. No intercourse, no fellowship.

Crucifixion has the feature of loneliness. It means much to go outside the city wall, without the camp,, with Him. Go alone, and die alone.

Crucifixion is painful. It is neither popular nor pleasant for the old self to die but that is the road to the Christ-life. "No more I, but Christ liveth in me." The cross still crucifies.

**In the cross of Christ I glory
Towering o'er the wrecks of time.**

The cross is glorious in that a crown is related to it; a reward. In the case of our Lord's crucifixion, a crown of thorns was placed on His sacred head. Thorns are a part of the curse because of sin. He bore the curse in order to remove it.

Sin is a thorn, a piercing thorn; but by way of the cross, Christ made provision for its removal. The thorn, the sting, may be removed. Thank God. "The sting of death is sin, but thanks be unto God who giveth us the victory-through our Lord Jesus Christ."

Christ Crucified -- Its Reward

There is a reward for cross-bearers. "If we suffer with him, we shall also reign with him." The principle of the cross of Calvary is the principle of suffering. This principle must have its rightful place in our life. "Without the shedding of blood there is no remission" -- no progress, no revival, no advancement. Christ alone redeemed the world, but His followers must carry on the principle of human redemption. We bleed to bless.

This, no doubt, is what Paul had in mind when he desired to fill up that which was behind in the suffering of Christ, when he wanted to know the fellowship of His suffering. May we all be able to say with the poet,

**Jesus I my cross have taken,
All to leave and follow Thee,
Destitute, despised, forsaken,
Thou from hence my all shall be.**

There is a crown of fadeless glory for the cross bearers, "a crown of glory that fadeth not away."

Christ Crucified -- Its Merit

The merit of the precious blood of Christ, but the following aspects are specific:

It is the blood of propitiation: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past" (Rom. 3:25).

It is the blood of redemption: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

It is the blood of remission: "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22).

It is the blood of reconciliation, as we have already seen: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13).

It is the blood of justification: "Justified by his blood, we shall be saved from wrath through him" (Rom. 5:9). To justification belongs peace, we have "peace through the blood of his cross" (Col. 1:20).

It is the blood of sanctification: "Jesus that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

It is the blood of entrance: "Having therefore brethren boldness to enter into the holiest by the blood of Christ" (Heb. 10:19).

It is the blood of cleansing: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:6, 7).

**The cleansing stream I see, I see;
I trust and oh, it cleanseth me.**

It is the blood that covers our infirmities: the Jewish high priest "went in, not without blood, which he offered for himself and for the errors of the people." So Christ our High Priest entered for us, and His blood covers our infirmities.

It is the blood that makes possible our election: "Elect unto obedience and sprinkling of the blood of Jesus Christ" (I Peter 1:2).

It is the blood of protection: "When I see the blood I will pass over you."

It is the blood of victory: "And they overcame him by the blood of the lamb, and by the word of their testimony" (Rev. 12:11).

It is the blood that fits us for the city: "They came up out of great tribulation, having washed their robes and made them white in the blood of the Lamb" (Rev. 7:14, 17).

The suffering of Christ has always been the wonder of angels: "Which things the angels desire to look into." The figure is suggested from the cherubim bending over the mercy seat, their wings touching, while they gaze down into the ark. So angels look down eagerly into the suffering of Christ and the glory to follow. They desire to understand; they want to see the bottom of it.

They knew Him before His incarnation, and they watched the whole process of redemption, and its effect upon man, man a sinner; man redeemed and saved. In this wonderful deliverance there is a new record of God, a new display of the Divine character. Such a revelation would increase their piety and adoration. What a lesson for us!

We are saved through the precious blood not for our sakes alone. We are to suffer with Him. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loseth his life shall find it."

We must be broken to bless. We must die to live. Our hearts, our wills, our plans, our life, our all -- all broken in order to bless. All progress is based on sacrifice. We bleed to bless. The principle of Calvary is necessary in our national, social and domestic life in order for progress, as in Christianity. When the alabaster box of precious ointment was broken, the sweet odor filled the house. When we are broken in sacrifice, others are blessed. This principle of Calvary is necessary in order to carry on the glorious work of Christ.

Through the redemptive price, the precious blood of Jesus, we are delivered from wrath as a consequence of sin; justified in His sight, a blessed relationship to God effected; regenerated, a work wrought within, producing a new life, and sanctified through the same offering of the body of Jesus. Through this same precious merit, we overcome. "They overcame him by the blood of the Lamb, and the word of their testimony," and through the blood, we enter the city at last. "These

are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

The following incident as related by Dr. A. T. Pierson will illustrate the value of the precious blood:

"The late Dr. Fuller, of Baltimore, was a popular, interesting and evangelical preacher. Being zealous for Christian unity, he preached one morning on the necessity and duty of magnifying things that unite, and minimizing the things that divide, believers.

"In order to show the absurdity of sectarian divisions, he requested those who belong to various Christian bodies, and who were unduly zealous of their denominational history, and tenets, as being in heaven and looking around to find their fellow Christians who belonged to the same particular branch of the church; Baptists looking for their immersed friends, Methodists for their fellow members of class meetings, Presbyterians for the zealous defenders of Presbyterian ideas of law and order, and Episcopalians looking for the true Apostolic Succession. At the close of his sermon, a Unitarian friend said: 'Dr. Fuller, I am surprised at your lack of charity: you really did not represent any Unitarians at all as being in heaven.' Dr. Fuller replied: 'If you come tonight, I will give you a glimpse as to the feeling of a Unitarian there.'

"In the course of the sermon he imagined a Unitarian as stationed with John on the Island of Patmos, and permitted to look and enter through the open door and see the things which should be hereafter, and he described the emotions. In the first place, he witnessed that the scene in the fifth chapter of Revelation, where the Book was in the right hand of Him that sat upon the throne, and no man nor angel dared to touch or even to look upon it.

"The Lion-Lamb of God, slain for sin, but triumphant as a King, came and took the Book, and then he heard the acclamations of the saints: 'Thou art worthy to take the Book, and to unloose the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God Kings and priests: and we shall reign on the earth.' And round about that company, he observed countless angels ascribing 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.' He went along a little farther, and saw a great multitude standing on the sea of glass, and they were lifting up their voices in similar acclamations, and ascribing 'Salvation unto our God, and unto the Lamb.' 'Why,' he said, 'there are no Unitarians in that company.' He went a little farther, and saw a white horse, and a conqueror riding upon him, and upon His vesture, and upon His thigh was the mysterious name written: 'King of kings, and Lord of Lords' and a countless band of worshippers and warriors followed in His train. He went yet farther, and saw the New Jerusalem let down from God out of Heaven, having the glory of God.

"He saw no temple therein, and found that the reason was that the 'Lord God Almighty and the Lamb are the temple of it.'

"He found light even of the sun there and learned that 'The Lord God Almighty and the Lamb are the light of it.'

"And he found on the throne as joint Sovereigns, God and the Lamb that was slain. 'Why,' he said, 'there is nobody here that does not worship the Lamb jointly with God Himself; I cannot stay here unless I join that worship.' And so he moved among the throng and waved his palm; he struck his harp, and cried: 'Worthy is the Lamb that was slain, Salvation unto the Lamb.'

"Dr. Fuller concluded his sermon, his Unitarian neighbor walked up the aisle, shook his hand earnestly with both his own, and said, 'Jesus Christ has conquered; let me bow here and, like Thomas, say "My Lord and my God."'"

Forbid it Lord, that I should boast,
Save in the death of Christ my Lord,
All the vain things that charm me most,
I sacrifice them to the blood.

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

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine
Demands my soul, my life, my all.

* * * * *

10 -- THE CHRIST OF SALVATION AND HIS DECLARATION

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3).

These are the words of Jesus Christ to a master in Israel, Nicodemus, and they suggest to us the subject, "The New Birth."

The Necessity Of The New Birth

On pondering these words of the Master the first thing that impresses one is the necessity of the new birth. "Except," said Jesus. Take a concordance and look

up the excepts of Jesus, and you will get the emphasis of the word. "Except ye be converted," "except ye first bind the strong man," "except a corn of wheat fall into the ground and die," and similar passages. The thought is that without the thing specified, the other is impossible. Without the new birth one cannot see the kingdom of God; cannot possess or enjoy the kingdom.

"Except a man be born again he cannot see." He is spiritually blind. This is in harmony with Paul's expression, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath in store for them that love him." "Eye hath not seen." He is blind. "Nor ear heard." He is deaf. "Neither have entered into the heart of man." He is dead. Only a revelation from God by the Spirit of God can bring about a change. "But God hath revealed them unto us by His Spirit."

The necessity of the new birth may be argued from the natural condition of man. "All have sinned and come short of the glory of God." "There is no difference." We are the same when it comes to the need of a spiritual change.

Then, too, heaven is a holy place, and without a spiritual change of heart here we cannot reach that holy place. "Without holiness no man shall see the Lord," literally, "apart from the sanctification no man shall see God." The new birth is the initial stage of this glorious fitness for heaven.

One may further argue the necessity of the new birth from divine requirements in life. The command of God is to love Him with all our heart, mind, soul and strength, and our neighbor as ourselves. It is impossible to carry out this and other commands of God without a change of heart.

Then, again, the necessity of the new birth may be argued from the standpoint of nature. "The mineral cannot force its way into the vegetable, but the wheat may reach down to incorporate into its texture the metal of the rich soil." The vegetable cannot force its way up into the animal kingdom but the cattle which feeds on the grass may reach down and incorporate into its organism the nutrition of the rich soil. The animal cannot force its way up into the human but the dog may know its owner. The human cannot force its way up into the divine but the divine can reach down as in incarnation and change and lift humanity.

The natural birth is the gateway into life; the spiritual birth is the gateway into spiritual life. Without this second birth one may have existence but not spiritual life. "She that liveth in pleasure is dead while she liveth."

The Nature Of The New Birth

"If any man be in Christ he is a new creature."

The new birth is not just an awakening, a condition known as conviction. Many have had such an awakening but remained far from regeneration. Felix trembled but did not receive a change of heart.

The new birth is not a mere affiliation with some branch of the Christian church. Many enjoy such relationship but do not enjoy the relationship that springs from the new birth. "They who are joined to the Lord are one spirit."

The new birth is not a mere making of good resolutions. Many do this, especially around the new year, and then break them. The new birth is neither water baptism nor confirmation.

The new birth is not a mere observance of Church ordinances, but we will observe such ordinances in a new way after we are born again. "In Christ Jesus neither circumcision availeth anything nor uncircumcision but a new creature," lit., a new creation.

The new birth is an act of God whereby the soul is brought into newness of life in God, accompanied with the blessed assurance of God's favor, the past is all forgiven, and the person is reconciled to God. It is not a reformation but it includes it. It is not a mere code of works; but when we are born again it will show its faith by its works. God puts salvation into the soul and we work it out. We cannot work it in. We work from Calvary, not to Calvary.

The new birth is a resurrection. "And you hath he quickened who were dead in trespasses and sins."

The new birth is a transformation. "Who hath delivered us from darkness and hath translated us into the kingdom of his dear Son."

The new birth means the adoption of sons. We become "members of the church of the first-born whose names are written in heaven." It involves justification, a relative change or a change of relationship; and regeneration an inward change or a change of condition wrought by the Holy Spirit. The experience also involves a participation of the divine nature, "Partakers of the divine nature, having escaped the corruption which is in the world through lust." It is a community of fellowship, "Thou art ever with me"; a community of possession, "All things are yours, and ye are Christ's."

The new birth is from above. "That which is born of the flesh is flesh," void of the Spirit. "But that which is born of the Spirit is Spirit," spiritual and divine, like its author. It is "not of blood," not by descent; "not by the will of the flesh," by natural generation; "nor by the will of man," by adopting it: "but of God," by the Spirit of God, "born of the Spirit," through the Word. Thank God, the new birth is a real heartfelt experience of the saving grace of Almighty God.

The Marks Of The New Birth

"Can we know we are born again?" This is a question often asked. The answer is positive. Yes. The new birth is not so much like nothing that we do not know when it takes place. There are two unmistakable witnesses to the point, so that "in the mouth of two or three witnesses every word may be established."

First, there is the witness of the Spirit. "The Spirit itself beareth witness with our spirit that we are children of God." The Spirit of God speaks directly to our spirit and tells us the work is done. The inner voice of the Spirit of God to the spirit of man is distinct and definite We do not know how, but we know.

Secondly, there is the witness of our own spirit, called the indirect witness. "For our rejoicing is this, the testimony of our conscience, that in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God we have our conversation in the world." It is not a mere consciousness but a consciousness of what the grace of God has done in affecting the change; "conversation" means the whole life; "simplicity" right intention; not a mere morality but the blessed outcome of the mighty income, the change wrought within by the Holy Spirit of God. "Our rejoicing" suggests the fact that there is joy springing from it, joy in the Holy Ghost.

The new birth is marked by freedom from condemnation: "There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh but after the Spirit."

The new birth is marked by peace with God: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

The new birth is marked by victory over sin: "Whosoever is born of God doth not commit sin."

The new birth is marked by victory over the world: "Whatsoever is born of God overcometh the world."

The new birth is marked by a new love for God's people: "'We know that we have passed from death unto life because we love the brethren.'" We also love our enemies: "Love your enemies."

The new birth is marked by fruit: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

There are three great cardinals of Christianity that are outstanding in the new birth, namely, faith, hope and love. "This is the victory that overcometh the world even our faith"; hope, "Begotten again by a lively hope"; love, "The love of God shed abroad in the heart by the Holy Ghost given unto us."

Again, the new birth is marked by obedience: "We know we are of God because we keep His commandments."

The Obtainment Of The New Birth

How may we obtain this experience? In other words, "What must I do to be saved!"

The question itself suggests ignorance of the way of salvation, and this is a common hindrance. Jesus said to the woman of Samaria, "If thou knewest the gift of God and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." The woman did not know, and therefore did not ask. The question of the jailer in like manner reveals ignorance of the way.

The Hindu mother hopes to be saved by throwing her precious child to the Ganges, despite her natural affection as mother, for in this respect she is the same as other mothers. Some in the jungles of dark lands have held their arms up till they have withered. We have read of pilgrims who have journeyed to Mecca, hoping to merit salvation by so doing. Thousands never reached Mecca and thousands more never returned. Some observe the law, hoping thereby to be saved, despite the fact that God has said, "By the deeds of the law shall no flesh be justified." Some work hard and faithful in view of meriting salvation, but God has said, "It is not of works lest any man should boast."

What saith the Word? First, sorrow for sin is necessary, "Repent," said Jesus, "for the kingdom of heaven is at hand." "Repent and believe the gospel," "Repentance toward God and faith in our Lord Jesus Christ." The theology of Jesus is, Repent or perish. "Except ye repent ye shall all likewise perish." Look up the word "repent" in the New Testament and see how often it is used. Confession and forsaking of sin are involved in repentance. "He that covereth his sins shall not prosper but whoso confesseth and forsaketh shall have mercy."

Secondly, "Yield yourself unto God." Go down before Him, and take your hands off yourself, and let God have His way.

Thirdly, have faith in God. "Believe on the Lord Jesus Christ, and thou shalt be saved." Some person might say, Why put in the "first" and the "second"? Why not rest with this "third" only? The answer is clear. Read the thirty-second verse of the sixteenth chapter of Acts. "And they spake unto him the word of the Lord, and to all that were in the house." Then read on, read the thirty-third, and the thirty-fourth, pausing on the last clause, "Believing in God with all his house." There is involved the unfolding of the word of God, revelation of the word on the subject of salvation, restitution in washing their stripes, and Christian baptism. We have stated this to show there is something more than a mere assent to the truth. There is the ground work of repentance, sorrow for sin and faith in Christ as my Saviour

just now. Then, too, faith receives Him, and "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

As to the time of this obtainment, it is NOW. "Now is the day of salvation." Christ now lives to save. He is able and He is willing to save.

On the threshold of manhood a sinful boy became awakened to the realization that the world could not satisfy. There were in his spiritual nature longings too deep for worldly pleasures, or even worldly successes, to reach. The pleasures of the world were all disappointing. The heart remained unsatisfied.

In an evangelistic service he took a definite stand for Christ; walked up the aisle to the old mourner's bench, and falling on his knees cried to God for pardon.

The meeting closed. The service was over. The people went out of the tabernacle. The poor discouraged boy rose from the altar and went outside, and sat alone on a seat under a tree. The darkest moment in his life followed. It was a moment of utter despair. What thought passed through his mind! And how the enemy suggested the uselessness of such effort, and suggested that he should never try again to find pardon. In this moment of utter darkness and despair, a dear man of God appeared on the scene with encouragement. He urged that he should return to the tabernacle till finally the young man did so. He will never forget walking back to that mourner's bench with this kind man by his side, and again falling on his knees, and that with a feeling that if there is forgiveness surely God will forgive. In a moment the very heavens opened and the glory of God flooded his soul like a mighty Mississippi, and the sweet tender voice of God's Spirit assured him that God had accepted him. The joy was unspeakable and full of glory. Hallelujah! The joy of that blessed moment! The wonderful victory that followed! Only those who have been born again know what this means.

This all happened over forty years ago, and it still holds good; for that young man is the writer.

Will you not bow before the Christ just now, confess your need and your sins to Him, open your heart and life to Christ. Let Him in. Will you? It will pay you in time and in eternity. Will you do it just now? "Now is the day of salvation."

* * * * *

11 -- THE CHRIST OF GLORY AND HIS IMPARTATION

"The glory which thou gavest me I have given them" (John 17:22).

The Bible says a great deal about glory. If you do not believe this, get a good concordance and look up the word, "glory." Despite the fact that much is said about glory, it is a hard word to define. Some person has remarked about the Christian

experience that "it is better felt than told." So it is with the subject, "Glory"; it is better felt than told.

In an effort, however, to define the word, it may be sufficient to say that it is spoken of as adornment, "glory spoiled" (Zech. 11:3), adornment gone; honor, purity, rarity, weight, and such-like terms. God is "the God of glory," "Father of glory"; and all revelations of His in nature, in His Son, and in grace are revelations of His glory; the glory of His wisdom, the glory of His power, the glory of His love and grace, the glory of His Parenthood. In this message it is our desire to confine ourselves to the glory of Christ with a few specific aspects of that glory by way of application to His followers.

The Glory Of Christ's Person And Character

We cannot over-emphasize the glory of the Person and Character of Christ the Redeemer. He stands unique. The glory of His Person is the glory of Deity. When Peter caught a glimpse of this fact, he cried out, "Thou art Christ, the Son of the living God." "Blessed art thou, Simon," answered Jesus; and then affirmed that this revelation was from the Father. When Thomas saw this truth, he cried out, "My Lord, and my God." A few of Christ's disciples caught a glimpse of His glory at a wedding in Cana of Galilee, and believed on Him. John declared that "the Word was God." He further stated, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." His birth was marked by the bright shining of the Lord (Luke 2:9), and the angelic song, "Glory to God in the highest." Christ is "the glory of thy people Israel." While His glory was veiled more or less in His humiliation, yet here and there were glimpses of it. Peter, who was an eye-witness of Christ's majesty, tells of his experience on the holy mount when glory overshadowed them, and a voice was heard from "the excellent glory," saying, "This is my beloved Son, in whom I am well pleased."

The glory of the character of Christ is revealed in its sinlessness. What glory! How unlike frail humanity! The admission of the fact of the sinlessness of the Christ is an admission of His Deity. Who among the sons of men could throw out the challenge, "Which of you convicteth me of sin?" Did Christ ever ask forgiveness for sin? Did He ever need to do so? He could say concerning His relationship to the Father, "I do always those things that please him."

Look at the love of Christ. What glory! How marvelous! How wonderful! His death was "the just for the unjust that he might bring us to God." He gave His life a ransom because He loved us so.

The character of Christ is glorious in every aspect. No character in history can compare with HIM.

The Glory Of Christ's Achievements

There is the achievement of a life, the glory of a life, a wonderful life. Short, it is true, but glorious in accomplishment nevertheless. He did more in the brief period of His active ministry to soften, sweeten and bless humanity than all the exhortations and writings of all moralists of all time.

There is the achievement of the cross. Why did He come down from the mount of transfiguration? There is but one answer -- the cross. The glory of His death! "The hour is come that the Son of man must be glorified" (John 12:23). Glory out of death is rather strange, yet that is the significance. His glory had been veiled, veiled during His years of labor in the carpenter's shop at Nazareth, veiled during His short ministry -- save here and there when there were glimpses of it as we have seen-but now the hour is come, the hour has struck, when the Son of man is to be glorified and that through death.

The Greeks wanted to see Jesus. Our Lord answered to the effect that they would see now the glory of Christ, a glory that would blaze upon the Church and the world in a new way, a glory that would come through death.

This is the way of Christianity but not the way of the world. No. The world does not seek glory in this way. Christ stated the order in these words, "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth fruit." No death, no life; no life, no fruit; no glory. With Christ death and glorification were inseparable, death led the way to the other. Die to live! That is the order even for us!

There is the glory of His achievement over the grave-the glory of His resurrection. By dying Christ conquered death. His throne was His crown. "Through death He destroyed him that had the power of death, that is the Devil, and delivered them who through fear of death were all their lifetime subject to bondage." He thus conquered death and plucked out the monster's sting, and left him helpless. Because of this, too, the saints know death is but a passing to Father's house; a departure to be with Christ which is far better. "Far better!" Then why mourn?

Yes, death was the road to exaltation. He rose! "He became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name." Through His death death lost its sting, and through His resurrection the grave lost its victory. We may now shout the challenge: "O death, where is thy sting! O grave, where is thy victory!"

There is the present achievement -- the glory of His mediatorial work. He appears in the presence of God for us. He lives the Mighty Victor! "I am He that liveth and was dead, and behold I am alive for evermore. Amen; and have the keys of hades and of death." The author of the Epistle to the Hebrews declares Christ's Saviourhood on the basis of His resurrection. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save to the uttermost them that come unto God by him seeing he ever liveth to make

intercession for them." What a wonderful Advocate we have! He never lost a case, and He will not fail us!

The Glory Of Christ's Second Coming

"When the Son of man shall come in his glory" (Matt. 25:31).

He who bowed His head in weakness and died in the moment of victory, after saying, "It is finished," will come in glory as the great God. There is "the glory of His power" which is destructive toward those "who know not God," but glorious toward His saints (II Thess. 1:8-10).

According to St. Matthew, the throne upon which Christ shall sit is "the throne of his glory." St. Peter speaks about "a crown of glory" which the chief Shepherd shall give, a crown of fadeless glory, "fadeth not away" (I Peter 5:4). Earthly glories fade, earthly crowns fade, but Christ shall give us in that day a crown of fadeless glory. Thank God.

The Glory Of Christ Applicatory And Practicable

There is the glory that is imparted, "The glory that thou gavest me I have given them." Is this the glory of recognized sonship? "This is my beloved Son." This glory of sonship was given to His disciples. It accompanied the wonderful change of heart. And now there awaits them the glory of oneness with Christ, the glory of sanctification for Which Christ prayed in John 17.

Glory revealed! This naturally follows what has been said. The world is convinced when it sees the glory of God in His people, the glory of oneness: "That the world may know."

The Old Testament gives us glimpses of revealed glory. "Then ye shall see the glory of the Lord," "the glory of the Lord appeared." Such are the expressions. Turning to the New Testament we read, "They saw his glory." John said, "We beheld his glory."

Glory revealed suggests the idea of glory being hidden. It is true God's glory had been revealed in nature, for "the heavens declare the glory of God," "the glory of the celestial," "the glory of the sun," "the glory of the stars"; but it is equally true that God's glory can only be clearly revealed through the great Personality of the God-man, and less perfectly revealed through sanctified personality. Thus the glory of Christ is revealed in the grace of Christ in human experience. It may be termed, "Glory reflected." It was reflected in the face of Moses, "the glory of his countenance." It was seen in the face of Stephen. And may God put the shine on us for His glory. Amen.

There is the idea of glory approving, "The glory of the Lord abode upon the mount." So it may abide upon the church, and upon the individual. We should realize the danger of the glory departing, "And they named the child Ichabod, saying, the glory is departed from Israel." There should, we fear, be a great many christenings in the Church these days by that name, Ichabod. But, thank God, there are still places where the approving glory of God is manifested, is visible, and where it abides. Perfect obedience to God on every line assures the abiding glory.

* * * * *

12 -- THE CHRIST OF SANCTIFICATION AND HIS HIGH PRIESTLY PRAYER

"Christ also loved the church and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:25, 26). "Jesus also that he might sanctify the people with his own blood suffered without the camp" (Heb. 13:12).

These texts of Scripture show clearly that in the death of Christ there is provision for the sanctification of His people, and in John 17 we have His wonderful prayer for their sanctification. We are at present concerned with this prayer.

Observations

The prayer of our Lord Jesus Christ as recorded in this seventeenth chapter of John is known as "Christ's Intercessory Prayer." It comes at the close of a long discourse. It commences with chapter 14, which was given in the Passover chamber, the part recorded in chapter 15 and 16 was spoken, perhaps, on the way to the Mount of Olives (John 14:31; Matt. 26:36); then the prayer, and then the Garden of Gethsemane.

There is a beautiful divine intimacy expressed in this prayer: "Father," "I," and "Them." The personal pronoun is used over thirty times. This is not realized in the reading for the simple fact that our Lord is speaking and addressing the Father concerning His desire and in the interest of His people. There is divine intimacy, loving yet divine authority, but no egoism.

Christ was soon to be with the Father. Indeed, He prays as the Great High Priest already in the courts of Heaven: "I am no more in the world." Realizing this, He felt for them. He knew what the future had in store for them. He knew their need. They were the best people in the world at that time: but it often happens that the best people need more, and it is usually the best people who receive more. "To him that hath shall be given, and he shall have abundance."

Christ would soon be glorified and that by death. The glory of His death and its accomplishments must be carried on by His own. He, knowing this, felt for them; and realizing, no doubt, the issue at stake -- His glory, the cause for which He would

soon die, and how helpless they would be to carry on without the experience of Sanctification-He prayed for them.

Christ prayed for His own, not for the world (v. 9), but for those whom God had given Him: then for all those who may believe on Him through their word (v. 20): Hence all believers are included in this wonderful prayer.

The word "Sanctify" means first, to set apart for sacred use; secondly, to make clean, purify. Because Christ said, "I sanctify myself that they might be sanctified," it is thought by some that sanctification in this setting could not mean to purify. But the reader will readily see that He prayed for an experience in His disciples and all believers that would result in a divine oneness that already existed between the Father and Son. Hence the idea: "I set myself apart, give myself to death, that they might be made pure and set apart for service, sacred use."

Their Experience

If we were to go back a little, we would find some very emphatic statements regarding the experience of the apostles and disciples of Christ: such as "Rejoice that your names are written in heaven," "They forsook all and followed him." Because of space, however, we must confine ourselves chiefly to this prayer. Let us, then, note carefully some expressions revealing the experience of the ones for whom He prays:

1. They were given to Him by the Father: "The men which thou gavest me out of the world" (v. 6).
2. They received and kept God's word: "They have kept thy word."
3. They were God's own: "They are thine" (v. 9).
4. They glorified Christ: "I am glorified in them" (v. 10).
5. They were kept: "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition" (v. 12).
6. They were hated by the world: "The world hath hated them" (v. 14).
7. They were not of the world: "They are not of the world, even as I am not of the world" (vv. 14, 16).
8. They were sent by Christ to evangelize: "As thou hast sent me into the world, even so have I also sent them into the world" (v. 18).
9. They were given the glory of Christ: "The glory which thou gavest me I have given them" (v. 22).

10. They knew Christ was sent by the Father: "These have known that thou hast sent me" (v. 25). See also chapter 16:27, 30.

Their Condition Revealed

We have seen what a splendid experience those for whom Christ prayed had. The question has been asked, "Why is such an experience not sufficient? Why pray for their sanctification?" Perhaps a few incidents from their lives might reveal a need for this very work for which Christ prayed.

1. Their desire for preferment: "Then there arose a reasoning among them which should be greatest" (Luke 9:46, comp. Mark 10:40, 45). Christ took a child and gave an object lesson.

2. They manifested a spirit of carnal sectarianism: John said, "Master, we saw one casting out devils in Thy name, and we forbid him, because he followeth not with us" (Luke 9:49). "Jesus said unto him, Forbid him not: for he that is not against us is for us." We forbid him because he did not join our crowd. Christ gave a gentle rebuke.

3. They manifested a spirit of retaliation: "Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?" (Luke 9:54). "But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

4. They manifested a spirit of carnal fear, the fear that hath torment, according to John, and from which perfect love would deliver (I John 4:18). Peter is a good illustration of this, though he is not alone: a little maid was too much for him. "Art thou not one of this man's disciples? He saith, I am not," a lie (John 18:17).

5. They manifested a spirit of unbelief: "Except," said Thomas, "I shall see in his hands the print of the nails, and put my fingers into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25). "Except I see and feel" is surely the language of unbelief.

6. They manifested a state of babyhood: at least it appears that way. "I have yet many things to say unto you but ye cannot bear them now" (John 16:12). Compare this Scripture with I Corinthians 3:2, and Hebrews 5:12, 13, and I think the thought is clear.

Some may object, and affirm that these are not all sinful traits. You will have noticed, perhaps, that we have not been dogmatic on all of them; but preferment, retaliation, fear and unbelief should be removed. What Christ prayed that they might receive would cure them of these traits.

Their Need Met In Sanctification

Christ prayed for an experience beyond regeneration: an experience greater than that they had already received with all its greatness and glory. The Comforter would make this real in their lives. "Sanctify them" said Jesus. Sanctification involves at least the following:

1. The fulness of joy: "That they might have my joy fulfilled in themselves" (v. 13). "Joy unspeakable and full of glory." "And these things," said John, "write we unto you, that your joy might be full" (I John 1:4).

2. Keeping power: "That thou shouldst keep them from the evil" (v. 15). "Deliver us from evil." "He is able to keep."

3. Divine oneness: "That they all may be one; as thou Father art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (v. 21). Oneness among themselves, oneness with Deity, a oneness that would convince the world (v. 21, 24). What spiritual unity is here suggested!

4. The fulness of love: "That the love wherewith thou hast loved me may be in them" (v. 26). "Perfect love!"

5. The indwelling Christ: "And I in them" (v. 26). "Christ in you."

The instrument of their sanctification is the truth: "Sanctify them through thy truth: thy word is truth" (vv. 17, 19). And the condition of their sanctification is faith: "They purified their hearts by faith."

Christ Glorified

Christ was glorified by the Father with the glory which He had before the world was (vv. 1, 5): but He glorified the Father by finishing the task given HIM (v. 4). He is glorified by death: "The hour is come, that the Son of man should be glorified" (John 12:23). The hour is here when the Son of man shall be glorified by death. How strange and different! But, then, the glory that comes by the way of the cross is that which glorifies God.

Christ gave His disciples the glory of sonship, and He was glorified in them, as we have seen: but a greater glory will come to Him through their sanctification -- a glory of character of the Christ-likeness: a glory of divine oneness like that in the Godhead would convince the world: a glory of life and fruit. "Except a corn of wheat fall into the ground and die it abideth alone; but ff it die, it bringeth forth much fruit." Out of death comes life, and life fruit: "Herein is my Father glorified that ye bear much fruit."

* * * * *

13 -- THE CHRIST OF COMPASSION AND HIS HOLY ZEAL

"When he saw the multitude he was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd" (Matt. 9:36). "Jesus went forth and saw a great multitude and was moved with compassion, and he healed their sick" (Matt. 14:14). And again we read, "There came a leper to him, beseeching him . . . and Jesus put forth his hand and touched him, and said unto him, I will; be thou clean" (Mark 1:41). "When he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow . . . And when he saw her he had compassion on her and saith unto her, Weep not. And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up" (Luke 7:12-14).

The Meaning Of Compassion

The word "compassion" means "passion with and for," and more. There is in the historic background of the word the idea of being torn as the bird of prey would tear its victim. Christ was moved by a torn heart. Christ was moved by compassion and healed them. He was moved by compassion and wept. Christ would help His people but they "would not." This caused Him tears. Christ could not enjoy the blessings of grace and goodness while others were going to the bad. He was happy only when He was making others happy.

Compassion was an outstanding characteristic in His life. We speak of "the week of passion," which, of course, is correct; but it is equally true to speak of "the life of passion." The prophet said, "He made naked His passion." He did.

The Compassion Of Christ

The compassion of Christ was an expression of His being -- what He was. He was God manifest in the flesh. He knew no sin. There was no guile in His mouth. This holy condition of being expressed itself in compassion. There was holy sympathy with and for needy humanity, and fellowship of feeling in their need, hence compassion.

The compassion of Christ was an expression of His knowledge -- what He knew. He became man. He knew human life. He knew the pinch of poverty. He knew the needs of sorrowful humanity. He knew the wounds of friends, and the hatred of enemies. He knew what was in man. He was Himself "a man of sorrows and acquainted with grief."

The compassion of Christ was an expression of His vision -- what He saw. He was moved by the sight. "He saw and was moved." He saw the hungry and fed

them. He saw the sick and healed them. He saw the guilty and pardoned them; the impure and cleansed them. He saw the broken-hearted mother and raised her son to life again. He saw the doomed city and wept over it. He had no use for religious exclusiveness. He would break through and get to needy humanity.

The compassion of Christ was an expression of His holy emotionalism -- what He felt. His holy emotional nature bled and was moved at the sight of the needy. This is clearly seen in His tears. He looked and wept. Emotionalism that does not move over the needy, over sinful humanity and labor to help them, is rather to be dreaded than encouraged. Invariably in the life of Christ we are face to face with the compassionate Christ. It is seen in His tender words to the woman caught in the very act of sin. "Hath no man condemned thee?" asked Jesus. She replied, "No man, Lord." Then the sweet words, "Neither do I condemn thee. Go and sin no more." We see His compassion in His look at Peter. It broke Peter's heart. He "went out and wept bitterly."

The Compassion Of The Church

"If we must have religion," said Lord Melbourne, "let us have one that is cool and respectable." Imagine, if possible, an artist instructing his pupil to pursue art without a passion for art. Imagine a general giving similar advice to his army, and an educationalist to his pupils. No: the reverse is the truth. Without a heart of compassion a creed, orthodox though it may be, is only a skin of truth stuffed. Without a heart of compassion it is not even skin deep. Some person has said, "When the culture of the mind exceeds the culture of the soul a man is educated beyond his capacity." There must be soul compassion. Without it we are dead. The chief obstacles to the spread of Christianity are not of the head but of the heart.

What a great truth is here involved with respect to the Christian ministry. Dr. Jowett has well said that "the gospel of a broken heart demands the ministry of a bleeding heart. We bleed to bless." We lose our life to find it. We give to receive. We die to live. "In the first generation of the Methodist preachers in New England and New York the average length of ministerial service when they came to die was eight years." So records a historian. That means a bleeding heart, a torn heart, in the ministry. It is not orthodoxy alone we need. Dead orthodoxy may kill rather than make alive. It takes a heart of compassion to win. Dr. J. H. Jowett, in his message to preachers, speaks of "bloodless intercession." What stirring truth! "Bloodless intercession!" Bloodless preaching! Bloodless praying! Bloodless visitation! Bloodless ministry! Orthodox as a Jew but as passionless as a Universalist or a modernist. The great need is a vital experience in the work of redemption, an experience like what Paul had when he desired to fill up that which was behind in the sufferings of Christ in his flesh for his body's sake which is the church (Col. 1:24). "I rejoice in that," translates Moffatt, "I will make up the full sum of all that Christ has to suffer in my person on behalf of the Church, His body." Here is true compassion. Here is the great need of the Church. What will avail other things if we fail here?

Phillips Brooks said, "Let us beware of losing our enthusiasm." "Men are nothing," exclaimed Montaigne, "until they are excited." This is another way of expressing the need of a heart of compassion. One has said, "There are important cases in which the difference between half a heart and a whole heart makes the difference between signal defeat and a splendid victory."

What was it that moved Paul to say that he could wish himself accursed from Christ for his kinsmen and brethren in the flesh? What was it that moved the apostles and the early Church Christians to die for Christ? What was it that moved Knox to say, "Give me Scotland or I die"? What was it that moved David Livingstone to give his life for Africa? What was it that moved Mary Slessor to give her life for Africa? What was it that moved Mary Reed to give her life for the lepers of India? What was it that moved John Wesley to cry out, "The world is my parish"? What was it that sent the heralds of the cross around the world with a broken heart?

The Secret Of Compassion

Compassion is one of the outcomes of a pure heart, a clean heart. "Purify unto thyself a peculiar people zealous." Heart purity and holy zeal are inseparable. "As he is so are we in this world." Think of it! "As he . . . so are we." Such a state of being and living must of necessity involve compassion. As the Compassionate Christ is so are we. God help us.

Then, too, we must have vision. "Lift up your eyes," said Jesus, "and look on the fields, for they are white already to harvest." "Lift up your eyes and look!" His disciples were concerned about material food, Christ was concerned about souls. "Hath any man brought him ought to eat?" They could not see what He saw. The glorious possibilities among the Samaritans moved Him. Christ saw, and was moved. He wants us to see and be moved by the sight.

An exchange of place may help us to feel for the needy. "I sat where they sat," said the prophet. "Remember those in bonds and bound with them," said Paul. When we put ourselves in the place of others we will commence to feel with them and for them.

Obedience is required. "Put on therefore, as the elect of God, holy and beloved, a heart of compassion." What a command! Let the Church of Christ obey this command. A heart of compassion will manifest itself in a broken condition, "a broken heart,!" a genuine prayer-life, a deep sympathy and concern for the souls of men, a burning zeal for Christ and His glorious cause.

Lord give us Thy compassion!

* * * * *

14 -- THE CHRIST OF THE AGES AND HIS CHANGELESSNESS

"Jesus Christ the same yesterday, today, and for ever." Everything is in a state of transition; governments, the way of travel, the way of doing things, and people change. What changes in a few years, and what changes a few years bring. According to the text Jesus Christ changeth not. "Thou remainest." He is the same; from land to land, age to age, everywhere He is the same. Indeed, ages matter not. They have passed into thousands of years but Christ remains the unchanged and the unchangeable. Thank God!

Christ Jesus Changeless In His Person And Character

The Person of Christ and the religion of Christ are inseparable. What one is, the other is. If one is changeable, so is the other. Christianity is more than a summary of truth, though it contains that. It is more than a new doctrine, more than a new philosophy, more than a new explanation of history, more than a new mode of worship, more than a new morality, more than a new view of the future world: it is Christ, the Divine God-man, the Redeemer of the world. It is not so much His teaching, though that is important, as it is Himself. It was the Christ who brought about the mighty crisis in the world. He accomplished. He is the way, the truth, and the life. We are not saved by a system of doctrine but by a Person, and that Person is the Christ.

Christ Jesus is unchangeable in His character. The tender, loving, compassionate Christ remains. After the smoke of the battles that are raging around Him -- His Person and work -- have cleared, He will shine out with more brilliancy than ever before. "Crush that wretch," cried a dying atheist: but Christ cannot be crushed or changed. He abideth forever, and His character is unsullied and unchanged.

Christ Jesus Changeless In His Teaching

Christ's Word remains and will remain. "The Word of the Lord abideth forever." It will be criticized. It may be burned again; or other efforts made to destroy it; but after all, it will be found again. If every copy of the Bible were destroyed at the present time, the complete Bible could be gleaned from other books, not taking into consideration those who carry so much of the Bible in their minds.

This wonderful Book contains the glorious teaching of the Christ. His wonderful ethics, His revelation of man's need, His invitations, the law of discipleship, the way to God, the way of the cross, the way to full salvation, the way of consecration, the way to heaven. The passing of years does not change His teaching. The human race has the same need, has sins to be forgiven, has pollution to be cleansed, and God's way remains the same. Christ meets us on the same condition and in the same old way.

Christ Jesus Changeless In His Attitudes

With respect to His followers His attitudes remain the same. He is still our Redeemer, our Saviour, our Keeper, our Friend, our Healer, our coming King, our all and in all.

Christ is unchangeable toward sinners. As long as the day of salvation lasts and people remain savable, Christ is willing and able to save them. Seeing He "continueth ever and hath an unchangeable priesthood, He is able to save to the uttermost all that come unto God by him."

Christ is the same toward the needy. He is still the compassionate Christ, still equal to the needs of all, still anxious to help all. He is "the same yesterday, today, and forever," the same today as yesterday in His willingness, graciousness, and ability.

Christ Jesus Changeless In The Future

"Yesterday, today, and forever"; and that "forever" includes the tomorrow. Yesterday, the past; today, the present; forever, the future. "He was," the past; "He is," the present; "and is to come," the future. Yesterday in prediction, today in glorious salvation, tomorrow in glorification. Yesterday in creation, today in redemption, tomorrow in crowning. In the passing of generations, it was yesterday to our fathers, today to us, tomorrow to our children. Christ is the same, living, tender, gentle yet almighty Christ to all. The Galilean has conquered and will conquer.

There came into my hands recently a tract entitled, A Brief Description of a Short Life, and signed "Anonymous." Here it is:

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter's shop until he was thirty and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He never has traveled two hundred miles from the place he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself. He had nothing to do with the world except the naked power of his divine manhood. While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying -- and that was his coat. When he was dead he was taken down from the cross and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone but today he is the centerpiece of the human race and the leader of the column of progress.

"I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned together, have not affected the life of a man upon earth so powerfully as has that one solitary life."

That man is Christ Jesus.

*** * * * ***

15 -- THE CHRIST OF HISTORY AND HIS PRE-EMINENCE

"That in all things he might have the pre-eminence" (Col. 1:8).

Christ Jesus is without doubt the greatest character in history. He stands unique. Indeed, in every aspect of the study of Him this is true. He is the pre-eminent Christ. Let us, then, look at a few aspects of His pre-eminence.

Christ Jesus Is Pre-Eminent In Character And In Birth

"By whom and for whom were all things created that are in heaven, that are in earth, that are under the earth, and by him all things consist." He is thus the Creator, "By him." Creation is for Him, "For whom." He sustains creation, "By him all things consist." "Without him was not any thing made that was made," and in Him all things cohere.

The pre-eminence of Christ Jesus in His birth is clearly seen. "He became flesh," said the Apostle John. Literally, "He took flesh." He stooped to humanity and took a human body in order that He might redeem the human race. He was in a realistic sense "the seed of the woman."

Christ Jesus Is Pre-Eminent In Character

The enemies of Christ admit that He was a good man. The centurion of old said, "Certainly this was a righteous man." The thief on the cross said, "This man hath done nothing amiss." Pilate said, "I find no fault in him."

Pilate's wife said that Jesus was a "just man." Poor Judas said, "I have betrayed innocent blood."

The pre-eminence of Christ with respect to His character may be seen in its universality. Among the great characters in history Christ stands pre-eminent, and His greatness may be seen in His spirit of humility; seen in the great spirit in which He did little things; seen in the evenness and sweetness of His life; seen in the fact

that the supernatural with Him was natural; seen in His wonderful simplicity. He is "the goal of all goodness, the summit of all thought, the perfection of all beauty, the crown of all character"; yes, and as another has put it, "The holiest among the mighty, the mightiest among the holy." This is the Christ!

There is in the character of Christ a wonderful combination. "With man," says one, "we associate strength, endurance; while to women, we ascribe purity, beauty, delicacy of thought, fidelity, and self-sacrifice." In Christ all are combined.

Another aspect of the pre-eminence of Christ in character is His sinlessness. He is more than a righteous man, more than an innocent man. He is sinlessly righteous, sinlessly innocent. He Himself affirms that His character is sinless enough to illustrate the character of the Father, for He said, "He that hath seen me hath seen the Father." His challenge through the ages has been, "Which of you convicteth me of sin?" Almost two millenniums have passed and the challenge still holds good. He is without guile. And strange to say, the sinlessness of Christ is admitted by some at least of those who question His deity; but to us the only reasonable explanation of this supremacy of moral and divine uniqueness in His sinless universal character must be sought for in His supernaturalness, in His Deity. In what other way could it be accounted for?

Christ Jesus Is Pre-Eminent In Word

The officers who came to arrest Christ returned and said, "Never man spake like this man" (John 7:33, 34). Omnipotence accompanied His word, "He spake and it was done," "He commanded and it stood fast." "His word was with power." The centurion realized this when he said, "Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed." "Go thy way," said Jesus, "as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour" (Matt. 8:7-13).

How simple and profound are the words of Christ. "He spoke to plain people," says Dr. Burrell, "and addressed Himself to their common sense. His word was like an ocean on whose shore philosophers may stand and gaze afar with wonder, and where little children sport in the mighty waters which bathe their feet. One day He took a little child upon His knee and astonished His hearers by declaring that unless their attitude toward truth was as humble and receptive as that of childhood, they should in no wise enter the kingdom of God. No man in His audience ever knit his brows and wondered what the preacher was aiming at; for the words of Jesus had an incomparable directness so that every listener was moved to say, 'This means me.'"

The pre-eminence of Christ in word is beautifully illustrated in the twenty-second chapter of Matthew. There was an effort to entangle Christ in His talk (verse 15). They all came with their pet question; the Herodians concerning the money, the Sadducees concerning the resurrection, the Pharisees concerning the great

commandment. Jesus answered each one as He alone could answer. At the end of the chapter we have the significant remark, "And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

What sublime expressions are found among the words of Christ! "Peace be still," "Come unto me and I will give you rest," "Talitha cumi, Damsel, I say unto thee, arise," as if Christ would say, "Little darling, come back"; "thy faith hath made thee whole," and to the demons, "Go."

Christ Is Pre-Eminent In Deed

The mighty works of Christ astonish us. Never has there arisen in the history of any religion, nay, more, in the history of the human race, one that could be compared with the founder of Christianity. He stands forth alone, not only in respect to character and word but also in deed. Water is turned into wine, a little lunch multiplied till a great multitude is fed, the raging waves are hushed into a perfect calm, the withered hand is restored, the sick are made whole, the lepers cleansed, the dead raised, the blind see, the deaf hear, the dumb speak, devils are cast out, the guilty are forgiven: all by His mighty power. He "went about doing good."

Christ Jesus Is Pre-Eminent In Influence

Who among the sons of men has ever swayed such influence? Who among them has held such an influence for centuries? Who among the great leaders in the world today has any such influence even within their own country, to say nothing as to their influence in other countries? What character is more the center of discussion, favorable or unfavorable, the object of love, adoration, and worship than Christ Jesus our Lord? Not only in the aspects already mentioned is Christ Jesus preeminent but also in literature, in the world of music, and in art. He stands alone. He is unique. He is "the holiest among the mighty and the mightiest among the holy, lifted with pierced hands empires off their hinges, turned the stream of centuries out of its channel and still governs the ages."

Is this wonderful Christ pre-eminent in your thought, in your affections, in your life with all its relationships? Is He yours?

Christ Jesus Is Pre-Eminent In His Ability To Save

"But this man because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:24, 25).

He is a living Christ, "ever liveth." A dead Christ could not save.

He is an intercessory Christ, "Maketh intercession." He pleads our case in the royal courts above. He always wins.

He is a saving Christ, "Able to save." Let us note a few passages which illustrate His ability on this line.

He saves from the bondage of sin: "He whom the Son makes free is free indeed."

He saves from the guilt of sin: "There is therefore now no condemnation to those who are in Christ Jesus who walk not after the flesh but after the Spirit."

He saves from the dominion of sin: "Sin shall not have dominion over you."

He saves from the power of sin: "Whosoever is born of God doth not commit sin."

He saves from the pollution of sin: "He is able to save to the uttermost." "Pan" -- all, the whole; "teles" -- complete. He is able to save all men, the whole of all men to completion.

He saves evermore, for this idea is included in the word, "uttermost." He saves through life, under all circumstances, at all times, through death and to all eternity. Thank God!

* * * * *

16 -- THE CHRIST OF BEAUTY AND HIS REFLECTION

"Let the beauty of the Lord our God be upon us" (Ps. 90:17). Sept. Version: "Let the brightness of the Lord our God be upon us." Another translation reads, "Let the sweet savour of the Lord our God be upon us and the work we take in hand do thou direct."

Beauty may be defined as "possessing conspicuous qualities, excelling in form and grace; complete and harmonious."

The Beauty Of Nature And Art Illustrative

The physical world is called cosmos, perhaps because of its physical or material ornament of beauty, taking into consideration, no doubt, the fact that it is a system perfect in order, arrangement and harmony. From this word, "cosmos" -- as most young people know, and some older ones, too, for that matter -- we have the word, "cosmetic," because it beautifies (?).

"The heavens," said the Psalmist, "declare the glory of God," and the earth gives the same testimony. Take the spring time with its life, light, color and fragrance; the fields newly decked with their beautiful daisies, buttercups; the gardens with their wealth; the birds with their joyful songs: all bespeaking the beauty of God.

**With open volume stands
To spread her Maker's praise abroad;
And every labor of His hands
Shows something worthy of a God.**

The ancient Greeks were ambitious for beauty. Their statues and representations of their gods reveal their high conception of beauty; Aphrodite exhibits the womanly Charm; Apollo, manly grace; Zeus, majesty and dignity' They reveal a longing for beauty which they fail to find-that beauty which is divine.

The Beauty Of The Lord

The beauty of the Lord is seen in His Person and character. Beauty involves a number of things. It is a complex; that is to say, physical beauty would include more than features. It would include complexion, gracefulness of carriage, pleasantness of impression, and politeness and considerateness of action. Any one of these alone could not produce beauty, but all of them could and do.

In Christ we find all of these in perfection. Hence the true beauty of the Lord. "The life and character of Christ," says Dr. Shall, "is the Holy of Holiest in the history of the world." This doubtless is what constrained Charles Kingsley, during his illness, to repeat quietly to himself, "How beautiful God is! How beautiful God is!" No element necessary to constitute true beauty is lacking in the wonderful Christ. He is the Perfect One. He is called, "The Good (kalos, beautiful) Shepherd."

There are three outstanding things in Christ which illustrate His beauty. They are as follows:

First, His holiness. "Who did no sin, neither was any guile in his mouth." He was sinless. Peter said, "Depart from me, for I am a sinful man, O Lord." The prophet Isaiah felt the same way on seeing God's holiness, "Woe is me," he exclaimed, "for I am a man of unclean lips." He saw the beauty of God's holiness.

Secondly, the grace of Christ. He was rich yet for our sake He became poor that we through His poverty might be rich. Grace in provision for the whole race, to lift, to pardon, to cleanse, to sustain and keep. The grace of Christ!

Thirdly, the love of Christ. "Greater love hath no man than this that a man lay down his life for his friends."

Christ loved His enemies enough to die for them. He dies for the race, for the whole world. That is true love. Calvary is an unanswerable proof of the love of Christ and an illustration of it.

The Beauty Of The Lord In The Written Word

The beauty of the Lord is revealed in the Word. Dr. Jones, in his sermon on "The Beauty of the Lord," relates how a friend of his after reading one of John Ruskin's works exclaimed, "What a beautiful mind the man has!" "And exactly so," says Dr. Jones, "when I look out upon the works of God's hands I always feel moved to say,

'What a beautiful mind God has!' " This is exactly the impression we receive from the reading of God's Word. It is a revelation of His mind. We feel led to exclaim, "What a beautiful mind God has!" The beauty of God is here seen.

The Beauty Of The Lord Imparted

"Let the beauty of the Lord our God be upon us." This is a prayer, a prayer for the impartation of the beauty of the Lord. Paul said, "It was the good pleasure of God to reveal his son in me."

The appropriation of the full benefits of the atonement of Christ involves holiness of heart and life, and that is moral and spiritual beauty. "Holiness," said John Wesley, "is that habitual disposition of soul which directly implies the being cleansed from all sin; from all filthiness of the flesh and spirit; and in consequence, the being endued with those virtues which are also in Christ Jesus, and being so renewed in the spirit of your mind as to be perfect even as your Father in heaven is perfect." Such wholeness of soul and soundness of character will blossom into beauty.

First of all, this means a divine work of God in the human soul, the restoration of the "image of God in righteousness and true holiness," marked by the fruit of the Spirit in our lives: "love, joy, peace, longsuffering, gentleness, kindness, goodness, faith, meekness, temperance."

There must be progress. "And all of us, with unveiled faces reflecting like bright mirrors the glory of the Lord, are being transformed into the same likeness, from one degree of radiant holiness to another, even as derived from the Lord the Spirit" (II Cor. 3:18). This is beauty as seen in growth and development.

There must be worship. "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord." Here is the glorious revelation of the sanctuary, for "in it and nowhere else," says Dr. Jones, "the Psalmist beheld the pleasantness of the Lord, the delightfulness of the character of God in all its perfection and completeness."

There must be cross-bearing, and the daily following of Christ. "If any man will come after me, let him deny himself, take up his cross, and follow me." "And whosoever will lose his life shall find it." Again, "except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Here is the beauty that comes out of death, the beauty of fruit-bearing as the result. First, death; then, resurrection, life; and then fruit. We must die to live, lose to find, give to receive. "Ye are dead and your life is hid with Christ in God."

The Beauty Of The Lord Reflected

"I have seen God in you," said one to a godly man. God is reflected through human personality and character. Stephen reflected this beauty. "All that sat in the council fastening their eyes on him, saw his face as it had been the face of an angel." "He that hath seen me hath seen the Father," said Christ. The Christian is Christlike, and should be able by the grace of God to reflect the image of Christ. The world should be able to see Christ in His followers.

This Christlikeness in character and action was a mighty weapon in the early Christian church. Indeed, it has always been a mighty weapon in the hands of God. Sanctified human personality is God's great medium through which He reveals His holiness. An elderly Christian lady with a beautiful complexion was asked what kind of cosmetics she used. To which she replied, "I use for my lips truth; for my voice prayer; for my eyes pity; for my hands charity; for my figure uprightness; for my heart love." Charles Kingsley is reported to have said, "If those who call themselves Christians only lived the Christian life, the world would be converted to God in a day." "Out of Zion the perfection of beauty God hath shined."

This is God's order. God's people are "a colony of heaven" (Phil. 3:20); "a sweet savour of Christ" (I Cor. 2:15); "the epistles of Christ" (II Cor. 3:3:); "God's husbandry," His farm; "God's building"; "God's workmanship," His poems (Eph. 2:10); "the salt of the earth" (Matt. 5:13); "the light of the world" (Matt. 5:14). This thought is beautifully expressed in our Lord's High priestly prayer, "The glory which thou gavest me I have given them; that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one; that the world may know." One has expressed the thought in poetry:

What you are speaks so loud
That the world can't hear what you say;
They're looking at your walk, not listening to your talk,
They're judging from your actions every day.

Sanctified human personality is the only medium through which the Lord can reflect His moral excellencies. Do we realize this?

* * * * *

17 -- THE CHRIST OF AFFLICTIONS AND HIS DIVINE DEPENDENCE

"Who now rejoice in my sufferings for you, and fill up that which is behind in the afflictions of Christ in my flesh for his body's sake, which is the church" (Col. 1:24).

Jesus was not a man of pleasure; not a man of wealth: but He was a man of sorrows. He may have been called a man of labor, for He was about His Father's business, and finished the work He was given to do. He may have been called the man of love, for "greater love hath no man than this, that a man lay down his life for his friends." He may have been called a man of eloquence, for "He spake as never man spake." He may have been called a man of power, for "He spake and it was done." He commanded and it stood fast. He is called "a man of sorrows," and He is "acquainted with griefs." He and sorrows may have changed names. He was a man of sorrows, not because He was poor, and had not where to lay His head, but because others were not happy: because so many worked against their own interests. He sorrowed because of the hardness of their heart. He wept over the grave of Lazarus. While others were crying, "Hosanna," He was weeping over the doomed city, and the "awful beyond" of its inhabitants. In the days of His flesh He offered up strong cries with tears and was heard.

The face of Jesus was an index of His life. "His visage was so marred more than any other man." The statement of the Jews, "Thou art not yet fifty years old," is supposed to reveal the weight of affliction upon His dear heart. It explains, to some extent, at least, such passages as "He sighed deeply in spirit," "He groaned and was troubled No form and comeliness, no beauty that we should desire him."

Jesus looked at life in a realistic way, serious but not pessimistic; rather optimistic" from the point of victory. The thirty-third chapter of Isaiah, which reveals a prophetic description of the suffering Messiah, reveals this. "He is despised," "rejected," "acquainted with griefs," "afflicted," "wounded," "bruised," "cut off," "made his grave with the wicked."

From Whence Arose The Afflictions Of Christ

"It pleased the Lord to bruise him." What a wonderful statement. Why this pleasure? The love of God and of Christ for the human race made suffering in redemption a pleasure.

The word affliction in the Bible sometimes means a great evil, sometimes to be humbled, sometimes to be pressed into a state of straitness, sometimes a broken condition, sometimes distress, sometimes any trouble whatever, as in James 5:13. In the text from Colossians it means great pressure, the pressure of redemption.

The affliction of Christ arose, then, from a felt relationship to a ruined race, the pressure of redemption. In our affliction He was afflicted, and He is afflicted. This has always been true since the fall. He was the Redeemer from the beginning, and the purpose of His incarnation was known to Him. It was all out of pure love for the race.

The afflictions of Christ arose through the pressure of temptation. "He suffered being tempted." In the very beginning of His ministry He was "led of the Spirit into the wilderness to be tempted of the devil." Satan assailed Him for forty days and forty nights (Mark 1:13). Then the final attack (Matt. 4:2, 3). The final or supreme appeal of Satan came after a fast of forty days and forty nights.

As to the nature of this temptation, Christ was tempted to prove His Godhead to the devil. "If thou be the Son of God, cast thyself down." The devils knew He was the Son of God, for they said later, "We know thee whom thou art, the Holy One of God." Then He was tempted to work a miracle for Himself, "Command this stone that it be made bread." He could have done it. He could raise up children unto Abraham out of stones. He made bread for thousands out of a little lunch, but He would not yield to the temptation and make bread for Himself out of a stone. He never wrought a miracle for Himself. They were for others. Christ was tempted to worldly ambition. "All this power will I give thee, and the glory of them." He was tempted to Devil worship, "If thou wilt worship me, all shall be thine." He was tempted to presumption, "Cast thyself down from hence." He answered the devil with Scripture -- and we do well to practice this -- "It is written," and He quoted it correctly. The devil failed in this. "And when the devil had ended all the temptation, he departed from him for a season" (Luke 4:1-13).

Sir Noel Paton represents Him as being isolated from the habitation of men. It is a picture of desolation. In the center and foreground is one sitting upon a jagged rock. What sorrow is depicted! eyes full of tears, countenance full of grief! In the wilderness fighting it out all alone for us.

The afflictions of Christ arose from His deep and genuine prayer life, the pressure of soul burden. In other words there is seen the crushing pressure of His mediatorial work. He came between God and man, knowing, as He did, the awfulness of the separation of sin. He "offered up strong cries with tears and was heard in that he feared." He spent whole nights in prayer. The mighty battle in the garden made the death of the cross possible.

The afflictions of Christ arose from a keen, divine sense of the awfulness of sin, and opposition to Him and His glorious mission from unexpected sources. Christ knew the awfulness of sin. He knew it as no human person could. We gather an idea of its awfulness from the life and death of Christ. It was absolute holiness coming in contact with sin. Then the opposition from the world, the flesh and the devil.

The Afflictions Of Christ In The Light Of His Dependence -- Our Relationship

How may we fill up that which is behind in the afflictions of Christ? Surely not by way of aiding Him in procuring human redemption. He did that. He "trod the wine press alone: of the people there was none with him." No human being could help Him in this. Weymouth translates this text thus: "I fill up in my own person whatever is lacking in Christ's afflictions on behalf of His body, the church." Moffatt, however, in his translation expresses the idea clearly: "I will make up the full sum of all that Christ has to suffer in my person."

The principle of Calvary is an eternal principle. It is sacrificial. "Without the shedding of blood there is no remission of sin," no remission -- no salvation, no progress, no revival, no evangelism, no advancement, no hope. This principle holds good in the domestic, social, national life, as well as in the spiritual realm. True love is born of Calvary. True passion is born of Calvary. The principle of Calvary is the principle of Christian life. We must bleed in order to bless, we must die to live. "Except a corn of wheat fall in to the ground and die it abideth alone: but if it die it bringeth forth much fruit." This is true first of all with respect to the Redeemer, but it is equally true with respect to His people, His followers in the work of carrying on redemption.

We fill up, then, that which is behind in the sufferings of Christ in a vital relationship with Him in redemption's merit. As He became sin for us, we die to sin for Him. Because of our sinful and thereby helpless condition He died for us. We in return, die to sin, and give Him our all. In this way we bear a vital relationship to Him: that of the vine and the branches. We hand out the same life, the same fruit, that which concerns Him concerns us. "As He so are we in this world." It is a vital, a true spiritual relationship.

With this understanding, it may be said that we fill up that which is behind in His afflictions by a felt relationship with Him over the needs of humanity. He was deeply concerned, and always concerned. Are we? He realized the purpose of His life, the redemption of man. For what is our life? What are we here for but to help our fellows and make the world better by our living therein?

We fill up that which is behind in the afflictions of Christ by works of mercy and compassion. He was moved with compassion and healed their sick. We are to put on a heart of compassion, bowels of mercies, "and follow him in works of mercy and compassion." "He brake and blessed." We are to be broken and then bless others.

We may fill up that which is behind in the afflictions of Christ by sharing His temptation. He was tempted in all points as we are, and He can succor those who are tempted. He is a high priest touched with the feelings of our infirmities, and He is able and willing to help us. We fill up His suffering by loyalty to Him in temptation.

God is depending on His Church. It is His institution in the world. His great commission to her still holds good. She is the sphere and organ of the Holy Spirit's administration in the world. God cannot accomplish His great plan in human salvation if His Church fails Him. He is depending on us to do our part, and He is sure to do His. The world may be gladdened by our shout but it is redeemed by our suffering. Upon the expression, "If we suffer with him" hangs the promise of reigning with Him. We must suffer with Him from the same source, the world, flesh and the devil. We suffer with Him in the same cause of redemption. We suffer with Him in the same spirit, the spirit of the Christ. We suffer with Him for the same great and glorious purpose, the salvation of souls. We carry on His work by being mediums through which He can perpetuate His spirit. "Christ in you the hope of glory."

*** * * * ***

18 -- THE CHRIST OF TRUTH AND HIS FINALITY

Concerning the statement in Paul's epistle to the Ephesians, chapter four, and verse twenty-one, "As the truth is in Jesus," Dr. Gordon says that we have here a system of theology in six words: "His words -- truth in expression; His acts -- truth in illustration; His miracles--truth in demonstration; His life -- truth in splendid incarnation; His character -- truth in living manifestation." One has said that truth is the repose of the soul.

The Approach To Truth -- As Seen In Christ

Christ is the Personality of truth, "I am the truth." He is in Person and in word the revelation of God, the truth of God.

Christ is the Source of Truth, "Truth in Jesus." It is found in Him. It flows from Him and to Him. He is the source and center.

Christ is the Standard of truth, "As the truth is in Jesus"; not according to this article of Faith, or that article of Religion or creed, but as it is in Him. He is the standard. He is the criterion.

Christ is the Teacher of truth, "Taught by him." He teaches by example, by word, by deed, "He suffered . . . leaving us an example." "Learn of me," said Christ Jesus, "and ye shall find rest to your soul."

Christ is the Lesson of truth, "Ye have not so learned Christ." He Himself is the great lesson, and what a lesson is the God-man!

Christ is the truth of Psychology; for the psychology of religion in general is concerned with human advancement specifically in character. Christ thus meets the

deepest need, the highest need, of the psychical being. He is the satisfaction of the soul. He is in this respect the truth of psychology, and without Him psychology is incomplete.

Christ is the truth of Science. All nature has a meaning. It is an orderly system with a purpose; an opportunity for life and mind to develop: matter leads to life, life to mind, mind to spirit, spirit to God. The greatest end is our ultimate good and God's glory. How could it be otherwise? Nature is said -- and rightly so -- to be more than teleological: it is spiritual, and to be spiritual in this respect is to be quite rational. Thus the whole riddle of the universe is explained in HIM. He is the truth in all truly scientific discoveries. He is the truth of science, properly so called.

Christ is the truth of Philosophy. Philosophy is the love of wisdom. According to Plato, philosophy begins with wonder, and Christ is the "Wonderful." "The verdict of philosophy and the demands of religion really agree; what philosophy attains after a long and painful search religion affirms as the initial need and task of the soul." "The fear of the Lord is the beginning of wisdom." Christ becomes unto us wisdom, when, of course, we appropriate Him as such (I Cor. 1:30). He is the way, the truth, and the life. He is the foundation of human society. In the words of Matthew Arnold, Christ is, "the Absolute." Philosophy is concerned about reality, and reality is found only in Christ. He is the truth of reality after which philosophy seeks. In Him is the finality on this subject.

Christ is the truth of Religion. He is its true fulfilment. In every aspect in which the religions of the world fail Christ is equal to that very need, for He meets every human need and the deepest human need. He is equal to it. He is the way. He has expounded the way and illustrated it by His own being and life. There could be no person greater, no standard better, no ethics so pure, no character as great, no person in any aspect of life or thought more like God, according to the highest conception one could have of God, than that revealed in the Christ. Wherein could there be any improvement?

Christ is the truth of Revelation in that it centers in and around HIM. In the Old Testament He was the One to come. In the New Testament Scriptures He is here-the wonderful Babe, the unique Youth, the tireless Worker, the Man among Men, the Redeemer of Calvary, the Risen Lord. He is the Wonderful, the mighty God, the everlasting Father, the Prince of Peace. He is the truth of Revelation. Take Christ out of the Bible and what is left would be meaningless.

Christ is the truth of Revelation to man. What gracious words of truth fell from His lips. "He spake as never man spake." "His word was with power:" As to their depth, only such as are enlightened by the Holy Spirit can grasp them in the least degree. "He that looketh to lust hath committed." The guilt of the act of committal is associated with the unholy desire. What depth of ethical teaching! and how unlike the scribe! What a fountain of deep and gracious words do we find in the gospel!

Christ is the truth of Revelation in His action. See Him on the mount of temptation, and His action in the temptation. Follow Him throughout His life -- in the presence of His critics who brought the unfortunate woman caught in the very act of sin. Jesus would not even look at the poor woman. He would not thus embarrass her, "Hath no man condemned thee? No man, Lord. Neither do I condemn thee. Go and sin no more." See Him in the presence of His enemies; see Him in the presence of distress on the Sea of Galilee; see Him in the presence of demons, as in the case of the man who had a legion; see Him in the presence of death, as in the case of Lazarus, and the little maid; see Him in the supper chamber with poor Judas present; see Him in Pilate's judgement hall; see Him in the hour of death on the cross. What sacred actions! How worthy of God! How like God! He considered Himself holy enough, Godlike enough, to reveal God; for He said, "He that hath seen me hath seen the Father." These words reveal the fact of the revelation of God the Father in Christ Jesus the Son. What is God like? Look at Christ. How would God live if He were incarnate? Look at Christ. What attitude would He bear to the needy, the sick, the suffering? Look at Christ. One has remarked that if he were God the sin of the world would break his heart. That is exactly what occurred. Christ died of a broken heart for the world, "God in Christ reconciling the world unto himself."

Christ is the Revelation of the fact of the Personality of God and His moral excellencies. He has revealed the truth of the Personality of the Father, that He is a loving heavenly Father. As to His moral excellencies -- His purity, love, compassion, righteousness -- they are seen in Christ. It is now the privilege and duty of Christ's disciples to reveal to the world these moral excellencies. Christ should be able to say concerning us, "He that hath seen my followers hath seen me."

The Purchase Of Truth Through Christ

This is really what the apostle is leading up to, as the context reveals. The price of truth is costly. It costs blood. This is true in the realm of science and philosophy, and it simply illustrates the truth of such a statement spiritually.

In the spiritual realm to ascertain the truth of certain doctrines there must be at least two passages of Scripture to the point, passages that will not admit of any other interpretation; for Scripture has one interpretation but many applications. Such conclusions from passages on the point, the meaning of the original, we call truth by proposition. The apostle, however, is arguing here truth by experience. "As the truth is in Jesus: that ye put off[concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man" (Eph. 4:21-24).

All truth is a unit; all truth is of God, whether scientific, philosophic, historic; but all truth is not saving truth. Here the apostle is concerned with saving and sanctifying truth as revealed and the order of obtainment: "That ye put off." We

have here the commencement of the process, the negative. "Put off the former manner of living, the old man which is corrupt according to the deceitful lusts." In Colossians Paul says, "Put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another seeing that ye have put off the old man with his deeds." Then comes the renewal: "Be renewed in the spirit of your mind." Then the positive, the impartation: "And put on the new man, which is renewed in knowledge after the image of him that created him." It is thus clear that this experimental truth comes by identification with Christ on the cross, in death, and resurrection. "I am crucified with Christ, and I live no longer, but Christ liveth in me and the life that I now live in the flesh I live by the faith of the Son of God." I am crucified with Him. I died with Him. I rise with Him. I live with Him. Not I but Christ liveth in me. This is a vital relationship with Christ in the matter of Christian experience, the historic in the fact of the provisional is understood, but Paul is emphasizing the experiential.

The Results Of Truth -- The Life

The first is that of Christian experience, "That ye put on the new man, which is created in righteousness and true holiness." The result is "true holiness."

Another result is the liberation of truth, "Ye shall know the truth and the truth shall make you free." The glorious freedom of truth. This is what Bacon called "The advantage ground of truth."

There is, too, the protection of truth, "Because they received not the love of the truth that they might be saved. . . . And for this cause God sent them a strong delusion that they might believe a lie; that they all might be damned who believed not the truth but had pleasure in unrighteousness." It is very necessary that we accept the truth of God in view of divine protection.

It may be well to note in closing that there is a sacred caution respecting truth, "Buy the truth and sell it not." Some have sold it and at what an awful cost.

The Conclusion

If Christ is what we claim Him to be, as seen in "the approach to truth," seen in "the purchase of truth," seen in "the results" or experience of truth -- and we sincerely believe He is -- we do not think that it is claiming too much to say that there is in Christ Jesus, then, a finality in at least the following.

A finality in the Revelation of truth, a finality in the Revelation of God, a finality in His teaching, a finality in the spirit manifested in His life, a finality in His unique and meritorious death, a finality in His evident unchangeableness and up-to-dateness, and a finality in His preeminence. He stands alone. He is truth. He is the finality.

* * * * *

19 -- THE CHRIST OF HEAVEN, AND HIS PROMISE OF A MANSION

The words to which we invite your attention for a short time are recorded in the gospel according to John, chapter fourteen, and verse two: "I go to prepare a place for you."

Christ Jesus died not only to save the world but to prepare a people for the heavenly country. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." "Christ loved the church, and gave himself for her, that he might sanctify her." Christ returned to heaven to prepare a place for that prepared people. His promise is that He will come again, and receive His people unto Himself.

First, Heaven Is A Place

Heaven is called a "city," a "country," "a better country," "Father's house." It is the home of the holy, the place of angels, the Eden of delight, the country of a cloudless day, the dwelling place of God. It is a place built by Almighty God on the everlasting hills of glory for the eternal abode of His people; a place of beauty -- a beauty far surpassing the beauty of this world of nature and art. What would this world have been had sin not entered? A world without sin-stain!

The wonders of creation as revealed by astronomy suggest the possibility of a wonderful and glorious heaven. "They measure vast distances by the velocity of light; light travels at the rate of one hundred and eighty-five thousand miles a second, eleven million miles a minute. Some of the fixed stars are so far away that it would take light three thousand years to come from one of three stars to the earth. Mars is one hundred and thirty-one million miles from the sun. Jupiter is four hundred and fifty-seven million miles from the sun. Saturn is eight hundred and eighty-one million miles from the sun. The distance between Mars and Jupiter is three hundred and thirty-nine million miles. Uranus is one billion, seven hundred and seventy-one million miles from the sun.

Neptune is two billion, seven hundred and seventy-five million miles from the sun. How great the God who made the world! and can He not make a wonderful home for His people where they may dwell eternally?

"And He carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of Israel; on the east three gates; on the north three gates; on the south three gates; on the west three gates. And the wall of the city

had twelve foundations." The sacred writer then gives the measurement of the city, and then a description of the material. "The building of the wall of it," he said, "was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass."

Second, Heaven Is A Place Of Perfection

"He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse" -- perfect government; "and his servants shall serve him" -- perfect service; "and they shall see his face" -- perfect union; "and his name shall be in their foreheads" -- perfect possession; "and they need no candle, neither light of the sun; for the Lord God giveth them light"-- perfect glory; "and they shall reign for ever and ever" -- perfect blessedness; "they shall hunger no more" -- perfect supply; "the Lamb shall lead them"-perfect guidance; "they shall go no more out" -- perfect safety. Hallelujah!

There is perfect emancipation in heaven. What a wonderful thing is deliverance! What did it mean to the four million colored folk when Abraham Lincoln declared their emancipation?

It is recorded that in Richmond, Virginia, "they had secured three of the most eloquent speakers of their race." At the appointed time, one of them arose, and said; "Fathers and Mothers, you have stood on the auction block for the last time." He could go no farther. They cried, laughed, and shouted. The second speaker arose and said: "Young men and young women, you have heard the crack of the slave driver's whip for the last time." He could say no more. The assembly came to their feet. They walked, wept, shouted, laughed, and danced for joy. Finally the third speaker arose, and said: "Boys and girls, and babies, you have been sold from your homes and torn from the fond embrace of your parents and taken to distant States to be nursed by a strange mammy for the last time." That was all he could say. The congregation wept, danced, shouted, till there was no time left for anything else.

You will recall, perhaps, in British history, how that the British Parliament announced that slavery in the West Indies would end at a certain time in a given year. Many, many of the old slaves wished to see that moment, great preparations were made for the celebration. A sentinel was to stand on the mountain top and watch for the first ray of light that would break in the East that morning; a little

farther down the mountain-side stood another, and on down till the valley would be reached. There thousands were gathered waiting for that precious moment. Finally, the man on the mountain peak saw the ray of light, and shouted, "Liberty"; the next below shouted it on; the next did the same, till presently the whole valley and mountain reverberated with joyful shouts of liberty.

The glorious emancipation that heaven will bring includes freedom from everything that would mar eternal happiness. There will be no weariness there, but perfect rest. What a sweet word is the word "Rest!" How much it means to the weary body; that weary mind; that weary soul! Rest, sweet rest! Heaven is the eternal Sabbath of rest. Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Here is rest from the burden of guilt. "Take my yoke upon you and learn of me, and ye shall find rest unto your soul." Here is rest obtained by learning of Him, going with Him.

Breathe, O breathe Thy loving Spirit
Into every troubled breast;
Let us all in Thee inherit;
Let us find the second rest.
Take away our bent to sinning;
Alpha and Omega be;
End of faith, as its beginning
Set our hearts at liberty.

But this is not the end. It is rather a good beginning. That eternal Sabbath of rest awaits God's people.

Heaven -- its beautifully adorned hills, gold paved streets, diamond walls, sublime rivers, immortal atmosphere; these are the accomplishment of the Almighty God. Heaven is forever fadeless. Decay never comes, beauty is never marred, flowers never fade, sorrow never enters, light never goes out, tears are gone for ever. Wonderful! Ponder the thought with us; a place free from sorrow-no tears, "God shall wipe away all tears from your eyes." When God wipes away the tears, they are gone for ever. No enemy there; no sin; no sickness; no thirst; no hunger; no temptation; no aching head; no troublesome cough; no weary, sleepless nights; no children's diseases; no burning fever; no tuberculosis; no cancer (these dreaded diseases); no funerals in heaven -- no graves on the hill-side of glory.

Rest from sorrow! A few days ago, I visited a home of mourning. There lay in a little white casket the precious form of a child of only five years, the only child of the home, a little darling girl, loved by all who saw and knew her. There she lay as if sleeping; no expression of sorrow on her sweet face. She lay as if she slept. Indeed, she did sleep. Asleep in the arms of Jesus! While looking on that tender form, the form of the little Dagg darling, this thought came into my mind: "How cruel is death!" Immediately another thought followed; "Yes, it is cruel; for it has taken away from kind and loving parents a sweet and precious little girl. It has taken a

little lamb from the fold. But after all, this cruel death is but a medium through which this darling child reaches the better world." "O death, where is thy sting? O grave where is thy victory?" "No more death!"

There is no death.
An angel form walked o'er the earth,
And took our best loved one away,
And then we call her dead.

There is no death.
The stars go down to shine upon some fairer shore,
And bright in heaven's jeweled crown,
They shine for evermore.

It is said of Columbus that "the instinct of an unknown continent burned in him." This is true of the child of God with respect to heaven. There is a longing for home.

Third, Heaven Is A Place Of Perfect Inhabitants

As to their number, listen to this; "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

"And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

There is in this record a stern rebuke to narrow sectarianism. What a multitude up there in the heavenly country! Thank God!

There is also in this record the fact of conscious personality there. "What are these?" The answer is that they are from the earth, and they came up out of great tribulation.

The character of the multitude is also stated. "White robes," which signify purity of character, fullness of joy. Bridal attire is white. "They washed their robes," the washing of regeneration; "and made them white," the cleansing of sanctification, "in the blood of the Lamb." Through the atonement of Jesus Christ they were enabled to appropriate its benefits to the extent of "the washing of regeneration, and the renewing of the Holy Ghost."

What a holy company! God will be there. Jesus Christ our Redeemer and Saviour will be there. Stephen in the hour of death, looked up steadfastly into heaven, and said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God." The Holy Spirit will be there. An innumerable multitude of angels will be there. All the saints of all the ages will be there.

Why, there will be an army of Christian martyrs alone amounting to the millions. My precious father will be there. I shall see him again, for I am bound for that beautiful city. One of the first things I expect to tell him when I get there is how much I have appreciated him. He did not leave me riches, but he did leave me an inheritance in Christian character for which I shall always praise God. My dear mother will be there. What a great heritage is a good mother; nothing was too hard for her to do for us; a true, humble, hard working woman was mother; no suffering and hardship too great, if only she could help her children.

She is in that country and enjoys her eternal rest. I have some brothers and sisters over there. Then, there will be those whom I have been enabled under God to help prepare for that place. I shall present them in that day. One recoils to even suggest this, but having been called by God to preach His gospel, I know there are those whom He has helped me to help. Thank God!

When I enter that beautiful city
Far, far from earth's sorrows and care,
I want to hear somebody saying,
It was you that invited me there.

When at home in that mansion eternal,
And the saved all around me appear,
I want to have somebody tell me,
It was you that invited me there.

"A little girl in a family of my acquaintance, a lovely and precious child, lost her mother at an age too early to fix the loving features in her remembrance. She was beautiful; and as the bud of heart unfolded, it seemed, as if won by that mother's prayers, to turn instinctively heavenward. The sweet conscientious, and prayer-loving mother's child was the idol of the bereaved family. But she faded away early. She would lie upon the lap of the friend who took a mother's kind care of her, and winding one wasted arm around her neck, would say, 'Now tell me about my mamma!' And when the oft-told tale had been repeated, she would ask softly, 'Take me into the parlor; I want to see my mamma.' The request was never refused; and the affectionate sick child would lie for hours, gazing on her mother's portrait.
"But

Pale and wan she grew, and weakly
Bearing all her pain so meekly,
That to them she still grew dearer,

As the trial hour grew nearer.

"That hour came at last, and the weeping neighbors assembled to see the child die. The dew of death was already on the flower, as its sun of life was going down. The little chest heaved faintly, spasmodically.

"Do you know me, darling?" sobbed, close in her ear, the voice that was dearest; but it awoke no answer. All at once, a brightness as if from the upper world, burst over the child's colorless countenance. The eyelids opened, and the lips parted; the wan cuddling hands flew up; in the little one's impulsive effort, as she looked piercingly in the far above.

"Mother!" she cried, with surprise and transport in her voice and passed with that breath to her mother's bosom.

"Said a distinguished divine, who stood by that bed of joyous death, 'If I had never believed in the ministration of departed ones before, I could not doubt it now.'" (Quoted from *Man All Immortal*, by Dr. Clark, pp. 209212).

After looking at her husband's picture, then with a far-away look of mingled rapture and awe, Mrs. Fletcher exclaimed, "I see him! I see him! Hark! What is that? I thought it was the rustle of angels' wings."

There is, however, another side to this question. In the same Sacred Record, in the same chapter, where God describes the characters who will enter and enjoy that heavenly home, He enumerates and describes the character of those who will not enter, nor, in consequence, enjoy that glorious place. Here it is: "The fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone." In the twenty-seventh verse, it says, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." In the next chapter, chapter twenty-two, and verses fourteen and fifteen it reads, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. And whoever was not found written in the book of life was cast into the lake of fire."

In view of this, may we suggest that you take up the question of the hymn writer:

Is my name written there,
On the page bright and fair;
In the book of Thy kingdom,

Is my name written there?

It is not so much what church record it is in as whether it is in the Lamb's book of life.

Fourth, Heaven Is A Place Of Eternal Glory

Let us turn again to the Sacred Record. Revelation, the twenty-first chapter, and verses twenty-two to twenty-seven; "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honour of the nations into it."

Note the expressions, "The glory of God did lighten it," "the kings of the earth do bring their glory and honour into it," "they shall bring the glory and honour of the nations into it."

The word "glory" is hard to define, yet the Bible says a lot about it. It is spoken of as adornment, "glory spoiled," "glory departed." It suggests the idea of honor, rarity, purity, weight, beauty, and such like. "The glory of the Lord filled the house of the Lord." The glory of God means often the presence of God. We read about "the Son of man coming in his glory," "the glory of his power," "the throne of his glory." God is the "Father of glory," and all revelations of Him in nature and grace are revelations of His glory; the glory of His wisdom, the glory of His power, the glory of His love, the glory of His grace. What glory in that home, that heavenly home, when the great redeeming effort by the Holy Trinity is finally accomplished, and all the holy out of every kindred, nation and tongue, gather home for ever. Glory be to God!

For ever with the Lord.

Amen. So let it be.

Life from the dead is in that word;

'Tis immortality.

Heaven is beyond description. The most wonderful figures in Scripture are used to convey to us a little of what heaven is like, but figures fail. Human language is too poor to do justice to such a place as heaven!

To those who say, "There is no such place, or that it is just a dream," I would answer in the words of the good old Christian sister, who, when an infidel was trying to tell her that her belief of heaven was only a dream, said, "Hush, hush! If it is only a dream please don't wake me."

Arthur F. Ingler in his hymn entitled, "The Pearly White City," beautifully describes heaven thus:

There's a holy and beautiful city,
Whose Builder and Maker is God;
John saw it descending from heaven,
When Patmos in exile, he trod,
Its high, massive wall is of jasper,
The city itself is pure gold;
And when my frail tent here is folded,
Mine eyes shall its glories behold.

No sin is allowed in "that city."
And nothing defiling or mean;
No pain and no sickness can enter,
No crime in that city is seen;
Earth's sorrows and cares are forgotten,
No tempter is there to annoy;
No parting words ever are spoken,
There's nothing to hurt and destroy.

No heartaches are known in that city,
No tears ever moisten the eye;
There's no disappointment in heaven,
No envy or strife in the sky;
The saints are all sanctified, wholly,
They live in sweet harmony there;
My heart is now set on that city,
And some day its blessings I'll share.

My loved ones are gathering yonder,
My friends are fast passing away;
And soon I may join that bright number,
And dwell in eternity's day;
They're safe now in glory with Jesus,
Their trials and battles are past;
They overcame sin and the tempter.
They've reached that fair city at last.

Fifth, Heaven Is A Prepared Place For A Prepared People

Do I hear some dear soul say, "I want to go to that heavenly home, but what should I do to get there?"

There is but one answer, and it is from the Word: "Prepare to meet thy God."
"Be ye also ready." Prepare for heaven.

This world in which we live is a preparatory world. Every vocation worthy of the name calls for preparedness, and so it is true spiritually, both in life and in death. When we leave this world, the state of soul, the condition of character in which we are at the time, will determine our state and place in the spirit world. We shall go to our own place, that is, to the place determined by our character. This is true of both good and bad.

There are two passages of Scripture touching the question before us. The first contains the words of Jesus Christ, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." The second passage is recorded in Hebrews 12:14, "Follow peace with all men and holiness without which no man shall see the Lord"; that is to enjoy Him here and eternally.

These two passages correspond beautifully with the statement of Scripture respecting glorified saints. "They washed their robes and made them white in the blood of the Lamb." Note: they washed their robes and made them white down here. "Therefore are they before the throne." They had a lot of heaven in their souls here. The heavenly home is but the completion of what had already begun on earth.

The preparedness is through the blood; and here is the promise: "If we confess our sins, he is faithful and just to forgive us our sins; and to cleanse us from all unrighteousness."

"If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin."

Here is my closing word with the city in view; the words of that expressive stanza; repeat it with me, will you?

**The cleaning stream I see, I see,
I trust, and oh, it cleanseth me!
It cleanseth me now, Hallelujah to God,
I'm out on the promise, I'm under the blood.**

*** * * * ***

THE END