

KESWICK'S  
TRUMPHANT  
VOICE

Edited by  
H. E. STEVENSON

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Editor: *The Life of Faith*

KESWICK'S AUTHENTIC VOICE

Popular selection of sixty-five dynamic addresses from the Keswick Convention, uniform with this volume.

THE MINISTRY OF KESWICK

Bible Readings at the Keswick Convention

VOLUME ONE-1892-1919

Hubert Brooke, Webb Peploe, A. T. Pierson, G. Campbell Morgan, W. Y. Fullerton, Alexander Smellie.

VOLUME Two-1921-1956

W. Graham Scroggie, J. Russell Howden, W. W. Martin, Donald G. Barnhouse, Fred Mitchell, Wilbur M. Smith, Paul S. Rees.





# KESWICK'S TRIUMPHANT VOICE

*FORTY-EIGHT OUTSTANDING ADDRESSES  
DELIVERED AT THE KESWICK CONVENTION  
1882—1962*

Selected and Edited by  
HERBERT F. STEVENSON

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## INTRODUCTION

For nearly ninety years the Keswick Convention has been a magnet drawing to its platform outstanding Bible teachers and Convention speakers, of many denominational affiliations and from several nations. Under its renowned motto, "All One in Christ Jesus," differences are forgotten and true Christian unity and fellowship wondrously experienced. Total attendances of seven thousand and more listen enthralled, year after year, to masterly expositions of the Word of God, and the unfolding of Keswick's teaching regarding the "life more abundant" which our Lord promised to His disciples. The records of the Convention contain a vast treasure-store of Biblical teaching and exhortation of the highest order. In delving into this *embarass de richesses* for the selection of addresses published under the title *Keswick's Authentic Voice*, the problem of choice lay not in finding the required "sixty-five dynamic addresses" but in reducing the number meriting inclusion to the total the book could accommodate. So many of equal quality and interest remained, that a demand for this second volume by no means exhausts the supply of really first-class material. If the earlier volume could claim to represent *Keswick's Authentic Voice*, this equally presents *Keswick's Triumphant Voice*, for the message of the Convention is essentially that of victory in the personal life and power in Christian service through the Lordship of Christ and the indwelling of the Holy Spirit in His fullness.

In order to avoid confusion, some speakers are described by titles received after the time of the delivery of the addresses reproduced here, since they are generally remembered by these later designations. Thus the Rev. Harrington C. Lees became Archbishop of Melbourne subsequently to 1908, but is customarily recalled as Archbishop Harrington Lees. The same principle is followed regarding speakers who later received honorary Doctorate degrees.

H. F. S.

KESWICK— 1892

So once again a milestone, on the way  
From the dim cradle to the great wide sea  
Which sweeps the shores of the eternal day,  
I passed at Keswick; and for you and me  
A year is over, and another year  
Begun. Peace sits as king on many a face  
On which last week fell penitential tear,  
While glory, in God's presence, filled the place.  
But surely now, beyond all other thought  
Must memory dwell upon that great outbreak  
Of Mission Fire, which like contagion caught,  
To give, or go, or do for Jesus' sake:  
While there ascends from all this mighty host  
One cry—to know the fullness of the Holy Ghost!

Old friends were absent, only for a time,  
A dark presage of what must soon be true  
For many of us; younger men, in prime  
Of strength and human hope, had gathered, too,  
To carry high the flag of holy life  
Taught in the Word, and lived by Christ within.  
Here comes a new friend, pausing in the strife  
He ever wages with the power of sin  
Through all the busy cities of the land,  
To see the secret of so many found.  
Speaking of Keswick! Here the Mission band,  
Dark-skinned and white, meet on this holy ground,  
The East and West, workers in every zone,  
Clasp hands, join hearts; their motto, "All in Jesus One!"

DR. ELDER CUMMING

I

## KESWICK AND ITS MESSAGE

## KESWICK AND ITS MESSAGE

Evangelical conviction and vitality were at their zenith in Britain when the Keswick Convention was born in 1875. The afterglow of the Revival of 1857 was being fanned into living flame by the missions of Moody and Sankey. Every strata of society, and every age-group in the nation was deeply affected. Evangelistic services were held alike in aristocratic drawing-rooms of the West End and innumerable mission halls amid the slums; in fashionable churches and down-town chapels; in Universities and ragged schools. Evangelical fervour expressed itself also in most practical fashion, in countless philanthropic and social welfare activities: scores of beneficent societies sprang into being, to the inestimable spiritual, moral and physical benefit of the poor and under-privileged, the disabled and deprived; for children, Service personnel, miners, seamen, prisoners—indeed, practically every necessitous section of the community. Conferences abounded; missions thrived; meetings every night of the week drew vast attendances.

Amid all this truly stupendous virility of Evangelical life and witness, there was nevertheless a deep consciousness of lack, on the part of many; of defeat in personal life and powerlessness in the most vital concerns of spiritual service. The message of the "higher Christian life," brought from America in the books of Dr. W. E. Boardman, and through the lips of Mr. and Mrs. Pearsall Smith, immediately struck a responsive chord in countless hearts. A series of conferences, held in swift succession, had "snowball" effect, culminating in the great gatherings at Oxford in 1874 and Brighton early in 1875.

At the Oxford Conference the vicar of St. John's, Keswick, Canon T. D. Harford-Battersby—a saintly man, yet deeply dissatisfied with his own spiritual state—entered into the "rest of faith" as set forth in an address by the Rev. Evan Hopkins, who afterwards was for forty years the recognised "theologian" of Keswick. At Brighton in 1875 arrangements were made for the first gatherings of a similar kind—though smaller in scale—at Keswick, in the vicarage grounds, in July of that same year. Despite the necessity of last-minute changes through the falling out of the principal speaker, the blessing of God rested manifestly upon the Convention from the start, and blessing became the "home" of the movement—if movement it can be called: for it has no organisation, other than that of the impelling of the Spirit manifest in the arrangements for the foregoing conferences. At Keswick, however, the teaching given at Broadlands, Oxford and Brighton received its "definitive" pronouncement and formulation.

At first, there was no clearly-defined scheme or progress of teaching: that came later. One message alone burned in the hearts and on the



lips of the speakers of those early days—that of victory over sin, and the fullness of the blessing of the Gospel, through the empowering of the indwelling Spirit. The speakers were all men whose lives had been made radiant through a transforming experience. They were witnesses of what they themselves had perceived and received of the "life more abundant" in Christ. As time went on, the rudiments of a scheme of teaching gradually emerged, with four themes receiving emphasis successively on consecutive days, as the Convention proceeded—the problem of sin; its remedy; full consecration; and the infilling of the Holy Ghost.

Keswick has, however, never been hide-bound by its own sequence of teaching. A liberty of the Spirit characterises the Convention, which overleaps any boundaries of recognised procedures. It is quite erroneous to think that every Convention at Keswick proceeds solemnly and sedately through the four "stages" of Keswick teaching. Indeed, the Convention Council always insist that this is not a "programme" to be followed rigidly, but a guiding principle to speakers, for thought and prayer in preparation for each year's gatherings. And very often there are messages which fit into none of the distinctive categories, but are within the embrace of the Spirit-filled life.

In its early days, however, Keswick had to endure considerable misunderstanding and misrepresentation—and not only from non-Christians and those whose antagonism might have been expected; but, strangely, bitter opposition came from fellow Evangelicals. The Convention teaching was denounced as perfectionist, quietist, pentecostalist, and generally unscriptural. It was to refute such false accusations that, quite early in its history, pronouncements were made by recognised leaders of the Convention on the true character of its teaching. The first of these formal statements of Keswick's distinctive "message" was by Dr. J. Elder Cumming—a theologian from Scotland, and leader of the Glasgow Convention—in 1887, under the unequivocal title, "What We Teach." It is as good and clear a presentation as could be found anywhere, at any time.

In 1899 the Convention celebrated its Silver Jubilee, and it was natural that one of its most prominent speakers from early days, the Rev. Charles A. Fox, should look back over its quarter-century of history, and re-affirm the distinctive notes of its teaching, in an address entitled "Keswick's Twenty-Fifth Feast of Tabernacles."

A successor to the founder of the Convention as vicar of St. John's, Keswick, the Rev. H. Gresford Jones—afterwards Archdeacon of Carlisle—was in complete sympathy with the Convention, and during his short incumbency preached memorably in his own pulpit on the Sundays of Convention week. On the last such occasion, in 1904, he related the message of Keswick to the needs of the day—when Modernistic teaching was menacing the Church and the Faith: and his burning words are as relevant and timely and challenging in our own day as they were for his—indeed, even more so, as the declension which was beginning then is now so much further advanced.

For our next address we leap the years to 1918, almost at the close



of the first world war. The saintly Bishop of Durham, Dr. H. C. G. Moule, was keenly conscious of the mischief resulting from misunderstanding, for he had himself been a critic of Keswick until his life was transformed through its message. He therefore on this occasion restated "simply and briefly, point by point, what 'Keswick' stands for."

Four further addresses in this section demonstrate that Keswick has not narrowly confined its interest to the themes especially associated with it, but frequently glances at other aspects of Christian truth and other responsibilities of Christian life. Thus in 1924 Dr. W. Y. Fullerton, a beloved speaker over a long span of years, gave a message to strengthen and encourage those in divers kinds of need, on "God the Faithful Creator"—the Father of mercies and God of love.

Two years later Dr. John MacBeath, another speaker at Keswick on several occasions, gave a challenging message on "The Second Watch"—an address which had a profound influence on the life of Dr. Whitfield Guinness, who with his wife rendered distinguished missionary service in China. His biographer tells of the effect of this address upon his life, and recalls how "the young Scottish preacher had dwelt upon the testings of life, the strain of temptation, difficulty, discouragement, and other besetments, which were sure to assail each of his hearers, in some form or other when they took up their work in the everyday world. . . . From the notes Whitfield made in the tent one can follow the address which had most impressed him. But no brief notes can convey the quickening and uplift they brought as he went on into the very experience they dealt with, in his own 'Second Watch'." This was an experience which the pioneer missionary shared with many other hearers of the address.

A speaker whose messages conformed to no scheme, nor fell into any category, was Dr. Donald Grey Barnhouse—a frequent visitor to Keswick from America in the years preceding and following the last war. Always stimulating and controversial, he filled the tent for afternoon meetings—even on the rare sunny days in Keswick during Convention week—as perhaps no other man could do. "Heaven Now," delivered in 1946, is a typical "sample" of his thought-provoking expositions.

Our final address in this section, on the words of Proverbs 29: 18, "Where there is no vision . . ." by Mr. Fred Mitchell, at the opening meeting of the Convention in 1949, created a profound stir. As Chairman of the Convention Council, and an arresting speaker, Mr. Mitchell was very highly esteemed; and his challenging call ran through the vast congregation like an electric shock. The address itself is deeply revealing and significant. In it, the speaker described a visit he had recently paid to a Police Court, and how deeply stirred he had been by the "procession" of prostitutes charged and fined. His address revealed an almost startled awakening to the great social problem of prostitution in London. Both Mr. Mitchell's statements and their reception at Keswick indicate the extent to which Evangelicals in general had been living in recent years oblivious to the realities of life around them. This strongly contrasts with the position

when Keswick was founded—when Evangelicals were in the forefront of social and philanthropic activity. Mr. Mitchell's own reaction when "stabbed awake" to the situation, and the response his address evoked, manifested the true and traditional Evangelical concern for the fallen and the lost, equally as it revealed the withdrawal that had taken place from the more practical expression of that concern. His address was a salutary recall to the outreaching of Evangelical faith in labour of love, and to the outstretching of Evangelical hands in saving the lost, and raising the fallen, and helping the needy. In sounding this note from the Keswick platform, Mr. Mitchell was returning in spirit to the "clime and atmosphere" in which Keswick was born.

## WHAT WE TEACH

REV. DR. J. ELDER CUMMING

*He that abideth in me, and I in him, the same bringeth forth much fruit-- JOHN 15:5.*

*Christ is made unto us . . . sanctification—I CORINTHIANS 1: 30.*

*Not I, but Christ in me—GALATIANS 2: 20.*

*That we might be partakers of His holiness—HEBREWS 1 2:10.*

I HAVE set forth these four texts as containing in themselves, when properly understood, all, or nearly all that properly belongs to our present subject. They may well be the theme of much meditation. It is not, however, my purpose at present to explain them separately; but rather to gather together in a short and condensed form the substance of that teaching of Scripture concerning holiness, which has received a new emphasis and a very wide acceptance in the present day at the hands of those who are seeking to live so as to please God. Under three general propositions I shall include all that I have to say. We, then, who occupy this platform, exhort and urge Christians to a better and nobler life; we go on to describe in detail what that life is, so far as the Word of God and our experience make it known; and we next show how this better experience may be attained.

The exhortation to Christians to lead a better and nobler life is surely not unnecessary, for it is hardly to be denied that many Christians among us are living at a very low level of holiness, and are guilty of much of what may even be called habitual sin. This is not so much a case for argument as it is for conscience; and if conscience does not see and admit the truth, no intellectual conviction will be of great service. But is it not clear, for one thing, that the distinction between the Church and the world has been greatly confused, lessened, and to a large extent destroyed among us? The Communion table, alas, has ceased to be a true picture of the Church of Christ, and this whatever Church or sect we turn to; and it is so, not only because others have crept into it who are

not Christians, but also because many who have been converted do so little credit to their profession.

Indeed, the demand that Christians should lead a holy life is met with questioning, doubt, and sometimes almost with indignation from many Christians themselves, as if the demand were a reflection on them; and it is often charged with springing from false doctrinal views. The opposition to the teaching of holiness has come, not so much from the world as from the Church; and in the Church from Christians rather than from professors. But whoever may be offended or grieved, we cannot cease from urging that many, very many, of the people of God are walking in darkness, in carelessness, in worldliness, in temper, in covetousness, in pride, in vanity, in selfishness, and self-seeking thereby grieving the Holy Spirit, and dishonouring the Name of the Lord.

And this, we assert, is not necessary. It is not the inevitable result of the fallen heart. It is not something which must be in every case, and with every care. The heart of Paul the apostle, and of John the beloved, was as truly a fallen, sinful heart as mine or yours. The saints, not only of apostolic but of recent and of present times, have been men subject to like passions as we are, but *they* did not live that life of worldliness and ease and evil, with which so many are chargeable. It is therefore not a necessity.

Nor can we admit for a moment that there are two laws by which Christians may be guided: one higher, and one lower; or two expectations which God cherishes of His children: one for saints and another for ordinary Christians; or two lives which are permissible for the people of God: one which is called "the higher Christian life," and the other, by inference, the common and the poorer. As the offer of the Gospel is to all sinners alike, so the offer of grace is to all Christians alike. There is one law, one example, one Holy Spirit, one grace, one demand of God, one life for the disciple. The same things are possible for all who bear the Name of Jesus, and have been bought by His blood. It is no valid excuse for your sin that you are weak. It is nothing to mourn over that weakness, if you do not seek its cure. It is indeed but the deeper condemnation that you know of the evil and are content to bear it when it might be put away.

But we also add that one great cause of the common failures of Christian men is that they are seeking holiness in a wrong way. Many of them are doing so really in their own strength. "We must labour, and we must use the means; we must do our utmost, and the Lord will help!" that is the language of the hearts of many. Yes. Help is what they are asking and looking for; help to enable them to do what otherwise they are not quite able for.

Help is the highest petition they offer for advancement in the Christian life. They expect to do a part, and then they think God will do the rest. Therein lies one great secret of failure. That is a poor and dishonouring way of serving God. The apostle Paul knew better than that. It was not "when he was strong," that he could obtain God's blessing, but "when he was weak." Weak to helplessness, weak to despair, weak to abandonment of self, weak to flight from self and self-efforts, to find everything possible to the weak in the strength of God. There are other causes of failure common to Christians, but this is one which we never fail to insist on, when we would urge holiness as the duty and privilege of the children of God.

Our second proposition has for its object to describe in some detail the better life of the Christian, so far as Scripture teaches and as experience makes it known to us. It has been called by various names, none of which are of direct Scriptural origin. It was called "the second blessing" by John Wesley; "the higher Christian life" by Mr. Boardman; "the rest of faith" by some of the earlier teachers; "the life of consecration" by many; "the life of faith" is the title of our own magazine; "the blessed life" is used by Mr. Guy Pearse and others. None of these names is perfectly satisfactory or distinctive: it is indeed just *the Christian life*, as it ought to be, but seldom is.

Now we do not affirm of it that it is a *perfect* life here. On the contrary, we hold that in the ordinary meaning of that word, as something flawless and complete, there is no such thing on earth. Even St. Paul could only say, "Not as though I had already attained, either were already perfect . . ." (Phil. 3:12). The word is used in the New Testament in various other senses, to signify the adult man, the adjusted man—which things are no doubt true, or may be true of the Christian; but the perfected man is not known here.

Nor can we affirm that the Christian ever lives a *sinless* life here. Some who deny the former, affirm the present statement; but we deny both. Some indeed probably differ from us more in words than in the thing itself: but the words used are very dangerous. Even the teachers of that theology which holds the possibility of sinlessness admit the existence of human depravity in all, as a consequence of the fall of Adam; and such a depravity as leaves a mark upon man till the very end of the present life. But it seems to us vain to deny that depravity is sin—a different sort of sin, it may be, one that is inherent and not originating in the choice (whether that is absolutely correct language I do not stay to discuss: I should not like to use it myself): but there is admittedly the stain of human depravity, which is the stain of

sin upon the Christian, so long as he lives on earth. I do not say that he always sees it, and knows it, and recognises it as what it is. But God does. And it is there. But while we say this, we at the same time maintain that in respect of holiness of heart and life, there is the greatest possible difference between the state of an ordinary Christian, living half for himself and half for God, and the state of a Christian who has entered the blessed life of faith which I am attempting to describe.

Hence I go on to say, positively, that one element of the new life to which the Christian has come, is the *absolute surrender to God*, so far as the soul knows, of everything. This is what is meant in Scripture by the words "yielding unto God" which occur frequently (Rom. 6:13, 16, 19); by "presenting" ourselves or our bodies to Him (Rom. 12: 1; Col. I: 22); and by "submitting" ourselves to Him (James 4:7; Heb. 12:9). The truth is that God searches out in our hearts impure and evil things of which we were ignorant, or careless, or afraid; brings us to conviction about them; and then comes the great crisis of holiness for the soul—whether we "yield" to God, and depart from such things, for His sake.

There are many questions connected with this into which I cannot enter now; but the first great element of the blessed life of faith is that the Christian has passed safely through such a time as this, and has attained to that attitude of surrender before God in which he can honestly say, "There is nothing known to me to which I am consciously clinging against God's will. I have parted with all, and am willing to part with all, at His word, and to glorify Him." This blessed life is essentially one of surrender. It is for every one to say how far this is really true of himself.

The next element of this life which we describe, is a *believing acceptance of the fullness of God's grace*. What do we think it possible for God to do for our souls now? And what do we trust Him to do for us? The sad declarations which we sometimes hear from those who do not see eye to eye with us in this matter, to the effect that it is a mere dream to suppose that the Christian life can cease to be one of constant failure, and that the burden of continual and hourly sin is a wholesome and becoming ingredient of all Christian experience, these merely mean that the speakers of them do not believe that the Holy Ghost can cleanse the soul on earth from such things, or give anything like victory over evil. It is inevitable that those who do not believe in the possibility should fail to possess the experience.

But do we not find the largest, the widest, the most blessed promises in the Word, which convict all such sentiments as those referred to of being the utterances of unbelief? Do we not find

an assurance of deliverance from the dominion of sin in such words as those of the apostle, "Sin shall not have dominion over you, for ye are not under the law, but under grace" (Rom. 6:14)? Do we not find Paul describing his own experience (1 Cor. 4:4, R.V.) as "knowing nothing against himself"—that is, being in such a state that he does not know of any wilful sin which he is doing against God? Does he not speak in another place of "having every thought brought into captivity to the obedience of Christ" (2 Cor. 10:5)? and that as being the daily experience of those who, like himself, "though in the flesh" are not "after the flesh"? Does he not tell us, again, that we are "more than conquerors" (Rom. 8:37) over the "tribulation and distress and persecution" which overtake Christians here? Does he not assure us that "God is able to make all grace abound toward us, that we always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8)? Such all-fullness in God, such all-sufficiency given to us, such an all-abounding life flowing from it even here! And does he not tell us once more, with respect to peace, that "the peace of God which passeth all understanding" (mark the blessedness of it) "shall keep" (mark its certainty) "your hearts and thoughts" (for so the word means, as in the Revised Version: therefore mark how far and deep it goes) "shall keep your hearts and thoughts through Christ Jesus" (Phil. 4:7)? Well, brethren, we ask, Are such passages as these, which have been quoted out of a host of others, are they true? Do these words mean anything? Can we answer in our souls with a fervent and humble, "Yes, it must be so!"? If so, we believe in the fullness of God's grace.

But it remains that we believingly *accept it for ourselves*. It is not enough to be sure that such things are to be obtained, have been obtained from God, and are still possible for others—some few who have special grace, or are in positions of special advantage. "Is it for me?" That is the challenge for faith to answer. And if it be, will faith, our faith, my faith, take hold and accept of all these possessions of grace as my own? Now here it is, strange to say, that very many Christians break down. Many who up to this point have held on, surrendering to God everything that they know, or thinking that they have done so; yet at the point of reception, of taking from God the fullness of grace that He offers, here they pause. They have the willingness to surrender, but they have not the courage to take. Now wanting this, and so long as they want it, they do not and cannot know the blessed life of faith and rest in the soul.

A third positive element of this life is what is called *the indwelling of Christ in the heart*. For the use of this language, and for

confining it to certain Christians, we have direct Scriptural authority. St. Paul in Ephesians 3:17, praying for those who are already Christians—"saints which are at Ephesus, and faithful in Christ Jesus" (I: I)—asks of God that they shall receive greater blessings, the second of which is "that Christ may dwell in their hearts by faith." The same language is borne out by various other passages, in which the possession of "Christ in you" is described as a special experience. "Abide in me, and I in you" (John 15:4). These are two things, and not one. "Christ in you, the hope of glory" (Col. 1:27); "you in me and I in you" (John 14:20); "that the love wherewith Thou hast loved me may be in them, and I in them" (John 17:26)—these words, with which our Lord closes His high-priestly prayer, indicate that besides the presence in the hearts of His people of the love of God, there is also such a thing as the personal indwelling of Christ Himself. And it is this indwelling which gives a new character to the life of the Christian from the moment of its taking place.

This explains, for instance, such expressions as that of Paul: "Yet not I, but Christ liveth in me" (Gal. 2:20): there his own life is denied or superseded, and the life of Christ is affirmed within him. It explains that verse which some have found so obscure: "For to me to live is Christ" (Phil. 1:21), where the word Christ is the nominative of the verb, and where the meaning may be, not exhausted, but approached by the phrases, "The sum of my life, the secret of my life, the source of my life, the life of my life, is Christ Himself." Another such expression is that which drops from the pen of St. John (1 John 4:4): "Greater is He that is in you, than he that is in the world"—Christ, greater than Satan!—a word that is paralleled by St. Paul's "When Christ, who is our life, shall appear, then shall we also appear with Him in glory" (Col. 3:4). This, too, is the explanation of that wonderful verse, "That the life also of Jesus might be made manifest in our body" (2 Cor. 4:10), repeated in the next verse with a slight and yet an important change: "That the life also of Jesus might be made manifest in our mortal flesh," where it is not a copy of the life of Christ which is in question—that is, something similar to it—but His own personal life "made manifest," as the Father's life was "manifest in Him"; as God was "manifest in the flesh," as the life of the one vine is manifest in all its branches.

What is the new character, then, which this gives to the Christian life? It is a ceasing from self, and letting Christ work. It is the practical experience of the Holy Spirit, "working in us both to will and to do," so that we may "work out our own salvation" (Phil. 2: 12, 13); we ourselves not being the workers,



but Christ the worker in our hearts, and therefore in our lives. It is, brethren, no mere change of words, but a change of fact and reality that can hardly be described in words, which is indicated in the difference between the Christian living his own life, with God's help, and the Christian ceasing from his own life and letting Christ live in him. It is not merely a new series of thoughts, but a new power in thinking, in living, and in acting; and not a mere power, but a person exercising that power on me, so that often to the very consciousness I know that it is not I, but another — "not I, but Christ"—who is doing and speaking and living in my soul. Nor is this the experience of moments of excitement, but when I am calmest and humblest before God. The very words of Paul often echo in the heart as the only words which can describe what is felt, and what I mean.

One other element in this blessed life is what is called *the death of self*. This is taught us directly and in so many words by St. Paul in Romans 6: "Our old man is crucified with Him" (v. 6); "We that are dead to sin" (v. 2); "If we be dead with Christ" (v. 8). So in Galatians 2:20, "I am (or, as in the Revised Version, 'I have been ') crucified with Christ; nevertheless I live"; in 5: 24, "they that are Christ's have crucified the flesh with the passions and the lusts thereof" (R.V.); and 6: i4, "through which the world hath been crucified unto me, and I unto the world" (R.V.). In these various passages we have what may be called the doctrinal truth stated on the subject of the death of self. It has already taken place for every Christian when Christ died on the cross. "For ye are dead, and your life is hid with Christ in God" (Col. 3:3). Self died to sin, and in its stead there is a new life, a risen life, risen in and with Christ, which He lives in us; the indwelling Christ living out His life in us, as I have already said. For here lies the connection between the last element of the blessed life, and the present. It is because self died that there is room for Christ to live in us.

Such, then, is the truth concerning the death of self. But on this truth there follows a consequent duty—a duty and privilege in one—on the performance of which depends the enjoyment of the blessing which the truth will give. "Likewise," says St. Paul again, following up one of these verses which have been quoted,

Likewise," or in the Revised Version, "Even so, reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus" (Rom. 6:11). That is to say, the truth having been revealed, it is for the Christian to believe it, to accept it as true, to proceed upon it, and to live it out. We have to take up our position as those who are "dead to sin," who have been "crucified with Christ," and in the faith of that truth we must go on. We are

not in danger of living an unreal life by so doing, for what God has said must be true; and if we are putting ourselves in any other position, that—and not the one which God has placed us in—must be unreal. There is no doubt a certain experience which will follow, and it does not follow all at once—an experience of the death of self to sin, which is a very blessed state and a very advanced one; but we must hold it by faith and live it by faith, ere we can do so in experience. We are already "dead to the world" and "the world to us." That is the truth; we believe it, and we shall see it by and by.

These, then, are some of the characteristics of the Christian life as it is in some, and ought to be in all. There are others, such as living constantly in the presence of God, on which I cannot here touch. The four already mentioned must suffice.

Our last inquiry is, How shall a Christian enter into this better and abounding experience? I reply that some do so without knowing it, led silently, unconsciously, by God's Spirit. We cannot doubt it, because we see it in them. Sometimes—I might perhaps even say generally—it has been by great sorrow, which has stripped them one by one of the coverings of selfish and worldly life, till they have been left helpless in God's hands, who has then filled and moulded them as He would. Sometimes it has been by putting before them some hard and half desperate duty, which means the crucifixion of self for them, which they have accepted for Him, and then found it the gate of the blessed life. This is the story of many who have not known the theory, but have lived the life; who have not dwelt in these times of light, or enjoyed the opportunities which are now to be had, but to whom God has made up for the absence of all by the fuller gift of Himself. This has been the story of most of the great saints of the past, who knew not what God was doing with them, but who found that He was ripening His harvest in His own silent way. We meet some such still; they are very few in comparison with the number of Christians who live and die with little knowledge or experience of the fullness of blessing.

So that my second reply to the question, How to enter this blessed life of rest? is that for the most part Christians do not grow into it. If they grow at all, it is so slowly, so partially, so one-sidedly, that the special characteristics of the life already described are often as far from being known to the aged Christian as to the young convert. They are content to live under the power of certain sins, because they do not believe it is possible to be set free from those also.

Therefore it is of no small importance to understand that instead of waiting in the hope of growing into this blessing, it is

possible to enter in at once, by a decided step of faith. One definite entire surrender to the Lord; one distinct acceptance from Him of the fullness of offered grace. In that oment the threshold has been passed, and what seems a new life has begun. This is not always accompanied by an outburst of feeling. Sometimes it is so, as if heaven had opened, as if the Spirit had come in with a flood, as if the heart would break with its joy. But sometimes there is no feeling at all—a trembling, perhaps, a calm after a storm, a waiting for a voice when there is only a silence. It has sometimes to be received in faith, with nothing but God's word to rest on. But the life has expanded. The grace has been received; a new stage has been entered on; there has been a crisis in the soul, which has given way to God, and accepted from God what He is willing to give.

And so all Christians are urged to take such a step. An opportunity is often given by what is called an after-meeting, at a time when a solemn impression remains, when a favourable hour lingers before leaving; and then by a definite step of faith within the soul, and sometimes by an act of testimony visible to others, hundreds have passed from a lower to a higher stage of experience in the Christian life.

These things, brethren, are not dreams; they are known and recorded facts in the history of thousands all over the land, who, having been the children of God for years before—but with a miserable and a clouded life, in which there was neither peace nor power nor purity—have by one act of faith committed themselves into the keeping of Christ, and whose life has changed from that day forward. We do not speak without knowledge. These are things which in a measure we have seen and heard and touched and tasted and known even for ourselves; and therefore we testify that they may be accepted and enjoyed by others also.

KESWICK'S TWENTY-FIFTH FEAST  
OF TABERNACLES

REV. CHARLES A. FOX, M.A.

**T**his is the twenty-fifth year of Keswick Convention. In common language we should call it a silver wedding, and so it ought to be. Keswick is bound to her Lord these twenty-five years with a bond that cannot be broken. Thank God for it.

You all know how Keswick was founded. It was founded upon two simple truths which really include all others—first, larger simplicity in our faith; secondly, larger unity between the churches and the brethren. It was not founded by one body of Christians, but by all. It was not intended to be founded for one body, but for all. All are "One in Christ Jesus," and the great purpose of our gathering here year by year, is that the faith we have in Christ Jesus shall so abound and exceed, that we shall simply henceforth take God at His word in everything—in the matter of holiness as in the matter of providence, in the matter of spiritual power as in the matter of divine truth, in the matter of daily purity as in the matter of daily progress—all shall be equally taken by us in simplicity and faith, believing that what God says is true and is bound to be accomplished, if we fulfil in simplicity that which the Holy Ghost is working in us to will and to do of God's good pleasure daily.

We have come up to the feast of tabernacles once again. You remember the striking passage in Nehemiah 9:1, "Now in the twenty and fourth day of this month"—that is, the seventh month; and is not this the twenty-fourth day of the seventh month? "the children of Israel were assembled with fasting . . . —" "This kind goeth not out save by prayer and fasting," fasting from worldliness, fasting from self, fasting from all that hinders us being wholly and only for Christ Jesus—" and with sack-clothes and earth upon them. And the seed of Israel separated themselves from all strangers "*separation*, you see—" and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day"—what a large

space of time—" and another fourth part they confessed, and worshipped the Lord their God."

There are in Scripture four occasions when the phrase *day by day* is used in connection with those things that affect all Christians. First, in 2 Chronicles 30: 21, "And the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord." So this is no new thing, having a gathering day by day for a whole week. It was for seven days they met in Hezekiah's time, and day by day the priests and Levites praised God with loud instruments. I hope your instruments will be loud, but as sweet as they are loud. Let your hearts "sing and make melody unto the Lord."

Now let me say this, in connection with praise. This is the sublimest occupation of man, day by day for a week praising God. Ah, do you know what praise is; do you know how it differs from prayer? Prayer is going in to God to ask Him for something, and hoping to bring back something again. Praise is going in to God to give Him something, and to leave yourself there for ever. That is the difference. Oh, may it be realised here! There is no body of Christians who have more reason to praise God than the Keswick attendants. Surely no body of Christians has been in these last twenty-five years more blessed. God has used them in all directions. The fame of our Lord through these gatherings has gone out into all lands—not the fame of Keswick, but the fame of the Lord Jesus—until evangelists from all parts, those who know Christ most, in America, in China, in India, in Africa, have affirmed in my hearing that there has been no such help, no such stimulus to the spiritual life, until Keswick began. I am not speaking for Keswick, I am speaking for the Lord of Keswick; and it is time that we gave Him the full praise, and it is time that priests and Levites should join together to praise God with one heart, and with loud instruments to praise the Lord our God. We -all should have very much more reason, to praise in our common life, if there were more quickness to discern daily mercies. We do not discern the common mercies as coming direct from God, or we would swiftly thank Him at once, as we do our human fellow creatures. And another thing. We do not recognise that to pay in small sums of praise and gratitude is as dear to God, as little children bringing little words of thanks and little broken flowers are to the parents of those children. O friends, it is the gratitude of the heart that God wants. See to it that we give Him the praise not only of the lip but of the life and love of the whole being.

The second *day by day* is this one I have referred to already—Nehemiah 8:18, "Also day by day, from the first day unto the

last day "—seven days again—" he read in the book of the law of God." Day by day the ministry of the word, the precious Word of God. How they valued it in those days! They had just been brought home from being exiles, and the Word of God was re-discovered to them, and it became exceeding precious in their eyes. Read in v. 4, "And Ezra the scribe stood upon a pulpit of wood "—just as we are now doing—"which they had made for the purpose "—as we have done—" and beside him stood" our brethren here all in their places. "And Ezra opened the book in the sight of all the people "—ranged before the pulpit—" and when he opened it, all the people stood up." I want you to notice that the feast of tabernacles was just like this great tent; there was the pulpit of wood, and the reading of the Word of God. Now read the next verse; it is a very solemn one. "And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands, and they bowed their heads, and worshipped the Lord with their faces to the ground." If we have this accompanying the reading of the Word of God, if we have this at the Bible Readings, and during the addresses—all souls present bowed in the dust to hear the voice of the living God through His Holy Word—oh, what a time of blessing and power, what a searching time, what a healing time, what a saving time, what a transforming time it will be!

So you see, we come to v. 17, which, I think, just describes Keswick this very evening. "And all the congregation of them that were come again out of the captivity "—the bondage of old habit and of evil habit and sin—" made booths, and sat under the booths; for since the days of Joshua the son of Nun unto that day, had not the children of Israel done so. And there was very great gladness. Also, day by day, from the first day unto the last day," they studied the Word of God.

How great the importance of God's Word! It needs to be re-stated even here, I think, in these our days. Men are going in for services and ceremonies, and all that man can do, and are forgetting what God has done, and that what God has to say is the main thing of all. Oh, yes, let us remember that the first thing in connection with the Bible is, that it is the appointed medium between God and the soul. You go to the Bible and you find God at home in His Word, and He gives you audience through His Word. It is like the sweeping of the hem of the garment of the Lord Jesus in the very dust where you and I lie, so that the virtue of Jesus may pass out of Him into us, as it did of old into the poor woman in the open thoroughfare as she touched Him.

Again, notice that this Book of the Lord is the Book of promises,

and every promise of God is a covered way into the granary of grace. Oh, use them; they are protected ways, God-defended ways, into the granary of grace, and your soul may be satisfied at once.

Then remember that the Bible is the Book of commands; and every command of God is a covenanted possibility of power for man. Oh that this might go home to our hearts—that when God commands a thing to be done, He at the same time ensures the power for doing it. It is a covenanted possibility of power.

Remember, again, that this wonderful Book is the only book that has marvellous antiseptic properties against the poison of worldliness, of corruption, and of sin. "Thy word have I hid in mine heart, that I should not sin against Thee." Have you hid it? Hide it yet deeper; hide it closer to the quick of the heart, and you shall not sin against the Lord. For remember this also—that in this world of corruption we need something which is an antidote to blood-poisoning. There is a great deal of blood-poisoning about now; indeed, I think several diseases are put under the heading of blood-poisoning in these our days. But I know this: there is only one thing that can stay the disease of evil thought, and evil deed, and evil desire, and that is the Word of the living God, quickened by the Holy Ghost Himself, promptly applied.

Besides, this wonderful Word is the Gospel of rest. People say, "Why go to Keswick?" You need not go to Keswick if you go to God and get direct what God has for you. But by all means go to Keswick or anywhere else if you have not got what your soul needs, and what you feel you ought to have. What a blessed Gospel of rest is contained in God's Holy Book; what a calm comes into the soul—such kingly calm, conquering all human weakness, conquering all the shame and nervousness which some of us, all of us I suppose, feel. They say there are no great speakers in the House of Commons who are not nervous before they speak. And I hope it is so with us, that we tremble before we speak in your presence, or in other places. But this I know, that the Word of God is a calming power, a *Peace be still*.

Then also, before I pass from these points of the Word of God, remember it is the only Gospel of victory. "Thanks be unto God who giveth us the victory." It is His victory, I know, but it is sweeter to me for that. I do not want my victory, but He gives me His victory. "Thanks be unto God who giveth us the victory." But there is something more. "Thanks be unto God who always causeth us to triumph in Christ Jesus." What do you think of that? That is a sweet word. Won't you join in the thanksgiving, "Thanks be unto God who always causeth us to triumph in Christ Jesus"? But you say, "The Greek is more

accurate than that." Oh, I am so glad that you are at home in the Greek, for I should like to say just a word on your accurate rendering, which is to me a very dear one. "Thanks be unto God who always *leadeth us about in triumph*." So it is Jesus who triumphs in me, and that again is sweeter to me than anything beside. Oh, friends, this is the Gospel of victory, and there is no other Gospel in the world which can be called the Gospel of victory save the Bible inspired by God the Holy Ghost.

Now let us take another passage, the third *day by day*. It is in Luke 11:3, in the Lord's Prayer. "Give us day by day our daily bread." This Keswick is a mighty federation of prayer if it is anything. There are people from all parts—from Russia right in face of me; from America, and India, and China, and all parts of the Continent. Oh, how good it is to stand in such blessed, happy, saintly company, with Jesus in the midst! "Give us day by day our daily bread." The Lord does not intend that we should carry great sacks of bread about with us, old collections of texts, and old thoughts on such texts; but He intends us to have fresh bread every day. Lord, give us daily fresh bread! O Lord, how often we find that Thy servants, ourselves in the number, give out the old, stale crusts, too hard for ourselves to eat, and certainly too hard for our guests or our hearers to enjoy! Oh, forgive us, Lord! and may there be more searching freshly of Thy Holy Book. Give us day by day fresh daily bread, tasting of the fresh baking of heaven, which the hand of the Crucified has prepared for His poor, hungering children.

And then let me speak also a word on prayer, *day by day* prayer and federation in prayer. This ought to bring about blessing all over the world, this gathering here at Keswick. There shall be showers of blessing falling in all directions because of the prayer of this praying people. There are two things that the Church of Christ is wanting very specially today—first, a revival of the passion for conversion of souls, a revival of hunger for the dying, a passion for rescuing the perishing. These ought to be brought about by the federation of prayer here. And there is another thing. There is a great lack in the Church of the simple straightforward faith that can dare to *do* as well as to *say*, and dare to *be* as well as to *do*. May God bring that about also!

May I remind you for a moment of the beautiful symbolism of Gideon's fleece? You recollect how we read in Judges 6, that "The Spirit of the Lord came upon Gideon, and he blew a trumpet"—a very good thing to do. And God's people followed after him. Now there are a great many men who blow a trumpet, but do not do that which Gideon did afterwards. After having blown the trumpet and drawn the people on after him, what did



he do? He went and spread the fleece before the Lord in the silence, and "Gideon said unto God" (v. 36)—how I love that word—no one *between* them; he went straight to God Himself. He had no question about the absolute or the unconditional. Oh no! "Gideon said unto God, if Thou wilt save Israel by mine hand, *as Thou hast said.*" Oh, take that word to God, and plead with Him with that word. Bind Him by His own promises. Make God—may we speak it with all reverence—fulfil His own simplest word in your case for you. And so we read, "Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that Thou wilt save Israel by mine hand, as Thou hast said."

Now Gideon was a remarkable man, a man of continual signs and sacraments. I do not know any person in Scripture who dealt more industriously with God for a sign and a sacrament. "Gideon said unto God," and God attended unto Gideon—that I know. Now the first instance, where the fleece is to be filled with dew, is to show that there must be a personal filling of God the Holy Ghost. And what does the fleece show? Notice the beautiful symbolism. The stainless fleece of the stainless lamb stretched out on the floor to receive the dew of God. Gideon was not worthy to receive the dew. He knew his own unworthiness. "Lord, into this fleece of the lamb—like the slain one on the altar this morning, Lord, and this evening—let the dew fall." And the Lord hearkened, and it was so. So it shall be with us, if we lie thus waiting in the dark beside the fleece of the Lord Jesus, beside Christ Himself, who is drenched with the dews of the Holy Ghost, if we may so speak, and on whom the Holy Spirit of God descended in all His fullness—if we wait beside Him, at His feet, in the dark, oh, there shall come to us all such a falling of the dews of the Holy Ghost, that we shall know practically, though we may never be able to explain it, what it is to be filled with the fullness of God the Holy Ghost.

Then, secondly, mark what Gideon says after that: "Lord, I want to ask Thee one thing more. Now let there be no dew on the fleece, and let the dew be on the ground all round." And it was so, and in the morning there was no dew on the fleece, but the dew was all round. And that just answers the cry of all the Church today as to the evangelisation of the world. When every soul who is earnest in these matters for God is first personally filled with the dews of the Holy Ghost, then the dew shall fall all round on the heathen world—the heathen at home, and the heathen abroad; yea, there shall be a mighty falling of the dew of the Holy Ghost. May God so fulfil His own Word.

But remember that Gideon rose up early, and he took the fleece, and wrung it with both hands very energetically. He was an intense believer; he expected to find the dew in the fleece, and behold, there was a bowlful. Some of us go in the morning, and look at the fleece, and we say, "I do not see any dew." But let the two hands of faith wring out the answer of our covenant God, and there shall be a bowlful of blessing for every believing soul.

Now lastly, clay by day renewal. There is yet one more *day by day*, and only one; and it affects every believing soul. It is in 2 Corinthians 4:16, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." *Day by day* praise at the beginning; *day by day* the Word heard and read; *day by day* petitions of prayer deep and real, till the dews of God are upon you. And then there shall be a mighty transfiguration of souls in this tent during this week—not only a federation of prayer, but a *transfiguration of souls*. "Though the outward man perish"—and some of us are feeling it very much—"yet the inward man," the new birth, the new life, the resurrection life, the Christ that is formed in us, "the inward man is being renewed day by day," thank God, until the day dawn, and the shadows flee away.

*Day by day* renewal! Oh, fear not, faint not, children of God: the world may say that we look dull and heavy and uninteresting, and are a psalm-singing company of devotees; but God sees the inward man, and he knows the peace that there is in the soul, the joy that there is in the heart, the light that there is in the eye, the song that there is on the lip, the bow that there is in the cloud, and the Brother that there is on the throne of the Eternal. O believers, you and I who may be feeling the wear of life, and may know in ourselves that we are not what we were, but that the outer body is wasting and perishing by degrees—let us all be assured, and gladly remember that the inward man is being renewed day by day, yea, in this tent day by day for a whole week of days, seven days and more, till it shall be seen that the transfiguration of the Lord is resting upon us, and that of a truth God Himself hath come into the camp of His people.

## IN A DAY OF DEPARTURE FROM GOD

VEN. H. GRESFORD JONES, M. A.

*Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life--John 6: 67, 68.*

SINCE that summer day, twenty-nine years ago, when a former vicar of this church assembled the people of God in the quest of a practical holiness, this Convention can hardly ever have met under the pressure of a greater need, or with the outlook of a more confident hope. You are met together, my friends, to withdraw for a space from your busy life, to enter into the very presence of the living and the eternal God. You have come to hear His voice, to receive His strength, to be taught, to be built up, to be enriched in the faith of His holy Gospel. You have come full of confident expectation; you have come in the power of prayer; you have asked, and you will receive.

And yet your very longing is intensified, your determination to be satisfied with nothing short of fullness is quickened by one special pressure upon your hearts. Go where you will, read what you will, there runs at this moment through all the inner circle of the Church of Jesus Christ a haunting anxiety, a grave disappointment, a great dread. In the words of the letter of the trustees, "we have entered perilous times in every phase of life." There is, as they say, need of reformation in our nation, in our families, in our Church. Now, of a nation so vast, so incomprehensible as ours, who may dare to speak in general terms? As its causes of prosperity are complex, so also, if there be declension, the causes of that declension must be complex too; and I only desire, through God's help, to touch this morning upon one aspect of our national life and thought which calls for grave anxiety.

Not very long ago there appeared a striking letter in the *Liverpool Daily Post*. It was the closing letter of a long correspondence on "Why men do not go to church," and in it there occurred these, to me, most remarkable words. Contrasting the preaching of this day with the preaching of some forty years ago, the writer

says, "I was taught that he that believeth is not condemned, but he that believeth not is condemned . . . What condemnation involved was not a matter of general agreement, but at best it was a contingency sufficiently tremendous to be a potent factor in conduct . . . Men do not go to church today, because they do not believe these things . . . The sanctions upon which the duty rested are rejected or quietly ignored. Bible Christianity is no longer the faith of the nation."

In other words, this change that has come over the nation is due to a change of belief. Something very great, something very salutary, has dropped out; and that something has to do with the possible consequence of ill-doing in the future life. The posts which used to warn, "This hill is dangerous," have been taken down; and while the first stretch of the road may be safe going, men are now riding reckless of the disastrous gradients that may be out of sight. It is a tremendous saying! I do not for a moment intend to intrude into these deep mysteries which we can never approach without hesitancy and awe; I merely wish you to ask yourselves, "Is it true?"

There has come over human thought in this country an extraordinary change. New knowledge, new discoveries, new thought, have contributed to that change. But what was once, not long ago, the whisper of the few has become the defiant assurance of the many. The pious longing for the "larger hope" of Tennyson has developed into the dogmatic assertion that the souls of men "*must all of them ultimately reach heaven*" (G. L. Dickinson, *Hibbert Journal*, April, 1903). In spite of the passionate warnings of our Saviour, in the face of the conviction of the Christian Church for nearly two thousand years, in the face of the deepest scruples of the human conscience, there is, according to this school of thought, no final consequence for wrong-doing, no future retribution for sin. Along with this there follow two inevitable results-

(i) A diminished desire for the religion of Jesus Christ. If He is no longer needed as a Saviour, He is no longer worshipped and adored as King. We may see it in the falling off of the observance of the Lord's Day, in the diminished interest among educated classes in the cause of the Gospel at home and abroad, in the spread of luxury without proper check in Christian families, and in much spiritual unrest.

(ii) But, after all, that is not the real point. *The real fruit of any religion must be seen in the conduct of those who hold it.* The second and most formidable outcome of the new thought is to be found in a *diminished sense of the distinction between right and wrong.* Nearly two hundred years ago Bishop Butler wrote of his day, "There is in the present age a certain fearlessness with regard to what may

be hereafter under the government of God, which nothing but an universally acknowledged demonstration on the side of atheism can justify." Do we not in our day observe in human life and conduct that certain fearlessness with regard to what may be hereafter under the government of God? Such a man as Sir Oliver Lodge can actually write in a spirit of thankfulness, as if it were a sign of progress, "As a matter of fact, the higher man of today is not worrying about his sins at all, still less about their punishment" (*Hibbert journal*, April, 1904, p. 466). How true, and yet for us Christians how tremendous!

For what is the outcome of it? A headmistress of much experience, in writing about self-control, and speaking of present tendencies, says, "The most astonishing thing to me in my experience of education is how many children, even religious ones, imagine that a duty is something which had better be done, but that it does not matter if it is not." What is surprising this headmistress is surprising parents and teachers in every part of the country. This is just the tone you are hearing everywhere today: "It is better to be good, but it doesn't much matter if you are not." *Of course not!* Because, according to the new thought, whether good or bad it is all the same for everyone in the end.

This is the real trouble at our hearts. Modern thought, in its desire to throw overboard all that makes Christianity intellectually difficult, has ended, whether consciously or unconsciously, in throwing overboard what keeps our conduct morally strong. If this modern optimism be right, then there is no ultimate consequence attached to evil; there is no reality about free will; there is nothing formidable about disobeying conscience; there is no folly in sin; there is no real distinction between right and wrong.

"Will ye also go away?" There is something about defection which ever challenges and arouses the loyalty of those who remain true. "Lord," says Peter, "to whom shall we go? Thou hast the words of eternal life."

What is our hope? We cannot disguise from ourselves that there is this difficulty, rendered none the less perplexing from the fact that the leaders of thought on either side are so much in too isolated camps, neither in a position to communicate nor to interchange very much the one with the other. But there is still left to the Church of Jesus Christ what has ever been her greatest power. This unsettlement of faith is in reality a clear call for a new reliance upon that revelation which came through Jesus Christ. Even this very confident dogmatism of the universalists is of value if it makes us realise how ignorant we are without Christ; and this very absence of fear will be good if it reveals to

us what is the grandeur and safety of holy fear. The powerlessness of our own words will help us if it throws us back more than ever upon the power of the words of Christ.

I have never yet come upon any single word from the lips of Christ that clashed with my own reason; but I could give you scores which clashed with my own inclination, and my utter cowardice and fear of man. It is as we take in our two hands the very sayings of Christ, at the cost of prejudice, and cowardice, and pride, that we shall again have power in revealing God to our fellow-men. There is still left to us that greatest power which has ever been entrusted to the Church of Christ, that power of God's own will revealed in human language through Jesus Christ.

If this be so of revelation in general, how much more of that most supreme revelation of all. What does all this yearning mean that seems to say—

Thou wilt not leave us in the dust:  
Thou madest man, he knows not why,  
He thinks he was not made to die,  
And Thou hast made him: Thou art just.

I do believe that this yearning for what is called optimism calls clearly and loudly, not for the preaching of the "larger hope," but for the preaching of what is the largest hope of all, which comes to man through the atonement of Jesus Christ our Lord.

You may talk of optimism, but where in the whole of human literature is there to be found any optimism to be compared with that expressed in this saying, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins, and not for ours only, but for the sins of the whole world"?

I believe that one of the greatest needs of the present day is a living and intelligible preaching of the Atonement of Jesus Christ. But if there is to be that preaching, there must be two things. If we are to preach, *we must first ourselves believe*. "Of all tears, they are the best," says John Bunyan, at the end of his incomparable autobiography, "that are made by the blood of Christ." And it is, my friends, as you and I catch first some glimpse of the divine glory of the Atonement, that we then melt afresh in our hearts, and wonder at the love of God; and as this great power floods our hearts, it is then and there that there is born in us a hunger which can never be quenched to give out what we possess to our fellow men. It is not then, "Need I?" or "May I?" or "Must I?" but simply, "How dare I not?"

There must be personal faith; and I would venture to add

there must be *definite study*. If we are to preach the Atonement so as to touch the life and conscience, not of those who already believe, but of those who are strongly prejudiced against it, we must give ourselves up to a profound study of it. What is needed is a new intellectual delight in the Atonement. There is no study in all the world that will so fascinate and engross the most intellectual mind. It is sometimes implied that knowledge must hinder faith, and that only half-educated people can believe in the supreme revelation of the forgiveness of sins through Christ's death. But if I thank God for my own education, it is above all for the help which education gives in penetrating more deeply into this most wonderful mystery. Have you ever thought how St. Peter, in his ecstasy of joy about the sufferings of Christ and the glory that shall follow, speaks of this as the subject which those sinless beings who need no redemption are ever desiring to peer into? It is the profoundest mystery and the greatest glory in heaven. May it be so upon earth! I know no need more pressing than that of a new and reverent study that shall enable us to give out this glorious reality, not in a phraseology that is dead, but in a new language and a new power.

I know of no ambition that will last a minister of God better than to keep searching deeper and ever deeper into the mystery of the Atonement, until he knows it with that same boldness and delight that St. Paul knows it, and Anselm knows it, and Dale and Denney; until it becomes his "glory," and he can say with Hooker, "We care for no knowledge in the world but this—that man hath sinned, and God hath suffered; that God hath made Himself the sin of men, and that men are made the righteousness of God."

This, then, is something of our present need. There is a cry coming up to the people of God for a brave and more self-denying simplicity in their home life, for a more confident reliance upon revelation, but above all for a firmer grasp and a more intelligent preaching of the Atonement of Jesus Christ.

And when I ask myself, How can this need be met? it is then that the true significance of this vast gathering becomes more manifest. This is the very solemnity of our opportunity, It is *here and now*. All over the country earnest souls are looking for a true lead and a strong lead; and, my friends, they look to you. Under the pressure of this great expectation may this be a week of renewed conviction and power. May we dwell together as one brotherhood, putting right away the critical temper, and overflowing to one another in love, drawing down the very fullness of the Holy Spirit by the oneness of our longing for Him to come. May we each make time to be much alone with God.

One of the most winsome preachers of the past generation has told us that his conversion was such that it made him rest ever after in the thought of two, and two only, absolute and luminously self-evident beings—himself and his Creator, God and his soul. On the mountain, or by the lake, in our room, or in the tent, may we have the same wonderful communing, the same vision, the same reality—"God and my own soul."

But above all, may we in such lowliness of mind wait upon God that we may hear His voice and receive His holy will; may we so prostrate ourselves before Him that we may join worthily in that celestial song: "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and magnify Thy Name?"



## THE MESSAGE OF KESWICK

BISHOP H. C. G. MOULE, M.A., D.D.

LET me read a few verses of the Book that is above every book, before I come to what I trust is the message laid upon my heart. I take the sixth chapter of the Romans, and the twelfth and following two verses, as our introduction from above: Let not sin reign in your mortal body, that ye should obey in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members; instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." I take these verses, my dear friends, just as a divine introduction to some reverent thought before God, not as an exposition of the verses, but on a subject to which these verses may attune our hearts and thoughts. What is laid upon me to do tonight is to say a little upon a great subject which must, I think, often have been present to many minds, and may not be unwelcome to think once over again to all. I want to re-state, so to speak, simply and briefly, point by point, what "Keswick" stands for. We want to be definite and clear in our thoughts of the outlook of this gathering, which to many of us is connected with years and years of memory and of blessing. It has become to us almost a living part of our spiritual history, without which the history would seem to lose much of its meaning.

But nevertheless there may be many who are much more recent in their acquaintance with Keswick; some dear friends, I cannot doubt, who are here for the first time; just possibly some who have come not quite willingly, but to oblige the wishes of a friend, under some persuasion, to see what it is like. But whether we are old members, or whether we are new, or not wishing, at least yet, to be called members at all, it will not be amiss, I think, that we should as in our dear Master's presence reverently, clearly, thoughtfully, tenderly, think over what Keswick stands for.

When I use the word "Keswick," I would almost apologise for using it. We were led in prayer just now in a way that drew all

our hearts together, and we were reminded in the course of it how the Lord knows in His will and power neither time nor space; and it is a sad mistake to think that there are blessings to be got at Keswick which we cannot humbly receive from the hand of the Lord anywhere else. Nevertheless, as He has made us, there is a great power and help in a gathering together of souls who in any degree are unanimous in their aim; and whatever else we are agreed upon, I think we are unanimous in our spiritual aim, which is to know more about our blessed Lord; what He is to us; what He can be found to be in experience by us. So I use "Keswick" simply as a short expression for this great and now historic gathering, but also as taking in all the many other gatherings that there now are, larger and smaller, which, to use a familiar phrase, are upon "Keswick" lines. Without for one moment—God forbid!—making a shibboleth, therefore, of Keswick, I want to ask you, using the word for convenience, what it is for which Keswick stands.

Keswick stands for the great and eternal truths--some of which, so to speak, it takes for granted, but never forgets--which are the foundations of everything else in a happy, holy, and prosperous Christian life. First, then, in that sense Keswick stands, of course, for the glory of our Lord Jesus Christ, supreme, all-sufficient, who is the secret of the eternal Father revealed for us; who is the express image of God, so that, as we know Jesus Christ our Lord as He was manifested on earth, we know, as to character and heart, exactly what God is, so that there is nothing hidden in the depths of God alien and other from what we see in the face, and find in the heart, of the Lord Jesus Christ—God incarnate, Son of the Father, Son of the mother. "I believe in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before the worlds were made, God, Son of God, Light, Beam of light, very God, Son of very God, who for us men and our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried. ." We believe out-and-out, by His mercy, in Him; we know no substitute for Him, no second-best to Him.

We know nothing, as the hope of our souls for pardon, and the strength of our souls for victory, and the life of our souls in death, and the heaven of our souls beyond, but this wonderful Lord Jesus Christ history, and mystery in one. Historic, for He was crucified under Pontius Pilate; we can trace the annals, and fix the date, and know the place. Mysterious, for, on the other hand, "O Father, Thou didst love me before the foundation of the world"; co-eternal, without beginning as without end, the Son

from everlasting to everlasting, the one Christ. We need to reaffirm it sometimes to ourselves. There are many unbeliefs and misbeliefs agitating the air of thought and soul around us. We shall find, I think, that they all fail to answer this test, which must be our test, if we believe the Bible and are true to the historic faith of the saints from the very first: they all fail to give His place to Jesus Christ our Lord. Keswick takes Him for granted, always, in His fullness of eternal and living glory.

Then Keswick takes Him always for granted in His death for us upon the Cross, that we might have our sins forgiven: in that propitiatory death without which there would have been no remission for this whole sinful race, but because of which there is abundant pardon, there is overwhelming welcome, there is the clasp to the Father's heart; there is that which theology calls justification, and the heart calls the mighty welcome of the Judge, who is now free to act as just the Father, because He gave the Son to be the propitiation for our sins. "Worthy is the Lamb that was slain, and hath redeemed us from the earth." Keswick is firm as a rock upon the sacrifice of the death of Christ, and the benefit of pardon—utterly unmerited by us, unmerited at the beginning, and unmerited to the end—which we have because Jesus died.

I used to wonder, in days when I did not know Keswick, whether it *was* firm as rock on that truth. Since I have come to know it, I know that there is no region of Christian life and thought to which I can now go with more absolute certainty than the old and eternal truth of Christ crucified for us will be affirmed, and meant, and lived better than it is in the message of Keswick.

Come now from these great all-necessary foundations to the special structure, so to speak, to which Keswick reverently calls our attention, as built upon them. We remember, then, that Keswick stands for a truth as old, as apostolic, as eternal, as the truth of Christ for us on the Cross, Christ for us as our sacrifice, Christ for us as our peace with God, received as such for our individual salvation by faith—that is to say, by taking Him at His word, by acting with Him upon His word, believing that it is serious, that God means it, that "he that believeth on the Son hath everlasting life." Keswick, resting upon that great foundation, stands also, and specially, for this other truth, as old, as eternal, as wonderfully living: Christ in us for our deliverance from sin, for our emancipation from the tyranny of self, for the conquest of temptation, for victory over the mighty and subtle tempter, for the power to walk, and humbly to please God, in the sense of always wanting to meet His wishes and do His will, and listening to His instruction how to do it. Keswick stands

distinctively for this. Christ our righteousness, upon Calvary, received by faith, is also Christ our holiness, in the heart that submits to Him, and that relies upon Him, and that uses Him; what we mean in brief in the watchword, "Holiness by faith."

This is the inmost distinctive note of the Keswick message upon one side. Keswick does humbly say that it stands as a witness for the oft-forgotten, oft-misunderstood, oft-misapplied, but blessed and living truth, "Holiness by faith": Christ our power for internal simplicity and cleansing, as He is received in submissive trust, as the soul trusts Him and entrusts itself to Him, so that He shall have His way, and do His work, and, at the very springs of thought and will, put out His blessed, loving power, fulfilling the promise, "I will subdue their iniquities; I will write my laws in their hearts, and put them in their minds"; having first—not last—cast their sins and their iniquities into oblivion at the Cross.

The other side of the distinctive message of Keswick I take to be this: Christ *over* us. We have recollected, on our knees, Christ *for* us. Christ *in* us is our first distinctive watchword. But now we also say, Christ *over* us—the Master; the Master, by every conceivable right, of the soul that has accepted His boundless benefit; the Master because He made us—He has all a creator's rights over us in nature; but may we not say, even more, the Master of us in grace? When we had fallen away as a race, and as individuals, He gave Himself for us, that He might have us unutterably for His own, that He might possess us as a people of His own possession, that we might be altogether His own property, and then respond to Him altogether. "I love my Master; I will not go out free." This great truth of Christ over us by every claim of lordship, sovereignty, and possession, this is the other side of Keswick's distinctive message to Christian hearts.

The two are but two sides of one rock of truth. Would we know the Christ in us in His power? We must yield ourselves to the Christ over us in His will, in His rights. Would we find how gracious and how good is the overlordship: how it is slavery and yet liberty—slavery because we have given ourselves unreservedly to His dominion, so far as we know; and liberty, because precisely this has set us free from the bondage of self-will and the dungeon of the selfish soul (for it is this to itself)? If we would know the tenderness of that wonderful Lordship, we have to remember and clasp with the other hand the intimacy, the nearness, the more than sympathy, that lies in the truth of Christ in us, to be our deliverance from temptation, our victory in temptation, our deliverance from serving sin, our freedom not yet from its pre-

sence—that awaits the stage beyond the veil—but from its power; so that to the end the believer is, on the one hand, to be lower than the dust, at the feet of the uncreated holiness of his eternal Friend, and on the other, to walk at liberty, loving and keeping His commandments.

These, I think, are the two distinctive sides of the great distinctive message which we associate with Keswick, which forty-four years ago began to be taught with a new tenderness and energy, here under the auspices of our *patron saint*—*shall I dare call him?* — Thomas Harford Battersby. We bless God for the line of cause and effect that brought that man to be the apostle of these truths. He was a saintly man before, and just because of the closeness of his walk with God, he was the more conscious that there lay somehow hid for him, as yet undiscovered, yet greater secrets than he had seen of liberty and of love. Then with the simplicity of a child, in that convention at Oxford, he came to see that while it is *seeking* faith with which we come to the Lord Jesus, it is *resting* faith with which we use Him for our every need. So, with the new liberty, the new joy in his saintly soul, here he came back to his home at the parsonage of St. John's, and then began what some here present remember so well—how I envy them I—the first, small, wonderful gatherings in the vicarage field, in which the watchword was, "Holiness by faith," and in which many and many an earnest and devoted soul learned what is all the while plain in the Bible, but had been so much forgotten in current teaching—that the Lord does offer to do miracles in us, as well as the mighty, eternal miracle of His Atonement for us; that He is ready to do things to the soul that surrenders and believes, yea, in one minute, which a lifetime of effort, under the idea that we are to sanctify ourselves by the application of mere reasoning and motive, will never do.

For that is what they found. They found it so wonderfully that I think some, of those days, have confessed—it is a common phenomenon in the history of Christian truth—that they were tempted to take that one glorious truth almost as the *whole*; and there is always danger when we try to run the chariot of the soul upon one wheel. There must be both wheels; there must be the Christ *for* us, and the Christ *in* us too; and the second truth must not—not for a moment—cause the oblivion of the first. But those defects, those aberrations, just here and there, and not in the main leaders of the movement, God corrected by the experience, sometimes the *humbling* experience, of time. And I think He has brought Keswick out, in this long course of years, with wonderful clearness and sureness to be His messenger to show His servants "the chariot for the swift, glad race," running

upon the two wheels—only reminding so many that needed reminding of it, of the wheel which is marked, "Christ in us. Holiness by faith."

Let us just remember, for clearness of thought, what practically we mean by *holiness*, and what by *faith*. Holiness is not a visionary or transcendental goodness, impossible even to be conceived, except by a few, and often only a golden phantom when it seems to be seen. Holiness is a homely and a practical thing in the warp and woof of life. It is a right character going out into right conduct all round, because of a conviction of infinite obligation to the saving God, and a vital union with the saving God, by the Spirit that gives His power. Holiness may come out in great feats and acts of sacrifice and suffering, and it often does. But in ten thousand thousand instances it just means the sacrifice of self in a little thing, a humble but real sacrifice of the self-spirit which asserts itself so desperately, a quiet putting of self down in the name of the Lord Jesus; the delightful discovery that the temper can be sweetened, and the tongue can be cleaned of what is evil, what is false, and what is unkind; that the very thoughts can be kept, though they have been all too long and too guiltily allowed to play on forbidden fields—that they can be kept by this wonderful power of the God who reveals to us holiness by faith.

Then when we come to *faith*, what does it mean? Not an abstract theory, a metaphysical conception, a something floating in the air of the mind. Faith is nothing without its object; faith is never saving without the right object. Faith means its object taken and used; faith means *a trusted Christ*. And so it means the renovation, and the purification, and the uplift, and the adjustment of character and of life, in the power, through the Holy Spirit, of a trusted Christ. And all this Keswick seeks to teach: not that it may terminate in the believer, himself or herself; not that we may wrap ourselves in a robe of spiritual comfort and a subtle self-satisfaction supposed to be satisfaction in Christ; but that we may be vessels for the Master's use, that we may catch something of the Master's mind, all because we are votaries of a God who, that He might save us from the second death, passed through the outer darkness Himself; a God who, in order that we may be free, abhors not the heart of the sinful believer, to dwell in it, to deal with it, to go to the depths of it—what an exploration for Him!—and Himself to cleanse and keep. We are the votaries of such a God, a God who looked upon the things of others, and a God who came down from heaven, and abhorred not the virgin's womb, and, once more, abhors not the sinner's heart.

Therefore it is a contradiction in terms, a *self-centred Christian*. We are saved, in profound reality, to serve. We are saved to love, that is to find our happiness in the happiness of others. We are saved that we may so live, that we may so be ready to sacrifice and to do, in this beautiful power which is not our own, and to which ultimately all the glory is to be given—that we may so live as to try to make songs in the hearts of others, the air sweeter around us, charity larger where we can have an influence, generous kindness in human life more common because of the love of Christ diffused through a real human life that is indwelt by Him; that we may serve our generation in the will of God; that so far from running wild and despising order, method, and co-operation, the Keswick believer—if I may use without offence the word—shall be found, for example, in his or her parish or congregation, just the least self-ful person, just the humblest one, aiming only at helping and serving, and taking the second, or third or twentieth place, if that will be more for God's glory and for people's good; ready to give, ready to "distribute ourselves," because we have found in Christ such peace and pardon, and such beautiful surprises of internal emancipation from old bondage.

Yes, these are some things, the main things, the chief things, that Keswick stands for as principle, and that Keswick means always to lead to as practice. May we all of us get a brighter and better insight—I speak to even those who have known it longest—into its great Lord. The message, "Holiness by faith," was brought forward in a new way as to its energy and its definiteness in that long ago time, in 1874. It was known ages before. Saints, scattered about in untold numbers, had lived it, however they stated it, from the first. But the blessing and the benefit of this place is that it has helped to make it *current coin*. And we want to take the coin, and not hoard it, but spend it to the glory of God, to the good of our generation, to the consoling of its sorrows, to the convincing, but also to the healing, of its sins, to the straightening of its crooked places, to the making its rough places smooth, that the King of glory may come in. Even so come, Lord Jesus Christ!

## THE FAITHFUL CREATOR

REV. DR. W. Y. FULLERTON

OUR text is I Peter 4:19, "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator." Our subject, therefore, is not the suffering of those who deliberately sin—they receive the reward of their deeds—but it is the more perplexing subject of those who seem to live righteously and yet suffer; and as far as my observation goes, there never was a time when there were so many suffering hearts as this time. The memory of your losses, the dear ones that left your home never to return, the sorrows that are round about you because of the perplexities of the hour, the difficulties of choosing your path in the Christian life, the controversies within the Church of God; all of these perplex our hearts, and cause us in many cases deep anguish. Therefore I am persuaded that a word addressed to those who are suffering will miss very few of us; and if you are not conscious of suffering, you may be quite sure that before long you will be called, as all God's people are called, to endure some sorrow, for—

The path of sorrow, and that path alone,  
Leads to the place where sorrow is unknown.

It is possible, then, to do the will of God and yet suffer. Now that runs clean contrary to the thought of salvation which some of us have. It may seem to contradict your idea in coming to Keswick, that you were going to get a blessing which would end all your sorrows. That is not true; that cannot be true; God never meant it to be true. It is quite true that when you yield yourself utterly to Jesus Christ you will be delivered from many of the perplexities of life, and many of its griefs—the griefs that come from your self-choosing and your wilfulness; but it is equally true that being whole-hearted for God in a world that does not know Him will bring you new sorrows and new perplexities. I remember when I began to seek to live the Christian life it was a question with me many a time, whether Christ, when He



suffered, suffered in order to set me wholly free, or whether He suffered in order to show me the way that I was to suffer too; whether He bore the cross that I might not bear the cross, or whether He bore the cross in order that I might be able to bear the cross. Of course, Christ did that for us which we could not do for ourselves: He settled the question of sin in a way that was impossible to flesh and blood, but He also gave us an example that we should follow in His steps; and that God of grace who calls us to glory, calls us to glory *after we have suffered awhile*.

Now I am quite sure that the thing that is emphasised in this Convention is absolutely real, that God does much for us by an act of faith in delivering us from evil; but I am also quite sure that there are things that God Himself cannot do—and I say that with deep reverence—there are things that God Himself cannot do unless He allows us to suffer. It may be great, it may be little; your suffering may seem paltry to other people, although it may be just the most acute thing to you, and their suffering may appear in the same way to you. But God, while He accepts our faith and gives us His peace, has such a high design for each one of us that He is going to discipline us; and it is only by the suffering of this present time that He is going to lead us to His glory.

So it comes to pass that not only may we do the will of God and suffer, but it is the will of God that we should suffer. He puts suffering upon us. That is the problem of the book of Job, that the righteous suffer not only by accident, but by God's purpose; He delivers them to sufferings, that through them He may give witness to the world that their faith is real. And their life, beautiful by His grace, becomes more beautiful by His chastisement" and no chastisement for the present seemeth to be joyous but rather grievous, but afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby." It does not yield the peaceable fruits of righteousness unless you are exercised by it. It was one of the hymns of the early church, "If we suffer with Him we shall reign with Him." You can hear the chorus of those early Christians rising as they sing it!

Well! to suffer is divine  
 Pass the watchword down the line,  
 Pass the countersign,  
 "Endure." Not to him who  
 rashly dares,  
 But to him who nobly bears,  
 Is the victor's garland sure.

What shall we do, then, when we suffer? If you suffer, and cannot write it down that your suffering is the direct result of your sin, or your selfishness or wilfulness, what are you to do?

The apostle here—and I have no doubt this was written by Peter, though some people question it—the apostle tells us that we are *to commit ourselves to the faithful Creator*. It is a very significant and remarkable thing that he who knew Jesus, who followed Jesus does not speak of the Redeemer, or the Saviour, but he speak of the Creator. There is a reason for it, because he was going to get back to the ultimate. I look not at this end only, but back back, along the course of things, until I reach the other end; I get back beyond myself, beyond second causes. I get back to the Creator, He who made me. If I can only get there, I shall have something to rest on. I can get there.

In this quiet service we may appeal to reason as well as to emotion, imagination, and faith. You can get hack to God because you are God's. The cause must always be greater than the effect; since you are beings such as you are, capable of knowing God, then there must be a God capable of creating you, and you can get to know something about God. You can know that God thinks, because you think; and again, the cause must be greater than the effect. You think; therefore God must think. You can get beyond that, and say--the Lord Jesus gave us the warrant for saying it—"God loves "; you not only know that by the Bible you know it by yourself. "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good gifts. ." What you do, He does. If you love, He loves. All the love in the world comes from Him; how great must be the fountain of His love! He is, because I am. He thinks, because I think. He loves, since I love. He suffers, since I suffer "He suffers long, and is kind." Oh, that I may learn to suffer too, even though I suffer long, and still be kind! Get back to the ultimate, and you will have a resting place.

Then you will get back to the ultimate of the ultimate. There is an adjective used here; and if you try, you will find you could not use any other adjective with the same pertinence as the one the apostle uses in this wonderful verse. I remember how it all came to me with immense force about two years ago as I was crossing the Tasman Sea between New Zealand and Australia--a four days' journey. On the Sunday afternoon, toward the evening, I was away in the stern of the ship, and I looked at the mighty sea; the big boat tossed on it as if it were nothing the best work of man seemingly impotent against the might God; and I said, "How mighty God is." But it will not give, me rest in my suffering to commit myself into the hand of mighty Creator, because I do not know but that His might may be engaged against me, and He who made can destroy. I want something more than that.

The evening fell, the stars came out—those wonderful constellations of the southern sky, the Southern Cross in the midst of them—and the moon shone, making a path of mercury across the waters. And I looked and said, "How beautiful God must be, to make such a scene of beauty!" And it is wonderful to think that God is beautiful; but it is not enough for my suffering heart. The beauty of things appeals to me sometimes, but when I am crushed with woe I want something more than beauty; the beautiful God is not enough.

Then I looked at the albatross following the boat—those mighty birds, more wonderful than the eagle, the stretch of wing sometimes fifteen feet across, flying so swiftly that the swiftest ship is slow for them; they have to circle round to go as slowly as the ship, going even against the wind without the lifting of a pinion; how they do it, nobody understands. I said, "What a skilful God He must be to make them!" and it is something to think that God is all skill and all power and all beauty; but it is not enough.

Then I remembered this verse, which came to me like the message of God. He is the "faithful Creator." That is a resting place; there is a rock, ground that will not yield. In my sorrow and mutability and my changeableness, I may rest myself on Him because He is not only the Creator, but He is the *faithful* Creator. You will probably think it better that I should have spoken to you about the love of the Redeemer and Saviour; that is what I am doing; that is why we read from Isaiah 43, because it is the Creator that redeems my soul. Allow me to read the first verse again: "But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." It is because He is your creator He redeems you, and no one can redeem you but He who made you; no one make you again but He who made you the first time.

So there follow three things. If God is the faithful Creator and I need Him, then I rest myself upon His faithfulness; He is faithful, He will be faithful to Himself, He can never be other than He is: "I am the Lord," He says, "I change not, therefore ye sons of Jacob are not consumed"—because He is faithful to Himself. If you get to know that God is that, you will be beyond all lack of assurance. Sometimes people say that you can only trust God when you have got a promise. Thank God for all the great and exceeding precious promises that cause us to hope—and we can take God at His Word: if He says a thing it is true. But when you get to know God, you can trust Him even without a promise.

A friend of mine invites me to stay with him, and says, "If you come, I will give you a good time"—and some of my friends are kind enough to do that! He makes me a promise, and I know he will give me a good time, because he said so. Another man invites me to stay with him, and promises me nothing, but I know *him*, and I know he will give me a good time; I know he could not do anything else—he will be faithful to himself. When you get to know God as the faithful Creator, then even if you have no promise, even if you cannot lay your hand on any word, if you cannot fasten on any Scripture, yet you know God will be faithful, faithful to Himself always. Have you gripped that?

Then He will be faithful to men as men. He made us, and not we ourselves. I think that when God made men, He made them with the certainty of suffering and with the possibility of sinning. Pass your mind back to the beginning. When God made men He made them with the capacity, and therefore the certainty, of suffering; and He made them with the possibility of sinning. If man had not sinned, still God's purpose would have been fulfilled; man would have reached more easily to the place that God had prepared for him: but God, when He made man with a will, He knew that he might sin.

Now look at it. God was not taken by surprise. God did not need to invent a remedy. God had made the remedy before the need for it arose. God was not only the Creator, the God who made us, but from all eternity He was the Saviour who had provided for our sin, "the Lamb slain before the foundation of the world." And He had provided for our sorrow, for He, from all eternity, was the Comforter—Father, Saviour, Comforter. You are driven up to the doctrine of the Trinity by your own need; and God is faithful to the men He has made, and He will see us through. He can do it.

Further than that, God will be faithful to me—that is, to you. I suppose every one of us thinks himself different from everybody else—and you are quite right: you are. I used, as a boy, always to think I was the odd one, and I have scarcely altered my opinion since. You are different from everybody else. Well now, God knows all the idiosyncracies of your nature, and all the difficulties of your lot; and He can meet them. God does not hold out to His children a sort of "Heal-All" in a bottle, the same thing for everybody. He has different medicine for different diseases; He has different comfort for different sorrows, and He is faithful. And when I feel myself to be singularly placed, and when I feel my lot to be different from others, and when I can get no comfort from observing you, and when your witness does not meet my

need, I can yet say, "God is the faithful Creator, and I can go back to Him."

If your watch goes wrong, you do not take it to the grocer; you take it to the watchmaker; you take it to the man who understands it. And when I go wrong, I go to the Creator, I go to God who made me; and you do, too. The God who made you is the God, who redeems you, and the God who comforts you, and the God who does everything for you. He is the first and the last, the beginning and the end. And He is the end because He is the beginning. So Peter was not wrong, and the Word is right. We commit ourselves unto the faithful Creator; we rest upon His faithfulness. There is a hymn we are going to sing, I hope, before we part, the first verse of which runs like this—

Resting on the faithfulness of Christ our Lord,  
Resting on the fullness of His own sure word,  
Resting on His wisdom, on His love and power,  
Resting on His covenant from hour to hour.

Well, now we have got so far; we are going to rest on His faithfulness. You remember that is what Hudson Taylor used constantly to affirm. The thing that was a blessing to him when he read it, "Have faith in God," he said, might have been translated "the faithfulness of God," the word in Greek being the same. He was resting on God's faithfulness.

The second thing is, *you commit your soul to Him*. That will not happen by itself, or by accident. That will not happen without your knowing it; that is a definite thing to do. You commit your soul to Him. It is exactly the same word as in Luke 23: 46, where Jesus said, "Father, into Thy hands I commend my spirit." Now you and I are to commit our soul to the Creator, the Redeemer, the Saviour, the Comforter, just as our Lord committed Himself to His Father. We commit ourselves to Him. Have you ever done that? It is what we read in that earlier chapter in Peter, "Who, when He was reviled, reviled not again; when He suffered He threatened not, but committed Himself to Him that judgeth righteously." He handed the whole case over to the righteous judge; likewise you and I commit our souls to the faithful Creator.

I remember hearing years ago a simple story about a boy in a Scottish village, the idiot of the village—nearly every village has an idiot. A new parson came to the village, and he went round talking to the people, and catechising the children. As he came to Jamie, he thought he would have to say something very simple, so he said, "Jamie, my lad, I suppose you know

you have got a soul? "And Jamie looked up vacantly and said, "Nae, Jamie's got no soul." And the minister thought this was a very hard case. He said, "Jamie, you know you have a soul; your body is not all of you. There is something inside that is your soul. You have got a soul. Now remember, won't you, Jamie?" And Jamie said, "Nae, Jamie's got nae soul," and everything the minister said got the same answer. When He tried to impress it upon him he said, "Nae, Jamie's got nae soul; Jamie gaen his soul to the Lord Jesus." Perhaps the village idiot knew more than the wisest man in the village. He had given his soul to the Lord Jesus. And when you have grief of body or mind, do not try to meet it on the mental or the physical plane, but commit your soul to the Lord Jesus. Then the uprising of your new life, as it receives the tides of Christ's life, will help your mind and help your body. Not that you will not suffer; do not make any mistake. And if you suffer, do not write hard things against yourself; and even if you are ill, do not think it is necessarily because you have committed some great sin. It may be God's will for you; it may be that God loves you so much that He trusts you with suffering, and in the midst of it you should commit yourself to Him, and the suffering will be assuaged, it will become less, it will become bearable, and you will be able to go through it. You will say, "It will be all right, because my soul is in safe keeping." You will be like the Prince of Orange in the old Dutch time, who took as his motto, "Tranquil amidst the howling tempest"—like a rock in the ocean. "Tranquil amidst the howling tempest"—you will have committed your soul to Him.

Then the third thing will be, that you will *co-operate with God*. He calls us to that. You have said, perhaps, as I have spoken about the committal of self and soul to Him, "That is a passive life." But it is not passive. It is the committal of your soul in order that you may be more active than ever. You commit your soul in well-doing; you are not going to sit and "sing yourself away to everlasting bliss," as some of our forefathers used to be fond of singing. I hope you will have something else to do! You can sing, and you can sit, but you will have to get up in well-doing—co-operate with God. That is the way to commit your soul; it will be easier for you if you commit yourself to God to rise up and try to help some other soul. Do not make any mistake about Keswick and having a good time this week, and then, in the train, forgetting it all, and at home being the old person, not a bit more helpful or thoughtful or courteous than before you came here. That is not God. You are going to commit yourself to God in order that you may co-operate in well-doing, that you

may be like the Master. Do you know it is written about Him, "He went about doing good." There was a doctor friend of mine in Leicester, a gracious old man, and when he died his wife dared to put that on his memorial—and she dared rightly, for truly "he went about doing good."

That word about our Lord does not only mean that as He went about He did good; that He did good when He had a chance—some of us are content with that—but it means that He went about to do it. He put Himself about to do it. That is the thought behind it. "Not a busybody in other men's matters," as we have read in I Peter 4:15. Oh, the worst of all is the fussiness that gets hold of some of us when we think that we have to set the world right, criticise other people, and set them straight. I have a letter in my pocket from a very good man telling me what I am to say at Keswick. He had better think what he is going to say in his own town! I am not going to take my orders from anybody except the Lord. Do not be a busybody in other men's matters—the word in the original is "bishop," or "overseer" in other men's matters. You will have enough to do when you try to help God; and if you do these things by stealth and blush to find them fame, all the better. But it will be easier to trust the Lord yourself, to commit your own soul to Him, when you try to help other people's souls.

So you will become like the God you trust: He is the faithful Creator, and you will become the faithful creature. Then when you stand before the great assize, you will not be asked how much good you have done, but you will be praised for your faithfulness. Praised, I say. There is a text in I Corinthians 4:5, "Then shall every man have praise of God." That is the judgment; that is the way God is going to judge us: even those who have not much to be praised for, will still get praise. The Lord will find some little thing, and He can praise you; that is His sort of judgment at the end, so you may pick up your heart and have good courage; you need not be afraid of judgment. You will be able to stand before Him with boldness when He comes. The verdict at last will be, "Well done, good and faithful servant." It is the faithful Creator who will call you the faithful servant. Oh, how good that is!

There is a young girl buried outside Edinburgh, and her fellow scholars asked that they might put a memorial on her tomb; and the thing they wrote there is a thing you and I might covet to have written on ours when the time comes—if it comes. They wrote, "When she was with us it was easier to be good." Now I know some good people—I have met them even at Keswick—and when they are with me it is harder for me to be good.

Oh, you know them too, I can see! I hope you are not one of them. "When she was with us it was easier to be good!" That is the highest sort of goodness, the goodness that makes it easier for other people to be good too. You will get to that, not by parading your suffering, going about with a mournful face, telling everybody you have had a bad night and have not slept at all, when you know perfectly well you were only awake at two o'clock—and if there had been anybody there they would know you went to sleep at half-past two and did not wake till half-past six.

Go, bury your sorrow;  
The world hath its share.

Tell it to the Lord Jesus, and then come down with a bright face. If you are fasting, anoint your face. You can always get a drop of oil, even if you cannot get a bit of bread. Commit yourself to Him in well doing.

Then, my friends, there will probably come to us all the day of the great committal. Soon or late, of course, we know that the Lord will come; we shall not all die, but we shall all be changed. Even then perhaps we will have the chance of a committal: I am not sure.

I remember once I was travelling across Ireland with Hubert Brooke, and I told him something John M'Neill had said in his brusque way when he was talking about the Lord's Second Coming: "I shall be glad to see Him; but I shall be taken aback, you know, at first." Hubert Brooke, with his insight, said, "That is not true, because it will all happen in the twinkling of an eye, and he will not have time to be taken aback." You will be changed; but you and I may be called—probably will be called—to make the great committal at the end. Well, if you have learned to commit yourself to Him, your faithful Creator, through your suffering, there will be nothing at the end to cause you to draw back. You will commit your soul to Him as the Lord committed His spirit, and you will be sure that He will not fail you.

I mentioned New Zealand just now. There is a fine picture gallery in Auckland, with a lower and an upper storey, and in each there is a picture—imaginative pictures, by different artists—"How the Maories came to New Zealand"—how the aborigines, if they were the aborigines, reached New Zealand. The picture down below represents some people on a raft that had drifted away from their own island; they had drifted unthinking, unknowingly; they had been drifting long. There were some dead on the raft, some haggard; they were fainting; they could scarcely stand up and prop themselves against each other, or look at the



mainland to which they were coming; they were bedraggled and almost despairing, and so they drifted on to the new land. That was the idea: it was an accident; they arrived in a bad state. You go upstairs and see another picture, a picture in bright colours this time, a great canoe hollowed out of a giant tree, people garlanded, well fed, full of joy: they have sighted the land that they guessed was there; they have come in view of it, and they greet it gladly; you can almost hear them singing. That is the way the other artist represented the Maoris coming to New Zealand. They got there, but which way I do not know. But I want to know how you are going to get to glory. I want to know how you are going to reach the eternal shore: that way, or this way—the lower way, or the higher way.

Within the last two years I have been to two funerals in London, one in the north and one in the south, and in each case they sang at the funeral the hymn that they said was the favourite of the man who died; and in each case it was a notable person to whose burying we came. The hymn they treasured in life, a very beautiful hymn for any man to sing about himself, but not so beautiful for others to sing about him, was this—

Safe home, safe home in port,  
Rent cordage, shattered deck,  
Torn sail, provision short,  
And only not a wreck:  
But, oh, the joy upon the shore,  
To tell the voyage perils o'er!

Is that the way you are going into glory? "Rent cordage, shattered deck, torn sail, provision short, and only not a wreck"? Please God, I am not going that way. No; Peter tells you that if you will add courage to your faith, then "entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour," an entrance under full sail: you will not even shorten sail as you get near the port; there will be a hand on the helm that will guide you straight in, and you will sail home in triumph. That is the way to go if you will commit yourself to the faithful Creator who made the sea, and who manages the winds, and who can conquer all the evil of life, who will conquer the sin within and without you, and the difficulties of your time, and the temptations of the devil, and bring you in triumph at last to His Kingdom.

He will say the thing I have quoted already, but said wrongly, because I did not give the emphasis to it: "Well done, good and faithful servant!" That is not it. "Well done!" two words.

What Christ said had only two letters, and it is not the saying of the words as if we half meant them, without emphasis or thrill, but it is as if our Lord was sitting on the throne in glory, and He sees you coming—you, who have trusted yourself to Him in life, who have made the great committal of yourself into His hand; you who have rested on His faithfulness; you who have sought in well-doing to glorify Him. He sees you coming after life's labours and sorrows and patience; He sees you coming, and He is not content to wait till you reach His throne. He rises from the throne; He goes forward to meet you, and He says, "Bravo! good and faithful servant. Bravo! enter thou into the joy of thy Lord."

And to have Jesus Christ say "Bravo!" to me would be worth ten deaths; it would certainly be worth ten lives, and be worth all the suffering that God's will can lay upon me.

## THE SECOND WATCH

REV DR. JOHN MACBEATH, M.A.

Come with me to the Gospel of St. Luke, chapter 12, and v. 38; the first sentence in the verse: "If He shall come in the second watch." The second watch was from ten at night till two in the morning.

The Duke of Wellington once saw a painting of the Battle of Waterloo. The artist had painted the Duke astride his horse, his watch in his hand, his eyes anxiously fixed upon the hour. He told the artist to paint out the watch, protesting that such a pose falsified the facts of experience. No man's life can be reduced to a programme so fixed that he can tell in advance when certain things shall befall, and where and how. We live our life under the discipline of uncertainty, "If He shall come in the second watch."

The parable of the servant is the story of our common life. It is designed to show that we live under the discipline of the unexpected. The Master of the house may return at any time. That is enough to keep the servants alert all the time. Vigilance cannot for one moment be relaxed. He may come at the most unexpected moment, and what "if He shall come in the second watch"?

There are periods in our life that correspond to the second watch. In a few days we shall be in the grip of a season that may well bear that name. We are going to discover that the second watch may be a *test of endurance*. Hogarth has given a picture of the gods coming down to men in showers of gold, and in a corner of the canvas he painted an old hag of a woman, who has stopped on the pavement and lifted one of the gold pieces. She is trying it in her teeth! Will they take it in the shops? Will they give bread for gold of this tender?

In a short time the world is going to try its teeth on your Keswick experience, going to test your Keswick purpose and vision, to see if it has power to bear the test of circumstance, of temptation, difficulty, grief or pain. In the second watch you will be tested along the line of endurance.

When you step out on some long road, there is in your heart, at the beginning, the glow of a fresh adventure. You step out with buoyancy, and travel with easy stride. It is always easy to begin a thing. The beginning of a long tramp has charm, in which the thought of weariness is far away. Then at the near end of the road, when you are approaching its goal, you turn the corner of the lane, and there is the spire of the home church; now you stride on with gaiety, for the end is in sight. The difficulty is the long stretch between start and finish; you are meeting the strain of the second watch—it is then that your staying power will be put to the proof.

The world will put you on trial in the second watch. One, who was a minister—ministers have crises in their spiritual life, crises in moral experience, like the rest of men—was confronted with a challenge of habits not consistent with his profession and vows. There came one evening hour when, with one swift and crucial resolve, he tore this habit from its throne. He found afterwards that it was easy to make a vow, but not so easy to keep it. The struggle came not on the first day, but later, when the first enthusiasm of the new purpose had faded away. He was left to endure the colourless day and the unromantic hour.

Most failures in life and character occur in the second watch. If you examine the life of Judas, you will find that his life broke down in the second watch. When he discovered that his first enthusiastic dream was not going to be fulfilled, he deserted. It was easy for Mark to step out with Paul and Barnabas on the new pastoral journey; but when home was behind him, and difficulties began to encircle his road, Mark grew faint-hearted and turned back. Many failures in life occur in the second watch.

Consider the life of Jesus. During the first year of His ministry He had a definite mission to the Jews, A clear and precise task was appointed to Him; in the first year of freshness He went on winning new loyalties. In the third year of His ministry He knew with deepest conviction that it was the cross, not the crown, that awaited Him. But in the second year of His ministry things were fluctuating. One day there came to Him favour and public esteem; another day suspicion and social disapproval. Things were uncertain, and apparently undecided. It was the Master's second watch. When He needed the companionship of trusted souls, He had to work through the toilsome, unromantic hours alone.

The second watch may be the *test of loyalty*, here in this gracious company, loyalty warms the heart, sings on the lips, and sparkles in the eyes. Your conviction can never be shaken! The test is not when the glow of loyalty is bright and sure, but when

tomorrow, or the next day, or the day after, you are in the grip of the common round, the unromantic task; when you have no longer got the helpful companionship of Christian men and women who understand. The great test is: Will your loyalty hold through the period of the second watch? Can you keep the vision vivid and commanding? Will the vows you made retain their authority against disillusion and strain?

Here is one who kept his heart through the second watch. When Stanley went out in 1871 and found Livingstone, he spent some months in the company of the lost traveller. Livingstone never spoke to Stanley about spiritual things. But throughout those months Stanley watched this old man, as he described him. Livingstone's habits he could not understand; his patience was quite beyond his comprehension; his sympathy for the natives was utterly beyond Stanley's grasp. There he was, patient, unwearied, eager, spending himself, all for the sake of living for Christ and men. "When I saw that unwearied patience," wrote Stanley, "that unflagging zeal, those enlightened sons of Africa, I became a Christian at his side, though he never spoke to me about it." It is the witness of a loyalty unshaken, a love unfaltering, a patience untiring: the second watch is going to impress the great world of home, and the vaster world beyond.

Look afresh at the life of Jesus, and you will find that His loyalty was further tested. Three times Jesus came to Jerusalem. The first time He came, the Feast of Tabernacles was being observed. It was a season of gladness and festivity. In that hour Jesus had come to win Jerusalem, and with assurance He cried, "I am the water of life. If any man thirst, let him come unto me and drink." On the same occasion He said, "I am the light of the world. He that followeth me shall not walk in darkness." That was His first watch. On the third occasion, the Feast of the Passover was in celebration. But the second time He came to Jerusalem, the Feast of the Dedication was due. He stood in Solomon's porch; and the Gospel says, "It was winter." That climatic touch as to local conditions is indicative of the moral and spiritual situation. He had come in a Jerusalem winter, and in His own winter; for His reception had about it the chill of the second watch. In that lone season of passionate devotion hear His cry from the Mount of Olives, "O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and you would not."

Testing times persist in all our lives; affections, strains, misunderstandings, tensions, jealousies. The love that has lasted up to this moment—can it hold on? A father's love for the boy who

has made a mess of life and a reproach of his father's name; a mother's attitude to the young girl who will be foolish in spite of protests and prayers. The test of loyalty is how much we can endure without breaking down. What can we bear of difficulty, of disappointment, and not yield anywhere at any time? What sacrifice can we make? What denials can we practise? How far can you go in patience? in love? in loyalty to Christ? Your loyalty to Him and to yourself may be on the edge of the second watch testing.

The second watch submits your life to another test: the *test of courage*, arising out of the loneliness that you may feel when these good fellowships are past. One who has written much about seafaring says, concerning the middle watch, "At times the loneliness is almost unbearable." The first watch has got the glow of the sunset, the coming of the evening star to cheer the toiler at his task. The evening hours have got light and twilight with their witchery of changing colour; they have got the glory of the setting sun, when the long, bright day dies slowly over the sea, and the hush of the gathering night with the lingering remnants of the day still in the sky. The tools of the day's handicraft are gathered and put away; the lamps are lit for the night's vigil. The first watch is the easy watch.

If the first watch has got the evening star; the third watch has got the morning star: the darkness is tinged with the coming dawn. The sunrise comes. The birds are stirring from their nests, and fill the morning with song; people are unlocking the doors in the street, and the early workman hies forth to his task. It is easy to keep the third watch.

But in between! No glory of setting sun, no hope of rising dawn; just the dark, unlit hours of midnight, only the night all the time, and the darkness shuts you in with walls that come right up to your eyebrows. There is nothing to see; the night watchman is alone; the cold, dark hours at dead of night are the least welcome hours of all. The loneliness is almost unbearable. It is the loneliness of the second watch.

Come with me into the garden of Gethsemane. When Jesus comes there to pray, keeping His watch with God, there is human wistfulness: "If it be possible, let this cup pass from me." There is the discipline of uncertainty in the first watch. In the third watch the issue is fixed: "Not my will, but Thine be done." He accepts the cross. He gives Himself up utterly to the choice of the Father's will, and sets His face resolutely to see it through. But in the second watch, this is what is proceeding: "Being in an agony, He prayed more earnestly, and His sweat was, as it were, great drops of blood falling down to the ground." The loneliness

of the second watch! In the second watch He is then, as at no other moment, "treading the winepress alone."

Trusted hearts may disappoint you; friends upon whose companionship you have relied, may be unworthy of your confidence, and you may be left alone in the second watch. Alone in home, alone in business, alone in love, alone in life! But there is One who travelled through the loneliness of the second watch, and comes back to say, "I know how dark the road, I know how solitary the lane, I know how bereft the spirit; but be of good cheer; I will never leave you, I will never forsake you." He was alone; there was none with Him. But we are not alone, for the Son of God is with us. To be alone—that is the trial of the second watch. Companionship supplies us with fortitude, and courage, and hope, and cheer.

But when we are alone, and there is no light in the sky, we wonder why we should be appointed to such solitary ways. We share the lot of the servants. The whole city might sleep, but there is one house in the city where the lights are burning. It is because the Master of that house said He was coming back at an uncertain hour. While the whole city slumbers, these faithful servants keep their lamps burning, and observe their wakeful vigil. Theirs is the courage of the wakeful hour and the tended lamp.

There is another test to which the second watch may subject your life. It may be the *test of readiness for the unexpected*. Dr. Alexander Whyte said, concerning the uncertainty of life, little dreaming that he was describing his own end before the time: "What if they come up with the hot water, and knock at your bedroom door tomorrow morning, and you are no longer there to answer them? "What, if?

Why should it not happen? The mystery of human experience is not death, but life; the marvel is that that little organism we call the heart keeps beating, beating, beating, night and day, summer, autumn, winter, spring, and we live by the heart-beat. It is easy to understand why it stops; and what if they come up with the hot water tomorrow morning, and knock at your bedroom door, and you are not there to answer? They came to Dr. Whyte's bedroom door one morning, and he was not there to answer. His wife had left him very late, comfortable, at ease, but in the morning he was gone. "What I say unto you, I say unto all: Watch."

Horace Walpole has written that during the American revolution the citizens of Boston raised a special army of sixteen thousand men, who were called "minute men," because they were to be ready for active service at a minute's notice. The safety of our religious life depends upon our being God's "minute men." We

never know what emergencies may be approaching, what commissions may be ripening, what temptations may be in ambush ready to spring upon us unawares, and the service and safety of our souls depend upon our readiness for action. Admiral Fisher said that the Navy never required time for preparation for war: it was always ready to strike, for the Navy was always at war, fighting fog and storm and sea. Always ready to strike. A Christian can never lose his alertness; there is no discharge. "What I say unto you I say unto all: Watch."

What we have got to do is to *discover the second wind for the second watch*. We can find the second wind for the second watch among Christian companionships. Let us share with them the blessings and counsels of God. When Bunyan's pilgrims came to the house of the Interpreter, they left there singing, with Great-heart in their company:

This place has been our second stage;  
Here we have heard and seen  
Those good things that, from age to age,  
To others hid have been.

To move me for to watch and pray,  
To strive to be sincere;  
To take my cross up day by day,  
And serve the Lord with fear.

Seek out the Interpreter's house, and love God's House, and be often there. It is the pilgrim's second stage, where he gets second wind for the second watch.

This also: *cultivate the habit of prayer*. That is how Josephine Butler kept and survived the second watch. When her public work for England was threatened by disaster, she felt that her ideals were high and unattainable. She was greatly tempted to lower her ideals and trim her Christian service, until at last she saw that to make any compromise was to make a league with darkness. She knelt in prayer at Christ's feet, and in prayer she got victory over temptation and weakness and sorrow. You will find your second wind at the mercy-seat; your closet will be the place of life's renewal.

Cultivate the fellowship of Christ. Other friendships require to be cultivated; His requires to be cultivated chiefest of all. You can so practise a persistent trust in God that, come what may, you will acquire such a fixed habit of trusting God that Satan finds little standing-room anywhere in your life. You can become so accustomed to reckoning on God in every situation of your life, that Satan finds little opportunity of surprise; the old places no longer cause you to lose your stepping.



When John G. Paton with his own hands made his wife's coffin, and dug her lonely grave in the South Sea islands, the savages were looking on. They never saw it in this fashion. "If it had not been for Jesus and the presence that He vouchsafed me there, I should have gone mad and died beside that lonely grave." Christ shared his shadowed hour. John G. Paton found his Master with him through the lone watch.

There is One over our tent today whom men forsake, but He will not forsake them; He tasted bitterness, desertion, betrayal, loneliness, spitting, scourging, and crucifying. Because He tasted it all to the uttermost, He comes with love unspeakable to say: "I will be with you through life's second watch, of whatsoever fashion it may be, at whatsoever hour it may befall. Count on me; I will stand by you till the night is past."

HEAVEN NOW  
REV. DR. DONALD G. BARNHOUSE

AT times there are scoffers who say, "All the hell we ever have is on this earth." I always answer them, "That is absolutely true for me, but absolutely false for you." When they inquire my meaning, I tell them that the Lord Jesus Christ took my hell, and the hell of every one who puts full trust in His atoning work. God can never demand payment twice, and having received it from the hand of my Saviour, He cannot in righteousness demand it from me. All of Christianity can be summarised in three sentences. I deserved hell. Jesus Christ took my hell. There is nothing left for me but His heaven. But in faithfulness I always tell the unbeliever that while all my hell is past and gone for ever, it is his heaven that is fast slipping from him, for all the heaven he will ever have is here upon this earth. This world of wars and atom bombs, this world of horror camps and exploitations, this world of utility goods and short rations, is all the heaven that the unsaved man will ever know. He may reply that he finds his heaven in the misty clouds rising from the lake at dawn to caress the green brow of the mountain, in the laughter of his child, in a good book and an easy chair beside the logs of the library fire, and in a thousand other like things. But the clouds shall disappear before this great darkness, and the elements shall melt with fervent heat; the child shall grow old, wither, and die; the easy chair shall be empty, and the book shall lie on the floor where it has fallen from the reader's hand as he falls into his last earthly sleep; and all of his heaven will be gone for ever.

But though the heaven of the believer is the future, and all the hell the true child of God knows is here upon this earth, yet there is heaven here and now for us. We enjoy the things of earth far more than any unsaved man can ever enjoy them, comparing natural capacity with natural capacity.

Heaven above is softer blue,  
Earth around is sweeter green;  
Something lives in every hue  
Christless eyes have never seen:

Birds with gladder songs o'erflow,  
 Flowers with deeper beauties shine,  
 Since I know, as now I know,  
 I am His, and He is mine.

But our present heaven is something far more real and rich than this. We have access to the highest heaven. We have been made accepted in the Beloved. When God the Father raised Him to His own right hand in the heavenlies, far above all principalities and power and might and dominion, He raised us up together with Him.

There is a point at the end of the first and the beginning of the second chapters of Ephesians that must be understood in order to illustrate the full truth of our union with Christ. Almost every commentator who has approached Ephesians has noted the fact that there is no verb in the opening sentence of this second chapter. The phrase hangs loosely, "And you . . . who were dead in trespasses and sins . . ." and seems to trail off inconclusively. It may be that some missionary has found a language that can get along without verbs, but the Greek and the English cannot. The A.V. translators added, as we can see from the words in italic type, the subject and the predicate for the sentence, "*bath He quickened.*" Thus it reads, "And you hath He quickened who were dead in trespasses and sins." This is surely a truth, and a great truth; but I believe that very much is lost by the addition of these words. There is a way of reading the sentence with the words struck out, that will bring a wonderful light upon the truth that is before us.

In order to understand what I am about to bring out, it is necessary to remind ourselves that Paul was very fond of using long parentheses in his epistles. The translators have been correct when they put between parentheses five different long passages in the epistle to the Romans, three of them a full verse, one of three verses, one of five verses (Romans 1:2; 2; 13-15; 5:13-17; 9: II; 11:8), and though no parentheses are used by the translators, it is well known that three entire chapters of Romans, the ninth to the eleventh, must be read as a parenthesis. In the brief epistle to the Ephesians, five verses are printed between parentheses (3:3, 4; 4:9, 10; 5:9). Let us apply that principle here, remembering that the chapter divisions are not put in by the Holy Spirit, but are a technical device to aid us in finding our way through the Scriptures.

At the end of the first chapter we read of the tremendous power which God manifested in raising the Lord Jesus Christ from the dead. The vocabulary of the original language is ransacked to find terms to express the exceeding greatness of His power

toward us who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead (1:19, 20). Then the apostle digresses, and describes what happened to Christ when the Father raised Him from the dead; and completes the chapter in three-and-a-half verses describing Christ in the highest heaven, enthroned with the Father, and Head of the Church. Reading it this way, half the force of verse 19 is lost, for here is the declaration of a manifestation of power *toward us*, without any description of a power that is directly related to us. And half the force of the opening verse of chapter two is lost, because it speaks of the quickening of the believer without relating it, directly, to the resurrection of Christ. But let us cast a parenthesis around the last three-and-a-half verses of the chapter, and see what we have. Paul prayed that the Church might know "what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead . . . and you who were dead in trespasses and sins . . ." Wonderful! Easter day was my resurrection day also. When Christ died, I died; when Christ was raised, I was raised. And we can continue into this chapter, and find that when Christ ascended into heaven by the power of the Father, I was raised from earth to heaven with Him; when the Father enthroned His Son far above all, there was also a seat prepared there for the Bride. Then keep me not back from my rightful place! Make not of the Church an exiled Bride! Hold me not at walls of partition which Christ has cast down. Stop me not at gates which Christ has unlocked. Stay not my steps at a sea which He turns to crystal before me. Forbid me not to enter within the veil, where my Bridegroom has gone before me. Christ has died: Christ has risen: Christ has gone on high: Christ has taken us with Him!

Believe it! Accept the boldness which He gives, and enter into the Holiest of all and take our rightful place. Heaven wants a triumphant Bride now! And while it does not yet appear what we shall be, yet even now we are far short of that which God wants us to be. Let us now be where we would be; let us now be what we should be. So many things which are not now, really could be, if we would take our seat upon the throne of heaven.

I remember so well the day I first went to heaven. I was on shipboard, travelling alone. I had set myself to read the book of Ephesians a hundred times on the Atlantic crossing. I had known it by heart since the days of my youth. I had my Testament in my hand, but was lying in my deck chair, poring over its meaning. Suddenly I saw the great truth I have been expounding to you.

My heart leaped in a joy that is totally inexpressible. I saw the whole new and living way, from myself all the way to the throne of God, with the Lord Jesus Christ seated there, desiring me to join Him. It was like looking at a castle through a long lane of trees. Fortunately I was almost alone on my section of the deck. I lifted my Testament in a sharp gesture, as though it had been the hilt of the sword which it really is, and with the whole of the Ephesian truth aflame before me, I shouted—in utter silence as far as human ears were concerned—"Lord, I'm coming through!" I believe that shout roused all the forces of hell. I felt their angry, hateful stares. But I knew then that they were absolutely defeated. They had been overcome by the Lamb, and were about to be overcome by the word of my testimony that I was completely joined to the risen, ascended Lord. Back, you slaving dogs of hell! Lie down in your kennels! Your fangs have been drawn for those who identify themselves with the ascended Lord. And I cried, "Lord, I am not sufficient for these things; and if he brings out forces that are beyond my powers, deal Thou with them. Even Michael, the archangel, called Thee to deal directly with Satan. I must be nothing in myself, but everything in Christ." And suddenly I saw, far below me (a passer-by would have said there was a passenger half-asleep, leaning over one knee); I saw far below me a ship, a tiny dot on a blue sea. And I knew that I was one of the specks on that ship; but I knew that henceforth that ship and that ocean and that world were for evermore unimportant. I was in the heavenlies, joined by faith to my Lord. He was nearer than when I had seen Him at the Cross. The eternal life which He gave me when I was saved was now realised to be the life of eternity which I was privileged to live in time. I was to spend the rest of my life seated in the heavenlies with Christ.

Someone may fear that, as I turn to describe the believer's privilege heavenward, that I am about to tell of some vision. This was not a vision. This was no experience such as Paul knew when he was caught up into heaven. Every once in a while someone will come to me after a meeting—generally a person who seems quite neurotic—to tell me of some vision or revelation which he has had. I always stop him and say, "Wait one moment. Let us be Scriptural. This is not the age of visions. But if the Lord has done something that would seem to be quite out of the scope of His present plan, and if you have had a vision that will stand the test of Scripture, I am sure that you have heard unspeakable words which it is not lawful for a man to utter (2 Cor. 12:4), so please don't try to utter them to me!"

No! Not a vision, but faith entering into heavenly life,

enthroned life; faith entering into all of the triumphs of the risen Saviour, joined to the risen Lord.

The universal experience in Scripture and in Church history is that every man who approaches the heavenly places is immediately conscious of a great sense of his own sin, and a great sense of the holiness of God.

Eternal light! Eternal light!  
How pure the soul must be  
When, placed within Thy searching sight,  
It shrinks not, but with calm delight  
Can live, and look on Thee.

If ever we rise, in any sense, into the presence of God, this fact is borne in upon us. We are indeed sons of ignorance and night. If we were forced to come in our own purity of soul we could never find entrance. We should be like a slum dweller who approached the reservations desk at the Savoy or the Waldorf Astoria. We should most certainly be told that there were no rooms available. But upon arriving in heaven, our one great and overwhelming thought is that Christ is our availability. We are accepted in the Beloved.

I shall transgress no further with my own thoughts upon the day when I first arrived in heaven. I shall take you to an illustration of another sinner who reached there before me. We read of a lesser-known Joshua, high priest in the days of Zechariah, who reached heaven while still alive, I believe. We read in the third chapter of that prophecy: "And he showed me Joshua the high priest, standing before the messenger of the Lord, and Satan standing at his right hand to resist him." Note that Satan was in heaven, and seems to have been able to come very high into heaven. "And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel" (Zech. 3:1-3).

You must pass through this consciousness of the filthiness of your garments. Job defended himself against the visiting deacons for thirty-odd chapters, but when he got a vision of the Lord, he said, "I abhor myself, and repent in dust and ashes" (Job 42:6). One has translated it, "I shrink with terror." It was to Christians that Paul spoke the same word, "Knowing the terror of the Lord . . ."—toward Christians in His judgment of the believer—"we persuade men" (2 Cor. 5:10)—Christian men who must face this terror when they arrive in heaven ultimately, if they are not willing to face it now, and learn a new abomination of sin. There must be no slackness in our attitude toward

sin, above all toward our own sin. I have no place in my ministry for the attitude and teaching of those who think that because they have been justified through Christ they can relax their vigilance. We can believe in eternal security, but we must never believe in eternal presumption.

Isaiah knew his sinfulness as soon as he caught the vision of the Lord Jehovah of Hosts. "Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts" (Isa. 6: 5). And there must come the coal of fire to touch our lips. This was fire from the altar. It had been kindled originally by God Himself, on the first day of tabernacle worship, and it had consumed the body of the lamb. Blood had dripped on that live coal before it ever came to the lips of Isaiah. It was God's fire, the same fire that consumed Christ. That is the fire into which we must fall.

This is what the Lord caused Joshua to see as soon as he came into heaven. For the Lord answered, "and spake unto those that stood before Him. And unto (Joshua) He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by." This is not the cleansing of the laver. This is the cleansing of the throne. And it is a cleansing that is far deeper than anything that is experienced in any ordinary confession of sin. This is in reality the realism of our crucifixion.

At the Portstewart Convention in Northern Ireland I used an illustration which brought me into conversation and discussion with one of my ministerial brethren. I spoke of being crucified with Christ. I said that it was not a thing that a man could do to himself; that it had to be done to him. I used as an example the fact that of the thousand ways that might be known to put a man to death, all of them could be used by the man himself to commit suicide, except the one method of death by crucifixion. A man may hang himself, drown himself, shoot himself, stab himself, throw himself down from a high place—but he cannot crucify himself. Nail one hand to the cross, and the other is free. Crucifixion must be done by someone else. And our crucifixion and death must be done to us by Christ. My friend came to me in perplexity. Were there not statements in the Scripture which made it possible to hold that we must mortify—put to death—our members on the earth? Yes. Are there not several such passages in the New Testament? Yes. Then was I right? I maintained that I was, and told him this story.

to Addis Ababa from Khartoum. Our plane came down for the night at Asmara in Eritrea, and we got in touch with a missionary couple of the Sudan Interior Mission, who were there for a few days on their honeymoon. We went to the mission house for dinner, and the young American bride and her Australian husband received us, and we had a good time of fellowship. The subject of their wedding came up, and they brought out some pictures that a friend had taken. There was some good-natured chaffing on our part, and he said, "I had always said that the last thing I would do is marry an American!" We laughed, and he continued: "You know, she never let me kiss her even once until the wedding ceremony." We all laughed; she blushed, and started for the kitchen. He called after her, "But after I got the first one, the rest came easy." She turned as she went through the door and cast him a blushing look, and it did not take much perspicacity to know that he had found the way to her heart, and that he might come instantly. It may have taken him a year to find the way, but once it was found it was for ever open.

And this is our Lord's way with us. We do not have to repeat the slow processes of Christian growth. The steps once taken, are taken for ever. As we awaken in the morning it may be that the first object that swims into our consciousness is something as mundane as the crack in the ceiling plaster. But the very next second we may cry in our hearts, "Good morning, dear Lord! It is wonderful to begin another day in heaven." And there we are, seated on high, and the problems of home and office and school and market, yea, even the problems of pain and emotion, become so very secondary and unimportant.



## WHERE THERE IS NO VISION

FRED MITCHELL

IT is a mark of God's tender love to me that shortly after I was asked to give this opening message, the Lord gave me His word for the occasion. That you will find in Proverbs 29:18—a well-known, old-fashioned text: "Where there is no vision, the people perish." Or, as the Revised Version has it: "Where there is no vision, the people cast off restraint."

Immediately the question arises, if one would interpret this Scripture: whose lack of vision makes it possible for the people to cast off restraint? Is it the people themselves who, lacking vision, cast off restraint? It may be so; yet the commentators all agree that that is not the true interpretation of the sentence. I quote from Faussett's Commentary, which states most clearly the meaning given by all the best commentators: "Where the prophets see no vision, and therefore fail to declare God's truth, the people are deprived of moral restraint." This introduces us immediately to a principle of first importance, which I shall call *a serious sequence*, namely that the prophet ultimately restrains the people. In the last analysis, the declaration of the prophet determines the conduct of the people; what is preached in the pulpit is believed in the pew and diffused among the people.

An obvious illustration of this has appeared in our generation. At the beginning of the century the Church declared the exceeding sinfulness of sin, sought to reveal its nature as high treason against God, and taught its sure coming judgment. Sinners were made aware of this fact; they knew, to quote the language of that day, "that there was a hell to be shunned and a heaven to be won," and men feared to go far in sin. A friend of mine, converted at the beginning of the century, at the age of about twenty, has often told me that had he not believed in the doctrine of hell, in his unregenerate days he would have flung off restraint and gone into sin up to the hilt. There was a moral restraint put upon him because he had heard, preached by men of conviction, that there was "a judgment to come"—and again I quote the language of those days.

About forty years ago there was a distinct change of emphasis

in preaching. Sin became a less serious matter; its judgment became doubtful; mercy appeared as universal, and an undue emphasis was placed on God's love, at the expense of God's justice. The pulpit taught it, the pew accepted it, and the public acted upon it.

Just as there would have been no possibility of German Nazism had the way not been prepared by German Higher Criticism, so in some measure there would not have been the serious slump in morals in this country had there not been that change of theological and pulpit emphasis. It is this that invests the office of the preacher and the teacher—the modern prophet—with such tremendous importance. We who preach the truth of God must ultimately—at least in some measure—accept responsibility for the morals of the people. Let me quote Scripture: "In those days every man did that which was right in his own eyes" (Judges 21: 21), and immediately afterwards, "The Word of the Lord was scarce in those days; there was no open vision" (I Sam. 3: 1). The prophets had no vision; the people did what was right in their own eyes. The connection is obvious, and the sequence is clear: it is exactly so now. Hence a new revelation of the power and holiness and majesty of God is urgent and overdue.

"Where there is no vision, the people cast off restraint"—or as the Authorised Version has it, "the people perish." The Revised Version shows the immediate effect in moral conduct; the Authorised Version deals with the ultimate results. The translations differ somewhat, but the end is the same: for if men cast off restraint they shall surely perish.

Now, that men *have* cast off restraint is agreed by everyone. The magistrates, the politicians, will endorse this statement of Scripture; the records of the Divorce Court and the Police Courts fully attest the truth of it. Where there is no vision, no vital Christianity, where the prophet has no word to give to the people, then the people cast off restraint; and that we are seeing on every hand.

One Saturday morning about four months ago, I had occasion to go to one of our London Police Courts. I have not been the same man since. The Court opened at 10.30 and closed at 12.30. During that time sixty-four cases were tried. The first twenty-five left me stunned and bruised—I will return to them later. The second twenty-five were all men and women or couples brought before the magistrate for being drunk or disorderly the night before. As I heard those twenty-five cases tried, and as they came in and went out receiving their fines of five shillings, or ten shillings, or more, I could not help thinking of the lying propaganda on our hoardings, "Beer is Best." Yes, best for doing

that kind of thing. Certain other drinks are advertised as "good for you," and "increasing the output"—it is a terrible lie, put over with the most devilish skill. I watched these young men and women come in and go out with their faces fallen as the result of such propaganda and this terrible sin of greed.

The first twenty-five I hardly dare to mention. I came away feeling I had been living in a fool's paradise, in a world which was unreal. Twenty-five girls and young women came in and went out in quick succession, girls of eighteen and nineteen with the bloom of their young maidenhood hardly brushed off as yet, and older women. In they came and out they went. The Stipendiary Magistrate was a man of the greatest courtesy. In the court it all seemed so business-like, as each young woman appeared in the dock charged with "being a common prostitute and soliciting." I had been living in a world where I never thought of such things; and here in London, a mission-field at hand, sin was stalking unabashed in our streets, and many of us passing by without even the knowledge that women were living such a life as this. They were somebody's daughters, somebody's sisters. I went home and was unable to sleep for a week, feeling they were related to somebody, and that they might have been related to me. We have lost the vision, and the people perish. They might have been Sunday-school teachers; they might have been Bible-class leaders. I say they might have been—they might yet be, if only some godly women in our cities got the vision, a vision of God, and His wonderful grace and power; a vision of the lost and needy around us. There are men and women about us on every hand who need just the Gospel that we have; yet we are living these sheltered lives, almost unaware of how more than half the world is living in its sin.

Trying to bolster up his belief that things were getting on very nicely in the world, a minister friend of mine said to me some time ago, "I have been in your city for two years, and never seen a drunken person." I understood this afterwards, when I found that he went to bed at nine o'clock! We smile at the minister; but we are doing much the same thing. There are not many of us making ourselves aware of the world's needs; and as my heart was broken in that Police Court in London four months ago, and has not healed yet, I think you will understand a little of my feelings as I sat there, and watched the proceedings, and wondered about some of the niceties of certain of our theological arguments, and whether after all we are spending our time to the best advantage.

"The people perish"—the people have made void His law; it is time for God to work, and here is a realm in which a prophet's

word is needed as never before. The law of the land can do little; all that the politicians can do is to make a few more laws: but the law of God and the Word of the Gospel can do much. It did in Northern Ireland twenty-five years ago when W. P. Nicholson was preaching, and stolen tools were returned in such numbers that special facilities were needed to receive them, and when possible civil war was averted. The fact is, dear friends—and I hang my head in shame as I say it—even we, who claim to know God best, have lost our vision, and the people have cast off restraint, and perish. Ultimately the prophet is responsible for the morals of the people, for that which is declared in the pulpit is believed in the pew and diffused in the streets.

"Where there is no vision, and people cast off restraint." But supposing there is vision? Is not this one of the tried methods of teaching, that to state a negative is one way of emphasising a positive alternative? Is not the converse true? Where there is a vision, the people accept restraint, and are saved. Or to reverse the comment of Faussett: "Where Christians have fresh vision and declare God's truth, then and there the people are offered the most necessary moral restraint, and many become objects of the saving grace of God." The urgent need, the obvious remedy, is a new vision of God. By a new vision of God I mean such a vivid awareness of the holiness and majesty and glory of God as will change character and conduct, as in the case of Isaiah who saw the glory, the majesty of God, and confronted with God's holiness said, "Woe is me!" And later, "Here am I, send me."

We are living in a time when the young people have never seen the glory of God. It has never been my privilege to see a Revival. Some of the older friends have seen it; but our young people are growing up never having seen the power of God. They have seen half-empty churches, and too often a powerless ministry; they may have seen evangelists pleading much and seeing little result, whereas fifty years ago, I am told, evangelists sometimes needed to stand at the penitent form and enquiry rooms and caution people not to go in until they had counted the cost.

We are in need of seeing visions of God. William Booth, of ever blessed memory, gave it as his considered opinion that the chief dangers of the present century are these: (i) Religion without the Holy Ghost; (ii) Christianity without Christ; (iii) Forgiveness without repentance; (iv) Politics without God; (v) Heaven without hell. And we have them all. All are the offspring of a Church which has no vision of God. We have lost our vision of God, His holiness and His glory; hence the lightness of our approach to Him, and the frequent superficiality of our service. We have lost the vision of heaven and the vision of hell; hence the

lack of deep concern for men and women without Christ. And we have lost the vision of the real, deep spiritual needs of our fellows, men and women and children dying without Christ.

This convention is held to help restore that vision. It can only come as we wait upon God in quietness and with a sense of need. Such a vision, if it be given us, will be challenging and cleansing and commissioning; it will be a costly thing. We desperately need the vision. "Where there is no vision the people cast off restraint; the people perish." There is little prospect of improvement of the morals of the people; there is little prospect of a general turning to God unless the Church of God recaptures the vision of the glorious majesty and holiness of God, and the terrible danger. and loss to men and women without Christ.

Supposing we return as we came, unvisited, with no new vision—without the vision which demands complete consecration of our all to God, and the complete giving of ourselves to others—supposing this Convention passes and we return to our places unvisited and unchanged? Then with fuller meaning and with unpredictable consequences, we shall go out to see the truth as we have never yet seen it: "Where there is no vision, the people cast off restraint, and perish."

## II

### SIN IN THE BELIEVER

## SIN IN THE BELIEVER

Sin in the life of a Christian might seem to be an anomaly—as indeed it is: nevertheless it is a fact to be faced and a factor to be dealt with by any who would proclaim the Gospel of "full salvation." If Keswick sounds forth the note of victory over sin, it must of necessity first deal with the problem of sin—defining the term, and bringing those guilty of it to a true recognition and confession. These are essential preludes to deliverance and victory. Again, to spend time upon the exposition of these facts might seem unnecessary, for surely Christians who commit sin must be conscious of so doing, and long for deliverance? That does not necessarily follow, however: it is one of the subtle effects of sin that it blinds the minds and perverts the wills of those who are held in its grip. For the sin of believers is seldom of the gross, outrageous character that carries its own condemnation written upon it: all too often the sins of Christian people are of a kind that brings no rebuke from the world, so that only the Word and Spirit of God can give conviction of sin and lead to a place of repentance.

The first note in the sequence of teaching at Keswick, therefore, is that of the character of sin as seen by God, rather than men; and the necessity for repentance and the renouncing of sin at the foot of the Cross. In this section, representing the dominant emphasis of the first day of the Convention proper, differing aspects of the manifestation of sin in the life of the believer are exposed, by speakers over a long period of years: and all indicate the one remedy, through Christ our Lord.

First is an address on "The Carnal Christian," by Dr. Andrew Murray, delivered during his one memorable visit to Keswick as a speaker, in 1895. No other speaker, in the long history of the Convention, made so deep an impression and left so profound an impact upon Keswick in one visit, as Dr. Murray. He not only dominated the Convention of that year, but made the gatherings of the next few years seem insipid by comparison. His powerful personality, penetrating thought, and pungent manner of expression are exemplified in this message, which sharply delineates the distinction between "carnal" and "spiritual" Christians.

The practical subject of "Hindrances to Blessing" was discussed in 1902 by the Rev. S. A. Selwyn—a highly-esteemed speaker for many years early in the century. Naturally, in the course of nine decades there have been men who exercised considerable influence at Keswick, but whose names are now virtually forgotten. Mr. Selwyn is one of these. J. B. Figgis, the historian of Keswick's first forty years, writes

of him as one "whose face is always a sunbeam, and his voice a joy bell"; while Walter B. Sloan, in *These Sixty Years—the official "Story of the Keswick Convention"* prepared in celebration of its diamond jubilee—refers to him as "a simple speaker, but a man greatly beloved." These qualities shine through this address—which is by no means profound, but practical and heart-warming.

A speaker from America who came to occupy a place of leadership at Keswick—as no other visitor has ever done—Dr. A. T. Pierson was esteemed both for the saintliness of his character and the clarity of his teaching. From 1897 until 1909 he came regularly, with few exceptions, and took a prominent part especially in the crucial years when there were fears of "Pentecostalist" manifestations among the congregations, during and immediately after the Welsh Revival. In 1907 he gave a series of Bible Readings on "spiritual ailments" which beset Christian people, which evoked warmest appreciation. The first of these, on "Unsubdued Sin," is given here as a classic example of Keswick teaching on this vital theme.

Speakers at Keswick—like all Biblical preachers—delight in demonstrating from the lives and experiences of characters in Scripture the truths they proclaim. Our next address is typical of this "character-study" method. From Joshua's anguished prayer when the army of Israel was defeated at Ai, Canon J. Battersby-Harford spoke eloquently in 1908 upon "The Cry of a Defeated Soldier." The speaker was a son of the founder of the Convention, Canon T. D. Harford-Battersby—and the explanation of the transposition of the surnames of father and son is given in a footnote in *The Keswick Convention: Its Message, Its Method and Its Men*, edited by Dr. Charles F. Harford, another son of the founder. The footnote reads: "The family name was *Harford*, to which *Battersby* was added by his (Canon T. D. Harford-Battersby's) father; the latter surname has now been dropped by most of his descendants, who are to be known as *Harford* only; but to some of us the old name is dear, and the associations which gathered round it are not to be moved." Canon J. Battersby-Harford was a speaker and leader at Keswick for many years, first taking part in 1897, and later becoming a Trustee.

Another speaker who occupied a prominent place on the platform, as well as in the inner councils of Keswick, was the Rev. Harrington C. Lees, afterwards Archbishop of Melbourne. From the story of the prodigal son's elder brother, he educed a pertinent lesson for Christians, in 1908, on the theme of "A Saint with a Wrong Attitude." This emphasis on sins of the spirit—of mind and will and attitude—is characteristic of Keswick's exposure of the kind of sins to which Christian people are particularly prone.

Even more searching was a message by Dr. S. M. Zwemer, in 1937, on "Our Secret Sins." On several previous visits, during some twenty years, Dr. Zwemer had taken part in the missionary meetings, giving masterly surveys of the Moslem world, and strongly emphasising the responsibility of the Church concerning the evangelisation of Moslems. In 1937 he had retired from the mission field, and while still the most



esteemed "missionary statesman" regarding work among Moslems, had gained high repute also as a Convention speaker. That year he gave a series of addresses at the afternoon meetings at Keswick—still vividly remembered—on the startling theme, "It is hard to be a Christian." The first of these forthright and thought-provoking messages set forth in lucid terms the stark truth declared by David in Psalm 40: 8, "Thou hast set our secret sins in the light of Thy countenance." As ever at Keswick, the speaker went on, not only to show the exceeding sinfulness of sin, in the sight of God, but also the remedy provided by divine grace.

Sin, however, is not only a matter of wrong-doing—in thought, word and deed. It can exist in negative aspect, in the *lack* of qualities we should possess, or deeds we should perform. The Rev. W. W. Martin, who was a master-physician in the art of spiritual diagnosis, spoke trenchantly in 1938 on "Insidious Christians"—from our ascended Lord's stinging words to the Church at Laodicea, in Revelation 3:16. There was nothing "lukewarm" in Mr. Martin's message: in burning tones, from a fervent heart, he spoke of the tragic condition in which many Christians are found—and his address has power still to kindle anew the flame on the "mean altar" of many a heart.

Our final address under this heading deals with a most practical aspect of the theme of sin in the believer—temptation, and how to combat it. A speaker from New Zealand, Prof. E. M. Blaiklock is known among Christians throughout the English-speaking world by his writings: his scholarly expositions of Scripture have the authority of extensive knowledge of the ancient world and of New Testament times; and his life-work among students imparts a very practical note to all that he writes and speaks. During his second visit to Keswick, in 1959—his first was in 1951—he gave the Bible Readings, and also this one evening address, which proved of great helpfulness. It is of abiding value to those beset by temptation and seeking deliverance from its power. Here most clearly the Keswick teaching is exemplified: sane, Scriptural, practical; not seeking to evoke emotional response, but that vitality of faith which will enter into the inheritance of the Christian as a child of God, redeemed and cleansed by the blood of Christ, and indwelt by His sovereign Spirit.

## THE CARNAL CHRISTIAN

REV. DR. ANDREW MURRAY

*And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ—I CORINTHIANS 3: 1-4.*

THE apostle commences the chapter by telling these Corinthians that there are two stages of Christian experience. Some Christians are *carnal*, some are *spiritual*. By the discernment which God's Spirit gave the apostle, he saw that the Corinthians were carnal, and he wanted to tell them so. You will find the word "carnal" four times in these four verses.

The apostle felt that all his preaching would do no good if he talked about spiritual things to men who were unspiritual. They were Christians, real Christians, babes in Christ; but there was one deadly fault—they were carnal. So the apostle seems to say, "I cannot teach you spiritual truth about the spiritual life; you cannot take it in." But that was not because they were stupid. They were very clever, full of knowledge, but unable to understand spiritual teaching. That teaches us this simple lesson: that all the trouble in the Church of Christ among Christians who sometimes get a blessing and lose it again is just because they are carnal; and all that we need if we want to keep the blessing is that we become spiritual. We must choose what style of Christian life we should like to live—the carnal life, or the spiritual. Choose the spiritual, and God will be delighted to give it you. O God, help us all to say tonight, "Lord, make me a spiritual man. Fill me with Thy Spirit."

Now if we are to understand this teaching we must begin by trying thoroughly to know what this carnal state is, and I think I shall be able to point you to four very marked characteristics of the carnal state. The first thing I have to say about it is that *the carnal state is a state of protracted infancy*. It is a time ago since you were converted, and you ought to have been a young man by this time, but you are still a babe in Christ. "I have fed you with milk and not with meat; for hitherto you were not able to bear it." You know what a babe is, and what a beautiful thing babyhood is. You cannot have a more beautiful little thing than

a child six months old, with its ruddy cheeks, its laughing and smiling face, the kicking of its little feet, and the movement of its little fingers. What a beautiful object! But suppose I saw such a child, and came back after six months and the child was not a bit bigger, the parents would begin to say, "We are afraid there is something the matter; the child won't grow." And if after three years I came back and saw there the baby no bigger yet, I should find the parents sad. They would tell me, "The doctor says there is some terrible disease about the child; it cannot grow. He says it is a wonder it is alive, and yet it does live." I come back after ten years, and there is that helpless infant, and still there is no growth,

You see, babyhood at the proper time is the most beautiful thing in the world, but babyhood continued too long is a burden and a sorrow, a sign of disease. Corinthian Christians. They continued babes. Now, what are the marks of a babe? There are specially two marks: a babe cannot help itself, and a babe cannot help others. First, *a babe cannot help itself*; and that is the life of many Christians. They make their ministers spiritual nurses of babes. It is a solemn thing that these spiritual babes keep their ministers occupied all the time in nursing them and feeding them, and they never want to grow to be men, and they never help themselves. They do not know themselves how to feed on Christ's Word, and the minister must feed them. They do not know what contact with God is; the minister must pray for them. They do not know what it is to live as those who have God to help them; they always want to be nursed.

Do take care that that does not become the reason why *you* come to the Convention—to get your nurses to give you spiritual meat. God be praised for the preaching of the Gospel, and for the fellowship of the Convention. But, oh, you know what baby does: baby always keeps the house going, and very often mother cannot go out because there is baby, or the servant must be there to keep baby, or the nurse must be there; but baby always occupies somebody. You cannot leave him alone. So there are many spiritual infants to whom ministers are always going, and who are always wanting some help. Instead of allowing themselves to be trained up to know their God and be strong, alas, it is a protracted infancy. They cannot help themselves, but occupy others. Is not that just what we read in the epistle to the Hebrews? There was the very same condition; we read that those who had been so long converted, and who ought to have been teachers, needed themselves to be taught the very rudiments of Christianity. And there are, as I have said, people who are always wanting to be helped, instead of being a help to others.

For a little child, a spiritual babe of three months old, to be carnal, and not to know altogether what sin is, and not yet to have got victory, is, as Paul says, a thing not to be wondered at. But when a man continues year after year in the same state of always being conquered by sin, there is something radically wrong. Nothing can keep a child in protracted infancy but disease of some sort. And if we have to say continually, "I am not spiritual," then do let us say, "O God, I am carnal; I am in a diseased state, and want to be helped out of it."

The second mark of a carnal state is that *sin and failure prove master*. Sin has the upper hand. What proof does Paul give that those people were carnal? He first charges them, and then he asks them a question. "Among you there are envyings and strifes and divisions; are ye not carnal?" And then again, "One says, I am of Paul, and another, I am of Apollos, and another, I am of Cephas." Are ye not carnal? asks Paul in effect; is not that evident? You act just like other men; you are not acting like heavenly, renewed men, who live in the power and love of the Holy Ghost. Oh, friends, you know that God who loveth us dwelleth in light, and that love is the great commandment, and that the Cross of Christ is the evidence of God's love, and that the first-fruit of the Holy Spirit is love. The whole of John's Gospel means love: and when men give way to their tempers and pride and envying and divisions; when you hear people saying sharp things about others; when a man cannot open out his whole heart and face to a brother who has done him wrong, and forgive him; when a woman can speak about her neighbour with contempt as "That wretched thing," or say to another, "Oh, how I dislike that woman"—all these are fruits of the carnal spirit. Every touch of unlovingness is nothing but the flesh. Most of you know that the word *carnal* is a form of the Latin word for *flesh*, and all unlovingness is nothing but the fruit or work of the flesh. The flesh is selfish and proud and unloving; therefore every sin against love is nothing but a proof that the man is carnal.

You say, "I have tried to conquer it, but I cannot." That is what I want to impress upon you. Do not try, while you are in the carnal state, to bear spiritual fruit. You must have the Holy Spirit in order to love God, and then the carnal will be conquered. He will give you the spirit to do the right.

And it is not only true of the sins against love; there are so many other sins. Take worldliness, which somebody says has "honeycombed the Church." Take the love of money; take the pursuit of business, making people sacrifice everything to the increase of riches. Take so much of our life, the seeking after luxury and pleasure and position. What is all that but the flesh?

It gratifies the flesh; it is exactly what the world thinks desirable and delights in. And if you live like the world it is a proof that the spirit of the world, which is in the flesh, is in you. The carnal state is proved by the power of sin.

Someone asked me yesterday, "How about the want of love of prayer?" "He wanted to know how the art of loving fellowship with God could be attained. I said, "My brother, that cannot be attained in any way until you discover that it must come outside of the carnal state. The flesh cannot delight in God; that is your difficulty. You must not say or write down a resolution in your journal that 'I will pray more.' You cannot force it; but let the axe come to the root of the tree. Cut down the carnal mind. How can you cut it down? You cannot. But let the Holy Spirit of God come with the condemnation of sin and the Cross of Christ. Give over the flesh to death, and the Spirit of God will come in. Then you will learn to love prayer and love God, and love your neighbour, and you will be possessed of humility and spiritual-mindedness and heavenly-mindedness. The carnal state is the root of every sin."

I come to the next point. If we want to know this carnal state thoroughly, we must take special notice that *the carnal state can co-exist with great spiritual gifts*. Remember, there is a great difference between spiritual gifts and spiritual graces, and that is what many people do not understand. Among the Corinthians, for instance, there were very wonderful spiritual gifts. In the first chapter Paul says, "I thank my God . . . that ye are enriched in all utterance and knowledge." That was something wonderful to praise God for. And in the second epistle he says, in effect, "You do not come behind in any gift; see that you have the gift of liberality also." And in the twelfth chapter, he speaks about the gifts of prophecy, and of faith that could remove mountains, and of knowledge, and of all mysteries, as things that they were ardently seeking for; but he tells them that these will not profit them unless they have love. They delighted in the gifts, and did not care for the graces. But Paul shows them a more excellent way—to learn to love and to be humble; that love is the greatest thing of all, for love is God-like above everything.

It is a very solemn thing for us to remember that a man may be gifted with prophecy, that a man may be a faithful and successful worker in some particular sphere among the poor and needy, and yet by the sharpness of his judgment and the pride that comes into him, and by other things, he may give proof that while his spiritual gifts are wonderful, spiritual graces are too often absent. Oh, take care that Satan does not deceive us with the thought, "I work for God, and God blesses me, and

others look up to me, and I am the means of helping others." Beloved fellow Christians, that a carnal man may have spiritual gifts is unspeakably solemn, because it must bring the most earnest and successful man to his knees before God with the thought, "Am I not, after all that God's Spirit works in me as a matter of gift, possibly giving way to the flesh, in lack of humility or love or purity or holiness?" God search us and try us, for His Name's sake!

A further point is this, that *the carnal state renders it impossible for a man to receive spiritual truth*. That is of the utmost importance here at Keswick. You see, perhaps, hundreds of Christians hungering for the Word, and they listen, and they say, "What beautiful truths, what clear doctrines, what helpful expositions of God's Word!" And yet they do not get helped one step; or they get helped for two or three weeks, and the blessing passes away. What is the reason? There is an evil at the bottom; the carnal state is hindering the reception of spiritual truth.

I am afraid that in our churches we often make a terrible mistake. We preach to carnal Christians what is only fit for spiritual men, and they think it so beautiful, and they take it into their heads and delight in it and say, "That is grand. What a view of the truth that man can give! "Yet their lives remain unchanged; they are carnal, with all the spiritual teaching they get. If there is one thing that we ought each to ask God, it is this, "Lord, deliver me from taking up spiritual teaching into a carnal mind." The only evidence that you get a blessing at Keswick is that you are lifted out of the carnal into the spiritual state. God is willing to do it, and let us plead for it, and accept it.

Now comes the very important and solemn question: *Is it possible for a man to get out of the carnal into the spiritual state? And how is it possible?* I want to answer that, and to point out the steps which must be taken to that end. I want to say to every honest, earnest heart that is longing to be spiritual, You can get out of the carnal state tonight, into the spiritual state. And what is needed for that?

I think the first thing is that a man must have *some sight of the spiritual life, and some faith in it*. At bottom our hearts are so full of unbelief, without our knowing it, that we do not accept, as a settled matter, that we can become spiritual men. We do not believe it.

I heard a most interesting story just before I left the Cape. I was talking to a man of much Christian experience about my coming over to England, and I said to him, "Tell me, what is the state of the Christians in England? You have worked among them, and know them well." He replied, "I believe there is

nothing so terrible among them as *unbelief*" Then he told me a story of a young man of high promise and great gifts, who was working in England for Christ. That young man had great gifts, but my friend could not understand why, with all those gifts, he did not get more blessing. Well, these two men spent a whole day in trying to find out what it was that was hindering the younger of them from being a greater blessing. The person to whom I spoke told me that his friend had to take a meeting that same night, but that he could not go to it as he felt so feeble, and the power of the world so strong. He was not assured that God was ready to give the blessing. So the other said, "I will take your meeting. Go home, and come back tomorrow morning at nine o'clock." He came back the next morning, and they began to speak and pray again, and in the course of the day the young man received a blessing from God; and since that time he has been ten times more blessed in his work than ever before. Oh, do believe that if you are ready and willing it is possible for God to make a spiritual man of you.

The Word speaks about two powers of life—the flesh, and the Spirit: the flesh, our life under the power of sin; the Spirit, God's life coming to take the place of our life. Some people have said to me, with respect to the death of self: "Oh, this is so hard to understand; do tell us what it is." I replied, "Do not try to understand it with your intellect. The death is in Him. He died for you, and He will give it to you if you yield yourselves utterly to Him." What we need, and what the Bible tells us, is to give our whole life, with every idea of strength or power, away unto death, to become nothing, and receive the life of Christ and of the Spirit to do all for us. Do believe that can be.

You say, "That is so high and holy and glorious, I do not think I can reach it." No, you cannot; but God will send it down to you. Your reaching up is the great danger; you cannot reach it. But if you believe that God wants, in a supernatural way, according to His everlasting love, to give you down from heaven the power of the Holy Spirit, then God will do for you more than you can ask or think.

I believe that it is possible for a man to live every day as led by the Holy Ghost. I have read in God's Word that God sheds abroad His love in the heart by the Holy Spirit. I have read in God's Word that as many as are led by the Spirit, they are the children of God. I have read in God's Word that if we are born again, we are to walk by the Spirit, or in the Spirit. Dear friends, it *is* possible; it is the life God calls *you* to and that Christ redeemed you for. As soon as He shed His blood, He went away to heaven to send the Spirit to His people. As soon as He was

glorified, His first work was to give the Holy Spirit. If you will begin to believe in the power of Christ's blood to cleanse you, and in the power of the glorified Christ to give His Spirit in your heart, you have taken the first step in the right direction. Though you should feel ever so wretched, do hold fast to Jesus. He can fill you with the Spirit, for He has commanded you to "be filled with the Spirit." Will you not come tonight and say, "God helping me, I want to be a spiritual man"?

But secondly, it is not enough that a man should have a vision of that spiritual life which is to be lived; it is also very needful that a man should be *really convicted of his carnality*. This is a difficult, and solemn, but, as I say, needful lesson. There is a great difference between the sins of the unconverted man and the sins of the believer. As an unconverted man you had to be convicted of sin, and make confession of it; you all admit that. But what were you convicted of, chiefly? Of the grossness of sin; and very much of the guilt and punishment of sin. But there was very little conviction of inward, spiritual sins. You had no knowledge of them. There was very little conviction of inward sinfulness. God does not always give that, or ordinarily, in conversion. And so, how is a man to get rid of these two things—the vile sin, and the deep inner sinfulness? In this way: after he has become a Christian, God gives the Holy Spirit to convict him of the carnal, fleshly life; and then the man begins to mourn over it, and be ashamed of it, and cry out like Paul, "O wretched man that I am! I am a believer, but who shall deliver me from the body of this death?" He begins to turn round for help, and to ask, Where am I to get deliverance? He seeks it in many ways, by struggling and resolve; but he does not get it until he is brought to cast himself absolutely at the feet of Jesus. Do not forget that if you are to become a spiritual man, if you are to be filled with the Holy Ghost, it must come from God in heaven, who alone can do it.

How different our living and praying and preaching would be if the presence of the Holy One, who fills eternity, who fills the universe, were revealed to us! To that end God wants to bring us to a condition of utter brokenness. Somebody said to me, "It is dreadful, that call to *die!*" Yes, it is dreadful, if you had to do it in your own strength. But, oh, if you would only understand that God gave Jesus to die, and Jesus did it all, and God wants to plant you into Jesus that you may be delivered from the accursed power of the flesh. Oh, do believe that it is a blessing to be utterly broken down and utterly in despair, that you may learn to trust in God alone. Paul says somewhere, in effect, "I had the sentence of death in myself, that I might learn



not to trust in myself but in God who raiseth the dead." That is the place you must come to under conviction of your carnality: "The flesh prevails and triumphs in me, and I cannot conquer it. Have mercy, my God! God help me!" And God *will*. Oh, become willing to bow before God in conviction and confession.

Then comes the third thing; and that is, to believe that *we can pass from the carnal to the spiritual condition in a moment of time*. People want to *grow out of* the carnal into the spiritual, and they never can. They seek more preaching and teaching in order, as they think, to grow out of the carnal into the spiritual. That babe that I spoke of, though ten years old, remained as big as a child of six months; it had got disease, and it wanted healing. Then growth would come. Now, the carnal state is a state of terrible disease. The carnal Christian is a babe in Christ. He is a child of God, Paul says, but he has this terrible disease, and consequently he cannot grow. How is the healing to come? It must come through God; and God longs to give it you this very hour.

Let me say here that a man who becomes a spiritual man tonight is not yet a man of spiritual maturity. I cannot expect from a young Christian, who has got the Holy Spirit in His fullness, what I can expect from a mature Christian who has been filled with Him for twenty years. There is a great deal of growth and maturity in the spiritual life. But what I speak of, when I speak of *one step*, is this: you can change your place, and instead of standing in the carnal life, enter the spiritual life.

Note the reason why the two expressions are used. In the carnal man there is something of the spiritual nature; but you know that bodies get their names from that which is their most prominent element. A thing may be used for two or three objects, but it will likely get its name from that which is most prominent. A thing may have several characteristics, but the name will be given according to that which is most striking. So, Paul says, in other words, to those Corinthians, "You babes in Christ are carnal; you are under the power of the flesh, giving way to temper and unloveliness, and not growing, or capable of receiving spiritual truth, with all your gifts." And the spiritual man is a man who has not reached final perfection; there is abundant room for growth. But if you look at him, the chief mark of his nature and conduct is that he is a man given up to the Spirit of God. He is not perfect, but he is a man who has taken the right position, and said, "Lord God, I have given myself to be led by Thy Spirit. Thou hast accepted me and blessed me, and the Holy Spirit now leads me." Do let us get hold of the

thought that, God helping us, we can tonight leave our place on the one side, and take it on the other.

You may have heard the story that is often used in evangelistic services, about the man who was converted by a minister drawing a line and talking to him about it. He was a sick man, seventy years of age, and a minister visited him faithfully, and talked to him about the blood of Christ. "Oh, yes," responded the man, "I know about the blood of Christ, that it can save us; and about pardon; and that if God does not pardon us we cannot enter heaven." Yet the minister saw that the man had not the slightest sense of sin. Whatever the minister said, he said "Yes" to, and there was no life in it, no conviction of sin. And the minister tells us that when he himself was beginning to get into despair he one day prayed: "O God, help me to show this man his state." All at once a thought came into his mind. The floor of the man's room was strewn with sand, and the minister drew a line with his stick in the sand, and on the one side he wrote the words, "sin, death, hell," and on the other side, "Christ, life, heaven." The old man asked, "What are you doing?" The minister answered, "Listen! Do you think one of these letters on the left side could get up and go over the line to the right side?" "Of course not," was the answer. Then the minister said solemnly, "Just as little can a sinner who is on the left side get over to the right side. That line divides all mankind, and those who are saved are on the right side, and the unsaved are on the left side. It is Christ who must take you up from the left side and bring you to the right side. On what side are you?" There was no answer. The minister prayed with him, and went home praying that God would bless him. He went back the next day, and the question was, "Well, my friend, on what side are you?" He at once answered with a sigh, "On the wrong side." But it was not long before that man welcomed the Gospel and accepted Christ.

I would like tonight to draw a line straight through the centre of this hall, and ask all of you who believe and confess that God has given you His Holy Spirit to lead you, and who know what the joy of the Holy Ghost is, to take your places at the right-hand side. Then I would ask all you who have felt tonight that you are still carnal to come to the left side, and say, "O God, I confess that my Christian life is for the most part carnal, under the power of the flesh." Then I would plead with you, and tell you that you cannot save yourselves from the flesh, or get rid of it, but that if you come and accept Christ afresh, Christ can lift you over into the new life. You belong to Christ, and He belongs to you; what you need is just to cast yourselves upon Him,

and He will reveal the power of His crucifixion in you, to give you victory over the flesh. Cast yourselves, with the confession of sin, and with utter helplessness, at the feet of the Lamb of God. He can give you deliverance.

That brings me to my last thought: the first was, a man must see the spiritual life; the second, a man must be convicted and confess his carnal condition; the third, a man must see that it is but one step from the one to the other; and then, lastly, he must *take the decisive step*, and he must do so in the faith that Christ is able to keep him. Yes, it is not a mere view; it is not a consecration in any sense of its being in our power; it is not a surrender by the strength of our will. No. These are elements that may be present, but the great thing is that we must look to Christ to keep us tomorrow, and next day, and always; we must get the life of God within us. Yes, we want a life that will stand against any temptation, a life that will last not only till another Keswick, but until death.

We want, by the grace of God, to experience what the almighty indwelling and saving power of Christ can do, and all that God can do for us. Oh, God is waiting; Christ is waiting; the Holy Spirit is waiting. Do not you see what has been wrong, and why it is you have been wandering in the wilderness? Do you not see the good land, the land of promise, in which God is going to keep and bless you? Oh, remember the story of Caleb and Joshua and the spies. Ten men said, in effect, "We can never conquer those people," and two said, "We are able, for God has promised." Step out upon the promises of God! Listen to God's Word: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Take a word like that, and claim that God shall do for you through His Holy Spirit what He has offered you.

Come, and never mind though there be no new experience, and no feeling, and no excitement, and no light, but apparently darkness. Come and stand upon the Word of the everlasting God. God promises, as Father, His Holy Spirit to every hungering child. Will He then not give it to you? How shall He not give the Holy Spirit to them that ask Him? How could He not do it? Brethren, as truly as Christ was given for you on Calvary, and you have believed in the blood, so truly the Holy Spirit has been given for you and me. Open your hearts, and be filled with the Spirit. Come and trust the blood of Christ for the cleansing; confess the carnality of every sin, and cast it into the fountain of the blood; and then believe in the living Christ to bless you with the blessing of His Spirit.

## HINDRANCES TO BLESSING

REV. S. A. SELWYN, M.A.

*This people have I formed for myself; they shall show forth my praise—  
ISALAH 43:21.*

FOR whom were those solemn and beautiful words written? They were written for people who had sinned very grievously against God: for people who had terribly failed in God's great purpose for them; they were written for God's own people. It is well that we should remember that, and also that the epistles were all written for people who were already believers in the Lord Jesus Christ. When the church at Rome, for instance, had a strong appeal made to it to present their bodies as a living sacrifice unto God, this was a message for Christian people. We so often are apt to say, "We have had an appeal made to us to consecrate ourselves to God. What am I, if I am not a consecrated person, because I am a Christian?" We have had an appeal made to us to be filled with the Holy Spirit. What does it mean? Surely we were all filled with the Holy Spirit when we took Christ as our Saviour! If so, what is the meaning of these appeals, made to people who are already Christian people, to become consecrated and Spirit-filled?

This is a solemn message, in the first instance, for God's own beloved people Israel; and we have inspired permission, in the first epistle to the Corinthians, and the tenth chapter, to spiritualise such passages as this; to take the history of God's dealings with His people as being symbolic of His dealings with His people today, and to take the history of the dealings of God's people with Himself as being typical of our dealings today with our blessed Lord and Redeemer. Let us then do this, remembering, of course, that the Bible is an Eastern book; and the wonder of it is that this beautiful book, written for orientals, is just as full of blessing for those who live in the west, because of its present truth.

We find here, first of all, I think, *God's great missionary purpose for His own people*. "This people have I formed for myself." We are also expected to do something for Him, and what is it? "They shall show forth my praise." That is His great missionary purpose

for every one of us—that in our daily lives we are to show forth His praise, and be a credit to Him who is our Maker and our Redeemer. If you look at v. 7 you will see again something very like this : "I have created him for my glory." That is another way of putting it. And in the tenth and twelfth verses, and in the eighth verse of the next chapter, you have the words, "For ye are my witnesses, saith the Lord, that I am God."

Here then is God's great missionary purpose for His people; and it is for you and me not to think of these words as a mere beautiful theory, but to ask ourselves, Do our lives compare well with this great purpose that God has written for our benefit in this passage? Has my life been a credit to the Lord, and if so, how? Ah! Has my indifference been any credit to Him? Has my apathy, has my thoughtlessness, has my sin, been a help to His great cause? We must think this out, and pray about it. We see what we are meant to be; and if we look within, by the light of God the Holy Spirit, we shall see more clearly whether we are actually living the life that God means us to live, and whether the life that we are living is pleasing to the Lord. Let us be definite and clear about this, and willing to hear what the Master says about our everyday life.

I remember reading in one of our church newspapers some few years ago a letter which opened a little door of light to me. It was a letter by someone who lived in a village, and he did not altogether like our teaching. I do not think he knew much about it; but he said in the letter that he himself always knew when a certain gentleman, who was his squire, and his sister, had come back from Keswick Convention, for they were always so particularly bad tempered with each other! I know that it is very easy to come to Keswick, and to be full of sympathy with everything that is good, and yet absolutely to miss the blessing—not brought by Keswick, but brought by the Lord Jesus Christ to every waiting, sincere heart who comes to meet Him.

Oh, I do pray that this may not be the case with any here. "Ye are my witnesses." It is very easy to be filled with joy when you come across friends you love, and others whom you get to love; but when you go home, and the friends have gone, and the happy circumstances have been taken away, then it is a different matter. But if the Holy Ghost has come to your heart, and has filled it, surely you are as strong down in the valleys as up on the hills. Is God not the God of the valleys, every bit as much as He is the God of the hills? But unless you really yield to Him, and He comes and blesses you, take care lest you break down, perhaps in some more terrible way than you would have done if you had never come here.

See how God's children live up to His great purposes concerning them. We have it here; and it is so wonderful to see New Testament truth, and everyday twentieth century experience, wrapped up in Old Testament pictures. "This people have I formed; they shall show forth my praise." Then in v. 22, "But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel." One word just expresses what we read between these solemn lines, and it is the word prayerlessness. I am sure I am right when I say that this is one of the chief causes of spiritual breakdown today. Oh, are you here prayerless tonight, and you a Christian, you a follower of the Lord Jesus Christ, who died for you? What would you think of a newly-married couple, and the husband goes off to his office, and the wife stays at home, sees his friends, shows them the wedding presents, and enjoys their congratulations, and then some of those friends turn against the bridegroom, and she has not a single word to say on his behalf? He goes away, perhaps, right across the sea, and she never writes a single word to him, never has any communication with him; and on the other side he is saying, "What has become of my beloved, who has not written a single word to me for this long time?" You will say, "That woman was not worthy of being called a wife." Yet every day this same spirit is being acted out by members of that great Church called the Bride. The Bridegroom is for a little while away, and sometimes we hear people speak against Him, against His holy Word, against His servants, and we are silent. Does it not seem cowardly? We say, "It would not do in society, and it would not do to talk about religion in the drawing-room." The real truth is, we dare not.

But perhaps you are sometimes to be found in places where you have neither words nor power to witness; possibly in the theatre, or the ballroom, or some place of the kind, and you a follower of the Lord Jesus Christ! What is the world if that is not? You know that if while you were dancing with that man or woman you were to attempt to discuss spiritual matters, and to speak about the Lord Jesus Christ, you would be told that kind of talk was out of place! Then, do you think you ought to be there? Are you very much surprised if, under such circumstances, the Holy Spirit: seems to take no notice of you, and does not fill your heart with joy and peace as once He did? Would you not be surprised if the Holy Spirit were to be disloyal to the Master as to fill your heart with joy when you are hand-in-hand with the world, the world that you promised to fight against? Is it not because the Church is now so worldly that God the Holy Spirit is not using her as many of her members are longing that He should?

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Perhaps some here are among those who are implicated in this matter. Perhaps it is owing to some here that the Holy Spirit is passing by the Church and congregation to which you belong. Your congregation is earnest, but perhaps the Holy Spirit says, "Some of the workers in that congregation are not living as they ought. I cannot do wonderful works there until they have learned to trust and obey." The spirit of prayer might again begin in your hearts this very evening; and it shall, if only you are determined that it shall; if only you yield to the blessed Holy Spirit, and come back into the pathway of His blessed will, and begin again the work and the life of holy service.

You will notice in vv. 23 and 24, *neglect*, as well as prayerlessness. The blessed Spirit comes, for instance, at a meeting like this, and says, "Are you willing to give up what is in itself no special sin? But it is a weight; you would be better without it, and would serve me more easily without it." And we say, "No; I do not see the harm of that. I will never give it up." Or perhaps the Holy Spirit says to someone, "I have a special duty for you to do. I want you to take up mission work, either at home or abroad," and the one thought is, "Oh, no, my Master, I cannot do that." Or again, it may be that the Master comes to your own home, when you are there, and says, "I want you to pray at that prayer meeting," and the reply comes at once, "I could never do such a thing as that. I could not pray without my book." Or maybe He says, "I have a sick one who is longing for a Gospel message. You have learned it. Go and tell that one how to be a happy Christian." You say, "I could not do that. I have never done any visiting by sick beds. I might catch some infection!" And so we go on answering back, and wonder how it is that we are restless and unhappy in our hearts, and that nothing that we turn our hand to seems to prosper.

It is, perhaps, that you are neglecting His will in some way or other, and it is for you to examine yourself very carefully. God will never give peace and rest to disobedient people, because it would just be tempting them to continue in their disobedience; and so He punishes them, He gives them almost hell in their hearts if they persist in being disobedient to Him. Think of the wasted hours and days and months during which you are repelling the Lord, and fighting against Him; and meanwhile souls are perishing. Is there any neglecter here? Do not forget these three steps down to hell: neglect, reject, despise. Do not stand anywhere near those who once said, "Away with Him! Crucify Him!"

You will notice wilful sin mentioned here. "Thou hast wearied me with thine iniquities." A Christian living in wilful sin! I

cannot say where the line is to be drawn, but it becomes a matter of awful doubt whether a person ever was a real Christian who lives persistently in sin. And yet you know that Christians do sometimes fall into terrible sin; and it is probably because at first in some little way they have neglected prayer, they have neglected their Bibles, they have neglected the Holy Table—and then has come the sudden storm, and the tree has gone down, and perhaps has brought other trees of lesser growth down with it. Wilful sin! Yes, sometimes there are men who come up to Conventions who would not care to show their ledger to the Lord, or who would not like to let anybody know what the Lord knows about them by way of secret sin; people who would not like anyone to know the thoughts that have gone through their minds, and have never been stayed by the power of the Holy Ghost. If some of our best friends knew about us what the Lord knows of us, they would never look at us again. Oh, the patience and loving-kindness and long-suffering and tender mercies of our God! What right have we to let His temples be besmirched like this by the mud and mire of sin?

Let us tell Him all about it. There are promises for people in such a condition. Here is one, a promise of *a full pardon*: "I, even I"—I who know all about you, I who love you, I who have bought you, redeemed you—"I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Let us stand upon that promise; let us open our hearts, and keep nothing back from Him; let us make a real confession to Him, and tell Him those things that we should be ashamed to let anybody know about; but we do not mind telling Him because we believe in His exceeding patience, in His everlasting love for us.

But there are some here who, perhaps, are saying, "What I want is that my poor, fruitless life should be changed." Well, He gives us another blessing, mentioned in v. 16, "Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters"—something absolutely impossible from man's point of view, and yet the Lord did it. Look again at v. 19, "Behold, I will do a new thing." What is it? "I will even make a way in the wilderness and rivers in the desert." "Impossible!" we say. But the Lord finds it just as easy to make water go through the land as to make a pathway of land through the water. Have you got a desert-heart? Is your life like a barren wilderness? What souls have you been the means of winning? Where are the fruits of the Spirit—love, joy, peace? You have to say, "I cannot tell: they are not in my heart! I am filled with criticism against other people, and especially just now. I almost might say that I strongly



dislike this Convention, and should be really thankful to go away tomorrow!"

I once met a person like that at Keswick. We had a little talk as we walked up and down the road for the best part of an hour. We then had our after-meeting up a side-street, and that one made a definite start; and at the present time that life, which was begun in one of our side streets here two years ago, has gone on shining brightly for the Master. The Lord saw the wilderness-heart, and He dug a trench right through it, and filled it with the water of life.

You know how, in Ezekiel, at the end, there were trees of life in the city, and fish in the river—food for men, and shelter, too: and all that God can bring about in desert-hearts. But those hearts must be brought to Him. You say, "I know it ought to be done." It must be done. What I ought to do, God will enable me to do. You must go one more step, and say, "What I can do, by God's help I will do." You may reckon, when you have yielded to Him, that He has accepted the offering; and then what you ought to do, you can do. Oh, come to Him as you are, just now, dear friend.

Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee,  
O Lamb of God, I come.

## UNSUBDUED SIN

REV. DR. A. T. PIERSON

**T**HOSE of us upon whom falls the responsibility of teaching on this platform frequently come into contact with persons who for years have been very much oppressed and troubled with some chronic form of spiritual ailment. The ordinary teaching from this platform does not always reach those cases of spiritual disease. We have to deal with them individually, sometimes with very specific treatment. I have been here sufficiently to come into very frequent contact with this class of cases; and it has occurred to me—and I believe it has been laid upon me by the Holy Spirit—to conduct a kind of spiritual clinic, seeking to show how the Master Physician, as in the Word of God, treats these chronic ailments.

So let us consider the case of *unsubdued sin*. Let me call your attention to the fact that in two cases in the Word of God we have indications that God looks upon all sin as a desperate and deadly disease, to be dealt with as a disease. You remember how in Jeremiah 8:22 the prophet asks the question, "Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?" Then in Matthew 9, where our Lord seems to refer to this passage in Jeremiah, He says, in v. 6, "That ye may know that the Son of Man hath power on earth to forgive sins, then said He to the sick of the palsy, Arise, take up thy bed, and go unto thine house."

Now here our Lord teaches us that the prime purpose He had in healing all manner of disease and sickness among the people, and even restoring the dead to life, was not simply to do mighty works, such as became the Son of God, or to vindicate or authenticate His claim to the Messiahship, but to illustrate and demonstrate that He could deal with all spiritual difficulties by dealing with those physical difficulties which were the type of the spiritual.

This opens up a vast field of thought that I cannot enter upon. Only let me say that there are about thirty-two different cases of healing narrated in the four Gospel narratives, no two of which are exactly alike. They all have differentiating features, but they cover the whole range of the human physical department, and

they illustrate, therefore, the department of spiritual difficulty. The Lord Jesus shows that He is perfectly competent to deal with our spiritual troubles by the illustrations He furnishes of dealing with our physical troubles.

Notice again, in the twelfth verse of that same ninth chapter, He interprets His own language. He says, "They that be whole need not a physician, but they that are sick." Who are the sick, and who are the whole? "I come not to call the righteous," the whole, "but sinners to repentance." Now, I take it that the seventh chapter of Romans is a kind of universal biography. I have never had any question myself that it refers to the experience of the regenerate believer. I do not believe any unbeliever can say some of the things that are said in the seventh of Romans, and I regard it as a stage of the believer's experience. In the sixth of Romans he is represented as taking Christ as his Saviour, and as being identified with Him in His crucifixion, death, burial, and resurrection; in the eighth chapter as being identified with the Holy Spirit as the indwelling and victorious power in his life. In the seventh chapter the Spirit is referred to only twice; while in the eighth chapter He is twenty-nine times referred to. So that we find we are in the atmosphere of the Spirit the moment we pass into the eighth chapter.

If you notice this language in the seventh chapter, it is very peculiar, but very descriptive: "I am carnal, sold under sin. For that which I do I allow not: for what I would that I do not; but what I hate that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that which I would not, it is no more I that do it, but the sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" Now he gets the solution: "I thank God through Jesus Christ our Lord"; and in the second verse of the eighth chapter the solution is fully declared: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." You do not get freedom till you get your knowledge of, and reception of, the full power of the Spirit of God.

What a wonderful description this is of our experience in the



stage to which I have referred. It seems as though the disease of sin were so desperate that, as a physician might say, it has invaded even the psychic centres of our being, paralysing the mind and heart and conscience and will with its terrific power. Now, see the contradiction here. What a group of paradoxes this is! The law of God, instead of an inspiration to obedience, an incentive to disobedience! Like Mr. Moody, who when he went to sleep in a room in Scotland, and saw a card on the wall, "Don't turn me round till morning!" got up, went across, and turned it round. The law which was intended to inspire obedience, an incentive to disobedience! Then, while there is a spiritual sense of the law of God, a carnal slavery to the law of sin. Then, while the will consents in purpose, it is powerless in performance. Then the law of the mind, the true ego or self of the man, and the law of the members, the false ego or self. The spirit in sympathy with life and holiness, but the flesh in sympathy with disobedience and death. The love of good, on the one hand, and the hatred of evil on the other; but the good undone, and the evil done. So that there is a double service—the law of God on the one side, served with the mind; and the law of sin on the other, served with the flesh. That is the paradox in this passage: and the vital point I would have you notice is that the apostle recognises this conflict as abnormal, and he utters a cry of despair with a shout of anticipated victory. If you have got to the cry of despair, I want you to get to the shout of anticipated victory.

Now, first of all, be sure you come to the great Physician. The devil is a great physician, but he is a quack. His methods are abnormal; they are palliative, but not curative. When he sees that you have a deadly disease, instead of applying the knife and cutting out the cancer, he applies a palliative. When he sees that you are under the control of some awful spiritual malady, he gives you narcotics, or sedatives, or intoxicants; he puts you to sleep, or absorbs you in a life of giddy, pleasurable enjoyment, that you may forget your malady. He never can cure. You may spend all your living upon him, and you will only grow worse, and never any better.

A second caution that I pray you to take into account, at the very beginning, is that our Lord says, "Enter not into temptation." Mark the words, as though the temptation were a territory over which the devil had full power, and out of that territory you are sedulously to keep. Stay out of the devil's ground. There is the devil's ground, and there is the Lord's ground. In the book of Ruth you remember how Elimelech, whose name means "to whom God is King," because there was a famine in Judah, forsook that land and went off into the forbidden land of Moab. He was in



the devil's territory, and there came the judgment of God and took him away. And Naomi and her two sons, Mahlon and Chilion were left, and they took them wives of the daughters of Moab—the second act; and down came the judgment of God on Mahlon and Chilion, and they also died. Then the miserable backslider made up her mind to go back to where she came from, and so she went back to Judah, and blessing returned. If you are in the land of Moab and married to the daughters of Moab, you had better get out altogether, or you may get out the wrong way. Go back to where you came from, back from the devil's land to the land where God rules, to the Lord's territory; get out of dishonest business, get out of ensnaring worldly pleasure, get out of the power of vicious habit, get out of the devil's territory, as well as away from the devil himself.

If we are determined to be on the Lord's side, and in the Lord's territory, let me say that the Lord, as a physician, uses very drastic and decisive measures in dealing with disease. Keeping up the figure of the physician, I want to say that I think the Lord reminds, in His methods, of the methods of the skilful physician, which I take to be four. I will call them, simply for the sake of discrimination, first, the *destructive*, as when the physician uses the scalpel, and lancet, the cautery, to destroy something that is deadly, like a cancer or a tumour. Secondly, the *purgative*, as where cathartics or emetics are used to cleanse the system of something that is deadly in its influence; or ample ablutions, as in a bath. The third method is what may be called a *corrective*, or counteractive, where an antidote is used, as in the case of a poison, or a counter-inflammation to correct some form of irritation. Then the fourth method is *nutritive*, where tonics and stimulants and appropriate food are used to build up the strength of the patient. Some of these methods are intended to deal with that which is deadly, and expel it; and others to deal with that which is living and vitalising, and to introduce it and incorporate it. I want to illustrate our Lord's methods by these four methods followed by skilful physicians and surgeons.

First, the *destructive*. When will we be done with fooling with sin? There is nothing more appalling about sin than the fact that it tempts even saints to trifle with the deadly thing. Our Lord does not leave us any sort of doubt as to what His opinion of sin is, and as to what His method of dealing with all known transgression against the law of God is. There are two great words: repent, forsake! I trust we have all learned that repentance is not a feeling. Repentance is primarily a radical and great executive act of the soul; it is the negative side of which faith is the positive side. In the epistle to the Hebrews are three great

expressions, very small but pregnant with great meaning. One is "lay aside," another "lay hold," and the third, "hold fast"; and they cover the whole territory of our experience. Laying aside is repentance, laying hold is faith, and holding fast is perseverance. And observe that laying aside and laying hold are essentially the same act in different aspects. If I have my hands full, and you offer me something that I desire, I can only take it by dropping what I have got. And you can only take eternal life by dropping what you have got, laying aside what you are now holding, and laying hold of that which is proffered. The one is repentance, and the other faith. But repentance is a great executive act; it implies a change of attitude. You are turning your back upon that to which you turned your face, and turning your face to that upon which you turned your back. Repentance is a radical and revolutionary change of attitude.

Our Lord, as I have said, leaves no doubt as to what our duty is. Look at that tremendous passage, Matthew 5: 29, 30: "If thy right eye offend thee, pluck it out, and cast it from thee . . . If thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that the whole body should be cast into everlasting fire." Cut it off; pluck it out; cast it from thee. If there is anything that causes you to offend against God, be done with it for ever, and never parley with it again.

There is that kind of sinless perfection in which every Keswick teacher believes, the sinless perfection of instantaneously and for ever renouncing every known sin. There is no danger of your being sinlessly perfect. You may put that danger from you as so remote that it need not at this present time occupy your attention. But as to known sin, it is simply atrocious to go on in a course of what is known to be offensive to God, and what is terribly deadly in its influence even upon the child of God. There is no mistake in the attitude of our Lord. He says, "Sin no more"; and He would not say that if He did not mean it. "Sin shall not have dominion over you; for ye are not under the law, but under grace." It does not mean two different dispensations; it means that the law commands but does not enable; and while grace does not abate the command, it adds enabling power. And so the sin which dominated you when you knew nothing but law, shall no longer dominate you now that you know something of grace.

How plain is that language in Romans and Colossians: "If ye live after the flesh ye shall die, but if ye through the Spirit do mortify"—"mortify" means to make dead—"the deeds of the body, ye shall live. Mortify therefore your members which are



upon earth." There is no question about this teaching, and I think one of the greatest advances ever made in holiness is made by the man and woman who, seeing this truth, in the strength of God, immediately and for ever renounces everything known or suspected to be wrong: for in a matter of doubt give God the advantage, and not yourself.

The second of our Lord's methods of dealing I have called *purgative*, by way of a single term—that which tends to remove out of us, or from the externals of our lives, what is deadly in its influence upon our spiritual being. What does the psalmist pray in the fifty-first psalm? How wonderful! "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow; cleanse me thoroughly from my sin"—as though something might pass through him which was a cleansing agent. Then there is that wonderful passage in 2 Corinthians 7: I, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit." How remarkable! all filthiness of the flesh—the outward; all filthiness of the spirit—the inward. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Now you can say, if you please, that I preach perfect holiness. But I am only quoting the words of the apostle, and so I fall back on Scripture, and I believe that what he meant I mean.

Nay, more, I am quite willing to stand with Paul, because Paul stood with God. But those words can mean nothing less than this: that if you see something in your outward life contrary to God, it is to be put away; and if you see something in your inward life contrary to God, it is to be put away. In other words, there is to be absolutely no trifling with temptation. Whatever there is in the conduct, in the being, in the manner, in the disposition, that is opposed to God, every child of God should set his face deliberately and absolutely against looking, not to himself for strength, but to God. It is an awful thing to trifle with temptation.

There are seven steps in every life of evil that are just as plain as they can possibly be. The first is trifling with temptation, parleying with it; the second, yielding to it; the third, habitually yielding to it; the fourth, giving yourself up to its power; the fifth, being given up by God to its power; the sixth, becoming a procurer of the devil and a tempter to others; and the seventh is hell. And hell may begin in this world. Those seven steps are incontrovertible. A man may deny the Bible, but he cannot live in this world without knowing that these are seven steps downwards—trifling with sin, yielding to sin, habitually yielding to sin, abandonment on the part of God to sin, becoming a tempter to

others, and then landing in hell. There must be no concession to sin, no compromise with sin. Gladstone said that for parents to yield to the whims and caprice of disobedient children was of the nature of depraved accommodations—a very good phrase to express it. We are guilty of a great many depraved accommodations. People say in politics, "If you cannot get a whole loaf, take half of one, and be content." God never says, "If you cannot have entire holiness, be content with half holiness." There is no such compromise. You are not to be content with anything but absolute conformity to the will of God.

The third thing is what I have called *corrective* or counteractive measures, like the use of antidotes for poisons, or remedial antidotes for abnormal and morbid conditions. How wonderful that is in Galatians 5, where the apostle tells us, "the flesh lusteth against the Spirit, and the Spirit against the flesh." We always connect the word "lust" with something that is wicked: but "lust" does not necessarily mean something that is wicked. A lust is an overmastering desire. When it is an overmastering desire that subdues other desires that should be highest, it is wicked lust; when it is an overmastering desire that subdues those that should be lower, it is a divine lust. The lusts of the flesh come up from below and drag the higher man down. But the lusts of the Spirit come down from above and drag the lower man up. There is a great deal of difference between these two. I have often illustrated this subject by a balloon. You see a balloon lying on the ground with all its apparatus, and it would require a great deal of strength to carry it. But when that balloon envelope is inflated with gas, then it is a difficult thing to hold it down. Now gravitation is not eradicated, but counteracted. There is levitation that does the work of counteracting gravitation.

You should get away from the gravitating power of sin, and under the control of the levitating power of the Spirit; and when you are under the control of the levitating power of the Spirit, the gravitating power of sin does not hold you down. Or, as our dear friend Mr. Hopkins says, you take the iron, which is cold, black, and hard, and put it in the furnace, and it is no longer cold, nor black, nor hard. But the tendency to coldness and blackness and hardness remains, which you will find if you take it out of the furnace. And as long as you are in Christ Jesus the power of sin is counteracted; but so far as you neglect Him and lose your contact with Him, the power of sin reasserts itself. There is the great expulsive, as well as expansive, power of a new affection. I would repeat that old story of Thomas Chalmers, but everybody knows it. It is a great thing to give that horse something to think of until he gets past that white stone, and it is a great thing for

you to get past the white stone of temptation—to be occupied with God, and His Word, and the thoughts of His dear Son, and the great and wonderful hope of your final inheritance. These are counteracting things to the things of the world, the flesh, and the devil.

Then the next method is what I have called the *nutritive*, simply as a term to express it, where tonics and stimulants, and that which really nourished and strengthens the vital principle are introduced into the system for the sake of invigoration. Now the Lord very graciously does not leave us to negative processes. He does not simply say, "Cut off that which is evil; cleanse yourself from that which is inwardly or outwardly evil." He does not simply say, "Counteract that which is evil by something which is good." But He seems to strengthen and build up in your soul all that is truly godly and vitalising and energising in the power of His Spirit.

I want especially to dwell upon this. We all know there are two processes in the human body, the secretive and the excretive—one is casting out that which is deadly; the other is introducing that which is lively and vitalising. Our skin, for instance, has wonderful facilities for perspiration. You all know that you can put your thumb over ten thousand pores in the human body, all of which it is necessary to keep open, if you are going to drain the system of impurities; in that way those impurities pass out of the body in perspiration. There is this excretive process going on all the time, as in the respiration of air and the expiration of carbonic acid. But there is something else going on all the time. The lungs are perpetually inspiring oxygen to make up for the waste that takes place in the blood. We must not forget this side of holy living—the nutritive, that which stimulates, that which vitalises and energises the soul and the spirit.

I would refer briefly to the four great methods by which God builds up spiritual life; by which God proposes to cultivate in us holiness. The first is His precious Word, the second is private prayer, the third is habitual work for souls, and the fourth is habitual dwelling in the Holy Ghost. I think we may compare these to four things necessary to our body: the Word of God to the food, prayer to the atmosphere, work to exercise, and the Spirit to the vital principle itself.

There is absolutely no advance in holy living for any man or woman who neglects the Word of God. In fact, I do not know anything that is more absolutely necessary to the sustaining and strengthening of the vital principle in us than a diligent and habitual feeding upon the Word of God. "Thy Word have I hid in my heart, that I might not sin against Thee." "Thy words

were found, and I did eat them; and Thy word was unto me the joy and rejoicing of my heart.” “ I have esteemed the words of His mouth more than my necessary food.” Look what testimonies these are, even from the Old Testament Scriptures. The Word of God is something that you can afford to chew. Lord Bacon says there are some books that are to be tasted, a few that are to be chewed and digested: and the Word of God is one that it does not do to taste—you must chew it, and digest it, and assimilate it for your wants. A mere superficial reading of the Word of God does comparatively little good; but to find out what it means, to enter into the spirit of it, to compare Scripture with Scripture, to pray much over it, to get illumination from the Spirit upon it; and above all to embody it in your own life and practice—that is making the Word of God a part of yourself, that is taking the water out of the river, changing it into sap, and changing the sap into leaf, bud, and blossom, and fruit, according to the first psalm. Do not neglect the Word of God.

I will venture to say that one half of us in this tent spend more time over the daily newspapers than we do over the Holy Scriptures. It is appalling to see how some people glue themselves to a newspaper and read even its advertisements; but they have not got time for their Bibles! How can there be any spiritual progress while the very nutriment of the soul is neglected?

The second thing is private prayer. From the beginning of the sixth chapter of Matthew, down through all its opening verses, you have a remarkable disclosure. Our Lord begins with the plural, and then He goes into the singular. The singular number, second personal pronoun occurs in those few verses sixteen times—in the sixth verse eight times—and twice more it is concealed in the verbs. “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.” There is not another verse in the Scripture that has the second personal pronoun in it—thou, thy, thee—eight times. Why? Because the first necessity of living in communion with God is that you should cultivate the practice of the presence of God, that you should come to realise the facts of the unseen world, and the unseen God, until they become as real to you as anything in the visible world: the eternal becoming as real as the temporal. That is the only way to be encompassed with God when you go forth from your closet into the activities of life.

Nothing will take the place of private prayer. No social or family prayer, no prayer between husband and wife, will answer for the individual prayer to God when you shut out everybody, even the friend of your bosom nearest to you, and shut out all

sights and scenes, that you may know God, and that He may speak to you, as He will never speak to you except you are alone with Him; and it is infinitely more important that He should speak to you than that you should speak to Him.

The third thing is work for God—to absorb yourself in somebody else. Suppose that here is a man, a victim of drunkenness, reformed, regenerated, delivered from the old domination of the habit. What is the best way for him to keep there, in addition to the Word of God and prayer? Let him interest himself in reforming other drunkards, lifting up those that are fallen; let him absorb himself in an unselfish purpose; let him forget even his own temptations in the temptations of others, his own weakness in the weaknesses of others, and he will find that "whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." There is no respect of persons. Whatever you impart to anyone you get back into your own soul, not only by the natural law of reciprocation, but by direct administrations of grace to your own needy spirit.

Last of all, abiding in the atmosphere of the Holy Ghost. Here is the greatest theme of all. I think the most wonderful illustration of spiritual things I have ever seen is in the modern triumphs in electrical magnetism. There was a captain in one of our naval stations in America who found an old gun, a large piece of ordnance. Being himself an experimenter in magnetism and electricity, he undertook to see how powerful a magnet he could make of that old gun. According to the principles of electrical magnetism, you increase the power with every additional coil of your wire; and so he got miles of wire, and wrapped it round the body of this cannon, and then magnetised the whole with a powerful battery. What was his surprise, and the surprise of all round about him, to see that even solid balls of iron which weighed 200 pounds, leaped up into the air into the mouth of that cannon without a human hand touching them; and that rails of iron scattered in all directions went toward and attached themselves to that tremendously powerful magnet. They were within the electrical field. And if you see the electrician perform his wonderful experiments within the electrical field, you will find that he will take a heap of substances and place them one upon another in architectural form and symmetry. No matter how great their weight, they will stay where he puts them, and as he arranges them. But withdraw the electrical power, and away goes all your symmetrical piling up in architectural forms, into a chaotic mass!

The Holy Spirit constitutes in the child of God a kind of divine electrical field, and while you are abiding in the Holy Spirit, and subject to His marvellous divine influence and power, things

absolutely impossible to you without the Spirit, become not only possible, but easy and natural under His control. Things that would tumble into an indiscriminate mass of chaos without Him, assume forms of beauty. Affections which would go out to the world, except as directed by Him, move Godward: purposes that would be controlled by the lust of the flesh, and the lust of the eye, and the pride of life, are transformed into divine choices; ambition becomes aspiration; things that are carnal are displaced by things that are spiritual. But get out of that spiritual field, introduce into your life, voluntarily or carelessly, things that are overmastering, that come from the world, the flesh, and the devil, and chaos takes place even in the life of the believer.

If God helps me in an address and I stop and exploit myself, I lose spiritual power instantaneously. A man on a platform like this cannot even stop to think how he is commending himself to the multitudes, and forget that the only thing of importance is how he commends himself to God, without instantaneously losing power. It is like stepping off the insulating stool and coming into contact with the earth, when the electric fluid passes away from you into its mother earth. You have to be on the stool of insulation, separate from the world, if you are going to be filled with God; and only when your separation from the world is maintained can your filling with God be maintained.

I entreat you with all the power that God has given me, to stop instantaneously, and for ever, all trifling with sin, all trifling with the world, all concession to the flesh, all compromise with the devil. Be out-and-out for God, for holiness, for the Word of God, for closest prayer, out-and-out for devotion to souls, out-and-out for surrender to the divine Spirit.

## THE CRY OF A DEFEATED SOLDIER

CANON J. BATTERSBY-HARFORD, M.A.

*O Lord, what shall I say, after that Israel hath turned their back before their enemies! . . . The Lord said unto Joshua, Get thee up; wherefore art thou thus fallen upon thy face?—Joshua 7: 8, 10.*

WHEN I left Ripon on Friday morning, to come here, the high ground behind the city was dotted with the tents of the camp of the Territorials; and the first sight that met my eyes in Keswick, was this beautiful tent: and those two tents connected themselves together in my mind. It seems to me that there is a lesson to be derived from the camp at Ripon, which may be of service to God's people here at Keswick; for it was the unanimous testimony of the officers of that camp at Ripon that never had the men taken such interest in their work as they had this year. And what was the reason? It was not far to seek. That camp was in the charge of men who had learned their lesson on the field of battle; men who, with General Baden-Powell at their head, had been schooled in the school of defeat; men who had learned their lesson as to how to win a victory in the hard school of experience, and who had come to this camp at Ripon with the one purpose in their hearts, to teach Englishmen who may one day be called upon to defend their country, how they are to meet the enemy, with fair certainty of success.

We are come together, and are encamped under this tent to-night. What are we here for? Are we not here because we are soldiers of Jesus Christ, who are pledged to fight manfully under His banner against sin, and the world, and the devil; soldiers who have already, I trust, known something of what the Christian weapons are, who have won victories; and yet also, I fear, in many cases Christians who have come up here seeking to know—if anyone can tell them—how they may turn defeat into victory. And if those who speak from these platforms, in our tents this week, have any right to speak at all, it is not because they are in any sense different from yourselves, but because they have been schooled in the hard school of experience; by defeat they have

learned to seek from God the secret of victory, and have come here to help some of their fellow-soldiers, if they may, to learn how God can make out of the defeated man an ever-victorious soldier of Jesus Christ. In that connection the passage which we have read conveys to us, surely, a very practical and important lesson. It is our Captain's first message to us, gathered in the Convention proper tonight.

In v. 7, 8 and 9, I see *the cry of a defeated soldier*, and of a defeated army. Israel had just been defeated; and it was a new, a startling, and a terrible experience to them. Only a few weeks before they had crossed the Jordan, strong because their God had promised them the victory; because they believed He would indeed put their enemies to flight, and would give unto them the land of promise. They had crossed the Jordan; they had come to the great city that barred the way to the interior of the country; and as they obeyed their great commander, and had gone forward shouting to the attack, the walls of Jericho had fallen before them: they had overcome the enemy. And now, that morning, fresh from the success at Jericho, they had sent a detachment to attack the city of Ai. They had expected an easy victory; and lo! now at the close of the day we see Joshua and the leaders of Israel prone upon the earth, with dust upon their heads and their clothes rent.

What had happened? Israel had turned their backs upon their enemies: Israel had been defeated. It seemed to them as they lay thus in utter distress upon their faces, that God had forsaken them, that destruction lay before them, that they were lost. It was in vain that they thought of the promises of God. God had given them great promises: we find them in the first chapter. The Lord had promised, "Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses, From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border, There shall not any man be able to stand before thee . . . I will not fail thee, nor forsake thee."

But what were these promises when compared with the logic of facts? The people had been defeated; one defeat would lead to another; their enemies would hear of it; they would regain confidence; they would compass them round and cut them off. And so they came to their God; and we find Joshua saying, "Alas, O Lord God, wherefore hast Thou at all brought this people over Jordan, to deliver us into the hand of the Amorites to cause us to perish? Would that we had been content and dwelt beyond Jordan!" And I think what hurt Joshua most of all was this:



he had been boasting of what Jehovah could do; he had been speaking of the irresistible might of the God of Israel. And now they had been defeated. What could Joshua say? "O Lord, what shall I say, after that Israel hath turned their backs upon their enemies . . . what wilt Thou do for Thy great Name?"

Joshua's mouth was closed that day; he had no excuse, no explanation to give of that disastrous defeat. "O Lord, what shall I say?" Is not that the cry that is going up from many of the hearts here tonight? We crossed our Jordan so bravely; we began so victoriously; but now we look back over the past year, and what has it been? We see few victories, many defeats; no advance, or very little advance, either in our own inner life or our work for God. Alas, O Lord God, wherefore hast Thou brought us up into this better experience, to this higher life, and then allowed us to be defeated, to cause us to perish? We are under a reproach, and that reproach has fallen not only upon us, but upon our Lord. Jesus Christ today is shamed, in His people, before the world. O Lord, what shall we say?

There is one thing that I trust we shall not say, and that is, we shall not attempt to explain away our defeat. We shall not say that we must expect to be defeated—that the flesh is weak, and the world is strong, and the devil is subtle. There are those who say to us, "How can you expect always to gain the victory over your temper, always to speak the truth, always to be patient under provocation, always to bear Christ about with you in your heart, and to carry His love with you into daily life? Of course, God could deliver us; but He sees that it is better not, better that we should be kept humble by failure and defeat." Well, thank God Joshua had not got that philosophical state of mind. He was not content to be defeated sometimes. The very first defeat finds him upon his face before God: "O God, what shall I say?" Let us go to God. If we cannot do better, if we have nothing else to say except the old excuse that we must go on sinning, then let us shut our mouths. Let us keep silence to men, but go to God; and let us not give Him silence; let us speak to Him even though we speak foolishly, as Joshua did. Let us speak to Him, because He understands; and if He sees that in the bitterness of our heart, and the shame of our defeat, we have come to Him seeking to know the way of victory, then let us be sure of this, that He will at this very convention hear and answer us.

Now look at *the Lord's answer*. We have seen the cry of a defeated soldier: how does the Lord answer him, from v. 10? It is hardly what Joshua expected, if we may judge from his words. It had seemed to him as though Jehovah was to blame. "Where-

fore hast Thou at all brought this people over Jordan, to cause us to perish?" He wanted Jehovah to rise up and scatter Israel's enemies. And the Lord answers with another question: "Wherefore art thou fallen thus upon thy face? Get thee up. You speak as though it were I who were to act. It is not I; it is thou. Get thee up; there is work for thee to do. Up, sanctify the people. Israel hath sinned. Get thee up; go forth; search out the sin that is in the midst of the camp. For as long as the devoted thing remains in the camp, so long can you not stand before your enemies. I will not be with you any more, except ye destroy the devoted thing from among you." That is the Lord's answer to us.

It is good for us to have a day of humiliation and prayer; because it is only when we have got down upon our faces before God, when we are humbled before Him, and we have shut out the voice of the world, that we can hear the Lord's voice. But let us remember that humiliation is not enough. When the voice comes, it is a call to action: "Get thee up; search out the sin; bring it out; bring out the cause of failure before me."

Oh, let us hear the Lord's voice answering our cry; for it is in the hearing of that voice that there is hope for us. "Get thee up; search out the sin." It is not always the same thing that is the cause of sin and of defeat. Thirty-eight years before, Israel might have entered the land. Why was it that they failed? It was faint-heartedness. That does not sound anything very wrong, or very sinful, to be faint-hearted, to be afraid. Ah, but what does the Lord call it? Look in Numbers 14: II, and there you will see that the Lord says to them, "How long will this people *despise* me?" They looked upon the enemy, and were saying, "Our God is too weak to carry us up against this people; God is not able to give us the victory over the Anakim and the Canaanite." Oh, let us call things by their right names. Have some of us despised God? Then do we wonder if the world despises God whom His own people despise? God forgive us for despising God!

A few weeks before, the Israelites had come to Gilgal; they had crossed Jordan, and again Joshua found in them that which would have been a cause of reproach. They had come out of Egypt, but lo! they were indistinguishable from the Egyptians. God had ordered that a mark should be set upon His own people, and they were not marked with the Lord's mark. And Joshua rolled away the reproach, in the name of God, from His people. He circumcised them, that the reproach of Egypt might be rolled away from them. Oh, that the Lord may look upon us; and if He sees any who are uncircumcised in heart, any who have been so like the world that the people cannot see any mark of the

Christian about them, may He give us the circumcision of Christ; may He remove from us that terrible likeness to the world which is bringing such discredit upon the Church of Christ.

Then lastly, in this chapter, we have another cause: it is the cause of Achan, an Achan heart. What was his sin? In the hour before the assault upon Jericho, the people of Israel had solemnly devoted to God—you will see in the Revised Version that that is the word, instead of "accursed"—they had devoted to God all they would find in Jericho: the silver, the gold, all the possessions of the people in Jericho were to be holy to the Lord, and were to be placed in the treasury of the Lord. They devoted it to the Lord, and then they went up and took the city. And Joshua warned them of the awful sin of taking that which had been devoted to the Lord, and keeping it for themselves. He warned them that if any man did so, it would bring trouble upon the camp of Israel (6: 18). Yet Achan did just that very thing. He had joined with all his fellow Israelites in devoting to God the spoil of Jericho, but when he entered the city and saw a Babylonish garment, and saw the silver and the wedge of gold, his heart coveted them. They were God's: he had given them to God. But he wanted them for himself, and he took them and hid them in his tent; and so he brought trouble and defeat upon the camp of Israel. And you, beloved, you belong to the Church of Christ. You at your confirmation, at your conversion, at your admission to the Church, at some convention, at some mission, you gave yourself and all that you had, and all that you were, unto God. You sang from the bottom of your heart—

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

You gave it to the Lord. Yes, and since then has it all been given into the treasury of the Lord? Has the Lord had the ordering of your life, and your possessions, from that time to this? "The silver and the gold, they are mine, saith the Lord of Hosts." Have you spent what He has given you, as being yours, or as being His? And those gifts which the Lord has given you—that beauty of face that He may have given you, that sweet voice of song, those artistic talents, those literary gifts, those oratorical powers, that social position—what have you done with them? They are the Lord's; and those very gifts which are so blessed when they are given to God and consecrated by Him, those very gifts, if you or I have kept them back, and have devoted

them to our own personal aggrandisement, to our social advancement for selfish aims, become a curse instead of a blessing.

What has God called such acts on the part of His people? In Joshua 7:11 you will see. He calls them *robbery*; He calls them *stealing*. "*Will a man rob God?*" He says in the book of Malachi, "*yet ye rob me.*" Let us call things, again, by their names. We have robbed Him, many of us; and because we have robbed Him, not only have we been weak in our Christian life and experience, but the Church of Christ lies under a great reproach; it is weak; it cannot win the world—not even England—for Christ, in its fullness: and the shame is falling upon our Lord today. Is it any wonder if God should say to us, "I cannot be with you any more, except ye restore the devoted thing to me"? Oh, let us hear the voice. Up, sanctify yourselves against tomorrow. Tonight, tomorrow, the holy Lord is going through His camp. He will visit every house, every heart that has come to this Convention.

It may be that you have come up not knowing what God has in store for you. Brother or sister, it is just this: God is coming to you, coming to show you if there be anything in your life that is bringing defeat upon yourself and upon the cause of Jesus Christ. He is coming. Oh, sanctify yourselves. How can that holy One come to an unholy heart, and we not suffer? Yes, sanctify yourselves. Get thee up; there is work to be done, there is a God to be met, for He comes in love to search us. Oh, let us welcome the search of God in our hearts. Thank God there are many among us who are blameless in this matter, but not all. Oh no, not all. There are many, many who are guilty before God, of robbing Him: and if there be any devoted thing which we have stolen from the Lord, it is a curse to us and not a blessing; let us welcome the searching glance that will point it out to us. We shall never have inward peace, never have victory over the enemies of the Lord, until we have restored the devoted thing to Him; until we have confessed, as Achan did, "I have sinned against the Lord."

Oh, my brother, restore the stolen goods; bring them back to Him to whom they rightfully belong. Confess to Him that you, His child, have been taking His gifts; and that you have been using them for yourself, and not for Him. Oh, confess the sin to Him: for "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

And if you look at chapter 8 you will see the result of confession and the putting away of sin. I will give it to you in four brief words. First of all, God will once more put Himself at the head of His people, His cleansed, forgiven people; He will not

be ashamed to be called our God. Secondly, He will teach us afresh the conditions of victory; and when we face the enemy He will give us such a victory as we perhaps have not the faith at present to conceive. "There shall not any man be able to stand before thee," saith the Lord. But we shall not escape reproach—that is my third thought—only it will be a blessed reproach: the reproaches of them that reproach God will fall upon us, because we are so like Him, our Father. And lastly, we shall no more say, "O Lord, what shall I say, after that Israel have turned their backs upon their enemies?" But in the words of Psalm 126, when God has given us the victory, "Then shall our mouth be filled with laughter, and our tongue with singing; then shall the heathen say, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad."

That is God's purpose for every one of us. Only let us remember, that you and I must be upon our faces before God, and must seek to know the reason of the defeats we have often suffered. We must get up, and we must take from our midst that sin which has been the hidden cancer within; and as we bring it out before the Lord, and burn it or stone it before Him, or give it back to Him, that He may have it all, the Lord will give us His blessing.

## A SAINT WITH A WRONG ATTITUDE

ARCHBISHOP HARRINGTON C. LEES, M.A.

*And he would not go in; therefore came his father out—Luke 15: 28.*

WE do not usually regard the parable of the Prodigal Son as a topic for a Convention meeting; but we usually forget that that parable is a story in two chapters. There is the story of the sinner with the wrong attitude; and there is the story of the saint with a wrong attitude: and I venture to think that that second part, from which these words are taken, has a very deep meaning for us.

We have gone but a little way yet if we have not found out that a Convention is just this: the Father coming out, in order that He may bring in those who are unwilling to enter. "He was unwilling to enter in." Have you noticed that these words "enter in" are the watchwords of the kingdom? "By me if any man enter in, he shall be saved"—there is the watchword of salvation. "He that entereth into his rest hath ceased from his own works"—there is the watchword of full salvation. "We see that they could not enter in because of their unbelief"—there is the watchword of full salvation again, and the way to miss it. And surely the atmosphere into which this unhappy boy was unwilling to come, was just the atmosphere of full salvation. For remember, a parable is a message of God in cipher; we do not always decipher the whole message. We say the kiss of pardon is quite a true interpretation of the father's welcome: why not finish the deciphering, and say that the robe will be a picture of the new habit of life; that the shoes will be a picture of the new walk; that the ring will be a picture of the completed union; and that the feast will be a picture of perfect satisfaction? There is the complete message when it is deciphered—an atmosphere of full salvation. And yet it is written, "He was unwilling to enter in."

How is it we are unwilling to enter into a blessed atmosphere like that? It is one of those curious paradoxes which, on the surface, seems so difficult to understand; yet when we look into our own hearts, we understand it perfectly. I suppose there are none of us who do not know what that young man felt like when

he was angry and unwilling to enter in. We felt like that, many of us, and the Father came out, and brought us in.

There are five marks here which are the marks, I think, of a spirit that keeps a man from the atmosphere of full salvation. I take it the first thing that keeps men from entering in, is a *suspicious spirit*. You see in v. 26: "He asked what this meant." You can catch the tone of criticism and suspicion in the words. What does this mean? There is an attitude of aloofness, the readiness to be offended, the spirit of touchiness in this man, as he draws near to the house. Why should not he go in when he heard the music and dancing, and enjoy it all? He asks, "What does this mean?" He asked the servants. I do not think I like a man discussing his father with the servants. Why could he not ask his father himself? "He was angry and would not go in," even when the father came; and he did not call him "Father." He said, "Thou," like the barking of an angry dog. There is distance between him and his father.

Is every one of us quite free from the suspicious spirit? Have not some come to Keswick rather in this critical spirit? They look at the happy faces, and hear the singing; they look at it from the outside and say, "What does all this mean?" There is a readiness to be offended; there is a standing outside, so that one can keep oneself out of it if possible. If there is any blessing from God, no child of His will want to stand outside. I do not ask that your reason should be laid on one side. We do not consider we are above criticism. We on the platform do humbly and honestly desire that God Himself should search us, and if there be anything in His Word that is not yet translated into our lives and experience, we do not want to hold an attitude of aloofness toward it; we want to press on that He may bring us in, if He will. May I say, Do not talk over your criticism with the servants. Go to your Father.

That son was suspicious of what was going on. There was *irritability*, too. "He was angry," and said, "Thou." Are there any of us at a distance from our Father like that, so that we cannot go into His presence like little children, and say "Father"? We talk of "Providence," and "the Almighty," and say "Thou," as if there were a great cloud between us and Him.

But there is another spirit which keeps us outside the blessing. That you will find in v. 29, a *servile spirit*. "These many years I slaved for thee." As you listen to these words you can scarcely doubt that while the man had been doing the right thing, he had been doing it in the wrong way. And it is possible to work for God in a wrong way, and to serve Him in a wrong spirit. "These many years I slaved for thee." While he has been bringing profit

to his father all that time, there has been a calculating spirit as to how much he ought to have, and a suggestion behind it all that things had not turned out as he expected.

More than that. It is the spirit of the far country; it is the spirit of the prodigal son, in the first instance. The prodigal said, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy servant; make me as one of thy hired servants." But when he came into the father's presence, he used a word that the elder brother did not use. The elder brother did not say "Father"; the prodigal did. When he had once said "Father" he could not ask that he should be sent into the kitchen with the servants. The servile spirit drops as men get into the sunshine of the Father's love. The elder son says, "These many years I slaved for thee, neither transgressed I at any time thy commandment; and yet thou never gayest me a kid, that I might make merry with my friends." He is feeling aggrieved because his service has apparently not had recompense. Not even a kid! And he might have had the whole flock if he had asked for them. But they were not to be struggled for and paid for. His father was willing to give him every gift he needed, to gladden his whole life.

We may point the finger of scorn at the elder brother, while we are guilty of the same servile spirit ourselves. I wonder whether there are any of us who say, "I want a blessing. God knows how much I have been labouring in the Sunday-school without any visible fruit. I have been working in my parish, and there is a numbness and deadness over the work. I have to go into the busy world day by day, down into the office, or into the busy household, and it seems as if spiritual things are choked, and I do need a blessing. If Keswick has got a blessing, I have come here in order to get it; and if I try hard enough, and if I weep bitterly enough, and if I pray intensely enough, then perhaps God will open His hand and give me the blessing I need." That is the servile spirit.

The Father's bounty is here to be had, but not for the struggling. There are many of you here who are sound enough in your theology to have given up struggling for some things. You used to think that if you went to church twice, perhaps once, on Sunday, or to early Communion, or read your Bible, or prayed, or gave subscriptions largely, that God would write your name in the Book of life. There came a day when some of you realised that God's free gift was eternal life through Jesus Christ our Lord, and you saw you had been insulting God by trying to buy eternal salvation by your works and improvements and new resolutions. But now it is just the same on the higher plane. You want not



only pardon for sin, but power over sin. Do you think you are going to get that by struggling? Do you think God is going to give you the gift of victory in return for some intense effort on your part, when it is written, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ"?

There is a third spirit which may keep us out of blessing. That also you will find in v. 29, a *self-righteous spirit*. "Neither transgressed I at any time." There is a superior air of self-satisfaction about the words, and yet all the time he is breaking the whole filial code in the way he utters them. Do you think that the man who simply comes into his father's presence and insults him by calling him "thou," and charges him with failure to repay his best efforts, is really keeping the whole law, the first commandment of which is "love," and the second commandment of which is "love"? "Neither transgressed I at any time." There is neither respect nor consideration nor filial piety in his heart as he utters those words. And it is quite possible for us to be kept out of blessing by a self-righteous attitude. Some of the best and noblest souls that come to Keswick are kept out of blessing not by their sins, but by their righteousness. I have known some of the sweetest Christians who have come here with war in their heart, and they have been broken and melted before the presence of God as they really did let Him search them; and instead of going away saying, "Neither transgressed I at any time," they went away saying, "I am a sinful man, O Lord!"

My brethren in the ministry, may I humbly say that I think our great besetment lies just here. Our very garb is a real hindrance to us sometimes in a meeting like this. There is a subtle temptation—is there not—to speak as one who has known it, and to whom it has been confessed by others again and again. Is there not a kind of feeling that we will not allow our neighbour to see that we are too intensely moved, lest they should feel that the clergyman had actually been outside the blessing? The Lord lift us above this temptation! Let there be no coming to Him and saying, "Neither transgressed I at any time" in regard to our parishes, or in regard to our inmost hearts. The Lord has perhaps His best blessings for His ministerial servants; and may we put away any spirit which will say we are above or outside the need of blessing, and may the Lord give blessing to us all.

There is another spirit which is liable to keep us out of blessing—that is *the separatist spirit*. The father comes and says, "This thy brother," and the sullen youth looks up and says, in v. 30, "This thy son." He is not going to admit the brotherly bond. He cannot help admitting the link through the father, but he is not going to admit the link through the brother. "Thy son!" The

separatist spirit is liable to keep great blessing away from a gathering like Keswick. There may be unhappy strife and suspicion. We are not here to enquire into the causes, but we are here to affirm with all the confidence that God may give us, that in Christ Jesus all are one, all are brethren, and we are glad to put away discussions and disputes—they may have to be settled outside, but here we put them all away, and we say, not "Thy son," but "my brother."

In social, as well as in denominational things, some of you may be gathering your coat about you, and sisters gathering their skirts, a little closer because, perhaps there is one behind the counter whom you are not willing to acknowledge as sister or brother, and you are saying, "Your son," "Your daughter." That is quite true, but the Lord wants you to go further and say, "my brother," "my sister." Or is it in the circle of your own family? Is there one there with whom, as you are so much away, there has been no correspondence, no word, for years? You cannot help the family tie, but you are not going to admit the brotherhood. Is the Lord pleading with you that you will not let the separatist spirit keep you outside the blessing? This would be a marvellous gathering indeed if there were no soul here that had a wrong, a feud that he or she could not set right by a few strokes of the pen this very night. Are you going to let that keep you out of the blessing? You cannot help it if the other one will have nothing to do with you, but you can help your own unwillingness in the matter. "So far as lieth in you, live peaceably with all men." The Lord wants us to examine ourselves in the light of His countenance with regard to these things.

There is a fifth spirit that may keep you out of blessing: *a selfish spirit*. You see it here in the story very clearly. "I slaved for thee . . . and yet thou never gayest me a kid, that I might make merry with my friends" (v. 29). He has got the spirit of the far country in his heart after all. The despised son and brother said, "Father, give me my portion": he wants to have it all to himself in the far country. The elder brother wants to have it in a corner of the house away from the father; and the father says that the condition of having all things is to abide in his presence. "Son, thou art ever with me, and all that I have is thine." And your heavenly Father is not going to give you your little blessing to go into a corner and be selfish with it. He is not going to bless you in the ministry in order that you may get your church full, if it is empty. He is not going to send you back, Sunday-school teacher, with the gift of the Holy Ghost, if you only want to be known as the most successful teacher in the school.

I put it to myself, as to you all: Are not these five marks among

the less gross forms of temptation, which keep men out from blessing? There are others, God knows—dark blots upon the life of Christian people. Christian men and women are falling weekly, sometimes daily, through drugs or strong drink. The Lord can save you; the Lord knows no hopeless cases. At my prayer meeting a lady sent in a petition for prayer on behalf of one person who was a slave to drink, and of another who was a slave to drugs. Together we pleaded in that meeting that God would give His power, and save these people, and grant them healing and empowering. Last Friday night we returned thanks for three months of complete victory given to both over temptations that had beset them for many years. Do not let us lose heart.

There are other things we may not talk of here—dark, unclean things, which God the Holy Spirit may have to deal with in your heart, Christian though you be. I beseech you, while we think about these other things, which perhaps are the more subtle, do not go away with the impression that these lower things can be left undealt with. They lie at the very beginning of the entrance into blessing, and until they are confessed and cleansed and put away, you cannot live in communion with your God.

The elder son was unwilling to enter in; therefore his father came out. What trouble we give to the Father to bring us in, and what trouble the Father takes to bring us in! He has been out already to meet the prodigal, and now He is out again after the Pharisee. He cannot be satisfied so long as any of you are outside.

"They began to be merry." The only blot upon the joy of that gathering was the man who would not go in. How the father pleads with him! The son calls him "thou," but the father says, "child." How he reasons with the son! Perhaps God will deal with your intellect, if you are honest. "It was meet that we should make merry and be glad." How the father entreats him! "Therefore came the father out and entreated him." The original Greek is the blessed word that we have for the Holy Ghost, the Comforter. It may be that the Holy Spirit is pleading here tonight. "And as though God did beseech you through us . . ." Is he pleading with you? "He was unwilling to enter in." Surely you cannot be unwilling; surely if the Father has a blessing for you, you will not let unwillingness stand between you and Him. He has come out—that is the very essence and spirit of our Convention—in order that He may bring you in.

Do not wait for the after-meeting; do not wait until you have got to the silence of your own room. If there is further light

needed, stay, and by God's grace we will do our best to help you. If God calls you, not to further light, but to decision, then let that decision be taken as becomes those for whom God's Son shed His blood, not only that they might be saved from the penalty of their sins, but from the sins themselves.

## OUR SECRET SINS

REV. DR S. M. ZWEMER

*Thou hast set our secret sins in the light of Thy countenance—*  
PSALM 90: 8.

THESE words are familiar to all of you. I think the ideal, time and place to read this wonderful psalm of Moses is on a moonlight night under the shadow of the great pyramids. It is the oldest expression we have in the Bible of penitence. It is a page torn from Moses' own diary, and is wet with his tears. Everybody remembers why Moses did not enter the land of Canaan; and on Nebo's lonely mountain Moses perhaps repeated this psalm in his heart once again. "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance." Moses makes his great confession in this psalm, and here we see Moses' secret sin in the light of God's countenance.

Everybody who has thought over the matter knows from the front page of the newspaper, as well as from the Word of God, that the most dreadful thing in the whole world and universe is sin; and that there is no searchlight that penetrates deeper, and reveals more clearly, and convicts of sin more surely than the face of Jesus Christ on the Cross of Calvary. Paul puts it all into one terrible sentence, which we preachers have perverted into a sort of theological proof text, but which Paul plucked out of his own heart, as the tears fell on the page: "He was made sin for us, who knew no sin." The negro minstrels in America have many a song containing deep truths of the Gospel in familiar words; and one of the most beautiful of the songs sung by these negro minstrels begins like this: "Were you there when they crucified my Lord?" Were you there? Well, the answer, of course, is that every one of us was there. Even Moses himself felt that there was some relation between his sin and the face of Jehovah.

The whole psalm, of course, is a revelation of God's goodness and absolute omnipotence; man's frailty and weakness and sinfulness; and God's judgment on sin. The words "anger" and

"wrath" occur five times in this psalm. One could find a proof text for every word of the Westminster Catechism definition of God in this one psalm of Moses. "God is a Spirit, infinite, eternal, unchangeable in His wisdom, power, holiness, justice, goodness, and truth." In this psalm we find the wrath of God against sin; and the holiness of God over against man's sinfulness and weakness and frailty are placed one against the other from the beginning until the end of the psalm. And, of course, when we turn to the New Testament we find that on Calvary the three met once and for all, and never to meet again: God's holiness, God's love, and man's sin. Here "mercy and truth met together, righteousness and peace kissed each other." "Were you there when they crucified my Lord?" Yes, we were all there. "For as in Adam all die, even so in Christ shall all be made alive."

Now there are three questions I should like to ask about this text, which you cannot forget, because the words are terrible, and they are also wonderfully comforting. "Our secret sins in the light of Thy countenance." First, what are our secret sins? Second, what is the light that reveals them? Third, what is the effect of that searchlight of God?

*What are our secret sins?* The Hebrew word used here is only used twice in the whole of the Old Testament. "Hidden things," "concealed things," "things that are forgotten," "things unknown." When you deal with secret sins you do not mean those things that God is ignorant of. "All things are naked and open unto the eyes of Him with whom we have to do." And it surely does not refer to those sins that are hidden from men. It must mean those sins that are hidden from ourselves, or that we try to hide. Luther has, I think, a deeper meaning in his translation. He says, "*unerkannte sünde*" (unrecognised sins). "Thou hast set those sins in the light—in the searchlight—of Thy countenance."

Sin is rebellion against God; it is the transgression of God's law. As an old puritan put it, "The very first letter of the word, 'S' has the hiss of the serpent in it." It is "sin," and the Bible is the only Book of the sacred books of all religions that deals fundamentally with the subject of sin. As you read the Bible rapidly in summary of each book, you will discover that every book of the sixty-six books in the Bible deals with sin—its origin, its consequences, its character, its punishment in this world and hereafter, and its forgiveness, its blotting out for ever. In every one of the books of the Bible, even in those short epistles of John, you find sin and sinners. There are twelve different words used for sin in the Greek and Hebrew of the Bible, and in a concordance you will find over a thousand references to sin. It is no mistake to say that the Bible is really an encyclopaedia on sin.

It also deals with salvation; but primarily the Bible deals with sin. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." When you ask the theologians, they think it is quite simple to define sin. They tell you that "sin is a specific evil; moral, not natural; its seat is the soul, and it consists in transgression of, or want of conformity to, the law of God." Sin is rebellion against our Creator, our Redeemer, our Sanctifier. When you go to the dictionary you soon find that even the dictionary makes important distinctions. It affirms that crime relates only to society and legality, and the courts, and the front pages of the newspapers; and vice relates to morality, and personality, and the whisper of the gossips. But sin goes much deeper. Sin is not mentioned in *The Times* or other great newspapers. Sin relates to God and His holiness. It is the inner relation between two personalities, my personality and God's. As Moody puts it, "Character is what a man is in the dark," and sin is what you and I are in the light of His countenance.

Now there is no doubt that if you want to understand this text you have to go back in your memories to some of the great literature of the ages; and I am sure that all of you are acquainted with many of the books which I shall mention, and which deal with the consequences and the terror and the judgment and the awful remorse that come from human sin. Dostoevsky's *The Brothers Karamasov*, Dante's *Purgatorio*, Shakespeare's *Macbeth*, Tolstoy's *The Resurrection*, Goethe's *Faust*, Victor Hugo's *Les Misérables*. Now in the Bible, and in all classical literature, you find that sin always includes three things—the sense of guilt, the sense of pollution, the sense of bondage. And the threefold cord no one can break except the Lord Jesus Christ on Calvary. Guilt before our own conscience, before the bar and justice of the world, and before God.

Now God loves the sinner, but God hates sin. There are many kinds of sin, and classifications of sin, and degrees of sin; but all sin springs from the same root, and bears the same fruit. It belongs to the same potential family. You may say that the wages of sin is always death, and the final result of sin is always separation from God. I think I was never more deeply impressed by what that meant than by a phrase in one of Robert Louis Stevenson's novels. He says, "The Bible says that it is a terrible thing to fall into the hands of the living God, but I say it is a more terrible thing *to fall out*." Secret sins are the most dangerous of all sins, and the most important, because just as germs die in the sunlight, so the germs of sin breed in the darkness. Jesus called it "leaven," the leaven of the Scribes, which is unbelief,

and the leaven of the Pharisees which is hypocrisy. The bacteria of the soul are the secret sins, to which our text refers.

When Dante describes his entrance into Paradise, he speaks of himself, after he met the guardian angel, as follows;

Seven times the letter that denotes the inward stain  
He on my forehead with the truthful point  
Of his drawn sword inscribed,  
And, Look, he cried, when entered,  
That thou wash these scars away.

They were the scars of the seven deadly sins, according to medieval theology: pride, envy, anger, intemperance, lasciviousness, covetousness, spiritual sloth. These seven sins were Dante's seven scars on his sanctified forehead. This is an old Biblical classification. The strange thing is that two of these deadly sins of the Middle Ages—intemperance and lasciviousness belong specifically to the world; but five cling to the garments of God's people—pride, envy, anger, covetousness, spiritual sloth. They are the sins of the pulpit; they are the sins of the pew-holder, of the missionary, and of the Christian worker; the sin of Jonah, that self-righteous preacher without any compassion on the heathen; the sin of Simon the Pharisee with no love for the lost. Now it is those secret sins that the light of God reveals.

What is the light that reveals our secret sins? That is my second question. "The light of His countenance." Here again we have a different word from the ordinary word for "light." It is "burning light," the blazing light of His countenance. God the Father has no form or face or body or likeness, yet Moses on the mountain, with Elijah, saw the face of God in Jesus Christ, "whose eyes are as a flame of fire, and in whom are hid all the treasures of wisdom and knowledge." "The light of His countenance." Moses was the first man that ever dared to use those words. "When Thou blestest Israel, Thou shalt show the light of Thy countenance." We read in the psalms, "The upright shall behold His face" (Ps. 11:7, R.V.). "I shall yet praise Him for the help of His countenance" (Ps. 42:5). And Paul sums it up by saying, "The light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

On the Cross the face of Jesus Christ is the whitest and most dazzling light that this world has ever seen. "He became sin for us, who knew no sin." Not the judgment day, nor the fires of hell, nor the gaze of the public, nor of all the men in the courtroom, has such penetrating power as one look of Jesus our Saviour from the Cross. Rebellion in the light of God's justice is



black; but in the light of God's love it is devilish—ingratitude and cowardly rebellion. The light that radiates from the face of Jesus on the Cross is the X-ray of God's holiness and love. It penetrates everything. The X-ray of the Cross goes far beyond the whole spectrum of the Old Testament. Beyond the red rays of Psalm 51, and the purple rays of Psalm 19, and the violet rays of Isaiah 6. When Christ looks at us, then we say, "I am undone." For "the Word of God is quick and powerful, and sharper than any two-edged sword." It pierces through everything.

Think of Mary Magdalene at the feast, with Jesus looking at her. Think of Peter in the judgment hall, when Jesus turned and looked at him, and when he went out and wept bitterly. Think of Paul on the road to Damascus, and the voice of Jesus: "Saul, Saul, why persecutest thou me?" Think of poor, wretched Simon at his feast, when Jesus said to him: "Simon, I have a word to say unto thee." "Their secret sins in the light of His countenance." When Cowper saw Christ looking at him he wrote:

There is a fountain filled with blood Drawn from  
Emmanuel's veins . . .

The dying thief rejoiced to see  
That fountain in his clay,  
And there may I, though vile as he,  
Wash all my sins away.

When Wesley saw Christ gazing into his heart—his loving heart, his Christian heart, his sanctified heart—he wrote:

Plenteous grace with Thee is found,  
Grace to cover all my sin.

When Toplady—a clergyman, a poet, a godly man—met Jesus face to face, he wrote:

Rock of ages, cleft for me,  
Let me hide myself in Thee . . .

Nothing in my hand I bring,  
Simply to Thy Cross I cling.

It is not strange that the greatest saints have always felt themselves to be the greatest sinners, and the reason is that they lived and prayed close to the searchlight, the Cross of Christ. Speaking for myself, in my missionary life no book of devotions has helped

me more, outside the Bible, than Bishop Andrewes' *Private Devotions*, a most wonderful book. Who was Bishop Andrewes? And why has his book such wonderful power? He was one of the translators of the King James Version. He lived in the days of Shakespeare and Bacon. He was tangled up in the Court of James the King, with its scandals, because he had not the moral courage to stand out. And then that Bishop, that godly and most learned man who confessed every night to God his sin, wrote out his confession, and the manuscripts were afterwards translated into English under the title of *Bishop Andrewes' Private Devotions*.

He belongs to the family of Abraham, and Isaiah, and Paul, and John Bunyan, and Pascal, and Law, and all the Evangelical succession. Abraham said, "I am made of dust and ashes." Isaiah said, "From the head to the foot I am made of putrefying sores." Paul said, "In me there dwelleth no good thing." The author of *Grace Abounding*, living in Bedford, said, "I defy the devil himself to equal me." Pascal, the French writer and Christian, said, "We are made of falsehood, duplicity, and insincerity, and we cloak up these things in ourselves from ourselves." William Law said, "Man is only a compound of corrupt and disorderly tempers." And as for Bishop Andrewes, he said, "I am made of sin," and with that one awful word he lets us down into the whole bottomless pit of sin and shame and pain and misery that he felt. He stood in the light of God's countenance. "I am a burden to myself," he said, as he continued still on his face before God. "I am ruined, wretched, an excessively sinful creature. Thou who art the propitiation for the sins of the whole world, be Thou the propitiation for the sins of Lancelot Andrewes."

What do you think of that sort of confession? What sort of superficial life are we living? "You will sometimes see," says Andrewes, "in the wall of a church, or in the wall of a house, or in the wall of a garden, a stone with the smooth mark of the boring-iron still upon it—the boring iron by means of which the blast was let in which shattered the hard rock into a thousand pieces. So sometimes one single sin will still leave its mark on a man long, long after it has been forsaken, repented of, atoned for, and forgiven. One single sin will so explode and shatter his conscience, it will so bruise and break his heart into a thousand pieces, that, like one of the children of Israel, a true penitent will feel the taste of the dust of the golden calf in every cup he ever after drinks, in his sweetest as well as in his bitterest cup."

But such a man or woman, to whom much has been forgiven, will love much, and will then have compassion on the ignorant and those who are out of the way. Such a man will have corn-

passion enough on the ignorant, and tenderness enough in his heart to preach the Gospel of Jesus Christ truly and fully, because he has felt its power in his own soul.

There was a professor in a seminary who used to test the students as to their inner spiritual life by having them read the third chapter of Genesis, especially those few words where the question occurs, "Where art thou, Adam?" And when the student read those words in an ordinary way, the professor would say, "Get down! God never spoke like a policeman. He spoke like a broken-hearted father. If you can read that word like a broken-hearted father, then you can preach." For we have in Genesis 3 and Romans 5 the marvel of that salvation which is our only hope: God's heart-break over human guilt, and His love that will not let us go.

The effect of that searchlight from the face of Jesus is, first of all, to destroy, always and for ever, the superficial teachings of human perfection. There is no perfect holiness for man in God's sight until we see His face, until we get to the other side of the river that has no bridge. Paul was not of the perfectionist school. His sense of sin grew with his years. Sin appears exceedingly sinful to him. Romans 7 is not a theological discourse, but a page torn out of Paul's own experience. "O wretched man that I am, who shall deliver me from the body of this death?" "A thorn in the flesh, a minister of Satan to buffet me." "My grace is sufficient for thee, for my strength is made perfect in weakness." To some of us those passages are an exceeding comfort, because we know that as Paul was so are we in this world. And this text of Moses humbles us; it increases our daily penitence and humility. In the words of the hymn, it "pours contempt on all our pride"—and we all believe that because we sing it at the Communion Table—our racial pride, our spiritual pride, our Keswick pride, and every other kind of pride. Isaiah puts it even more forcefully: he says that "all our righteousnesses are as filthy rags" in God's sight.

It is God's searchlight turned on our own hearts, and it gives us more compassion for those who are ignorant and out of the way. We are touched with the feeling of their infirmities, because we, too, are tempted in all points as they are. We remember that, but for the grace of God, we too would have stumbled and fallen. Jesus Christ turns His light upon us when He says, "Judge not, that ye be not judged." The infinite pity of Christ is due to the fact that He—who was made sin for us, although He knew no sin—saw reflected in His own heart on the tree the sin of the whole race. And in that awful mirror He saw once and for all God's justice, all man's sin, and all God's love. Then burst His

mighty heart: "My God, my God, why hast Thou forsaken me?" And there flowed out blood and water, "of sin the double cure; cleanse me from its guilt and power."

Listen to Jesus Christ: "Simon, Simon, I have somewhat to say unto thee . . . this woman hath not ceased to kiss my feet. To whom little is forgiven . . . to whom much is forgiven, the same loveth much." The Indian Christian, Sadhu. Sundar Singh, put it all in one great sentence for me: "Those who think that salvation from sin will come easily have no strength to abandon sin, but those who realise that God became incarnate, and shed His precious blood to save us from our sin, will not do that which gives suffering to God, or to a brother in Christ."

We rightly speak of free salvation and of a simple Gospel; but let us be mindful of those words, lest we use them too glibly and too carelessly. It is a "simple Gospel" only for those who have never thought deeply. It is a "free salvation" only for those who have never plunged to the depths of the riches of the love of Christ. To Paul it was a great and fathomless Gospel. He said that its length and height and depth could not be measured. "He was made sin for us, who knew no sin, that we might be made the righteousness of God in Him." That "He" today and every day, when I kneel in prayer, sets my iniquities, which you know not, which the world knows not, and my secret sins, which no one knows, and which I myself am often unconscious of, *He* sets them in the light of His countenance. "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance." "If we say that we have no sin we make Him a liar." "If we confess our sins, He is faithful and just to forgive us our sins." Hallelujah! what a Saviour!

## INSIPID CHRISTIANS

REV. W. W. MARTIN, M.A.

*Thou art lukewarm*—REVELATION 3: 16.

**T**HAT *was* a startling statement to the Church. I do not suppose that this indictment applies to all here present. Some of you are full of ardent love to your Lord. Some of you have a consuming passion for His glory; your whole soul is aglow with gratitude to God for the wonder of the Cross. Yet history is full of illustrations of men and women who at one time in their life were whole-hearted for God, and then the flame burned low. Solomon started well, but his heart was turned away. Demas was a fellow-labourer with St. Paul, but there came a day when he had to say, "Demas has forsaken me, having loved this present world, and is departed into Thessalonica." Paul had to complain about the Galatian Christians, "Ye did run well." I wonder whether the criticism, "Thou art lukewarm," applies to some of us? I know it was addressed to a church as such. I know it was a description of its character. But a church is made up of individuals, and is the aggregate of a number of people, and all of them must have been more or less "lukewarm."

"Thou art lukewarm." What constitutes lukewarmness? We get it defined in v. 15, "Thou art neither cold nor hot." In other words they were insipid Christians, those who would attract no attention in the crowd, Christians of the same temperature as the crowd, of whom it would never be said that they burned for God; just warm; whose religious life was unmarked by enthusiasm or zeal. Is this true of you?

"Thou art lukewarm." Does this mean that they had once been hot, but had now cooled down? Some Christians are like that. Do some of you remember how you burned with a passion for God just after your conversion? Do you remember how you were ever seeking opportunities of witnessing for Him? Has that zeal largely departed? Has God to say to any of us, "I remember thee, the kindness of thy youth, the love of thine espousals, when

thou wentest after me in the wilderness, in a land that was not sown," and now, "thou art lukewarm"?

You excuse yourself, and say, "In my early days I was unbalanced; I let my enthusiasm run away with my discretion; I was a bit fanatical." That is very poor excuse, is it not? "Thou art lukewarm." It is a tragedy when a man who has been full of passion for God, comes to lose it. I think that the nineteenth chapter of 1 Kings is one of the most tragic portions of the Bible. You remember how in the eighteenth chapter Elijah stood there, that rock-like man, challenging Israel concerning God. "If the Lord be God, then serve Him. If Baal, then serve him." What a magnificent spectacle was that one man! What cared he for the prophets of Baal, or the prophets of Astarte? There he stood, bold and brave. We come to the next chapter, and that zeal has gone; Jezebel sent him a message, and Elijah turned and ran away. He failed God in one of the supreme moments of his life; he became "lukewarm."

Or does it mean that you have never been anything else but lukewarm since your conversion, never known the thrill and the joy of the Gospel experience with all its warm enthusiasm and burning of heart? Orthodox? Yes. Jealous of sound teaching? Yes. But never having had that joy, that consuming joy that every Christian ought to experience. Lukewarm, self-complacent. You say, "Yes, it is rather unfortunate." No, God calls it a tragedy. Look at v. 55, "I would that thou wert cold or hot." That is an arresting statement. I could understand God saying, "I would that thou wert hot," or, "I would that thou wert cold," "I would that you made no profession at all." There would be some hope for you if that were true; you would not do so much harm to others; they would know you made no profession. Lukewarm in the office, lukewarm in the house, lukewarm in the street. If you were cold, others would know exactly where you stood; but being lukewarm you are despised by everybody, and of no use to God at all.

"Thou art lukewarm": and the tragedy was that they were unaware of the fact. Read the story of that church; there is self-satisfaction everywhere. Look at v. 57, "I am rich"—I have all the money I need; no debts, no deficits, no financial problems. "I have need of nothing"—I look round, and everything is satisfactory: good congregation, hearty singing, organisation complete, the envy of all the other churches. Yet God said, "Thou art lukewarm," but they did not know it. That is the tragedy about some of us, We know we are saved, but we do not realise all the tremendous possibilities which should be actualities in Christian life. "Thou art lukewarm"—and it would not be

tolerated anywhere else. Can you imagine a city business manager being lukewarm? He would very soon be paid off. Can you imagine anyone in the political world being lukewarm? He would no longer be a political agent. Can you imagine anyone carrying through much social reform if he were lukewarm? Why is it that in the spiritual realm, which is the most important of all, men and women can be lukewarm? Yes, lukewarm in the face of our Lord's burning zeal, in face of His flaming passion for the sons of men, in face of the fact that "He set His face steadfastly to go to Jerusalem" and to Calvary; in face of the passion of many Christians—"lukewarm!" Are you not ashamed of it?

It was not hearsay. Verse 15 pictures God as saying, "I know thy works." The One who makes this accusation is not misled by hearty singing, and by lip assurance of loyalty. He looks right down into the hearts, and says, "You are lukewarm; you profess to be a keen man, you profess to be an enthusiastic follower of Jesus Christ"; but He reads the heart right deep down, and can trace your profession back to the centre of your being—you are "lukewarm."

Can we discover the cause? Is it *spiritual inactivity*? In view of the call for labourers for the harvest, are you standing about in the market place with a greatcoat on, resting in cold self-complacency? You have forgotten the harvest field, the field over-ripe for harvest. Idleness, indolence, are tragic.

Do you know what was the cause of David's fall? When you come to trace it right back again, you will read there: "And it came to pass after the year was expired, at the time when kings go forth to battle, that David sent Joab and his servants with him . . . But David tarried still at Jerusalem." He had never done that before. David, the warrior for God, who had never before been wanting, was now idle—that was the primal cause of David's failure, his lukewarmness; and when the call came for warfare he failed to respond. "Satan finds some mischief still for idle hands to do." You will always be lukewarm in the spiritual realm unless you are actively desirous of spreading the story of Calvary in the world. A selfish, self-centred Christian can never be blazing with a passion for God and His service.

Or it may be your lukewarmness has come from *unanswered prayer*. It is a great problem, that. On the one hand there are marvellous promises, quite definite, and on the other hand those long years of waiting; and sometimes, after those years of intercession and prayer, the zeal for praying seems to die away. It is a common cause, and we hear, "Yes, I used to pray hard; but I have got no heart to pray now."

Unanswered yet, the prayer your lips have pleaded  
 In agony of heart these many years?  
 Does faith begin to fail? Is hope departing?  
 And think you all in vain those bitter tears?  
 Say not the Father hath not heard your prayer:  
 You shall have your desire, sometime, somewhere...

Lukewarm in your prayer, because the answer has not come. Lukewarm as the result of *long-drawn-out opposition*. You went forth full of zeal; you felt you had faith that could remove mountains; but this meeting of the old problems and the old persecutions, and ridicule day after day, has made your outlook on life change, and you have lost the zealous character of your witness for God.

Lukewarm! Shall we come closer home? Is it some *sin*? Samson was a man who once burned for God, but Delilah came, and he lost his consecration. I have already spoken of Demas, who was Paul's fellow-labourer: the lure of the world came in, and his zeal departed. Lukewarm! Here is a man at Bethesda's hospital; once he was enthusiastic, but he had been there for thirty-eight years, and had lost all hope. Why? *Sin!* "Go thy way and sin no more"—the present tense. All those many years he had been sinning; and if there is one sin, whether large or little—it is probably little—that you are hugging, and still indulging in your life, and upon which God has put His finger and said, "This is the thing which is crippling your spiritual life," if there is that one sin, and you retain it, you will become a lukewarm Christian, an insipid Christian that the world despises and is of no use to God.

Surely in a large number of people like this there are those with whom God has a controversy? We have been in contact with some during the last few days, and God has been putting His finger on things, and saying, "That is not right in a whole-hearted Christian." If you will cling to that, you will never be anything but a lukewarm Christian. You will get to heaven—I am not talking about that—but there will not be much of heaven on earth.

Lukewarm! What is the remedy, the cure? "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in." That is the remedy. I know that inimitable picture by Holman Hunt, and how marvellously God has used it in conversion. "Knocking, knocking. Who is there?" "Once I heard a knock at my heart's door." I know all about that. But this is not the first message of that text. I think it is one of the most pathetic pictures in the Bible. There is a church in a building with everything which is complete, a church which said to itself: "I have need of nothing." But Jesus Christ is standing without.



If you had gone outside that church door you would have found—is it really possible?—Jesus Christ craving for admission. One Man, lonely and knocking. While the whole church was enthusiastic, Jesus Christ was shut out! I wish I had the pen of an artist, I would draw a picture something like that.

I want to make this personal. Here is a man who professes to be following Jesus Christ. He is a religious man; he is a man who gets enjoyment out of religion. God says, "You are lukewarm." And what is the only antidote? Jesus Christ is knocking at the door of that man's heart—a Christian man. He will never force His way in, but He is longing for entry. Is that true of some of us tonight? He is longing for entry into the very centre of our being. Jesus Christ is never satisfied unless He has a man's company; He wants to come in. So many of us say "No." It is a personal thing; you cannot do this as part of a congregation. The only remedy is for Jesus Christ to come in.

What does it mean? It means that you must give the key of your front door, and of every door and cupboard in the house, to Him who knocks, and deliberately say, "Lord Jesus, here they are. I keep nothing uncontrolled by Thee." Then remember that He will not come in as a guest, but as a host; He will not come in as a lodger, but as a supreme and autocratic master.

If He so enters tonight He will probably make some very big, revolutionary changes. That office may be transformed: He will want to look at your ledger; He will inquire into your business dealings—no business fraud, no lies allowed, no inaccurate advertisements. It has cost many a business man a great deal when Jesus Christ has had the key of the office and gone in. It may mean your whole business life has got to be adjusted. You may have to revise your entertainments in the drawing-room. He will take note of your friends; you may have to be more careful about your conversation in that room. Then the dining-room, the social side of your life, your expenditure on yourself, your conversation round the table, these may have to be rectified. Your kitchen, the place of the busy routine, and also the humdrum, the daily task, the trivial round: are you prepared for Jesus Christ to oversee you in the kitchen and scullery? Then your bedroom, the place where thoughts run riot, the place where your inner life is in evidence, the hours when you are away in retirement from the public eye, the place where sex problems sometimes loom large, those problems which young men and women are finding so difficult today. He will want to have the key of your bedroom. It may be on your bookshelf there are books that no real Christian should possess. Not many years ago a girl, before she entered into the liberty of the Gospel, had to go home

and take down three or four books from her bookshelf and burn them.

Are you prepared for Christ to come in? And that here and now? It is the only way to become red-hot instead of lukewarm, according to this passage. Are you prepared deliberately by a single act now to hand over the key of every room and cupboard of your life, and make Him the supreme Master, the unseen guest, the silent listener to every conversation? Are you prepared for Him to have the ordering of your life and the planning of your future?

What will happen? "I will come in." We have simply to open the door; He will not force His way in. If you like to go on living a lukewarm life, you will be allowed to do so, but you will not get much joy in it. Are you quite satisfied about it? Will you not do that which will bring glory to His Name? Put your hand on the latch; lift it up, and open the door, and say, "Come in, Lord Jesus!" It will mean satisfaction and joy.

Think this over in a moment of silence. Do you want to remain lukewarm? Do you want to go back and live that life you lived before you came here, with all its disappointments, and with no thrills? Or are you prepared at any cost to be God's best? Then listen: "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in." Oh, what a changed, what a marvellous thing life will be! Make up your mind in the quiet of this moment. I think God is very near now. Nature seems to be in harmony with the hush of this gathering. Will you bow your head in prayer and face up to it?

Into my heart, into my heart,  
Come into my heart, Lord Jesus;  
Come in today, come in to stay,  
Come into my heart, Lord Jesus.

## TEMPTATION

PROF. E. M. BLAIKLOCK, M.A., LITT.D.

I SHALL read you a few verses from one of the most ancient stories in the world. Moses first wrote these words in the form in which we have them, thirteen centuries and more before Christ. They were probably written on clay tablets long before that, for distorted versions of this story come from the Babylonia of five to four thousand years ago. Perhaps this story, written on clay, went in the saddle-bags of Abram when he left Ur of the Chaldees, long before Moses put it into the Pentateuch.

Here it is: "Now the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

I want to speak to you on the subject of temptation. But my discussion will be no venture into psychology or theology. It will be no attempt, even in the fashion of a Bible Reading, to explain difficult statements of Scripture which hedge this subject round. I want to be quite simple, very practical, and very personal. That is why I have read to you part of the third chapter of Genesis, so rich in vital truths; for that chapter tells us a great deal about temptation.

Temptation always comes like the serpent, subtle, sudden, treacherous. *Subtle?* Note the seeming innocence of the first approach: "Yea, hath God said, Ye shall not eat of every tree of the garden?" The little flutter with evil sometimes appears so harmless. "Just this once." Could not a king walk on his own

palace roof? Had he not, with his long years of toil and battling for people and for righteousness, earned a little rest, and a quieter life? Was it not logical that he should remain in Jerusalem, when his troops went out on the campaign against Ammon? And surely the king could look where he would into the gardens round about? Conditioned to fall, he met temptation in the subtle guise of a designing woman, of whom there is no record of repentance. *Suddenly?* Joseph went into the house of Potiphar, leaving his tasks on the estate for a brief moment, and expected no swift, sharp attack such as fell on him. He was preserved in that day, as David was not preserved, by his habitual preparedness. His mind was not conditioned for a fall. He garrisoned the weak points of his defences. *Treacherous?* "And the serpent said unto the woman . . ." Where was Adam? The tempter chose a lonely moment, when the woman was alone, with her helpmeet absent, when there was no one in whom to confide, no one with whom to discuss the temptation.

Here at the beginning of all evil was the subtle, treacherous setting of the stage which we all know well—know so well, if we watch the processes of evil, that we cannot but be convinced there is a mind behind it all, a dark and plotting mind. Turn to the temptation of the Lord, in the story—almost identical—in Matthew and in Luke. I say *almost* identical, for you will notice one striking difference: the order of the temptation varies: I, 2, 3, in Matthew; 1, 3, 2, in Luke. Why? Because for the forty days those three temptations came, 1, 3, 2; I, 2, 3; 3, 2, I; 2, I, 3. Rushing round and round the beleaguered fort; attacking here, there, there, there, there, in every conceivable variety. Do you know that experience? Temptation, I say, comes like the serpent: subtle, sudden, treacherous. Temptation, like the serpent, lies in the path, ready to poison, and to kill those whom it can overcome. Man's innocence went that day, for there was hard truth in what the tempter said: "Ye shall be as gods, knowing good and evil." Yes, they learned what good and evil was; and man has been learning it ever since. Day by day and moment by moment we are faced with the awful burden of that knowledge. Adam and Eve, and the race that spring from them, were never the same from that day. The serpent poisoned and killed; and David's happiness died that night he walked on the palace roof. He was forgiven; he was restored; and the agony of the prayer of Psalm 51 was not unanswered, in the compassion of God: but happiness was gone for ever.

Like the serpent, temptation comes everywhere, in every recess, and through all barriers. It is part of the blessedness of the New Zealand bush—the New Zealand forest, I should say, in English

vocabulary—that there are no serpents. You can walk over the tangled punja leaves and penetrate the thick inanuka, and never fear a sudden lash of strong, swift muscles under the feet, the burning pain of venom in the flesh, There is no death in our place of beauty; and no serpents may be imported into New Zealand, even for a zoo. So should the world have been. But it is not. Temptation, like the serpent, lies in wait everywhere. In the home and abroad; at work, and at play; in palace and in slum; in God's very sanctuary; in the crowd, and when you are alone; in town, and in country, temptation lies in wait. None is exempt from temptation; none is exempt from the serpent's attack. The serpent will strike the strong man, and he will strike the little child. King David was tempted, and fell. Joseph was tempted and stood. The self-seeking, calculating Judas was tempted, and fell. The sinless Christ was tempted, and stood.

Temptation frequently begins by exciting curiosity. So it began in Eden, and the pattern is familiar. The woman saw that the tree was good for food, and pleasant to the eye, and a tree to be desired to make one wise. Here was something new: and beware of the temptations that come thus. Look through the Bible and see this illustrated. Sodom was glamorous to the eyes of nomads. Life there was vivid and rich. The bare Judaeen hills had been chosen by Abram—a place of scanty pasturage, where the sun beat hot. Down the vale of Jordan, through that great earthquake cleft that cuts the earth's surface from the Jordan valley down to the lakes of East Africa, there is tropic lushness, and rich and varied life and ease for men, where the fruits of the earth come readily. Life was vivid and rich, and Lot looked down toward Sodom. His family was all for adventure; and a closer look at Sodom would not do any harm. What was the use of isolating children thus? And Lot pitched his tent toward Sodom. We know how he ended. We know how his tent went nearer and nearer, and then into the vortex. The man who was once weakened was drawn, with successive phases of weakness. The man who had once fallen was brought to fall again; and his children became inhabitants of Sodom in more senses than one.

Gaza was glamorous to the eyes of Samson, Life was cultured and sophisticated among the Philistines—the people who had come from Crete, and had formed their colony on the Gaza strip as early as the days of Abraham, and had been mightily reinforced by the great migration when Crete rebelled in the latter part of the second millennium before Christ. These people were European, heirs of an ancient civilisation, with art and philosophy and culture. And Samson was a man with a strong and active mind, and life would be much more elegant, much more desirable,

down among the Philistines than among the austere and narrow-minded Hebrews in the hills. So Samson often found himself slipping down toward Gaza, and getting to know the Philistines, the enemies of his people, a little better; he even married a Philistine girl—and he ended eyeless in Gaza. Dead under the ruins in the temple, torn down by his strong arms in that last convulsion. The man who had once fallen was drawn by successive temptations into successive falls, until all his personality was overwhelmed.

Let me say one pungent word. Our greatest security against sin is to be shocked by it. Eve intended only to taste; and many a disastrous moral crash has thus begun. The tempter offered enlarged experience: and sin often begins right there. The body is mature: the instinct and desires themselves are not ignoble. They are strong and vehement, and the horrible whisper in the soul suggests that the years are passing, and a joy which is right is being lost. God was not depriving Eve and Adam of an enriching good; He sought to protect a good. And He is not depriving young men and women of an enriching good by demanding morality and self-control. God may have intended to give all this knowledge to Adam and Eve, when they were able to appreciate it. Given when it could be given, enriched by victory and sanctified by discipline: and that is true of the temptations which you are facing—you in youth, and you in later years.

Let us beware, in the day of temptation, of three things. First, *distrusting God's goodness*. The whole burden and psychology of the serpent's attack rested upon the doubt that God was good. "Yea, hath God said? I am surprised, when there is so much of which He is thus depriving you? Ye shall not surely die; but God doth know that in the day ye eat thereof, then your eyes shall be opened." These words have echoed down the centuries; and they echo in every tempted soul: but do not distrust God's goodness. The best—the best—lies in victory: and you are deprived of nothing that is worthwhile in life by being upright, pure, and clean; and you win immeasurable good.

Secondly, *do not chafe at God's delays*. He always seems slow. There is a potent line in an old Greek play written over four centuries before Christ: "He takes his time, and that's the way with him." And so often the tempted soul feels that God takes His time: that's the way with Him. Amazing it is: maybe it takes time to learn the discipline of patience; maybe it takes time for us to learn self-control and discipline. But let our prayer be, "Lord, teach me the lesson quickly, that I may be let free from this schooling."

Thirdly, *do not sweep God's provision petulantly aside*, or regret will be yours. God seeks not to deprive, but to protect; and to take that which God withholds is the way to misery. Much mental breakdown, much suicide, and multitudes of broken lives, come because in moments of madness men try to take that which God withholds: the fallacy which thinks to find happiness where God has said there is only death. "The wages of sin is death." "That which we sow, we shall also reap." These are solemn truths, woven into the very texture of life and experience, and cannot be avoided.

Let us have, in our last minutes, some *practical conclusions*. First, remember—and hold this fast, young *people*—*temptation is not sin*. That is why Christ was tempted in all points like as we are. I cannot explain all the mysteries in Christ's temptation, but let this truth remain. The one who stands, he alone knows the full strength and impact of temptation. The serpent in the path is no indication that it is not the one that leads to your goal. Temptation is not sin.

Secondly, realise that *temptation is not your own peculiar affliction*. You are one with the entire race. You who sit in the seats of this great tent are one with those who sit on the platform. We are all together in this. We all know the impact and the fury of temptation. We all know its drag and power. You are one with the race.

Thirdly, *temptation should not be courted*. Kill the serpent: don't stroke it!

Fourthly, *run away from temptation*. Do not stop to parley. Sometimes temptation is best avoided by putting actual distance—yards and miles—between yourself and it; and if the temptation is bound up somehow with a person, and in that person's presence you cannot get over it, put the length of a land or half the world between you. Run away; do not stop to parley. A friend of mine, who has stood on this platform, told me of a temptation which was suddenly presented to him, such as that presented to Joseph, in a San Francisco hotel. His first instinct was to take his Bible and show this girl some verses. He thought better of it. He rushed to the door and down the stairs and out into the street; and that is the best way. Run away: do not stop to parley.

Fifthly, *temptation overcome leads to greater strength and wider experience*. Do you remember the phantasy of C. S. Lewis, that on the borders of heaven there was a poor wretch walking with a red lizard on his shoulder, and an angel of light came up and said, "Let me break its back." And the lizard whispered into the ear of the man, "Oh, no, no! the wonderful things I tell you, the images I put into your mind!" "Let me break its back," said

the angel of light. "Oh, well, go on," said the man. The angel took the serpent, broke its back, and flung it on the ground—and it turned into a mighty stallion, on which the man, now free, leaped and galloped toward the mountains of life. The psychologists call it sublimation. There is a spiritual truth in it.

Let me give you one last illustration of how to meet temptation. Paul tells us that we war against powers of evil, and that we should take the shield of faith, and the helmet of salvation. He was picturing the Roman soldiers, marching through the town—legion after legion of them—because they were off to the Parthian frontier, where Corbulo, in that very year, was making another attempt to subdue the enemies of Rome. And the soldiers were marching with their long, curved shields flung on the left shoulder, their helmets hanging over their right; and he pictured them in battle with the darts of the Parthians. The Parthians were great horse-archers, and Paul pictures their darts clanging on the shields of the Romans. He knew how the Roman soldiers fought, because he talked to the men that were on guard in his hired house. He knew that they had to keep the shields up to the eyes, so that they could just look over them; and the head kept down, with the helmet rim protecting the forehead—the head must not be thrown back: that was how Goliath died, laughing at David. Helmet and shield were together the soldier's defence.

Do you see what Paul meant? When you are tempted, remember that you are a Christian. Pull the helmet down over your head: this should by no means be forgotten, despising your foe. Ours is a fierce enemy. Keep the helmet down. Remember that you are the Lord's. Lift the shield of faith up high, so that you may know in day-by-day experience that you are His, that Christ died to save you, and to make you strong precisely here. Keep the helmet over the seat of your thought-life. Those two together will enable you to withstand all the fiery darts of the evil one.





## GOD'S REMEDY FOR SIN

It is no uncommon thing for speakers at Keswick to express pleasure in turning, on the second day of the Convention, from the subject of sin in the believer, to the remedy provided by God to meet this need. The searching out of sin in the lives of Christians is as essential a preparation for holiness as was the searching out of leaven in the homes of Israelites a preparation for the Passover. This foundational work of the Spirit is directed unto the gracious end of displaying the abundant provision of God for the cleansing and deliverance of His people. There is a joyous note—the sound of the trumpet of victory—in all the addresses in this section. These nine messages are representative of countless others on this glad theme, selected as typical of the teaching of Keswick from early days until now, and by speakers of differing types and emphases.

One of the greatest speakers and teachers at Keswick from its inception until practically the end of his long life in 1923—when with his death the last link with the first Convention in 1875 was severed—Preb. W. H. Webb-Peploe ranked with the Rev. Evan Hopkins as an authoritative voice in defining the teaching of Keswick. No words were accorded more weight at Keswick than were his. One of the most rapid speakers ever to tax the skill of the shorthand writers, he also had a decidedly involved style, with interminable sentences defying all the rules of punctuation! Yet, although not easy to read, his addresses held the vast audiences at Keswick spellbound. The Prebendary manifestly had the power to carry the thoughts of his hearers with him, through all the subtle nuances of his subordinate clauses and the distractions of his numerous asides. His own mind was so crystal-clear, and his manner of speaking so persuasive, that he succeeded in communicating to ordinary folk what might seem, in reading his addresses, to have been well above their heads.

He states the Scriptural basis of the Keswick message concerning God's remedy for sin, in this address on "Dead to Sin . . . Alive to God," delivered in 1895. He was concerned also to refute the suggestion then being made, that Keswick embraced a doctrine of "perfectionism": in this matter, the address sets forth most clearly what Keswick teaches—and what it does not teach. It is a fine example of "Keswick's triumphant voice" from an early speaker, at an early date.

A note sounded forth by Prebendary Webb-Peploe, that the remedy for sin lies in the identification of the believer with Christ, in His death and burial and risen life, was re-emphasised in 1903 by Canon Hay Aitken—one of the several men whose specialised sphere of ministry has been evangelism, but who have nevertheless proved them-

selves most acceptable Convention speakers. In his address on "Full Deliverance," the Canon emphasized that identification with Christ is not a legal fiction, but the divine anticipation of a state and condition in the believer which will be realised in its fullness, experimentally, at our Lord's Appearing. The very practical effects of this "divine anticipation" in the Christian's everyday life are clearly set forth.

Although the Rev. Evan Hopkins modestly affirmed, in opening sentences of his address on "Our Old Man Crucified," in 1906, that he was no scholar, it can confidently be said that no speaker at Keswick has ever had a firmer grasp of the Christian doctrine of practical holiness, or greater skill in presenting it. He was not a great orator; but no one has excelled him in stating clearly and unmistakably the truths for which Keswick stands. This is an excellent example. In orderly array he defines the terms employed in connection with this aspect of truth, and then goes on to expound and apply the teaching so lucidly declared. The address has the added interest of being a classic example of his handling of the "key " passage of Scripture in relation to Keswick teaching, Romans 5-8; and also, in it he used his oft-quoted illustration regarding Mr. Fact, Mr. Faith, and Mr. Feeling.

It is fitting that the Rev. J. B. Figgis should be represented in this volume, for all students of Keswick are deeply indebted to him for information and impressions of the early days and early personalities --not only in his book, *Keswick, From Within*, but also in the Introductions which he contributed to *The Keswick Week* on several occasions, with their discerning assessments of the Conventions of those years. The vicar of a church in Brighton, he had been present at the Oxford Conference of 1874, and took an active part in the Brighton Conference in 1875. He was not at the first Convention at Keswick, but attended fairly regularly from the second year until the fortieth anniversary was celebrated in 91 4—his last Convention. He was a frequent, but not an outstanding speaker; the address he delivered in 1909, on "The Spirit of Burning" was one of his best, and conveys the earnest, intent flavour which characterised the early days.

One who carried the Keswick message all over the world, and exemplified it fragrantly in his life, Dr. F. B. Meyer was a speaker over a period of forty-one years, as regularly as his indefatigable peregrinations allowed. His addresses were always marked by clarity of thought and grace of speech, and almost any could be selected for such a hook as this. "The Inner Vision of Christ," delivered in 1910, conveys still—and even in print—the speaker's adoring devotion to the Lord, and sense of urgency in calling for the surrender of heart and life to Him.

Bishop Taylor Smith, Chaplain-General during the first world war, was one of the most influential personalities at Keswick for a great number of years, though not a brilliant speaker. He was a simple-hearted man, utterly devoted to the Lord, and most zealous in personal soul-winning. What he *was* truly shone through all he said, and imparted a value thereto which his words, of themselves, would not

possess. He gives us no flights of oratory; no breath-taking glimpses of the mountain top: but he does, most robustly, give clear directions concerning the road we should walk as Christians, and—what is even more valuable—a helping hand along it. Characteristic of his intensely practical talks was that on "How to Overcome Temptation," delivered in 1922.

Another speaker who gained the ear of all at Keswick because he had first won their hearts, was Canon Guy H. King—a successor at Christ Church, Beckenham, of the Rev. Harrington Lees, who had left that charge to become Archbishop of Melbourne. A most methodical—even meticulous—speaker, Guy King had every sentence, every phrase—we would almost venture to say, every comma—clearly defined in his mind before he spoke. But this precision in preparation did not stilt his style: his warm heart infused a glow into his words, and carried them to the hearts as well as the heads of his hearers. His message on the healing of the man with the withered hand, in 1935, was typical of his simple, well-ordered addresses.

In recent years, one of the most frequent and most appreciated speakers has been the Rev. G. B. Duncan, who shares several of the characteristics of Guy King, in his careful preparation, orderly presentation, and winsome personality. In his case also, the man who speaks means as much at Keswick as what he says. This indefinable quality of winsomeness suffuses all his addresses, even in print, lifting them from the ordinary level and imparting abiding worth. "Life out of Death," delivered in 1948, presents in simplest terms the divine paradox of Christian faith and experience—that the secret of fruitfulness is found in submission to death. The Cross of Christ is God's remedy for sin—and the place of power over it.

Another of the frequent speakers of this post-war era, especially valued for his lucid and eminently practical manner of presenting spiritual truth, the Rev. H. W. Cragg—successor to Canon Guy King at Beckenham—delivered the Bible Readings in 1960, with much acceptance; and he is now a member of the Convention Council. His gifts as a Bible teacher are equally manifest as his persuasiveness as a preacher, in the address on "The Finished Work of Christ," delivered in 1962. The dominant notes of the Keswick message concerning God's remedy for sin are here clearly sounded forth. Once again we are led, in faith and adoring gratitude, to the Cross of Christ: the place of pardon and deliverance, of peace and power.

## DEAD UNTO SIN ... ALIVE UNTO GOD

PREBENDARY W. H. WEBB-PEPLOE, M.A.

**W**E have had set before us the riches of our inheritance in Christ Jesus. I should like to endeavour to set forth the means by which these blessings may be received experimentally. So I turn you to a well-known passage, Romans 6: II, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."

Now to translate the judicial into the experimental is the acknowledged purpose of such gatherings as these. When I say "to translate the judicial into the experimental," I mean, of course, that we desire to understand how the things of God, as provided for us in Christ Jesus, may become ours for daily use and enjoyment, and how we may fulfil the high purpose for which man was created, namely, to serve God with every faculty of his being, and to enjoy God through all eternity. How shall this be? The answer seems to me to be specially brought before us by the apostle Paul in this "great classic passage concerning the turning-point from justification to sanctification"; that is to say, the passage in which the apostle St. Paul, as one enlightened by God the Holy Ghost, summarises in a most remarkable way the process by which the soul must pass from the acknowledgement of the judicial into the enjoyment of the experimental.

The judicial has engaged the apostle's attention for the last five chapters. He begins by proving sin in its awful enormity to be universally prevalent among the heathen; next to be prevalent among the Jews; and then, as consummated in the whole human race, in the fact that "All have sinned and come short (or *are coming* short) of the glory of God." Then he proceeds to trace, from 3: 23 to the end of chapter 5, the marvellous provision of God in Christ Jesus for man's acceptance, man's salvation, man's complete and absolute redemption in the fullest sense of the word, from the old life into the life that God would have him live. And when we use that word *redemption*, we mean it now in its fullest sense—not merely the judicial application of the blood of Christ for the removal of the guilt of sin; but as we see in the fifth chapter, our translation now by virtue of the death of Christ into



an altogether new position with regard to God; so that while the blood atones for sin, we are placed in the position of salvation in and by the life of Christ. This provision he declares to be so universal that the grace of God transcends in an infinite degree the awfulness of the guilt and power of sin.

The apostle next proceeds, in this sixth chapter, to announce that it suffices not, in the great purpose of God, that men should be delivered from the penalty of sin, or from the guilt of sin, but that he must be delivered from the power and experience of sin; and while men frequently talk of this sixth chapter as if it spoke only of deliverance from the power of sin, we may thank God that there is a seventh chapter and an eighth, where we are taught by the Holy Ghost how, gradually—never absolutely in this world—under the inspiration of the Holy Ghost, we may be delivered from the very experience of sin, till we come to that magnificent climax of our inheritance, at the close of the eighth chapter, "no separation" whatever from the love of God that is in Christ Jesus our Lord.

But we are now concerned with the question: How can I translate all the provisions of God into experimental enjoyment while I am here on earth? How far can I know the unsearchable riches of Christ in my daily life in this mortal body? And it is here that Paul seems to me to give us, in vv. 10 and 11, the great secret of personal holiness in its application to everyday duty, everyday necessity, everyday triumph, and everyday trial: "In that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."

Now there are three things which the apostle here states concerning the Lord Jesus Christ our Saviour, and to these we must give the most careful heed. First, he tells us something concerning His death; secondly, he tells us what the power of that death is for Him; and then he tells us what the new life, the resurrection life of the Lord Jesus, is for Him. And immediately after, with such power as only the apostle Paul possessed, he seems to enforce it upon us by saying in effect, "There is a power in this blessed provision of God in Christ Jesus for you, that you likewise should realise what Christ did," up to the extent of the possibility which is to be known while we are here in the position of temptation, and with sin indwelling to the last moment of our lives. Let there be no mistake about that: and if any man thinks, because we speak of the blessed assumptions of faith as if they meant something akin to perfection—if any man thinks that therefore we are here to teach perfection in the flesh, I say he is absolutely

mistaking the teaching of the Keswick platform. We know nothing of perfection in the flesh; and when I read such words as dear John Wesley's, "The evil root, the carnal mind is destroyed in me; sin subsists no longer," I only marvel that any human being, with the teaching of the Holy Ghost upon the Word of God, can thus deceive himself. It is, I think, a miracle of blindness that we can study God's Word and imagine that any man can be free from sin experimentally while he is here in the mortal body.

There are five great texts, we may say, that in general terms describe sin in the New Testament, and it would be well if they were more closely studied in order to discern what *sin* really is in the sight of God, as distinguished from *sins* which are committed. Romans 3:23, "For all have sinned, and come short of the glory of God." 14:23, "Whatsoever is not of faith is sin." James 4:17, "To him that knoweth to do good, and doeth it not, to him it is sin." I John 3:4, "Sin is the transgression of the law"; and 5:17, "All unrighteousness is sin"—that is, everything that is short of the absolutely perfect standard of God.

Now you will observe with regard to these, that every one of them puts sin upon the list of negatives, and not positives. But suppose I take the positive side of the law, instead of the negative—the side that Christ announced as the summary of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Now then, sin is the transgression of that positive law; therefore it is also negative in that sense as in the other. And it comes to this, that in the five great New Testament definitions of sin, everyone of them makes sin to be a shortcoming of a perfect standard, and that standard, St. Paul says, in Romans 3: 23, is *the glory of God*. The glory of God is God's perfect character, the perfect exhibition of Himself; and St. Paul tells us further, in Hebrews 1: 3, that Jesus Christ is the brightness of the glory of God. Then every single deflection from, or every atom of shortcoming of the perfect standard of the Lord Jesus Christ Himself is sin, no matter when or how it was ever committed. It is not so much a *commission* as an *omission*, you observe. You will observe this, too, that if holiness is progressive, as it must be even in the most perfect being upon earth, then to come short of the standard which eternity alone can give, will in that sense be to commit a sin, or rather to sin by omission, because we do not come up to the perfect standard of Christ.

Now God knows but one law theologically, and its normal standard is *Christ*. Therefore if there were any one single moment of a man's life, or if there had been since the very commencement of his life one single iota in which he came short of the perfect



standard of Christ, that man must write himself clown a *sinner* then and there. And you will observe that however much he may make up in the future as far as he can—supposing he could live a life that answered to the standard of Christ—what about the failures of the past? God demands perfection of standard, and the man comes short of the glory of God.

Therefore let us understand this, that it is not a question of whether I have committed open, known transgression against the law of my conscience. My conscience is my foot-rule: it is not God's foot-rule. My foot-rule is short of the twelve-inch standard, if I may so speak; it is short of the standard which God has adopted, and by which I must stand and fall for ever. Therefore every single point in which my conscience condemns me, means that I have committed an actual sin; and every point in which the standard of Christ can condemn me as wanting, rules me down as a sinner. So when in that modern *Summary of Christian Truth*, as it is called, we read these remarkable words: "Sin is for me to do that which I know to be wrong, or leave undone that which I know to be right," I say it is bringing down God's standard to the subjective conscious experience of man, instead of lifting up man to the perfect standard of God; and at once it is self-condemned. You cannot do otherwise than to say that such an idea of sin is to trifle with the laws of God and the perfections of God; and we must not admit it, however good and beautiful the character or work of such writers may be.

With this idea of sin upon us, I face the words which the apostle uses, and I am not fearful now of being misunderstood when I take the highest possible judicial position, for the Christian, and ask how far can it be made experimental by faith. He says that Christ died. "In that He died" is the expression here, and it is a remarkable one, and very difficult to translate exactly into English. The Greek means something like this: *as regards the death that He died*.

Now what was that death? It says, "He died unto sin once." Again we are face to face with much difficulty, because when we ask what this means, many would say that He died *in reference to sin*. True, that is the translation of the Greek, but it is not sufficient for our purpose. It is the same expression given in the second verse: "How shall we that are *dead to sin* live any longer therein?" But what is the connection? "He died unto sin." Does it mean that He died *for sin*? Unquestionably. It was *for sin*, to be the atonement: it was *through sin*, because sin took Him there. But if we say that He died *through sin* and *for sin*, we have by no means exhausted the deep meaning of the expression; for it also means that He died *so as to have done with sin for ever*, in all

its possible relations to Himself. He died so as to have done with the *penalty* of sin, so as to have done with *the guilt*, which He incurred voluntarily as our representative. He died so as to have done with the *power* of sin, so that it could no longer press upon His soul, and make Him feel that the Father had forsaken Him, because He was the representative of sin on our behalf. He died so as to have done with the contact and with the pressure upon His own soul of sin, for He had through His life upon earth endured the contradiction of sinners, and felt the pressure of agony from the presence and potent influence of sin upon Him, until at last He sweated great drops of blood, in the Garden of Gethsemane; and on the Cross He cried, "My God! My God! why hast Thou forsaken me?" Christ Jesus died so as to cease from all penalty, all guilt, all power, all contact, all influence of sin; and He started forth from that moment perfectly free in every possible sense from sin, in all its bearings, all its connections, all its meanings, and all its powers. And as He breathed His Spirit forth into the hands of His Father, He could say, with a meaning which we shall never comprehend on earth, if we may hope to comprehend its force in heaven: "It is finished." To Christ the meaning of that must have been absolutely infinite. To think of the "Lord of life" being subject to death; to think of the spotless One being subjected to sin in all its terrible penalties and powers; to think of the holy One being made to represent guilt, the very guilty, in all the force and power of that word; and then, as He expired, to think that He exclaimed, "It is finished—it is *done* with for ever!" Surely, as I have said, the meaning of these words to Christ must have been absolutely infinite.

And "in that He died, He died unto sin once." *Once*. The apostle uses that word very beautifully here, as in the epistle to the Hebrews, for he means that there could not be any reiteration of the fact in any sense. All that sin did to Him, all that death could do to Him, was over now, once and for ever; so that, not like the other high priests, who offered up daily sacrifices, does Jesus offer a sacrifice for sin. "For this He did *once* when He offered up Himself" (Heb. 7: 27). And again, "Now *once* in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9: 26). And yet again we are told, in effect, in Hebrews to, that He was not like the high priests who went up to offer sacrifices year by year, but once He offered up Himself to God, and therefore, "by one offering He hath perfected for ever them that are being sanctified" by God's power now. Remember that *once for all* the Lord Jesus Christ has done with death and sin, for ever and ever.

And then the apostle turns sharply round upon the Christians and says, "Likewise reckon *ye* also yourselves to be dead." From the corpse-like position He rose to be alive unto God for evermore; and we are bidden to reckon ourselves to have taken the same place in regard to death, in order that we may know what our privilege and power are, in regard to oneness of life with Him.

Now look at His life. "In that He liveth, He liveth unto God." Here we have this remarkable thought about the word *unto*. It is not only that He lives in a representative character in heaven; not only that He lives for God, so as to please His Father and bring others to know Him; but His very life is altogether given to God through all eternity. The very life that Christ lives is the life of God Himself, and Christ lives it as perfected man. Now, says the apostle in other words, "Reckon yourselves to be dead as He is, corpses indeed unto sin, and alive unto God, through Jesus Christ our Lord."

Will you notice, first, that it is not only *through*, but *in*. The propitiation was *through*; our position is *in*. The dignity of forgiveness comes *by* or *through* Christ; the dignity of life comes *in* Christ, and we now take our place *in* Christ Jesus for all the benefits that He has judicially secured for us; and experimentally they are to be made ours. How far?

Let us see what it means, that we too are corpses unto sin, and that we are to reckon ourselves so. Can any man express what this word "reckon" really means for the Christian? Well, it is the same word translated in Romans 4:11, 22, 23 and 24, "imputed." What does it mean when I am told that the righteousness of God is imputed unto me in Christ Jesus, so that my offences are gone, and my position is that of established righteousness before God? I suppose that most of us can conceive the idea that that which is not literally or personally ours may be made ours by virtue of its being another's; so that I may get the benefit of it by assuming the gift to be mine, and take whatever springs from it as if it was absolutely my right. I imagine we might illustrate this matter of "reckoning" by the habit of adoption. Adoption means that a man takes one who, perhaps, is no relation whatever to him, and is utterly undeserving of his kindness. He places the adopted one—by declaration, or perhaps by a judicial or legal act, in order to confirm the certainty of his purpose—into the position of a child, with which position the person has no relation whatever by nature; but by virtue of this legal act he can declare that he has become a son of the man. He claims his privileges, and he finds them to be true experimentally, as far as he assumes the right given to him; and from

that moment lie, the adopted one, has to aim at discovering the benefits and blessings accorded to him, and make use of them, for the glory and honour of the person who adopted him.

So St. Paul says here that *righteousness is imputed*. In another place he says that *sin is not imputed where there is no law*; that under such circumstances you have committed sin, but God does not reckon it against you. Now righteousness was never yours, but God reckons it to you. The position of death on account of sin was never yours experimentally, but you take it as having been made for you in Christ, and it becomes a fact to your soul. There is a moral power in this word "reckon," which takes and assumes and finds the benefit of what was hitherto only judicial, because God has made the fact true legally, and faith has taken what God has thus made.

Facts are never made by feeling; and the man who tries to *feel* happier, when he ought to *believe*, is turning God's purposes upsidedown. Faith only takes what God has made, and claims it to be true because God declares it. This is called "reckoning"—the fact that Christ's death is lily death; and the person who exercises this faith finds the fact to be coming out experimentally and beneficially to himself, because he believes what God has said. Would to God we could all see that!

I was talking to a brother on this subject this morning, who explained to me his difficulties in regard to it. I said to him, "Do you ever stop to question your parentage? You take it for granted, without anything to prove it, that your father and mother are your father and mother. You dare not question it." And, my beloved brethren, how dare we question what God has conferred, what Christ has purchased for us, and what the Holy Ghost has created in us—the sonship which we have with God the Father. *It is a fact, not a feeling*. I take it because almighty God says it, and then it becomes true to me. Therefore I assume from this moment that I was placed in the death of Christ, and that death becomes to me what it became to Him: "In that He died, He died unto sin." Then I have died *for* sin, because I died *through* sin. But I have also died *to* sin, and judicially and through the appropriation of faith, as far as faith can take it now, it becomes experimentally true that I have died so as to have done with sin, from the very moment that I claim the virtue of Christ's death as mine.

That is going far, is it not? But you need not be afraid: you will not go too far in this matter. You will find the devil crafty enough to bring up some means of getting you to transgress against God's holy law, unless you watch and pray, and keep in the place where God puts you, the place of death in His dearly

beloved Son. And you will never find this experience to be true except as you take it moment by moment for granted, that what God has done He means for your use; and then you can say, as the old enemy comes, I reckon myself—what? "Dead" to sin, a corpse to

What does this mean? Let us illustrate it from the apostle's own words. In Romans 7 he takes the illustration of marriage, and says that we died in Christ Jesus unto the old husband who was wedded to us and demanded our subservience, and that by virtue of death we have now done with that old husband. Then we get a new life in Christ Jesus, given to us by God, and we become fitted for a new marriage. The apostle says, "Ye also are become dead to the law . . . that ye should be married to another . . . that we should bring forth fruit unto God." You are the woman, in this case, married now to the Lord Jesus Christ. How? Because His new life becomes your new life as you claim what God has wrought. In Christ Jesus having died once and for ever, you are brought to life again when faith operates through the power of the Holy Ghost, and are made alive unto God in Christ Jesus our Lord, that you may be married unto Him for ever, to bring forth fruit unto God.

That is an assumption, you say. Brethren, the assumptions of law make facts for experience; and the assumption of the holy law of God, fulfilled in Christ Jesus, brings me experimentally a truth for enjoyment now, that is, that I am not to be always dwelling in the dark bitterness, or in the shadow of death, but to be alive unto God in Christ Jesus, so that I am married unto Him. And what the apostle says to the Corinthians now becomes true: "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

In Romans the apostle commences by showing how the translation takes place into a new marriage; in Corinthians he says in effect, "You should be as jealous as I am for you, to be a true wife to your Lord"; and in Ephesians he says that Christ is waiting to take the perfected Church to Himself, "a glorious Church (or bride), not having spot, or wrinkle, or any such thing." This is the bride's position; she is dead to the first, that she may live to the second.

Now comes the question: How can I reckon myself to be dead unto all the instigations to evil which come under the title of *sin*, as distinguished from sins? Sin is the root from which sins are the fruit. Sins are the expression of sin; and here the apostle is speaking of *sin*. You will remember that when John the Baptist spoke concerning Jesus, he called Him "the Lamb of God which

taketh away the *sin* of the world." And the apostle says in Hebrews 11:26, "Now once in the end of the world hath He appeared to put away *sin*." What becomes of sin, then, with regard to its potentialities and awful penalties? As the tempter comes to me to present either the attraction or the terrorising power of evil, at that moment there is to be on my part an assumption of God's perfected facts in Christ Jesus, and I apprehend what God has made for me, what Christ has purchased for me, and what the Holy Ghost has done to keep me, and the sin has no power.

You say, How is that? Let us again take the illustration of marriage. A woman finds herself married to a man who is neither more nor less than a very fiend in human flesh; and at last, appealing to the law, she obtains deliverance from him. Afterwards she is brought into connection with one who is the very joy and pride of her heart. She is truly married now, and her soul goes out toward her liege lord. Suddenly, as they walk together on the road, there stands before her that poor, debased, and drunken creature, sinful to the very depth of his being, whom she once had to call "husband," but from whom she now rejoices to be freed. He suddenly appears before her and demands her allegiance as his wife, but in an instant she is enabled to draw herself up and to look round upon her true liege lord and say, "Dead to him, alive to thee." It is a fact; then comes the feeling, and then comes the joy of the feeling; created by law, appropriated by faith, assumed in action, and enjoyed in experience.

That is what we have to do with sin in all its forms. That is how the power of the Holy Ghost enables the true believer to reckon that, as the evil thing draws nigh, it is false to say that it has power over him. As the evil thing draws nigh, there should be in me a shudder of pain to think that it ever had any power to claim me as its own. But now I have another as my liege lord, my Beloved, on whom I lean; and even if I have to go out into the wilderness, it is with my Lord and my God.

It is worth going through death to get the life that is in Christ Jesus. It is worth going through this death to the old life, that you may come under the lordship and glory and honour of Christ in the new life.

That is what we are asking you to take; and let me seek to illustrate it simply to any child of God who wants some "milk" today. A German missionary was preaching one day to his young disciples from Colossians 3: 3, "Ye are dead, and your life is hid with Christ in God," He afterwards took one of them, a Bechuana shepherd, aside, and asked him if he understood the meaning of the words; and the shepherd said, "I think I do, sir; may I try

to say how?" The missionary said, "Gladly." Then the shepherd said, "Soon I shall die, and be laid below the grass here, and the grass will grow up over my head, and the sheep will eat the grass. They will be just over me, and they will seem, as it were, 'to be drawing toward me to get hold of me; but I shall never have anything to do with them. I shall have no power to come to them, because I am quite separated from them by death. And I shall find I am put in a new position which has no relation whatever to the past. Is that it, sir?" Oh, that we too could all see it, and take it in! Would that we could take hold of this blessed truth: I am put into a new position, which has no connection whatever with the past. I am "dead indeed unto sin."

It is not perfection of experience—do not go away and imagine that; but it is experience founded upon a perfect fact. And up *to the measure of your faith*, and your assumption of faith, you will find that God will make it an experimental truth that you are "dead indeed unto sin, and alive unto God, through Jesus Christ our Lord."

Were you ever truly baptised? Then your baptism, whenever it really took place (not as an external act, but as an internal truth), was the burial service over the "old man." Now leave him there, in the place of death, and come out by the grace of God into the glorious new life of liberty. Do not stay too long over the words, "Reckon ye also yourselves to be dead indeed unto sin." I had a dear brother in the Lord who used to say to me, "Brother, I do not think you are dead to sin yet." And for two years I went on trying to feel dead to sin. Now dead men do not feel, and therefore I made a fool of myself, as most of us do. But I died at last by the grace of God. One morning God opened my eyes to a new touch: "Alive unto God through Jesus Christ our Lord." I said, "That is it! Thank you, Lord." Ah, you do not notice the past when you are absorbed in the present. You should ever forget the past and go on to the future. The Lord take you out from the bitter pains of the past, through the action of death, and bring you into the life, and into the light of the glorious countenance of your blessed Lord. May you bask in the light of that countenance henceforth and for evermore.

## FULL DELIVERANCE

CANON W. HAY H. M. AITKEN, M.A.

*For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death—Romans 8: 2.*

How shall an awakened, penitent sinner become justified before God? Is it by an abrogation of law or is it by a fulfilment of law? Uninstructed Christians, I cannot help thinking, if they said just what they thought, would probably reply: "By an abrogation of law. The mercy of God triumphs over His justice, and so the man is pardoned."

St. Paul, I am quite sure, would make no such reply. He would say, "Not by an abrogation of law, but by a fulfilment of law, does man stand justified before Almighty God." As we reflect upon this inquiry, it surely must occur to our minds that to charge God with any disposition to abrogate His own law is to charge Him with vacillation and inconsistency. Better far a lawgiver should not establish a law than establish it only to withdraw it. The results of establishing a law and then abrogating it must necessarily be demoralising, and we are quite sure that God can never act in a way that shall be demoralising.

When we ask St. Paul how God's pardon reaches the awakened and penitent heart, the answer surely is: "He that is dead is justified from sin," for that is the true meaning of the word rendered, in the Authorised Version, "freed from sin"—he that is dead is justified from sin. If a culprit were condemned to death under a capital charge, and were actually taken to the place of execution, and the sentence of the law were carried out upon him; and if one of us, possessed of the same supernatural power which our blessed Lord Jesus Christ possessed here on earth, were authorised by God Almighty to approach that corpse and speak in a word of authority, as did Jesus to Lazarus, "Arise and live!" against the man thus executed the law would have no further case. He would be justified from the law, not by having been proved not guilty, but by having undergone such a sentence as should vindicate the majesty of the law.

Even so St. Paul regards us as judged in the judgment of Jesus



Christ. He regards Jesus Christ as the great Representative of humanity; therefore humanity is judged in His judgment. He regards God's own people, God's own believing ones, as one with the Lord Jesus Christ, and therefore as judged in the judging of Him with whom they are one. It is in the virtue of the carrying out of this sentence of death, that man stands with a free heart and a bright face in the presence of the living God; and we dare to say, "Being justified by faith, we have peace with God through our Lord Jesus Christ."

But now let us just think what light this throws upon the great question of deliverance. Surely it is obvious, on a moment's consideration, if what I said is the truth, that the very terms of justification, the very conditions of justification, carry along with them the certainty of deliverance. For if it is he who is dead that is justified—if he is justified from sin who is dead, *because* he is dead—then clearly that power which previously held him under control is separated from him by the article of death, and he is separated from it.

God cannot justify the fallen creature, as such: He justifies us by converting us into new creatures. "If any man be in Christ, he is a new Creature." When I see myself in Christ Jesus, bound to the felon's tree, judged, condemned, and my old habit of life—what Paul calls my "old man"—slain in Christ's death, then clearly it becomes possible for God to smile upon me, because now I take my stand in the new man, and am "in Christ Jesus." There is no longer anything between me and God but love. But I am in this favoured condition because the old man has been crucified; because judgment has been carried out upon my fallen habit of life.

Now the question for us to consider is—and this is our second inquiry—how this provision is to be regarded? Is it a sort of legal fiction, accepted by God, in virtue of which He condescends to deal with us in grace as if we were what we are not? Here again, I cannot help thinking that a good many Christians, though they would not use the words, yet practically so regard this divine provision. "We are not dead; we are not anything like dead. The old man is very much alive indeed, and we expect him to continue to be, and to show all sorts of signs and symptoms of that unholy life of his. But God is kind enough to regard us as dead, although we are not. He accepts the legal fiction, and so He smiles upon us."

Dear friends, when the thing is broadly stated thus I suppose you all feel—I am sure that I feel, and I think I see it in your faces—that we could not worship a God who deals in legal fictions. For after all, a legal fiction is only a genteel lie; and

whatever God may be, He is a being who never does, and never can lie.

If it is not a legal fiction, what is it then? Surely we had better call it a divine anticipation. God calls those things that are not as though they were. But why? Because they are never to be? That would indeed be a fiction, a fiction unworthy of God. Nay, but in His own divine prescience He sees the thing He is about to create already created, because He is going to create it. Even so He sees me dead to sin and alive unto God, because He intends to make me so, and He intends to keep me so.

When I accept the position thus assigned to me, a double blessing is mine by a logical necessity which I cannot escape. I am justified, because I am no longer living in the old man; I have left that old man crucified on yonder tree. The legal sentence has been carried out, and I stand before God a new creature in Christ Jesus. But what about this new creature? He is in full touch with God. The divine power can flow straight into his renewed heart, purifying his imagination, strengthening his will, and in all respects proving him to be a new creature.

Now, when I take my stand thus in the new life, clearly deliverance is assured to me by virtue of my present position. It is not a doubtful question, Will God deliver me, or will He not, from the tyrant bondage of my sin? In the very act which justifies I have the assurance of deliverance. In the very fact that I am put on a new plane, that I have left the old behind me and emerged into the new, I have God's own pledge of adequate power to enable me to rise to that higher level of character and conduct, in which God is to be glorified, and the characteristics of Christ are to be exhibited.

But, my dear friends, according to our faith it always is done to us; and I am afraid it not infrequently happens that dear Christian souls do not see the completeness of this divine plan of redemption. They know what it is to be justified, and they rejoice in that; but inasmuch as they have never addressed their faith to this wondrous completeness of provision, they do not see themselves to be delivered, they are not practically delivered; and according to their unbelief, so is their experience. It not infrequently happens that after the first flush of the new life and joy has passed away, old sins begin to resume their pernicious influence; and alas! it sometimes happens that they who name the Name of Christ do not depart from iniquity; to the discredit of our Faith and to the dishonour of our Lord.

Now, when we ask ourselves how comes this about, surely the answer must be that not a few of those who profess the name of Jesus Christ fall back on mere moral processes as the means

whereby the end is to be attained. If I were to consult a Greek philosopher, or any other, as to how to improve my life, you know the sort of thing he would say. Let me enumerate a dozen of the faults I have felt guilty of in times past, while I go to our old friend Aristotle, or anyone of that sort, with the question: "Can you tell me how I am to improve myself?" His answer would be, "Well, you cannot do it all at once; it will have to be by the formation of habit. It will be slow work; hard, difficult work; and probably to a great extent disappointing work. But you must go on trying, and still trying; and if you keep on, the probability is that you will make some sort of progress at any rate." And is not that very much the way in which not a few Christians regard the possibilities of deliverance from the power of sin? They go on struggling, hoping that God will help them to master their sins, but without any expectation of immediate deliverance.

Some years ago—I mention it just to illustrate what I have been saying—I had been preaching a strong sermon on the possibilities of deliverance. As I came out of the church a young gentleman was introduced to me as one who had been for some years past a believer in the Lord Jesus Christ. As we walked from the church, he said, "Mr. Aitken, if I could only believe that that was God's method, I should no doubt endeavour to stir my faith to the acceptance of it." "Oh," I said, "you don't go along with my teaching?"

"No, I cannot see that it is God's truth."

"Well, what do you think *is* God's truth?"

"It seems to me that God's way is gradually to deliver us from our sins. In the process of our experience we shall still have to deplore many falls, many shortcomings, many defects; but we must go on praying and trying, doing our level best and endeavouring to ask God to assist us. Then we may entertain the hope that, sooner or later, we shall gradually expel bad habits; our falls will be less frequent, our sins not so numerous, and ultimately we shall prove victorious."

I looked into his face, paused for a moment, and then said, "Is that your theory about pocket-picking?"

"About what?" said he.

"About pocket-picking. A pick-pocket is converted to God in a London mission. Do you expect that, after a week's experience, on the following Saturday night he will kneel down by his bedside and say, O God, I thank Thee for the great and glorious change that has taken place in my life. Last week I stole no less than twenty watches and a couple of dozen purses. This week I have stolen only half a dozen?"

The young man looked rather confused. I said, "No, clear brother; what you expect is: 'Let him that stole steal no more.' You expect God to find grace for the thief to enable him to rise above his besetting sin; but, if so, why don't you expect God to find grace for you, who are equally redeemed from all iniquity, to rise above your besetting sin, whatever it may be? If you do not expect the thief to go on relapsing into dishonesty, why expect that you yourself are to go on failing and relapsing into your besetting sin?"

Dear Christian friends, the fact that we expect a thief to master his disposition toward dishonesty, bears witness to the truth that, after all, deep down in our hearts, we have some sort of idea that the grace of God ought to work a complete deliverance. But we are not logically consistent. We expect that our God will deal with the great sins and save notorious offenders; but we do not expect Him equally to deal with the little sins, as we think them to be, and to save those who commit commonplace sins from the tyrannous power of the great destroyer. According to our unbelief it is done unto us.

Now, am I wrong in saying, with St. John's message sounding in my ears, "These things I write unto you, that ye sin not," that, in virtue of redemption, every believing soul, from the very first moment he accepts redemption, has a right to expect to be kept by the power of God from all known sin? That is a strong statement, and I dare say some will say, "Then he is a believer in sinless perfection." No, I am not; and if I had been I should not have introduced that word "known"—all *known* sin.

Pardon me if, for a moment, and almost parenthetically, I dwell upon a rough division of sins, which has been of great service to my own soul and to others. Like all qualifications, it is more or less rough and ready, but at the same time it is a helpful one; at least it seems to me to be helpful.

There are such things as *sins of ignorance*. Surely we cannot deny this, with the Old Testament before us. Yes, they *are* sins, though I may not detect them as such, and my conscience may not condemn me on account of them; but yet I can prove that they are sins.

Do you ask, How can I prove it? First, by the fact that the standard of sin and of righteousness is to be found, not in the conscience of man, but in the judgment of God. The standard of time is not in my watch, but at Greenwich Observatory. And, even so, the standard of right and wrong, as regards human conduct, is to *be* found in the judgment of God, and not in the experience of the conscience of man. The conscience of man may be strangely warped. We know that in certain savage

nations conscience may turn right into wrong, and wrong into right, and persuade men that they are doing right when, according to all our canons of recognised morality, they are doing wrong. So that conscience in itself, apart from the illuminating influence of the Holy Spirit of God, is no satisfactory or trustworthy guide.

But, my brethren, there is more than that to be said. We ourselves can look back upon the past, and see how our judgment has varied with respect to particular actions. I dare some of you can say what I can say—that there are things I could have done a certain number of years ago, without any sense of condemnation, that I could not do now without being distinctly condemned. It is not that the character of the action has changed: it was sin before; and it is sin still; but my perception of the character of the action has changed. The action in its moral worth is the same; my apprehension of it has become different, owing to the action of God's grace. So there must be sins of ignorance; and from these we can only escape by an educational process.

Here is a man, for instance, who has a John Blunt manner, and is rather proud of it. He blurts out things in a very unsympathetic and untended sort of way, and sets every particular hair up on the back of the man with whom he happens to come into contact. Perhaps some looker-on, who sees more of the game, gently reproves him for his roughness and want of tenderness and tact. "Oh," says he, "it is the way in our family; we are always of the John Blunt type, and always call a spade a spade." He is proud of it, rather than otherwise. But the other man goes away and says, "If that is your Christianity, I don't want to be a Christian." Now, is there no sin in that? Ah, if Jesus Christ had acted like that, could we have called Him the sinless One?

Let us accept that there are such things as sins of ignorance; and if there are, it is only by the introduction of divine knowledge that anybody can be lifted above these. There are *sins of omission*, as well as those of commission. Who can say that they have done today everything that they ought to have done? I can only be trained to know what I ought to do, and what I ought to abstain from doing, in all the details of life's experience, by the indwelling presence and power of the Holy Ghost, as He teaches and educates me. And even He will not tell me all at once, because life is a school, and God does not cram all His lessons into our heads in a single day. He teaches me, day by day, more and more of His mind and will, bringing me into conformity with His own divine character.

As soon as the sin of ignorance ceases to be such, the perpetration of that which was previously a sin of ignorance becomes one of heedlessness or of will, and carries the sense of condemnation

along with it. In the second place, then, there are *sins of heedlessness*. I do not deliberately intend to commit such a sin, but a current of adverse influence causes me to lose my moral balance. I lose my temper, and say an unkind thing—perhaps to a child. There has been provocation, and I lost my balance for the moment; and before I knew what had happened, the hasty word had slipped out. It was a sin of heedlessness, one that I did not intend to commit; but it was an actual sin.

Then, again, there are *sins of will*, which are committed with a deliberate purpose. When one says, "I know it is wrong. I know it is a distinct breach of God's law; but if I risk my soul by it, I am going to do it." Where a man perpetrates sin in that fashion, it is clear that he comes out from under the blood; he is no longer in a position to claim immunity from condemnation. "If I build again," says St. Paul, "the things which I destroyed, I make myself a transgressor."

Now from this last class of sins—sins of will—Christians, for the most part, will, and do, expect to be delivered. But it is in the middle region that Christians most commonly expect to fail, and frequently do fail. We do not expect to commit sins of deliberate will; we know that sins of ignorance must necessarily cling to us until we are educated out of them. But what about sins of heedlessness, sins of temper, sins of selfishness, sins of sloth, sins of the tongue, sins of impurity of imagination—all sins in which the will is only indirectly and almost unconsciously concerned, as it yields to an adverse influence in a passive moment, under a gust of temptation? Can we be saved from these sins?

If St. Paul told the truth, surely we can; for these are part of the iniquity, part of that lawlessness from which, by the blood of Jesus Christ, we have been redeemed. Therefore, dear fellow Christians, whatever the world may think, and whatever lax Christians may think of the "insignificance" of such faults, to a man desiring to live close to God they cannot look small, and he cannot regard them as trivial. He must needs feel, "Nay, these things must neutralise my spiritual influence, rob me of my power of testimony, come between me and God, weight my conscience, mar my testimonial character, spoil my life. I cannot call them little, when they do all that for me. I must feel that they are a grief to the heart of my Saviour; and that which cuts Him to the heart cuts me to the heart. Oh, think of it—that I, a ransomed child of God, should grieve the heart of Him who died to save me."

Now, dear brethren, from all such known sin—whether sins of heedlessness, as we call them, or sins of will—we are redeemed by the blood of the Lamb slain from before the foundation of the

world for this very purpose; and because we are redeemed, therefore we have the right to be free. He that hath died is justified from sin, because the old man hath died, and only because he has died.

But now the question comes, How does this work? What is the power that brings about this great change in our moral experience? St. Paul calls it *the power of God*. He says in Romans 1:16, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." But what is this power of God? Can we dissociate the power of God from the Person who exercises the power? Am I wrong in saying—I do not think I am—that whenever we speak of God in close personal contact with our moral consciousness, we are always thinking of the Holy Spirit? The everlasting Father works upon us directly through His own Holy Spirit; and the powers of that Holy Spirit are liberated by the work of Jesus Christ. When therefore you ask me, "Am I to be delivered from sin by the work of the Holy Ghost, or by the atoning work of Jesus Christ on the Cross of Calvary?" I reply, By both; or, to put it more accurately, I am to be saved, surely, through the atoning work of the Lord Jesus Christ, by the personal intervention of God the Holy Ghost.

If it is power that is to save me, that power must come from the Holy Ghost. But it may come in various ways. The Holy Ghost may act upon me. Mighty waves of spiritual influence may sweep over me, and while this lasts it may deliver me from the tyrannous force of temptation. But will it not be a grander thing if the power of the living God can not only sweep over me, but, in the Person of the Holy Ghost, enter and take possession of me, and live in me? Because, if only He lives in me, then the power being within, I shall always have it, I shall always be able to depend upon it. And, more than that, that personal Presence entering and taking possession of my nature will so affect my manhood that it will take sides with God, instead of being in an undecided position, wavering to and fro.

When I turn to St. Paul's testimony upon this subject, I find that no man speaks more clearly, no Scriptural teacher speaks more distinctly, on the close relation between deliverance and the Cross of Calvary. It is through the death of Jesus Christ that deliverance comes. But how? It seems to me in this way: that the Cross of Jesus Christ sweeps away all barriers between me and God, and therefore renders it possible for the divine to flow into my humanity. As long as the barrier of unforgiven sin stands between me and God, I am not in a position to claim the power of the Holy Ghost. If I had it, I should probably be only like Simon Magus, who wanted to purchase the power of the

Holy Ghost in order to exhibit spiritual fireworks before the eyes of all, and thus to become an object of universal admiration to his contemporaries. Until, by the Cross of Christ, my old man is slain and I turn my back upon all that, the power of the Holy Ghost would have an equally disastrous effect upon me.

God would not allow the Spirit to enter a heart unconsecrated by the work of Christ; but when I claim the fullness of my deliverance, I have the right to claim both a positive and a negative deliverance. I have a right to be delivered from the tyranny of the old man; but I have a right to claim that deliverance shall come by the introduction of the new Lord and Master of my manhood, who, living in me, shall so completely change my experience that there shall not only be an abstinence from evil action, but a purification—as the Prayer Book phrase has it—"of the thoughts and intents of our hearts by the inspiration of the Holy Spirit," so that we shall love the things we once despised, and shall shrink from and hate the things we once clung to, though we desired to escape from their terrible penal consequences.

When we appeal to St. Paul, we find that his teaching with respect to the power and teaching of the Holy Spirit is invariably supplementary to his teaching about the Cross. Turn to our text in Romans 8, and what do we find there? I am not going to discuss the seventh of Romans, because there is a great variety of opinion upon its subject matter; but for my own part, I do not find anything about the work of the Holy Ghost, or about the work of grace, in the seventh of Romans—not a word! But when I come to Romans 8, what do I find? A power equal to the task of liberating men from the tyranny of the law of sin and death. What is that power? A new law. First, there is "the law of the mind," which I understand to be conscience; second, there is "the law of God"; third, there is "the law of sin and death," which proves itself, in human experience, more than a match for the law of God and also for the law of the mind. Then there is the condition of absolute breakdown and self-despair, when the man groans out: "O wretched man that I am! Who shall deliver me from the body of this death?"

Now comes a fourth law: do observe it is *a law*: "The law of the Spirit of life in Christ Jesus." There are the two things combined in that phrase; first it is in Christ Jesus that I am set free, because in Christ I have died, and thus all barriers are removed between me and God. But now, in the second place, through Christ Jesus, as one who is alive from the dead and redeemed with the precious blood, I dare to draw near, as though I would say, "Now, O God, there is no barrier between Thyself and me . . ."



therefore I am in a position to claim and take possession of this new and wondrous power by which alone I can be lifted above even the desire for sin, and by which the very thoughts of my heart can be purified—the law of the Spirit of life.

But the question is often asked, How deep may we expect the processes of purification to go? Will it merely affect the outward conduct? We feel that would be an imperfect sanctification. If I am tempted to perpetrate a sin, and yet I feel that it will bring me into condemnation, and I exercise the power of my will and keep from it, the foul thing has left its trail within me, though I abstain from the act. But if a new energy, a new power, a holy impulse, operating from the first moment of temptation in the opposite direction—cleansing the thoughts of my heart by the inspiration of the Holy Spirit—works like a law of life within, so as to preserve what I was in danger of losing, and makes me hate the thing Satan was endeavouring to force upon me, then the temptation leaves no trail behind, but now I find myself stronger in God than before.

Therefore, when people ask how far we have a right to expect that the cleansing influences of redemption will affect us, our answer must always be, "Where sin abounded, there grace shall much more abound." Did sin abound in the region of desire? Then grace is going to abound there too. Did sin abound in the region of habit? Thank God, not even habit shall militate triumphantly against the new and wondrous force that has entered my nature.

Grace is not a mere abstract term. It means the free favour of a person. But what person? The everlasting God. How does He show His free favour? By standing aloof and smiling on me, as if He would say, "Go on, and I'll stand by"? Nay, verily, He fights our battles by taking possession Himself of our manhood. St. Paul, when he points to the secret of deliverance, points to a Person who brings His law along with Him; a new law, which is God's law, not written without upon tables of stone, but en-graven within on the fleshly tables of the heart. And we may have it—thank God, we may have it! Take any one of the forces of evil to which you are exposed, in the light of these considerations, and see St. Paul's method of dealing with them.

How shall we master the flesh? There is a young man whose passions are strong, and he has a terrible amount of trouble with them. Dear young man, this is an all-important question for you. What is the answer of St. Paul? "This I say, then: Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." That is the answer.

Suppose, even, that I have been in times past the victim of so

grave a sin as intemperance, and that I am living in fear and trembling lest I should fall again. I have signed the pledge and kept away from temptation; but ever and again there is the awful thought, "What if I should fall!" How does St. Paul propose to fortify me against that temptation? "Be not drunken with wine, wherein is excess, but be filled with the Spirit." If a man is filled with the Holy Ghost, then he is proof against the power of this temptation.

And so I want to leave this thought with you: We are entitled to a full and complete deliverance. That deliverance comes to us through the Cross; and only as we direct our faith to the Cross are we in a position to claim and enjoy it. But that deliverance is brought to us not by a thing like electricity—a force that is distinct from the heart and Person of God. It is not by the very breath of the Most High, regarded as something distinct from Himself, or by some strange energy that He infuses into us. It is by His own Self that God proposes to win the battle for us; it is by His own indwelling presence that He is going to lift us above our infirmity.

It was said to me only last night in this very tent by one who was talking with me: "I have come up with this sort of feeling: I must get a blessing. I dare not go back and face my work unless I do. I cannot go on being mastered by my old besetting sins—my irritability, my impatience, my worldly-mindedness, my undue sensitiveness, my pride, and so forth. I cannot go on trying to serve God and work for Him while still these things are holding me under their control. What am I to do?"

Surely, in such a case as that, it would not be wise to say, "First of all, you must claim deliverance through the blood of Christ, and then after living on for a few weeks, months, or years, come to Keswick again, claim the further blessing of the gift of the Holy Ghost, and get a second, or rather perhaps a third benefit." No, the Holy Ghost is here; and it is His glorious function to be, as it were, the divine sequel to the work of Christ: to complete and crown the work of Christ. Therefore, side by side, the two claims may be made, and the blessed results may be realised—nay, rather let me say that they are just the negative and the positive sides of one great blessing.

I look at Christ, and I say, "The old man is slain. O Lord, I believe it. I know he may live again; I know he has the capacity of reasserting himself: but I believe Thou hast put him in the place of death, and that Thou canst keep Him there. But if the house is only clean, swept and garnished, the seven other evil spirits, worse than the first, may come and dwell there. I dare not risk it. It is not a spiritual luxury that I seek; it is a supreme

necessity. My God, I dare not be empty; I must be filled, and therefore I make my claim a double one.

"I leave the old man as dead? Yes, Lord, I do; but now I must have something in his place. I take Thee, the living Spirit of God, to live in me, to liberate me from the tyranny of sin, to lift me up to my proper plane of spiritual experience. I take Thee to change my nature with Thine own divine forces. I take Thee, that Thou by Thine energy mayest break the chains wherewith I am held, and lift me up into a new, a glorious plane of spiritual experience. Living Spirit of God, I dare not face life without Thee; I cannot meet my foe apart from Thee. I must have Thee. Just as surely as I leave the old man slain there upon the Cross, so I take Thee to be my life indeed; that the law of the Spirit of life in Christ Jesus may make me free, free, free! O Lord God, I am to have it. I am to have the liberty I am entitled to. Christ Himself has assured me that He Himself, by His own Holy Spirit, will make me free. 'If the Son shall make you free, then are ye free indeed.' I take my freedom in humble confidence, through the Cross, and with the full believing expectation that God the Holy Ghost will respond to my challenge, and take possession of that which I now surrender to Him."

## OUR OLD MAN CRUCIFIED

REV. EVAN H. HOPKINS

MY thoughts go back again to the early days in connection with this movement, and there was no passage of Scripture that was more frequently to the front than the sixth chapter of the epistle to the Romans. It is to a verse in that chapter that I want to direct your thoughts. It is a very familiar passage, but I am convinced of this: that we need to have it very simply and plainly put before us. I do not stand before you to speak as if I were a scholar. I stand before you as a witness to what God has brought home to my own soul, and I have felt to be a power. I remember, at the great Brighton Convention, before Theodore Monod proceeded to expound this chapter, he reminded us of the saying of a well-known old divine. It was this: "Remember that the New Testament was intended to be read by peasants." Let us get rid of the thought that it is only the scholar or the man who has made great attainments in learning who is able to understand Romans 6. We may all know the meaning of this passage. Look at v. 6, "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." I come to that passage and ask myself the question, How shall I proceed? Well, there are three things needed—the definition of the terms, the exposition of the text, the appropriation of the truth.

First, *the definition of the terms*. The "old man," what does that mean? The "body of sin," what does that mean? "That the body of sin might be destroyed," what does that mean? How shall we proceed in order to ascertain what these phrases mean? I must avail myself of the ripest scholarship, and the soundest exegesis. Suppose that we were to consult the works of the ablest men—and I am going to give you my authorities—what do these men say as to the meaning of these terms? The "old man": many of us are in the habit of supposing that that means our *fallen nature*, or the flesh within us, the evil principle within us. But what do these sound, able, spiritually-minded commentators tell us? I am going to read some references, and give you an opportunity of noting them down; because until we are agreed

as to the meaning of the terms, we shall not be able to get on. We must define the terms before we can expound the text or appropriate the truth.

How does Dean Alford define the phrase the "old man"? The old man is "our former self, personality, before our new birth." Bishop Ellicott: "The old man is the personification of our whole sinful condition before regeneration." Dean Vaughan: "The old man is our old self." Dr. H. A. W. Meyer: "The old man is our old ego." Dr. Sandy: "Our old self" Dr. Gifford:

Our former self." Dr. David Brown: "Our old selves; that is to say, all that we were in our old unregenerate condition before union with Christ." Bishop Moule: "All that I was as an unregenerate son of Adam." Professor Eadie: "Self, as existing prior to our converted state." I once asked Theodore Monod, "What do you understand by 'the old man'?" His answer was very characteristic: "The old man is *the man of old*." That is exactly it,

Now that which is to be specially noted here is this, that all these authorities agree in regarding the "old man" as the *unregenerate man*. Mark that. The believer cannot be regenerate and unregenerate at one and the same time. That is clear. Nor can he be unregenerate when once he has become regenerate. But he can degenerate. In the case before us, therefore, in every converted person, the old man, our former self," as Dr. Gifford says, "has passed away." Is not that a new revelation to some of you. The moment he becomes regenerate, that moment, of course, he ceases to be unregenerate. It was then that the "old man" was put off

The believer is never exhorted in Scripture to put off the "old man." This would be equivalent to exhorting him to become regenerate. Let me just say that the phrase "old man" occurs only in three places in the New Testament—in the passage before us, "Knowing this, that our old man is crucified with Him"; in Ephesians 4: 22, "That ye put off concerning the former conversation the old man"; and in Colossians 3: 9, "Seeing that ye have put off the old man." Now that passage in Ephesians 4: 22 may, at, first sight, give the impression that he is to be put off by the converted man. Mark that the Greek verb is in the aorist; the tense points to a definite crisis, a single act.

The question is, Does that crisis appear here as past or future? To determine this point, we have to compare it with that passage in Colossians, "Seeing that ye have put off the old man." Bishop Moule, in his commentary on the Ephesians, thus paraphrases it "You were taught in Christ with regard to the fact that your old man *was laid aside*." That is to say, if so be that they had heard

Christ, and had been taught by Him, this is what had actually taken place in regard to them: *they did then put off the old man*, they became new creatures, they put on the new man. It is on that ground that the apostle now exhorts them to put off the old man's clothes, in Ephesians 4: "You did put off the old man; now put off his old clothes, which are his habits." And so in Ephesians 4 you have a collection of sins that all come under the head of habits; and the inconsistency was that though they had put off the "old man," the "new man" was wearing the old clothes of the "old man." As you have put off the "old man," do not wear his clothes. If the "old man" is wearing the clothes of the "new man," or if the "new man" is wearing the clothes of the "old man," there is inconsistency. Having put off the old man, see now that you put off his clothes, his habits, How does Bishop Moule sum. it up? "*The old man is thus not identical with the flesh.*" The old man, my *former self*—or, taking Theodore Monod's way of putting it, *the man of old*. We are now only defining the terms; we shall soon proceed to expound the text.

Now take the other phrase, "the body of sin." Dean Alford says that is "not the totality of sin, nor the substance or essence of sin." How many there are who assume that it means the mass of indwelling sin, our sinful natures. But the best students and scholars are unanimous on this point, that it means the body belonging to sin. It is the genitive of *possession*. Take two illustrations. "The shield of faith" (Eph. 6: 16) does not mean *the shield which is faith*, but *the shield which faith grasps, which faith uses*. And then "the sword of the Spirit," in the following verse, does not mean that *the sword is the Spirit*, but *the Word of God is the sword that the Spirit handles and uses*. So here, this body, this natural body, your natural body—sin used it, claimed it as his, as belonging to him.

The body of sin, as such, is destroyed. That word "destroy" occurs twenty-five times in St. Paul's epistles alone, and it is rendered in seventeen different ways. But we will take it in its strongest *sense*—*destroy*. This body, as the body of sin, is no longer to exist. How can we illustrate it? When a man who is married dies, the wife ceases to exist, but the woman may continue to live. The woman, as a wife, ceases to exist. The body, as the body of sin, in virtue of our identification with Christ in His death, is destroyed.

Now we come to the *exposition*; and as I look at the exposition, I see three things: a fact, a result, a purpose. What is the *fact*? That we have died with Christ. The fifth chapter of Romans teaches me that Christ died *for* me: that is *substitution*. But the sixth chapter leads me on to a further truth: I died *with* Christ:

that is *identification*. For—with. Not only, therefore, were my sins laid upon Christ; I was laid upon Christ as an unconverted person. In my unconverted state, I was identified with Christ on the Cross. That is a fact. It is one thing to see that our sins were laid upon Him; it is another thing to see that we ourselves have been nailed upon the Cross with Him. That is a fact accomplished. It does not come to you and me first of all as an experience, but it comes to us, first, as that which is judicially true of all believers, without exception. That is the fact, then.

What is the *result*? That the body of sin might no longer exist, as such. And so now we can say that the body of sin, as such, does not exist. That was the purpose of Christ's death that I should be forgiven, that the guilt of sin should no longer be upon me. That end was accomplished. But it was the purpose of Christ in His death that this body of sin should no longer exist, as such. That, too, as a result, has been accomplished: "Being now made free from sin." That is the effect. We are now free from sin's claim.

What is the *purpose*? The purpose is the emancipation of the body, as the body of sin, freedom from sin's legal claim. It is that we should not serve sin now, that we should no longer "be in bondage to sin" (R.V.). This comes into the region of the believer's actual experience. You know the order: fact, faith, feeling. The fact is always in Christ. Then comes the faith in you, and the experience follows. Your experience is not a fact. Faith cannot rest upon that which does not exist, and the experience that you are longing for does not yet exist. The fact is in Christ. You died with Christ, and this body which sin has claimed and used has ceased to exist, as such, and now you need not serve sin.

I come to my last point: *Appropriate the truth*. That is the way the blessing is to come. It is by faith, by the reckoning of faith. "Reckon ye also yourselves . . ." God has reckoned you. You see what God's reckoning is. You listen to the Scripture, and look back upon Calvary's Cross, and see that in God's eye you were nailed to the Cross with Christ. That is the way God reckons you. Now enter into God's reckoning. It is not a question of feeling or of attainment. Enter now into God's reckoning. "I died with Christ."

Secondly, by the claiming of faith the privilege of freedom from sin's authority has been secured to you in virtue of Christ's death, and in virtue of your identification with that death. Legal deliverance must come before experimental freedom. In America the Deed of Emancipation which set free millions of slaves was first executed before a single slave could know practically what freedom meant. We come to the Cross and see that we are free,

that in virtue of our identification with Christ the body of sin, as such, is emancipated: "Being now free from sin." Go and claim it: this is faith's function. It is done. It is just what a slave had to do in America. The news came to him that the Deed of Emancipation had been executed. But he is still in bondage; lie is under the power of a cruel master. It is not a question of struggling out of his power, but of simply claiming his right. He is legally set free; by faith he claims that privilege; then comes the practical experience.

If, then, you will only look at it in this way—that there is emancipation of our whole body, so that now we are free from the bondage of sin in virtue of Christ's death, by the reckoning of faith, by the claiming of faith, by the dedication of faith—what are we to do? *Yield*. "Yield yourselves unto God" (v. 13); "Yield your members" (v. 19); "Present—the same word—your bodies" (12:1). What a wonderful thing it is that the last thing we give to God is our bodies! God begins with the spirit, then He goes on to the soul, then He bids us to present our bodies. Have you ever done that?

The twelfth chapter of Romans is addressed to converted people. Some people say that they do not see in Scripture a second crisis. Well, here is a crisis—it is in the aorist tense: "Yield yourselves to God," present yourselves to God, lay yourselves upon His altar. The body has been set free for that purpose. Your old master, sin, has no legal claim upon you: it may assert its power, but it has no authority. Sin may put its hand upon you and overcome you, but it has no right to do so. Legally you are set free. Claim your legal freedom, and you will know experimental freedom. "Being now made free from sin." That is true of all Christians. And yet they may be in terrible bondage; they may be under the power of sin. 'As it was with many a slave in America, emancipated by the Act of Emancipation, they might still be in bondage. Yet they could claim their freedom: they had a legal right to be free.

We see, first, at the Cross, that which is judicially true of all Christians. We begin with that. That which is to be true in us is, first of all, true in Christ. I see that I died with Christ, and was identified with Him to this very purpose—that sin should have no legal claim upon me. Let me claim my freedom, and now present my body to God by the reckoning of faith, by the claiming of faith, by the dedication of faith; and now by the obedience of faith step out on the service of God: "Servants unto God," "fruit unto holiness," Here is the life before us.

Have you been waiting to *feel* that you were dead? Have you been looking into your heart to see whether you have experienced



being crucified with Christ? Then I know that you have looked in vain. Have you been waiting until you first of all experienced all that you have read in the sixth chapter of Romans? Many years you have been in that condition. You are in that condition today. You must be emancipated. Go back to the Cross and see what it means for you. You are set free. In the eye of God you were there nailed to the Cross; and in the eye of God that body of yours, which sin claimed, has been emancipated from its claim. Go and claim it by faith, and present that body to Christ. All by faith: leave *feeling* alone.

This has been my experience: that in proportion as I fix my eye upon God's fact, and enter into God's reckoning, and act upon it, just in that proportion I am brought into blessed experience of deliverance. There are many people who look at deliverance as an attainment. They do not look at pardon as an attainment. Once they did so, and they were struggling to attain the forgiveness of sins. But oh, what a happy moment it was when they saw that pardon was a gift; and because it was a gift they received it by faith. They then went along the road, seeing that pardon is a *gift*, but regarding deliverance as an *attainment*. While they received pardon by faith, deliverance was something that they wanted to attain by struggle and painful effort, by earnest resolutions, and self-denial. Are there any in this tent in that condition? Then you will make no progress.

Go back again to the Cross. As the Lord Jesus Christ died to obtain your forgiveness that you might receive it by faith, so He died on the Cross, and you were nailed on the Cross with Him, that you might know your present freedom. Step into that deliverance this moment by simple faith, *the obedience of faith*. Do not wait for feeling. I used to put it before my working men in Richmond in this way. Here are three men walking in procession. Mr. Fact goes first, Mr. Faith follows him, and Mr. Feeling follows Mr. Faith. Supposing the middle man turns round and looks at Mr. Feeling, everything goes wrong. His business is to fix his eye upon Mr. Fact, and Mr. Feeling follows him. Get hold of the fact, first of all: *free* in Christ, *free* on the Cross. There is the fact. Do not reverse the order.

Satan says three capital things: "Listen to me! Look at your heart, how cold it is! Look at your life, which is given up to sin! There is no fact yet; you have got to wait until you have got the fact, before you realise your freedom. That is to be your fact. *Feeling, fact, faith!*" he says. But if you work upon these lines you will make no progress. You have to put it in God's order, not waiting to realise, but *believing* what God says. Enter into His reckoning. I was nailed to the Cross with Christ, that this body,

which has been the instrument of sin, that which sin has usurped and laid hold of, might be set free. Now I go to claim the privilege that I should no longer serve sin. At once, from this moment, I take this body and hand it over to Christ, my new Master, and enter into the new service. And when He takes the body, He will keep it.

Some people have come to Keswick to make a fresh resolution. "Now I will do it: I promise God that I am going to be out-and-out for Him!" No, we are not going to undertake: we are going to cast ourselves on *His* undertaking. Because we see there the fact on the Cross, and that the purpose of that fact has been accomplished, you and I may at once step into the privilege, appropriate the truth, and go forth to walk in newness of life, to live in service unto God, having our fruit unto holiness.

## THE SPIRIT OF BURNING

REV. J. B. FIGGIS, M.A.

*When the Lord shall have washed away the filth of the daughters of Sion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of judgment, and by the Spirit of burning-*  
ISAIAH 4: 4.

How delightful it was in schoolboy days to lie upon the ground and take into our hands a burning glass, and converge the rays of the sun upon some wisp of straw, some scrap of paper, some bit of touchwood; and to see the tiny spark kindle and run, and trace its course until at last the fire had done its work, and the straw, the paper, the touchwood, was utterly consumed. I wonder whether there is anything like that in the moral and spiritual world.

Going away from Keswick four years ago, and meeting with one of the saintliest men of God that I know, I asked that question -- not with reference to the figure, but with reference to the fact: Is it possible to take the sin that doth so easily beset us, to get this sin so dealt with that it shall be done with? And the answer that was given was this, "It is not easy; it is not frequent: but it is possible. If that sin be taken to God, and if that sin be confessed and forsaken, and left to God, and especially to God the Holy Ghost, to deal with, He can deal with it. He can put it away, and rid us of this our adversary." The speaker was not referring to the sin of our nature, nor am I; nor to sin in the mass: but to some defined sin definitely committed to God, and trusted to Him for action upon it. His action will be as the action of fire. He will give us "the Spirit of judgment and the Spirit of burning."

Has it ever occurred to you how often the Holy Ghost, and the work of the Holy Ghost, are represented in Scripture under the symbol of fire? In this very prophecy of Isaiah, in the sixty-fourth chapter, there are words that we often quote in prayer: "Oh that Thou wouldest rend the heaven, that Thou wouldest come down, that the mountains might flow down at Thy presence." I once went up Vesuvius, and it seemed to me as though the mountains had flowed down there, at the presence of God.

The *debris* covered, not yards or acres, but miles. The very mountain seemed to have been laid low, and the lava and the rocks distributed and spread over vast spaces of country. The mountains "flowed down at God's presence, as when the melting fire burneth." You see, it is a volcano that is thought of; as making the mountains flow. As we ascended that burning mountain I recollect how we took our staves and poked them into the crust, and the reddest fire I ever saw in my life was just under that crust, ready to burn everything it touched.

"As when the melting fire burneth, the fire causeth the waters to boil, to make Thy name known to Thine adversaries, that the nations may tremble at Thy presence." Your sins are your adversaries; at least, I know that my sins are my adversaries. There are no enemies in the world before which I tremble as before them. But my God can make His name known unto my adversaries; my God can cause the melting fire to burn them, and the stately mountain to fall: only you must pray the prayer of faith, that "this mountain," this burden, this heavy load of your besetting sin "may be cast into the sea."

Take another Old Testament passage: in Joel 2: 28 you have the promise, "I will pour out my Spirit," and again in v. 29, "I will pour out my Spirit." And what Spirit will it be? Why, says v. 30, God will "show wonders in the heavens and the earth, blood and fire"; and then, ascending from the fire, "pillars of smoke." Evidently the prophet sees before him a battlefield. And it was a great battlefield that the apostle Peter saw before him when he quoted these words at Pentecost. And what was Peter's hope in that, the first sermon, remember, that he had ever preached? His hope was in this "Spirit of burning." He might have trembled, but He knew God was with him, He might have quailed before his audience, but he knew that the Holy Ghost was with *him*, and was moving upon *them*. That Spirit was like the action of fire, burning conviction to their hearts as he charged right home upon them, to their very face, the murderous act that they had committed in crucifying our Lord and Saviour Jesus Christ. Whatever be the sin that cloth most easily beset us, the same fire that gave conviction to three thousand, at least, out of that assembled crowd at Jerusalem, can give conviction to us today, "by the Spirit of judgment and the Spirit of burning."

Pass on to the New Testament. Still the last of the old prophets is speaking to us. John Baptist is speaking to us: "I indeed baptise you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptise you with the Holy Ghost, and with fire; whose fan is in His hand, and He will thoroughly purge His floor, and

gather His wheat into the garner; but He will burn up the chaff with unquenchable fire " (Matt. 3:11, 12). Now if these words mean anything, they tell us that an important function of the Lord Jesus Christ is to baptise with the Holy Ghost, and that an important element in the baptism of the Holy Ghost is fire. You cannot read these verses and imagine that the Lord Jesus Christ came to do mere holiday work. Nor can you read these verses and fancy that in coming to Christ you are come to do mere holiday work. I heard someone singing, just half an hour ago—

That on the Cross He shed His blood  
That I might happy be.

Yes, the Lord Jesus has come to make us happy, happy beyond the dreams of pleasure-seekers; but in the process He may have to make us very miserable first. It is quite possible that, before the joy of the Lord can be given to us, or our peace can flow as a river, the Spirit of burning must come, and the Spirit of judgment, that we may judge ourselves, that we be not judged of the Lord. You see that the Lord Jesus comes to baptise His people with fire, and to winnow His people with the fan and with the flame.

It is tremendous work separating the chaff from the wheat, and the wheat from the chaff; and, mark you, not only is the chaff to be driven, as the psalmist says, by the wind; but lest it should return and fall again into the barn, and instead of bread you should have bran, or bran mingled with bread, the chaff is to be burnt with unquenchable fire. I think that, when these words are fully understood, they imply a double division—a division of classes, no doubt, first; a sharp division between the righteous and the wicked. "The Lord knoweth the way of the righteous, but the way of the ungodly shall perish." It is his end to be consumed for ever. But I think it may apply not only to the distinction between good men and bad men, but to the distinction between the good and the bad in the same man. There are a great many Christian men who have both good and bad in them. That which is good is of God; that which is bad is of Satan, or of themselves. It is God's purpose, and God's plan, and within God's power, to separate the good from the bad in your heart and your life; and so to have hold of the sin that doth so easily beset you, if confessed and if renounced, that the sin may be dealt with, and done with, and cast, like this refuse wheat, into inextinguishable fire.

There is but one other passage to take you to. It is, of course, the passage about Pentecost. Now, have you read the story of

Pentecost lately? Have you discovered in that history of Pentecost two symbols, or only one? A great many people seem to me to see only one symbol upon the day of Pentecost. My Bible tells me there were two. It tells me that "suddenly there came a sound from heaven, as of a rushing, mighty wind . . . and there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." The tongue was not more needed than the fire. The tongue was needful, no doubt, for the nations that were assembled, for the proselytes and the Jews that were come together to that great feast, from all the corners of the earth. The different languages were needed in order that the people might each hear, in his own tongue, the wonderful works of God. But there was needed just as much the fire of love, in which there was burned up the guilty silence of the apostles and of the brethren; the fire of zeal, in which was burned up the guilty cowardice of those who had, if not denied, at least forsaken their Lord. Guilty selfishness perished in that flame, for they loved one another so that "no one counted anything that he possessed as his own." In that fervent flame of Pentecost there was kindled many a virtue, and there was consumed many a vice. The sins of those people were taken, and, almost unawares to them, they were cast into that fire, and they were burned. And, please God, many and many a sin will be cast into the same fire, and will be burned this night.

Turn back to that passage with which we began, Isaiah 4:4. It tells us that the prophecy is to be fulfilled "when the Lord shall have washed away the filth of the daughters of Zion, and purged the blood of Jerusalem by the Spirit of judgment, and by the Spirit of burning." As much as to say, there are some sins that washing alone will not cleanse, and purging alone will not remove. There is nothing for them but that they should be burned out of people. The Spirit of judgment—what one calls the Lord Chief Justice in the soul--conscience, quickened by the Holy Ghost, will pronounce such and such an act, such and such a habit, such and such a motive, to be sin. The Spirit of judgment having sentenced it, then the Spirit of burning will come, and with its flames will lick up all that is around, and will utterly destroy it, until it be consumed.

There is a danger in these symbols of the Holy Ghost that they will tempt us away from the Person to the figure. Do not lose yourself in the figure, nor even in the fact. Our one great necessity is to believe in the personality of the Holy Ghost. I want you to believe that He is a real, living Person; that He is the real, living God; that as God He is love—the Holy Ghost is love, and loves

you; and that the Holy Ghost is no mere shadowy influence, but a Being who can be grieved, a Being who can be gladdened. He is the "Spirit of holiness." Holiness is His joy; holiness is His delight; to spread holiness in His work, His life.

But more, He is the Comforter. You are weary in the war with sin, wrestling not against flesh and blood, but against principalities and powers, against all dark things, against all dreadful habits. Is there any comfort that can comfort you like deliverance from those sins? Is there any comfort to be imagined and compared with being redeemed from all iniquity? Can you suppose that the Holy Ghost is sent to be a Comforter indeed, and yet that He should not be able to do this thing? Aye, we need to believe in the personality of the Holy Ghost. We need also to believe in the power of the Holy Ghost. We do not doubt the omnipotence of the eternal Father; we do not doubt the omnipotence of the eternal Son, now that He has taken His place at God's right hand upon the throne; but I am afraid that a great many of us doubt the omnipotence of the Holy Ghost. I am afraid we do not believe that He is able to cleanse our tempers, to sweeten our spirit, to give to us a calm and tranquil disposition, to cure us of jealousy, to cast down pride, to remove envy, to take away vanity, and, in all things, to make us like unto our Lord.

'Tis Thine to cleanse the heart,  
To sanctify the soul.

Christ said, "It is finished!" The Holy Ghost has not spoken those words yet, of *His* work; but He is as able to finish His work, and cut it short in righteousness, as was the Lord Jesus Christ. Going back to that figure of the Spirit of burning: there will be burning *love*; and in that burning love your dross and tin, and all that prevents the purity of the metal, will be utterly removed. That burning love will be like the love that burned in the soul of Saul of Tarsus when he said, "The love of Christ constraineth us"—it burned up his Rabbinism; it consumed his self-righteousness; it took away many and many another iniquity.

It was the sight of Thy dear Cross  
First weaned my soul from earthly sense,

sings a saint of later days; and a later still—

The perfect way is hard to flesh,  
It is not hard to love.

Oh, that there may come to us a great baptism of love. In Moscow they were casting a great bell. When the molten mass was there, the citizens of Moscow crowded round it, and brought their valuables and threw them in. The nobles took off their rings and threw them in, and the ladies of Moscow brought their chains and threw them in. Bring your gifts; bring your gold; bring your heart's love, and throw it in; throw all into the melting fires of the burning love of Christ.

But then we want burning *hate*—*hatred* of sin, hatred of all iniquity, that you should hate your sins right sore, and count them your enemies: not merely that you should give them up because it is a duty, not merely that you should give them up because you are obliged to do it, and then hanker after them, and read about similar sins in worldly books, and look at similar sins in worldly pictures—but that you should hate them right sore, that they should never be cherished in your heart again.

In the city of Florence, when Savonarola was preaching, the hearts of the men of Florence were moved as the heart of one man. There was a day when the very children went about the streets begging for every incentive to vice, and for every instrument of iniquity, and for all that could tell that sin was dear unto the soul. They brought these vanities into the market-place, and there they made a great fire; and that burning has been remembered in Florence unto this day. They crowned Jesus King, and they shouted, "Jesus Christ, the King of Florence!" Will you not to that same King bring your vanities, your iniquities, all after which you hanker? Will you not take them, and cast them at His feet, and cry:

Oh, that in me the sacred fire  
Might now begin to glow;  
Burn up the dross of base desire,  
And make the mountains flow.

Thou who at Pentecost didst fall,  
Do Thou my sins consume;  
Come, Holy Ghost, for Thee I call;  
Spirit of burning, come!

Refining fire, go through my heart,  
Illuminate my soul;  
Scatter Thy light through every part,  
And new create the whole.



## THE INNER VISION OF CHRIST

REV. DR. F. B. MEYER, B.A.

*When I saw Him, I fell at His feet as one dead. And He laid His right hand upon me, saying, Fear not ; I am the first and the last, and the living one; and I died, and behold I am alive for evermore, and I have the keys of death and of hades—REVELATION 1 : 17, 18*

**I**T seems as though full often the child of God needs to be exiled from familiar things, in order to behold the great vision that waits for every true soul, not far away. Jacob finds the ladder upon the moorland of Bethel. Moses sees the bush glowing with the Shekinah in the wilderness. Ezekiel beholds the wondrous cherubim by the River Chebar. And John needs to be exiled to the isle of Patmos, like a sapphire upon the bosom of the Aegean, with the chime of the waves around the rocks, in order that he may see what probably he had never seen either in Galilee, Jerusalem, or Ephesus—this glorious vision of our Lord.

And it is more than probable that there are hundreds gathered now in Keswick, isolated from the usual avocations and the homes of their life, who are surrounded by these glorious mountains and within sight of this panorama of natural beauty, who are to see a far fairer sight than any, which will eclipse all else—the vision of Him that was, and is, and is to come, the incomparable Christ.

You will notice that John tells us that he was in the isle, and then tells us that he was in the Spirit. By the isle he was insulated and isolated from those he loved; but by the Spirit he came into fellowship with the "Church of the first-born, whose names are written in heaven." With gladness he felt that he belonged to one blessed communion of the saints. And if you are isolated here from all else, by the blessed Spirit of God in whom, I trust, you are enshrined, you will be brought into contact with all holy souls in heaven and upon earth—one Church, one fellowship, one body.

But you will notice that the apostle beheld a vision within a vision. There are two worlds, the physical and the spiritual;

and the movements in the physical are efforts to transcribe the spiritual. All architecture, all poetry, all that touches the fancy or the taste of man, is the effort to transcribe in human utterance things which are unseen, but experienced by the raptured soul. The artist, or the poet, or the thinker desires to set forth in some tangible form things that have passed before the mental vision. And so, in this wonderful portraiture of Jesus Christ, John is struggling with the inadequacy of human language to set forth that new conception of Christ which had burst upon him there at Patmos, and the like of which had never visited him before.

And if it were possible for John, the beloved, to see deeper into the nature of Christ than he had ever seen in the happy days of their earthly familiarity, may it not be possible for you and me, who think that we know Christ a little, to see a vision within a vision, to see the Christ within the Christ; to see deeper than ever before in our life, into Jesus Christ, whose nature is so infinite that you can never see the last star, nor hear the ocean break upon the furthest bound of His being.

You will easily see that this was an altogether new conception of Christ. Because when John knew Him in His human life, he lay familiarly upon His bosom; but now he fell at His feet as one dead. There must have been something more than he had even known. Why did he not fall at His feet as one dead when they two walked together and talked together, either on the transfiguration mountain, or afterwards in the streets of Jerusalem? No, it was not so. He leaned upon the bosom of Jesus and whispered, "Master, who is it?" but there was something deeper, there was something more profound, more arresting. He had seen the gentle slopes of the mountain, but now he came upon the inaccessible precipices of Christ; and at the feet of Christ he fell as one dead.

Now, you have known Christ since you were children. You have sat at His feet, as Mary; or you have leaned on His bosom, as John. But, ah, my friend, in this tent, and on this spot, and during this week, you are to have a vision within a vision, you have got to come closer to the very heart of your Lord. You have been in the precincts of the temple, but you are now to enter into the most holy place, where even the angels veil their faces with their wings, and desire to look into the very depths of Christ.

Oh, soul, thou hast to know Him so deeply that it will seem as though thou hast never known Him. Thou hast to see into Jesus' heart so profoundly that it will seem as though thou hadst never seen. Thou art to be called into the secret place of Christ as though for the first time thou didst know the holy of holies of

His friendship. For He says, "If any man will keep my word, my Father and I will make our home with him. I will manifest myself to him, as not to the world."

Was it not so with Philip? Philip had been with Him three years, and at the end, he said, "Show us the Father." And Jesus said, "What! have you been so long time with me, and have you not known me, Philip?" Ah, Philip had had the vision without the inner vision. He had seen the Christ in His humanity; he had never seen the Shekinah of deity within the frail tenement of His nature.

And on the day of resurrection, when our Lord walked to Emmaus with the twain, and they knew Him not, though their hearts burned within them, it was only when He sat with them at the simple feast spread upon the table of the village inn that He took the bread and they recognised Him, and He was gone. At first, you see, they had the vision; but not the vision within the vision. But when they sat with Him at the table they had the vision within the vision.

Oh, men and women, you have walked with Christ long enough upon the road. For these many years you have traversed that familiar road with Him, and often your hearts have burned within you while He opened to you the sacred Scripture concerning Himself. But, ah, what will it be when He seats Himself and breaks the bread, and makes you know who He is! Then indeed there will be the vision in the vision of Christ.

But if that is to be true, will you kindly notice that there must be a man within a man, There must be a man within a man who is to see the vision within the vision. We are told by Church tradition that John was toiling in the quarries at Patmos. He seemed, in his toil-stained clothes, like an ordinary labourer. But he tells us that he was in the Spirit; and it was only because the man within the man was illuminated, that he saw. And you will not see this great sight unless there shall take place within your spirit, your inner nature, such a transformation that you will be in the Spirit. It is the man within the man who sees Christ within Christ. And that is the preliminary step.

Why, you may be sitting here side by side with a very inconspicuous, ill-dressed woman. You sit and listen to the addresses, and they will seem monotonous and commonplace enough to you. You will hear only the voice of the speaker; you will not see what he speaks of—that inner vision; while she, sitting by your side, in that simplicity, will see what is hidden from you, because the quality of her nature is different from the quality of yours.

Take any one of these mountains. Four different men may

come to one of them, or to any mountain, Take, for instance, the speculator. He looks at the mountain, and he says, "How much money will that make? Is it a mountain of gold?" The second man comes, a mineralogist, and he says, "I wonder what minerals are hidden in the bowels of this mighty mountain?" A third man comes, a geologist, who says, "I wonder what this mountain will tell of the strata through which God built up creation?" But Moses comes, and he says, "Ah, in that mountain there is a cleft where I saw God!" Or Elijah says, "That is my Horeb, where I heard the still, small voice of God."

It is the spirit of the man that determines what he sees. A man who only cares for money, only sees money. A man who only cares for science, only sees science. A man who cares for the poetry, will see the music and the poetry of the hills. But it is the man who cares, who lives in the Spirit world, that sees the Spirit.

There are plenty of people, I suppose, here who have looked at Christ as a mere fact in history, or they have looked at Him as a great social reformer, or they have looked at Him as being the beginner of a new epoch in human story. That is all they see and know. But what you and I need, in this tent, more than any words of mine can tell, is that we should be in the Spirit; for it is only when we are in the Spirit that we can see the glory of Christ.

And what is it to be in the Spirit? Does it mean, my friends, simply "spirit" with a little "s," as I see some Bibles are printed; as though the man, somehow, were in his own spirit? No, verily. I hold that the Spirit here is that blessed Holy Spirit whose glory it is to take of the things of Christ and reveal them to the soul. You must be in touch with Him. Your nature must be brought into symphony with His keynote. Just as you may have two musical instruments, the violin and the piano, which must be in perfect attune with each other, so that if you draw a note upon the violin string there will be an echo in the chords of the piano—so your spirit must be attuned to the Spirit of God. Oh, that He who reveals Christ may have an unclouded medium through which your spiritual vision will behold Him.

What must you do to get that spirit of yours into tune with the Spirit of God? What must you do? The first thing you must do is carefully to look into your life, and to wait until God shall put His finger upon some indulgence of your nature which most certainly is robbing you of all spiritual power. You have only got so much energy in your being; and if you concentrate it upon any earthly, sensual delight, you are draining it away from the spirit force.

The soul stands centrally between the body—which is the

apparatus by which we touch the earth—and the spirit, the apparatus by which we touch the unseen. And the soul may go downstairs and live in the kitchen, live in the basement where all the servants enter, and the tradesmen bring their baskets of food. What a shame it is when all the upper regions of the nature are left deserted and untenanted. Is it not necessary, then, for us to live up higher; to leave the basement with all the noise and pother of the street, and to go quietly up, during these days, the spiral staircase of faith and prayer, until we stand together in the spiritual, in that observatory that looks over all the world, into the eternal and infinite and absolute world, from which we came, to which we belong, and to which we must return?

Look you now into your heart. Stay for a moment, as the meeting of that great vision begins to glimmer in the eastern sky. Ask whether there be any things that must be most seriously dealt with. Has anyone come up here, for instance, who is indulging in any sin of the flesh? Are there not hidden sins by which many of us are captivated, and held in bonds? There is nothing for it but that, by the help and grace of God, you shall transfix upon the cross of Jesus that flesh of yours, that strong, passionate nature, those unholy habits and indulgences. By Christ's grace they must be crucified. It is only through Calvary that you can come to Pentecost. There must be a Calvary tonight, there must be a crucifixion tonight; there must be an entering into sympathy with the Cross of Christ, or you never can know the rapture of Easter day or Pentecost.

Go home, then, and in that room of yours that you tenant, it may be that tonight for the first time, enter into the crucifixion of your Lord. See yourself crucified there with Him. Take that evil habit of yours, take that self-indulgence of yours, take that passion of yours, and say, "Spirit of God, I desire that this should be where God put it when Jesus died. I want that fact to be an experience." Translate God's facts into experience. Get the fact, and then ask God to transmute it into your life. The fact is that you were crucified with Christ; that special sin of yours was crucified with Christ. Now ask the Holy Spirit that, from this night on, the flesh-life may be on the Cross, and Christ on the throne.

Remember also that if you should be grieving the Spirit in a subtler sort of way; if there be any here who have refused to forgive, who have refused to humble themselves to ask forgiveness, who have refused to grant forgiveness, who have shut themselves up in a sort of stolid exclusiveness—that, too, must be broken down; and there must be written tonight the letter that shall ask for

or proffer forgiveness. There must be a getting right with man before you can get right with God. You cannot get right with God while you are wrong with your brother. And, mind you, the man you get on least well with is the man who really tests your nature, and shows its quality. Do not think you are good because you get on with nice people. It is the man who gets on with people who irritate and worry him, who surely is the Christian after Christ's heart.

If there should be with any one of us a subtle concentration of pharisaic pride, as though you were different, and better than other people, as though the very fact of your coming here to Keswick differentiates you from the common crowd, you must get rid of that also: anything that jars the Spirit. Get alone, get alone and listen; and you can detect the jar, the discord, the dissonance. Then ask that God will bring you into perfect attune; that then the Spirit of God may come to your spirit, and reveal the vision within the vision to the man within the man.

I want most cursorily to touch just one thing, before I come to the last point. I would like to have spoken about the act within the act. The act was that John fell prostrate at the feet of Christ. But there was something deeper than that; that was only the physical expression of something that was taking place within the soul. What did that mean? What was the soul experiencing at that hour? Reverence? Ay, verily. Humility? Yes. But surely, surely there was the absolute abnegation of the self-life. Aye, some people use a little "i" because they want other people to press them to print it with a big "I". Some use the little "i", some the big "I"; every one of you saith "I".

I am growing older and I do not find the fight grow less. I find in my own experience that the "I"-life, the self-life, the egotistical life, is just as strong, though it is lower down. It is not so obvious as it used to be, because, it may be, one has learned for the sake of one's standing to behave oneself. But the self-life, I find, is lower down—deeper, deeper, nearer the root. It is there. I never could have dared to think it was so ubiquitous; I never could have supposed it was so persistent. Thank God, one has the victory in Jesus Christ; but there is the temptation, always insidiously chafing, as the ocean will chafe against the base of the great rocks.

How are you and I to get rid of it? I have found only one way. My shadow follows me everywhere. I get tired enough of seeing myself reflected; but I have discovered that if I walk with my face to the sun, I do not see my shadow, and I cease to be self-conscious. But, better than that, if one stands under the zenith sun, there is no shadow at all, because it is under the feet. A man

who is always thinking about self, trying to avoid self, getting away from self, thinks about self all the time he is trying to elude self; and he keeps selfish. The only way by which a man can be delivered from self is to cease to think about it, and to see Him. "When I saw Him, I fell at His feet as one dead"; and there is nothing that is going to help the soul like that.

How well I remember, years ago, after a marvellous week of self-anatomising, as I went through the streets of Keswick, one after another came up and said, "Mr. Meyer, I want to die; tell me how to die." I said, "My friend, reckon that you are dead, and live looking at the Easter Cross. Don't look from the death side, look from the life side. Don't look at the mortification of self, look at the glory of Jesus; and get away from your shadow as you prostrate yourself at the feet of the risen Christ."

But, oh, the best is to come! It seems to me as though I hear the music of a great river as it comes rolling down between its banks, to fulfil what George Fox said. He said, "I saw a sea of ink, and then I saw a river of light; and the river of light flowed into the sea of ink, and swept it away for ever." And here, as we are told in the first sentence that John "fell at His feet as one dead," he tells us in the next sentence that Jesus said, "Fear not; I am He that liveth." It is as if the Saviour is standing here tonight, the reservoir of life, who combines in Himself not only the life of the perfected humanity, but the added glory of the life of the eternal God, one quintessence of life.

Jesus is here, saying to every soul, "I am the living One." We fall at His feet as one dead. We are crucified with Christ; and then Jesus pours the tide of His own vitality into our being. I live, yet not I; I am dead; I have died with Him; I am under the feet; and Jesus lives in me. But better than that, He goes on to say, "I died." Man has always thought that death was the close of life, but Jesus says that death is only an incident in life; that it is not the close, but it is only the transition. It is the shadow of the cavern through which the river passes for a moment, or the shadow of the bridge under which the broad stream passes once, and is gone. Death is only that.

Jesus said, "I have died, but it has made no difference. I am the living One for evermore, and I have the keys of death and of hades." And "hades" stands for the unseen. I like to think that it is not only the unseen world of sorrow and pain, but it is the unseen world of light and glory. "Hades" is the Greek for "not seen." And it seems to me as if Jesus says to us today—says to you, dear heart, trembling in this your first Keswick, before some mysterious and unknown experience; says to you, doubting and uncomforted one; says to you, altogether sceptical and unbelieving

one—says to you, as He stands nearer than I, tonight, "I have the keys of unseen blessedness and unrealised glory; all things that eye hath not seen, nor ear heard, nor the heart of man conceived, but which I am waiting to reveal to those that yearn for me."

Here He opens before your poor soul the door; He unlocks the door of a new experience. He says, "Let the past be past, let bygones be bygones; let all that blotted, miserable, terrible experience be dropped here and for ever; and now come with me and enter the gates of light and life." "Open to me the gates of righteousness; and I will come into them, and I will praise the Lord."

Oh, soul, He has the key of a new life for thee! He opens the gate of a new experience for thee. Do not think of the past; forget it. Do not think of thyself; ignore it. Do not worry about an experience; the only experience you want, is to see Him. Leave the experience behind; fix your thoughts on Jesus. Open every aperture of your nature to His life; open, unblind every window, and throw wide every door. He stands at the door to knock; open to Him and, as I speak, He enters. Already He has come, come to thee, as He came to John; come in all His glory to thy spirit, as He came to John in his. As yet, you do not realise all, because you are dazzled; but after a while He will become more and more clearly revealed to you—and when you have Jesus you have everything.

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory?" The Lord of Calvary, He is the king of glory. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."



## HOW TO OVERCOME TEMPTATION

BISHOP J. TAYLOR SMITH, C.V.O., D.D.

**I**N Judges 16: 5 we find these words: "Tell me, I pray thee, wherein thy great strength lieth." A simple, plain, practical question; the question which will be asked by the world of each one of us when we return from Keswick. "Tell me, I pray thee, wherein thy great strength lieth." There are three kinds of strength: there is physical or bodily strength; there is intellectual or mental strength; and there is spiritual and moral strength. On every side we have illustrations of these various kinds of strength.

Some years ago, before the 1914-18 war, I was going to the Far East, and I called at the island of Ceylon. Going up into the hills of the little city of Kandy, I saw there for the first time trained elephants doing their daily work. It was most interesting to watch them, but what impressed me was their physical strength. Then I went to China, and I saw those sturdy Chinese labourers carrying huge weights upon their shoulders, and again I was impressed with their physical strength. All young people, and some old people, are interested to see feats of physical strength in a gymnasium or a playing field.

Then there is intellectual strength. Last Saturday, before I came to Keswick, it was my privilege to go through one of those large ship-building yards in Newcastle. As I saw one or two ships on the stocks, I thought of the men working in the room where the draughtsmen are found working out the most intricate calculations in facts and figures before any ship can be materialised. There and elsewhere we have illustrations of intellectual strength.

There is also spiritual strength—goodness, character. Goodness is the greatest greatness. No arithmetic has yet been written that can estimate the value of one good man or one good woman.

As we speak of strength, our minds immediately go to Samson, the hero of strength; strong physically, strong intellectually, strong spiritually. You remember some of his feats of strength. Going down to the village of Timnath, he encountered a young lion in the way. The lion roared against him. Lions roar when they are hungry, or when they are angry, or both. But we are

told that Samson went forth, grappled with the lion, rent him as though he were rending a kid, and he had nothing in his hand. A marvellous feat of physical strength! On another occasion he was bound, as you remember, with new cords; and when the enemy came upon him he burst those new cords as though they had been flax burned in the fire; on one other occasion he was tied with green withs, and they were broken too.

Only last year, as I went up to Jerusalem on my way from Cairo, I passed the city of Gaza, and immediately I thought of that incident when Samson went inside the city, a walled city with strong gates, mocked by the enemy who determined that in the morning they would waylay him and arrest him. But he rose at midnight, took those huge gates upon his shoulders, barred and bolted as they were, lifted the gates with their sockets out of the ground, and carried them away and planted them on a hill by Hebron. A wonderful feat of physical strength!

He was strong intellectually. How do I know it? Because it says so in the Book. For twenty years he judged Israel. We do not make judges of the weakest intellects—not in our day. They did not in his day. A judge in Israel for no less than twenty years.

You ask me regarding his spiritual strength. Samson was a strong man spiritually. He was a man of prayer, and everyone who is a man of prayer is strong spiritually. My brothers and sisters, form the habit, if you have not already done so, of making conversation with God at all times, and in all places, and in all circumstances. He was a man of prayer. How do I know it? Because again the Word tells me the Spirit of the Lord came mightily upon him, and he rent the lion. It was not the physical strength of Samson which tore the lion and gave him the victory that day: it was the Spirit of the Lord; it was Samson plus God — and there is the secret of every victory: not Samson, not you, not me. He was a man of prayer, and every man who is a man of prayer is a man of power. In the eleventh chapter of the epistle to the Hebrews, where the names of men and women appear who did great feats in their day, you will find the name of Samson as one who knew the power of prayer.

Then, too, he belonged to a religious body. If any here have received a blessing during this Convention—and I know many have—and you are not already associated with some communion, I would ask you to join somewhere a communion, in order that you may be helped and strengthened, and in order that you may help and strengthen others. There is not only the "stone" cut out of the quarry: that is a blessed experience. But there is also the "temple of living stones," in which the stones have a relation-

ship to each other, and of which the foundation is Christ, and the top-stone is Christ, and the cornerstone which binds the whole together is Christ. "I believe in the communion of saints."

He belonged to a society which separated themselves from strong drink. They were not allowed even to touch the fruit of the vine. They had not to go near any dead body; they had to allow their hair to grow—the outward sign of the inward grace. So Samson was strong physically, and he was strong intellectually, and he was strong spiritually.

Do you ask me the secret of his strength? My answer is, He owed more than he could tell to his godly parents. He is not the only one who has owed a debt of gratitude which he could never pay to his godly parents. When he was born, and before he was born, they sought the mind of the Lord that they might bring up their son according to God's will. If only the parents of this dear land of ours prayed for their children not only at birth, and from birth, but before birth, then we should see a different England from what we see today. We should see victory where there is defeat, and we should see harvests of souls where there is famine. Dear people, parents that are and parents that shall be, begin to pray, if you have not already begun to pray, unceasingly, incessantly for your children.

So we have the secret of Samson's greatness. It was his touch with God from birth to boyhood, from boyhood to manhood, and being surrounded by the prayers of his parents. *But . . .* Ah, they say there is a "but" in every man's character, and only Jesus Christ can take away that "but." Naaman, the captain of the Syrian host, was a great man and honourable, "but he was a leper." And Samson had a "but." Do you ask me what was that "but"? It was this: he failed to reverence his body. "Know ye not that your body is the temple of the Holy Ghost?" He failed to reverence his body, with the result that the enemy caught him and blinded him. They took out his eyes; they bound him with fetters of brass; and they cast him, a slave, into the prison of that very city of Gaza where God, through him, had wrought such a marvellous deliverance.

If there was ever a sad story in the history of the world, it is the history of this chosen one of God, chosen to be a judge among his people, chosen to be the deliverer of his countrymen, and now, through sin and the enemy, a bound, blinded slave in the prison of Gaza. What a picture of many another! Sin always binds, and sin always blinds, and sin always enslaves. The prodigal who left his father's home, he thought he was free, he thought he had liberty; but he was bound and blinded and a slave. All sin is insanity, and all transgression is madness. Then "he came to

himself," and the next step was that he came to his father. Then that which he had thought to be bondage became his perfect freedom, because he had returned to the place of light and love.

Now we see Samson in the darkness of natural blindness and in the darkness of spiritual blindness. It is an awful picture, but it is a picture of many another. It may be a picture of some here who once had the light, and once had the strength, and once had the joy of serving their country, and above all serving their God; and tonight they are in the prison, bound by the enemy and unable to move. Darkness, no light! They say that blind men see more than others, that they have visions which are not given to those who see. I cannot say whether that be true or not. But I know Samson saw clearly in his blindness what he did not see when he had his sight. I think I follow him in his thoughts. His first thoughts were, "I have shamed my mother; I have disgraced the family name, and now throughout time and eternity it will be known by angels and men that I brought disgrace upon the parents that bore me." Then from the earthly parent his mind would go up to God, and he would realise next how he had grieved his heavenly Father. The crown of opportunity and privilege and position and possession which had been placed upon his head—he had thrown it in the dust.

I think I see the tears pouring out of those ball-less eyes. O God, that it should be so! But "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"—from the uncleanness of the mind, from the uncleanness of the mouth, from the uncleanness of the members. There is cleansing for the whole being in the blood. So if there be any who see themselves in this mirror of God's Word, as we consider the history of Samson, I am telling you this truth not to depress you, but that in your despair and darkness you may cry out with Samson, because you have heard of the One who can deliver, who has delivered, and does deliver, and will deliver—even our Lord Jesus Christ.

You may think, perhaps, "He may not consider me worthy to be saved." It is not your worthiness: it is His love which will prevail. It was said, "A bruised reed shall He not break, and the smoking flax shall He not quench." They trample upon the smoking flax, and put it out, for it is an offence to the nostrils. And bruised reeds spoil the note of the orchestra, and so the bandsman throws them away as useless. But this great Lover of souls takes the bruised reed and smooths out its broken parts and restores again the song. It may have to be in the minor key; but yet He gives it a new song, and it is a song of glory unto His Name. If there is one who feels, "The smoking flax describes me;

I have in the recent past done offence to my opportunities among my fellow men," then your Lord by the breath of His love will fan that smoking flax into a flame, if you ask Him, and your life's light shall burn once more, and there shall be light and heat all round, and the Lord shall restore the soul. "He restoreth my soul, He leadeth me in the paths of right living."

Samson prayed, and his hair began to grow—the outward sign of the inward grace. He was coming back to God. But so far the enemy is triumphant. "Let us have a great festival; let us praise Dagon, who has given unto us the enemy." They gather in their thousands in a building which will hold a congregation as great as this in the tent. A great number are on the roof, while the larger crowd is below. A lad is sent to the prison to lead forth Samson, in order that they may make sport of him. Then he offers the last prayer: "O God, this once!" He prays once more for strength, and the strength is given; and with that strength he pulls the pillars together, and the whole building crashes down. And he slew more of the enemy in his death than he had done in his life. Why, and how? Because he was in touch with God. Once more restored, forgiven, once more strong in the Lord and in the might of His power; and he saved Israel, his country, his people, from the enemy that day.

You and I have been privileged to meet together in prayer, and meditation, and Bible study, and praise; and we have been realising the source of strength. Whence did it come? From the Lord Himself. Now you are going from this place, and wondering what is to be the future; whether you are going to be strong or weak, whether you are going to conquer or fail. Let me just tell you one or two things. As surely as you received blessing from the Lord, as surely as you have seen the open heaven and have received the descending power and heard the approving voice; as surely as our Lord was led from Jordan into the wilderness to be tempted, the same Spirit that has given you the blessing will lead you into the world to be tempted. I warn you: that is certain to happen. You will go from the place of blessing into the wilderness of temptation.

Jordan is like Keswick; and the wilderness is like the world, and the flesh, and the devil. The devil will come along and say, "If thou be the son of God"—the first temptation will be toward the flesh—"make these stones bread." Satan always begins with the appetite. "Yea, hath God said, Thou shalt not eat?" Hungry for forty days and forty nights, the Master has fasted, and is weak and weary. Concerning the One whom he had tested and tried as a boy and a man for thirty years, and failed, Satan has heard a voice from heaven saying, "This is my beloved Son." Then

he said, "If Thou be the Son of God, your Father cannot be forgetful and unmindful of your need; and you have power, if you are the Son of God, to make stones bread." But He who came to do the Father's will said, "It is written, Man doth not live on bread only, but by every word that proceedeth out of the mouth of God." It is the "sword of the Spirit" which is going to help you to prevail.

Take the next, the second temptation—the world. "Cast Thyself down from this prominent position, for it says in the Scriptures that He shall give His angels charge concerning Thee. You shall not fall; you shall not even dash your foot against a stone." The same temptation will come to you, my brother, my sister. You will be tempted to go into places where you have no business to go. Satan will say, "You are God's child; He will protect you; He cannot help but protect you. If you go there, you will not even dash your foot against a stone." "Thou shalt not tempt the Lord thy God." Keep clear of those places that are doubtful. If you have any doubt, give Jesus the benefit. Be watchful and careful, lest your steps that lead from Keswick take you where you ought not to be.

The third temptation was this—a short cut to glory. "One moment's homage, and you shall be saved the Cross." In how many forms that comes to the young Christian! I will tell you what short cuts do. If there is a short circuit, that lamp goes out and you are in the dark. As the Master prevailed through the use of "the sword of the Spirit," the Word of God, read your Bibles daily, carefully, prayerfully, that you may know the will of God, that you may seek to do the will of God. Your only safety, my young brother and sister, is in knowing your Bibles, so that you may have an answer to every difficulty, and a light on every pathway. Then I have no fear of you. The world may come, and the flesh may come, and the devil may come, and you shall prevail.

Then with the victory, the angels will come. The angels are as certain to come to you as they came to the Master; for as He is, so are we in the world. The devil, baffled by the "sword of the Spirit," leaveth Him, "and behold angels came and ministered unto Him." You who have been fighting here against the trinity of evil since you came, and have felt their power more than ever before—you have also realised that the angels have come, though not always in the form we think of, with feathered wings. But a friend has met you at the corner with a smiling face or a word in season, or your attention has been arrested by a text in the home, or by someone singing prayerfully and carefully in the house close by. The angels came and ministered unto you.

So I warn you that temptation is necessary, temptation is sure. We are tested-, not in order that we may be robbed of the blessing we have received, but in order that we may be assured that we have something which, if we had not received, we should not have defeated the trinity of evil and had the victory. So count it all joy when you enter into these divers testings. They are going to lead not only to your own personal blessing, but to spiritual help to others, and to the glory of God. "Tell me, I pray thee, wherein thy great strength lieth?" That is the world's question to you and me. Let the answer be: "I have seen the Lord on Calvary's tree. He died for me. I have waited in the upper-room, and the Holy Spirit has come according to the promise, and now the Holy Spirit fills me for God's present and eternal service." Life, and life abundant, through the grace of our Lord Jesus Christ.

## CRIPPLE—MIRACLE—VEHICLE

CANON GUY H. KING

*There was a man there which had a withered hand*—MARK 3:1.

**T**HERE was a man there which had a withered hand. Where? In the synagogue; in this tent. I pray that that man, that woman, that young life, may receive in spiritual manner just that blessing which the man in the synagogue received all those long years ago.

"There was a man there which had a withered hand." There are three simple things that I want to say to you about him. The first of them is this: That *he was a cripple*. Not a corpse! I say that because I believe this man to be a very real picture of a Christian, one who has life, but whose life is wrong; alive, but with a withered hand,

It may be that someone has come into the meeting who is dead, "dead in trespasses and sins," and your need is to cry to the Lord for mercy, to ask Him to pardon your sins, to cleanse you through the precious blood of the Lord Jesus, to regenerate you by the Holy Ghost, to take you into His family as a child of God. If you have come in here without Christ, dead in sins, you have no business here at all. This is a meeting for the deepening of the spiritual life, but apparently you have no spiritual life to deepen. And yet how glad we are that you are here, for you would not be the first unconverted person to find the Lord Jesus as a Saviour in a Convention meeting, or here at Keswick.

This man is alive; he has life, but he is crippled. You remember the description of the returned prodigal. It describes him as being "safe and sound." I like that description. It may be that you are safe because you have come to Jesus. You are safe for ever; but are you sound? I do not mean doctrinally, though that is important. I rather mean, Are you spiritually sound? This poor fellow was perfectly safe, but he was not sound.

Now the trouble with you may not be your hands. You are not a cripple, but perhaps it is your *eyes*; perhaps you cannot see properly. There are many things you can see; but for one thing, you have never really seen yourself; you do not know your own



real state. Perhaps you are satisfied with yourself; you think you are quite all right, when possibly, though a Christian, you are very far wrong. You cannot see your own state, and you cannot see the condition of the unconverted sinner. If you realised for a moment what is the awful position of such a person, you would not be idle and unconcerned, as perhaps you are. It would be the longing of your heart to take to such the message of the Gospel, that they might be saved. But you cannot see. Possibly you cannot see the loveliness of the Lord Jesus. You have seen in Him your Saviour, but there is so much in Him that you have never seen. You are a Christian; you have life: but there is something wrong with your eyes.

Or it may be your *ears*. You hear many voices, but you cannot hear the voice of God. We pray that by the Holy Ghost He may speak in such a manner as to make you hear. Or it may be your *lips*. You speak about all sorts of things, but never a word for Jesus, never a single bit of testimony to Him, never a recommendation of your Lord.

If on Jesus Christ you trust,  
Speak for Him you surely must;  
Though it humble to the dust,  
If you love Him, say so.

If on Jesus you believe,  
And salvation thus receive,  
Lest you should the Spirit grieve,  
Don't delay, but say so.

The dear Lord is hearkening to hear your testimony. But perhaps your trouble simply lies there. You have been a Christian for ever so long; you have life; but you have never yet said a word for Him. Or perhaps it is your *feet*. You cannot stand properly; the least bit of opposition, and down you go. You cannot walk properly; though you have been a Christian for a long while, you have made no progress in the Christian life; you are not getting on. Or it may be it is your *knees*. Your prayer life is scanty, perhaps altogether overlooked: something wrong with your knees. But maybe it is your *hands*: doing nothing for Jesus. As a Christian you have spiritual life, but you are all wrong on the question of service.

I do not know what it is that is the matter with that impotent person who has come in here tonight. God the Holy Ghost knows, and we pray that the simple words may be convicting words, and that if there be someone here who is a cripple, that there may happen to him what happened to this cripple all those years ago.

We begin just there: He was a cripple. Are you? Anything wrong? But very soon *he was a miracle*. As I look round this tent I see those who are miracles of grace; and there is someone here who at the moment is just a poor, wretched cripple, who through God's sovereign grace and mighty power is to become a miracle. May God do His own blessed, mighty miracles here among us.

How did the change come about? How shall it come about in your case, my poor crippled friend? Well, first of all, *he realised his need*. He had to; he could not help it. There was so much that he could not do. And even if you have never realised it before, maybe during the days of this Convention—or perhaps even in a flash here tonight—you will suddenly see your condition. You have life, but you are crippled. May you realise your need as he realised his need.

Then, secondly, *he utilised the opportunity*. We read that "He entered into the synagogue." Who did? Well, the crippled man, of course. I know that, but who else? Oh, lots of people. But who entered into the synagogue? Why, Jesus did. And let me say that if any soul be right with God, His presence is that soul's greatest joy; and if any soul be wrong with God, His presence is that soul's greatest chance. It is the chance of a lifetime that you, my crippled friend, should find yourself in this place where the Lord Jesus is. Are you going to utilise the opportunity? The Lord Jesus noticed this poor fellow as soon as he got into the synagogue. It is a wonderful way He has. There are thousands of people in this tent tonight, and the Lord Jesus is here, and has noticed at once all the cripples. If there is only one cripple here, He noted you, my friend; He has seen you already. And all the rest of the people in the synagogue watched Jesus, to see what He would do. And there are lots of us tonight who are watching Jesus; we want to see what He is going to do with all the cripples in this place. We are waiting to see what miracles He is going to work.

So when the Lord Jesus said to the man, "Stand forth!" he was ready to do it: ready because of his sense of need; ready because of his sense of opportunity. He is not going to let it pass; he is going to take his chance, as, please God, you are going to do this evening. That is the second thing: he realised his need; he utilised the opportunity.

And *he fulfilled the condition*. Faith and obedience: trust and obey. So the Lord Jesus takes this poor cripple, and bids him stand forth face to face, as it were, alone with Him. There were many other people there, yet to that cripple, as if he had been the only one, the Lord Jesus says, "Stretch forth thine hand." Now that is just the one thing he could not do. He could have done

almost anything else. If the Saviour had told him to stretch forth his head or his feet, he could have done it. There was only this one thing he could not do, and that was to stretch forth his hand; and that was the thing the Saviour told him he was to do. But believing the word of the Lord, realising that it was the word of the Lord, he instantly trusted and obeyed. Will you do that? You hesitate, you fear, you wonder; but will you put all that aside and listen to the voice of your Lord who speaks to you simply and plainly tonight? Will you listen to Him, and just because it is His Word, will you do it, even though you feel you cannot? For you will find what a good many of us have found over and over again in our Christian life and service, that when the Lord Jesus tells us to do a thing, though it be something that we think we cannot do, if we proceed upon His Word we shall find that in the doing we have power to do.

You feel sometimes, "I ought to speak to that person about the Saviour," and you say, "I simply cannot." But if that urge is from God, will you open your mouth and begin? He will put a word in your mouth; it will be all right if you act trusting and obeying Him. And you, poor cripple here, if you want to be a miracle, a monument of God's grace, a story of His delivering power, will you trust Him? Not as a matter of emotion. I am trying to be very plain and simple and matter-of-fact; I want it to be just Himself by the Holy Ghost convicting any needy soul of its need, and leading that soul out into absolute trust in and obedience to the Lord, quite independently of any man. Will you do it? Will you dare to turn to Him and trust Him, seeking His release from your crippling infirmity? He can do it here. Perhaps He is going to do it for many; but shall He do it for you? This man was a cripple; then he was a miracle. Would it not be glorious if someone were to go from this tent so truly delivered from bondage that people will be led to say, 'That man, that woman, is a miracle of grace?'

Then from that time onwards that man was something else: *he was a vehicle*. You cannot be a vehicle until you are a miracle; but if you are a miracle, then God will use you as a vehicle—first for the blessing of men, and then for the glory of God. A vehicle *for the blessing of men*: Jerome tells us of a tradition, that this man was a stone-mason but he had done nothing at it for a long while because his hand was withered. Your work has to do with the "living stones" for God's temple; you shall be a mason for Him. First a miracle, and then a vehicle for blessing to men.

What a blessing you could be! Do you want to be a blessing? Some people think that as Christians, even if we are not a blessing, anyhow we need not do any harm. What an ambition, is it not?

Not to do any harm! There are certain persons I have heard described as "harmless." Do you want to be like that? Dr. Chalmers used to say, "You may be a blot, you may be a blessing; but you cannot be a blank." And who wants to be? Do you want to be a vehicle of God's blessing to men? Then become a miracle of His grace.

You are a cripple now, perhaps, but by His grace you have become a miracle. Trust Him, and you shall go out to be a vehicle of blessing to men. Only God can measure what can be done with your life if you will hand it over to God's service and God's control.

But you shall be also a vehicle *of glory to God*. I know, of course, that the end of this story is that the Pharisees were "against Him." But then there are always people like that. There are always enemies of the Lord; there are sure to be those who will seek to belittle God's work in your case. They will seek to find fault; they will seek to trip you up, seek to do all they can against God. I know that. But I notice also that it says that a great multitude "followed Him" just because of this man; because he was a miracle he became a vehicle of glory to the Lord. And I can conceive of no finer thing, no more glorious aim than to bring glory to the Lord. Do you want to do that?

At the end of the first chapter of the epistle to the Galatians, there is this simple thing written by Paul. Speaking about certain things that happened to him, he says, "They glorified God in me." He was a vehicle of glory to God: "They glorified God in me." Would not that make a lovely epitaph for your tombstone? If I ever have a tombstone—I say that advisedly, because I may not die; the dear Lord might come very soon, and change all His people, transform them, catch them up to be with Himself. We shall not have to pass through death then; and that might happen very, very soon: but in that case I should not have a coffin; I should not have a grave; I should not have a tombstone. I do not want any of them. But if I must have a tombstone, oh, if only I could earn that epitaph, "They glorified God in me!" A vehicle of glory to Him.

"There was a man there which had a withered hand," a cripple. But he became a miracle, and he went out of the synagogue, as you may go out of the tent, if you will turn in absolute trust to the Saviour—trust and obedience—to be a vehicle of blessing to men, and of glory to God.

## LIFE OUT OF DEATH

REV. GEORGE B. DUNGAN, MA.

I WANT to speak on three little words of one syllable each, which you will find in John 12 : 24, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

"If it die." I wonder if you will agree that within the compass of these three tiny words is summed up the whole issue of this Convention for us. "*If it die*, it bringeth forth much fruit." What we desire is that there should be in our lives the bringing forth of much fruit; that we should be wonderfully like our blessed Lord; that the hidden flaws and unsuspected faults which others can see, may be discovered to ourselves and dealt with, so that in our homes, in our churches, in our offices, it may be said of us, as it was said of our Lord when He walked this earth, that we are "full of grace and truth."

"*If it die*, it bringeth forth much fruit." The alternative here seems to be between the barrenness of abiding alone, and the blessedness of bearing fruit; and the issue would seem to be settled in this brief phrase, "if it die." I know, of course, that our Lord is speaking primarily about Himself; but in case any of us might be tempted to think He was speaking only of Himself, He goes on to express the same truth as applying to all: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." It would therefore seem that here the servant is not greater than his Lord; and it is enough that the disciple should be even as his Master. "If it die." May I remind you that in the spiritual realm the natural order would appear to be reversed. In the physical and natural realm we move through life toward death; in the spiritual realm we emerge out of death into life. This is the principle stated here—"If it die" it bringeth forth fruit. Life emerging out of death!

May I give you some other verses bearing on this principle—"I am crucified with Christ, nevertheless I live" (Gal. 2:20). Death first; then comes life! That I may know Him, and the power of His resurrection"—life seems to come first, but—"being made conformable unto His death ..." (Phil. 3:10): life issuing

out of death. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. 4:10): life issues out of death. "We are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life": life issues out of death. "Reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord": life issues out of death. "Yield yourselves unto God, as those that are alive from the dead" (Rom. 6: 4, 11, 13): life issues out of death. And finally let us come back to our text: "If it die."

I wonder if some of you are saying, "I have seen that principle stated in the Scripture again and again, and it does seem that death is a pre-requisite of the fullness of life; but, to be quite honest, I do not know or understand what it is all about." May I ask any such, as I ask myself, if it is a case that we do not understand it because we have never experienced it; and further, that we have never experienced it because we do not want to do so? Yet unless we can discover and enter into the experience of this truth, there will be no fullness of life for us. Let us, then, face up to the implications of these words, "If it die." Shall we go into the kindergarten class together, and ask the heavenly Teacher, the Holy Spirit Himself, to teach us? To some of you who are nearly ready to sit for your "leaving certificate," what we shall say may be very elementary; but it is as much as some of us can understand.

In trying to understand the meaning of the little word "die," I have been asking myself what are the elements that enter into the experience we call "death" in the physical realm. This might help us to understand what "death" is going to mean in the spiritual realm. I am just going to mention some elements—I cannot develop them, and therefore the lesson will be rather inadequate; but you will be able to ask the Teacher to teach you by yourself.

The first element that we associate with death is that of *completeness*. It is the completeness, the comprehensiveness of death that stuns and startles us. It breaks into and touches every aspect and every relationship of life. At death we have to leave everyone and everything behind. There is many a man who would not be afraid, or so afraid, to die in the physical sense if he could take his golf-clubs with him, or his football-pool coupons or his pint mug and the bar counter. If only he could take some familiar and much-loved things with him! But the experience of death breaks in on life completely. I suggest that many of us know little of being identified with Christ in His death, because we do

not want that completeness. We want our "golf-clubs." We want little bits of ourselves which are terribly precious; we want little bits of our failings that we love, and we do not want to submit to death in its completeness. There is a phrase we sometimes use in common speech—a contradiction in terms: "dead and alive." But if you are alive, you are not dead! I feel that it may well be the intention and will of God, if I may say it very reverently, that this tent may become a place of death. "Yield yourselves unto God, as those that are alive from the dead." There is completeness there. Do you remember the word: "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood" (Jer. 48:10)? Are you allowing something in your life, some aspect even of your Christian service and ministry, something that is completely and consciously of self, something that you know well is against the will of God, but you are determined to hold on to it, and that it shall not be put to the sword? God says plainly to you: "Cursed be he that keepeth back his sword from blood." Death has an element of completeness about it.

Secondly, death has an element of *costliness*. Some here know something about the costliness of death in the physical sense, in the realm of human relationships. We do not shed tears easily; but when we have looked upon the still face of a child that God has taken, or wife, or husband, or dear friend, there has been such a bitter costliness of parting and pain that we could hardly bear, and it has taken many, many days before time has healed the wound.

Come with me into a garden where a Man is kneeling, facing death, and there in the shade of the trees, we read of Him: "Being in an agony He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground. The costliness of death! Do not be surprised, fellow child of God, if there is the keenest pain as you face this death. There is an old hymn, a lovely one, but a tremendously challenging one, which says—

I can hear my Saviour calling ..  
"Take thy cross and follow me."

and the chorus expresses the response—

Where He leads me I will follow ..  
I'll go with Him all the way.

and the second verse affirms—

I'll go with Him through the garden . . .  
with Him, all the way.

The way to the Cross and to death is through "the garden," and, oh, the costliness of it!

Now look with me at the third part of our lesson. Completeness, costliness; and now I find yet another element in death—the element of *calm*. How often, when death comes to a sorely tried life, we say of the one who is taken, "He is at rest." The storm is over; the battle with pain and weariness and weakness is ended. The conflict with adversity and temptation, difficulty and perplexity, is over. We look down on the face in the serene majesty of death, and we say: "How peaceful! How calm!" I wonder how much you and I know, in the home, and in our Christian service, and in our hearts, of this calm, this peace. I may be quite wrong, but I cannot help believing that whatever else Paul was talking about in Romans 6, he was not talking about a struggle toward victory, but the possession of victory which had been won, and the experience of peace that it would bring. There is no element of struggle in the phrase "dead to sin!" But how little you and I know of that calm, that peace of God which passeth understanding. May I give a short illustration? A man may find it impossible to pass a certain place—for example, a public house. The temptation to go in is too strong, and after a little struggle he is overcome. We could, however, make a promise to a man like that, that there will come a day when he will be able to pass it without conflict and struggle—when he passes it in death.

Costliness, completeness, calm; and now we come to the very heart of our lesson. What is the fundamental element in the great experience we call death? Would you agree with me when I say it is the element of *change*? When we say that somebody has died, we do not mean that they have ceased to exist, do we? But we do mean that they have been transferred from one environment to another; that their relationship with the material and physical world, as far as we know, has ceased, and that they have entered into a new relationship to a new world. I think we could say that death is the cessation of an existing relationship to an old environment, and the creation of a new relationship to a new environment. When we think in these terms on the spiritual plane, we find that we are dead to sin, whereas once we were alive and responsive to it—and alive to God, whereas once we were utterly unconscious of Him.

Now, when we come to probe deeper, we find, do we not, that this death unto sin into which we must enter is not something that we have to achieve, but something that Christ has achieved for us. By the way of the Cross, and through death, Christ passed the boundary-line out of a certain relationship which had existed toward His environment on earth, into a new relationship to that



environment—one, moreover, into which you and I may enter by virtue of our union with Him. There was this element of change in His death; and this change, as we earnestly desire to enter into it, is made effectual in us by virtue of our union with Him. Christ's life is our life. We are bound up inseparably with Him. So it is that we never find this "death to sin" described as something we have to achieve, but something we have to accept.

What was the relationship in the life and Person of our Lord to His environment on earth which ceased at the Cross? Do not misunderstand me, please, when I suggest that it was the relationship of *conflict*. We are told that He was tempted in all points like as we are; and the whole record of His life and ministry was one of temptation and conflict. May I suggest that that conflict is now over for Christ? I see no signs of it after the Cross. Right up to the Cross it waged fiercely, but ended there with that great shout of triumph which not only referred to the Atonement, but to this bitter and unceasing struggle. "It is finished." The battle was over—it was won. The conflict had been terrible; but the conquest was glorious, for though tempted He was "yet without sin."

We cannot but believe that this conflict was made possible because of God's action in the Incarnation, when "the Word was made flesh and dwelt among us," and when, in order to fulfil the purposes of God the Father, God the Son stepped down into the arena of human experience as man; and when Christ, holding His deity, as it were, in reserve, was engaged in mortal combat with Satan and sin, *not as God, but as man*. What a chance for Satan! Just as if the owner of a great factory had sent his son into the works to start from the very bottom, to prove his worth the whole way up, not as the owner's son, but as an ordinary employee. During all those years, if Christ's temptations were real and not play-acting, it would seem that Christ was bound to join battle on these terms, as man, and that He only drew on His reserve of divine power in order to meet the needs of others. You may not agree with me, but I want to suggest on these grounds, that when Christ took our human nature—without sin—upon Himself, and chose to take on Satan on the terms of His humanity, that there was never a time throughout all those years when the man Christ Jesus could not have sinned.

But where the first Adam failed, Christ, the second Adam, fought through and won. So He came, as the lamb without blemish, perfect man, but at the same time wholly God, to the Cross, in order that He might deal there with sin, not only its guilt but in its essence, in order that He might now make available to the stream of humanity, fouled by sin, a clean, new spring of

life which had no taint of sin. So in the grace of God not only was the guilt removed, but also the power of sin was broken. Sin, in its guilt, and I believe in its essence and nature too, was dealt with in the Cross. What otherwise do those words mean, "He was made sin for us"? Not only was the penalty for sin exacted on the Cross, but there was the putting away of sin in its essence. The "I won't" of sinful man was for ever put away, and the new "I will" of the Son of God came in. For ever now the Cross stands to us as the place of deliverance, the place where sin's power was broken. But just as the deliverance once wrought by Christ from the penalty and the guilt of sin has to be appropriated by an act of faith, so the work of Christ in dealing with the very essence and nature of sin in the flesh has to be appropriated by an act and attitude of faith that will reckon on the fact, and then experience the truth.

That brings me to my last thought. Completeness, costliness, calm, change, *choice*. Naturally we have no choice about natural death, but in the spiritual realm we move where different principles hold, and we must choose. "*If it die.*"

Lord Jesus, let nothing unholy remain,  
Apply Thine own blood and extract ev'ry stain;  
To get this blest cleansing I all things forgo—  
Now wash me, and I shall be (like the Saviour)  
whiter than snow.

We sang these words just now: did we mean them? Do they represent our choice? What is our choice to be—the death of the old life in all its ramifications, followed by a continuance of that death? For the grain of wheat grows to fruitfulness in the place of death. And if, choosing that, we shall find that "bearing in our bodies the dying of the Lord Jesus," wonderful to relate, the life of the same Lord Jesus will be made manifest in our bodies.

Yes, we are most of us in the kindergarten, are not we? Will you go and ask the Teacher to go over the lesson with you, that in your life there may be "much fruit"?

## THE FINISHED WORK OF CHRIST

REV. H. W. CRAGG, M.A.

I WOULD like to say something in relation to the particular purpose of our gathering together, about the finished work of Christ. Quite obviously we shall only be able to touch upon that great subject in relation to our own need just now, and not in relation to the vastness of that theme, as seen in Holy Scripture.

I have a text for you, then, from John 19, these great central words of our Faith, in v. 30: "Jesus therefore received the vinegar, and said, It is finished. And He bowed His head, and gave up the ghost." It is finished; or, as you know very well, it is in the Greek New Testament just one great triumphant word, "Finished!" Or as the *New English Bible* translates it, "It is accomplished." It is finished.

You will, of course, know that this is the sixth of the seven words from the Cross. Only one more task awaited Jesus Christ, that of handing back His spirit to God who gave it. Everything that He had come to do was done. And so this word "Finished" tells us that *Jesus had reached the end of the journey*.

Look again at the way in which the apostle Paul writes about that journey in Philippians 2:5, "Let this mind be in you which was also in Christ Jesus, who . . ." and this is the journey " . . . being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. And being found in fashion as a man He humbled Himself, and became obedient unto death, even the death of the Cross."

The great down-stooping of the Lord of glory from heaven's home to earth's gloom; and then down to the bitter shame, and death, and sorrow of the Cross. And when He got there He said, "It is finished." I am well aware of what may now be springing to your minds, that there was, of course, a second half to the journey: but I am concerned with that great stooping of our blessed Lord to the Cross, to bear our sins in His own body on the tree; and when He died He cried, "It is finished!" He had reached the end of the journey.

What a great deal had been crowded into those thirty-three

short years. Jesus had taken human nature upon Him, and lived here as a man in flesh; and while so doing He had lived as the very Son of God, revealing the Father to men, so that if in any generation we need to know or we want to know what God is like, we look away to Jesus Christ, and the record of His earthly life in the four Gospels. But not only had He entered our life, and revealed the Father, but in so doing He had fulfilled all the Old Testament pictures and promises and prophecies of Himself. He could claim, as He prayed to His Father not long before His Passion, "I have finished the work Thou gavest me to do."

I pause here, for we must contemplate this great truth before we seek to apply it in any measure to ourselves. How delightfully tidy the end was when it came. For our blessed Lord there were no ragged ends, no tasks undone, no purposes frustrated, such as we leave behind when we go. Everything done that He came to do.

A glance at the first three of these seven words from the Cross shows, just as illustration, how beautifully all was left. You remember there was a relationship of Jesus Christ with those Roman soldiers who nailed Him to the Cross, and in the first of these seven words He prayed, "Father, forgive them, for they know not what they do." Everything was right between Jesus and the soldiers when He died. It was finished.

Then the second word from the Cross concerned the thief: and you remember the reply He gave to the prayer of the thief, "Lord, remember me"—"Today shalt thou be with me in Paradise." He had answered the prayer of the thief, satisfied the longing of his heart, indicated by a distinct promise that his sin was put away. There were no ragged ends when Jesus died. It was all finished.

And what is to me the most delightful of all: the third and fourth of these words from the Cross—the care that Jesus had for His mother, and for John. You remember that there stood at the foot of the Cross that disciple whom Jesus loved, and as if Jesus could hardly bear to die without seeing that everything was right and ready for Mary His mother, He turned to John, and He said, "Behold, thy mother!" and turning to His mother, "Woman, behold thy son." And from that hour that disciple took her into his own home. It was as if Jesus would not die until all was prepared and ready for Mary, His mother. How beautifully, it all seems now, as we contemplate it from a distance. "It is finished," He cried. It was the end of a journey. Everything He came to do had been completely finished.

No work is left undone  
Of all the Father wills:

His toils, His sorrows, one by one  
The Scriptures have fulfilled.

Finished!

But if these great words mark the end of the journey, I should like to suggest to you, in the second place, that they *announce the ringing cry of victory*, the shout of victory. We only read this word "Finished" in John's Gospel. It does not occur in the first three Gospels. Instead, St. Matthew tells us in 27:50, and St. Luke tells us in 23:46, that Jesus cried with a loud voice, and after that yielded up His spirit. So both Matthew and Luke tell us that there was a loud cry. John tells us what was in that cry. So we put the three records together, and we note with great clarity and with unmistakable certainty that when Jesus announced the completion of the task, He cried with a loud voice, "It is finished!" The whole strength of His being was behind that cry. It was not whispered in weakness: it was announced to the world with a ringing note of victory—Finished! Perfected! Completed! Accomplished! All done!

For a moment we pause on the thought of the *conflict*. We see it foretold in Genesis 3, where God, speaking to the serpent, says in v. 15, "I will put enmity between thee and the woman, between thy seed and her Seed: It shall bruise thy head, and thou shalt bruise His heel." So the conflict was foretold by the Father, away back in the beginning of time. Then we see that conflict entered upon in terms of Matthew 12:28-29, "If I cast out devils by the Spirit of God, then the kingdom of God is come upon you. Or else how can one enter a strong man's house and spoil his goods, except he first bind the strong man? and then he will spoil his house." This is the conflict, foretold of God in Genesis, and now entered upon by Jesus as He enters into the strong man's house to despoil his goods, having first bound the strong man.

We see this conflict working up to its culmination in John 12:31, "Now is the judgment of this world. Now shall the prince of this world be cast out." The struggle foretold; the struggle engaged in; the struggle brought to culmination. "Now is the prince of this world cast out." And we see the conflict recalled in Hebrews 2:14, "That through death He might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage."

Foretold of the Father, entered by the Son, brought to culmination at the Cross, and recalled in apostolic church life; and all down the years to pick up the strain of this triumphal

cry, that what Jesus did when He came was to enter the strong man's house and spoil his goods, having first bound the strong man. He who died for sin dealt with Satan; and the last word but one from the Cross was this victory word, Finished! And ever since that moment the Spirit of God has taken up that truth in convicting the world of judgment: "The prince of this world *is* judged."

Why do I approach my application of the theme in this way? Simply because, dear friends, all you and I can do is enter into the experience of that which Christ accomplished for us; and that in entering into the experience of it, it is good for us to tread the steps by which it was achieved. We can do no better than come again to the Cross of Christ. As we face the problems, and the sins, and the failures, and the breakdowns in our own lives, hear Him say with that great triumphal cry once more: "When I died, I did it for you. I accomplished victory. I accomplished your deliverance. I purchased your pardon. Take from my hands now what I purchased with my precious blood then."

It was the end of the journey, and it was the shout of victory. And because it was the end of the journey, and because it was the shout of victory, this great triumphal word is to me and to you today *the offer of remedy*. How? Why? I think it is true to say that all men are agreed—that is, all Christian men are agreed—that the Cross of Christ must touch down into our lives at some point. It is not a fact of history only. It is certainly not an ornament or a monument. It is certainly not a great achievement wrought out by God for mankind in general. The Cross of Christ is something which must touch down somehow, somewhere, into my life. And I believe, brethren, that with the shout of victory at the point of contact, there was a battle concluded there that it might be concluded here. He triumphed there, in order that He might triumph here. It was finished then, that it might be finished now, here. And God begins His work, and God accomplishes His work in the soul, when the victory word of Jesus Christ becomes the victory experience of the human heart: and no man has dealings with God except it be upon the basis of the work that He carried to completion at the Cross. So there is the offer of remedy today, based upon the announcement of victory. Is this what you see? This is what God offers. This is why Jesus died. This is why we are met: that we might enter into the remedy for sin which Jesus Christ completely accomplished at His Cross, and announced in His penultimate word. The offer of remedy.

And I want to suggest before we conclude, that there is remedy for two serious matters in your life and in mine. When Jesus Christ cried "Finished!" there was wrapped up in that great

triumphal cry this glorious truth, that *the guilt of past sin can be finished*, in you, and in me. The guilt of past sin finished. Gone. Gone for ever, never to be heard or seen or known again. Is that what you see? It may well be that some of us have come here burdened with a sense of guilt. You would love to be rid of it. In fact, you are here in order that you may be rid of it; for although you only *hope* to be rid of it, God plans that you *shall* be. And God plans that you shall be, not because this is Keswick, and not because this is a sermon or a message being delivered on this theme, but because it was purchased for you, and secured for you, before Keswick was known, or the theme opened up at all. God has provided in the finished work of Christ that your sin may be finished; and the record of it put away for ever. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Come back with me, will you, to Leviticus 16 for a minute, in thought. Here we come to the Day of Atonement in Old Testament economy. On that great day of Atonement there were two rams brought, one for the Lord, and the other for the scapegoat; and a priest laid his hands on the head of the goat that was to be led away, after the other goat had been sacrificed, and there confessing the sins of his own life, and the sins of the people, upon the head of the scapegoat, he ordered that it should be led away to a place not inhabited, from which it could never return, but perished with its load in the wilderness, never to be seen or heard of again. John the Baptist takes up that graphic picture when introducing his two disciples to Jesus Christ, in John 1:29. He said, "Behold the Lamb of God, that beareth away the sin of the world!" Isaiah has brought the same truth to the surface in that great chapter 53, where he tells us, "The Lord hath laid on Him the iniquity of us all." And if God laid my sins on Jesus, then they are gone.

Since my discharge Thou hast secured,  
And freely in my room endured  
The whole of wrath divine  
Payment God will not twice demand,  
First at my bleeding Surety's hand,  
And then again at mine.

It is finished.

Oh sinner, believe it!  
Oh, sinner, receive it!  
'Tis for thee.

And just as if I were preaching to a company of unconverted people, who had never known or heard this truth before, it is exactly the same for God's people in every day. There is no way to be rid of the guilt of sin that is past, except it be through the precious blood of Christ; and if I come through the precious blood of Christ, there is no way to hold on to it. It is gone. Is this what you need? Is this the truth for which God brought you here today, with your burdened conscience and your sorry past? The guilt of past sin finished.

But that is not all. This offer of remedy in the finished work of Christ upon the Cross tells me not only that the guilt of past sins is finished, but *the grip of present sin can be finished*. This brings us to that specific thing for which, in the good purpose and providence of God, this Convention movement has been raised up: that not only do sinners need to know that the guilt of past sin is gone, in the blood of Christ, but Christian people need to know that the grip of present sin, habit, impurity, unlove, can be gone. Do you long to be free? Take your longing to the Cross, beloved. Do you long to conquer? Take your longing to the Cross. For He who died to put away my sin, rose again, and is my living Lord and Saviour; and by His Holy Spirit, He comes to indwell those He has first redeemed. And He is able to break the power of sin in your life today.

I must pursue this for a moment or two, for it is important that in making a statement of this kind we should say something to open up its theme and its truth. By what principle is the grip of present sin finished, when I come to the Cross? I think there may be two answers that we should consider at this stage. First, *because I am united with Christ by faith*. This is the great truth of Romans 6, that central chapter of the Christian experience which makes it perfectly plain that Christ died once for all: "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him." And I am united with the Christ over whom death and sin no longer have dominion; and because I am united with Christ, then I am brought into a position by grace through faith, in which death and sin no longer have dominion over me.

That is the great truth of this chapter, and that is the great purpose of God for you and for me: that, because I belong to Christ, I am united with the One over whom death and sin have no dominion. He died to sin, once. And I have been united with that Lord Jesus Christ, united in His death, united in His burial, united in His resurrection, united in His ascension; and according to Colossians 3, to be united with Him in His coming again. For faith has linked me on with Jesus Christ, and in a



way which God has revealed in Scripture, I know that, at every great stage of His redemption work, I share in that great stage, step by step—Death, burial, resurrection, ascension, and ultimate manifestation; and because of that union with Jesus Christ, the truth of Romans 6:14 is ours today: "Sin shall not have dominion over you."

Let us be clear about this. It does not mean that sin is no longer a possibility. It does not mean that that within me which responds to the allurements and the temptations of sin is in some strange way cast out. What it does mean is that sin shall no longer triumph, and hold me in its grip; that my union with Christ is the secret of sharing in the victory of the Cross, and therefore the remedy purchased for me in that Cross. The guilt of past sin finished, and the grip of present sin finished. Do you know them? If my memory serves me rightly, it was the year 1928 that I first came to Keswick. I cycled here ninety miles with three friends. We had a great time at our first Keswick, as most young people do; and we learnt lessons we had hardly begun to learn before. In those days there was a Saturday morning meeting, but we had to push away home on Saturday morning. I remember so well, having pushed our bicycles up the hill that leads out of Keswick on the Ambleside road, pausing at the top of the hill; in the tent here in the valley there was a song of praise rising, and these were the words—"Sin shall not have dominion over you." That is the truth for which we are met. That is the experience to which we are called. That is the grace that flows from the finished work of Christ: not only forgiveness for the past, but victory in the present, with the grip of sin finished.

By what principle is the grip of sin finished? By my union with my blessed Lord; and secondly, *because of His indwelling by the Spirit*. For He who died to put away my sin, lives within to put away my sinning. The indwelling Spirit of God applies the triumphal victory of that ringing cry, to the day-by-day needs of my unworthy life, to break the power of sin, to release me from its bondage and its grip, and to bring me the remedy He died to purchase.

If you would like to open up this further at your leisure, I would bid you link together two verses of John's first epistle—I John 3:9 and 5:18, and notice this glorious truth of the Scriptures for every man and woman seeking deliverance from the grip of sin. John writes here under the inspiration of the Holy Spirit, "Whosoever is begotten of God doth not continue in a course of sin, for His seed remaineth in him, and he cannot sin, because he is born of God." Set that with I John 5:18,

We know that whosoever is begotten of God sinneth not, for He that was begotten of God keepeth him, and that wicked one toucheth him not." Are you begotten of God? Have you been born again? Then He who away back in history was begotten, keepeth you. "He that is born of God doth not continue in a course of sin." The grip, the bondage, broken; while the guilt is also cleansed.

"It is finished!" Is it finished?

I return to one of my favourite quotations: "And I saw in my dream that just as Christian came up with the Cross, the burden loosed from off his shoulders, and it fell from off his back, and began to tumble; and so continued until it came to the mouth of the sepulchre, where it fell in, and I saw it no more. Then was Christian glad and lightsome of heart, and said with a merry heart, He hath given me rest by His sorrow, and life by His death. Then Christian gave three leaps for joy, and went on singing—

Thus far did I come laden with my sin,  
Nor could aught ease the grief that I was in  
Till I came hither. What a place is this!  
Must here be the beginning of my bliss?  
Must here the burden fall from off my back?  
Must here the strings that bound it to me crack?  
Blest Cross, blest sepulchre, blest rather be  
The Man that there was put to shame for me."

It is finished! There is nothing more to do, save to enter in by faith into all that Jesus did, once for all, when He died upon the Cross.

The end of a journey. All done. The shout of victory, and the offer of remedy. Then is sin finished? That sin, is it over? Is it done?

## IV CONSECRATION

## CONSECRATION

It is a moot point whether the teaching of Keswick reaches its culmination on the third or fourth day of the Convention—in the call to consecration, or in the portrayal of the Spirit-filled life. Indeed, while the two may be regarded as separate and distinct from one another, doctrinally, they are in experience closely linked—in effect, they are two sides of one coin. As already indicated, no rigid procedure is followed at Keswick, but the speakers are at liberty to invite public response to the message as the Spirit leads. Sometimes the challenge to commit heart and life wholly to the Lord comes on the Wednesday—according to the present programme of the Convention week: from its inception until fairly recent years, however, the sequence of teaching began and proceeded a day later than it does now, as the Convention continued over a second week-end, whereas now it concludes with the united Communion service on the Friday evening. When there is a large response to such an appeal, it might be repeated on the Thursday; but occasionally it is recognised that issues have been faced and commitments made, so that no further call for response is necessary: then the Thursday becomes a day of rejoicing and continued instruction from the Word. More often, however, the cumulative effect of the meetings of the week reaches its culmination on the Thursday, when the full purpose of God for His people, in the Spirit-filled life, is presented, and the challenge to personal response is issued.

The themes of this section and of the next are therefore complementary; and they present the very core and heart of the Keswick message. Here we have the quintessence of Keswick. The early Conventions, as we have seen, sounded forth this two-fold note almost exclusively, in practically all the addresses, from the first day to the last. This was the "Gospel of full salvation," the "life more abundant" which the pioneers of the movement had learned as a revelation from the Lord, and entered into with great rejoicing. It had brought them peace which passed all understanding, and radiant joy: and they delighted in sharing it with others. It remains the climax and true *raison d'être* of the Convention, and the addresses delivered each year demonstrate the consistency of Keswick to its central theme, through succeeding decades.

One of the influential speakers in the early years of the century, Dr. George Wilson, minister of the renowned Broughton Place Church in Edinburgh, gave the address on "Not Disobedient to the Heavenly Vision" in 1901; and concerning it, the Introduction to *The Keswick Week* declares that "the pleading was so uttered from the very presence of the Lord that all felt the intensity of it, and surely the Master must



have drawn many fresh adhesions from this meeting." Two years later another prominent speaker of that time whose name is now virtually forgotten, the Rev. J. J. Luce, spoke on "Entering into Rest" — a characteristic theme of Keswick, especially in those earlier years. Figgis describes Mr. Luce as "so buoyant that he seems to have the secret of eternal youth. Who that has heard him speak, who that has heard him sing, who that has known him at home, or travelled with him abroad, but has felt the old lines truer than ever-

'Tis religion that can give  
Sweetest pleasures while we live."

In less exuberant terms, Walter B. Sloan writes, "The name of the Rev. J. J. Luce, vicar of St. Nicholas, Gloucester, appears many times as a speaker at Keswick; and in his own Convention at Gloucester, and at many centres all over the country, his gracious presence and his helpful ministry were highly valued." In this address he presents clearly and persuasively the central theme of Keswick teaching.

Yet another "giant of those days," Preb. A. E. Barnes-Lawrence, was "a man whose Hebrew Bible seems to be as much at his finger ends as his Greek New Testament," and, adds Figgis, "he had lessons for us never to be forgotten." His call to consecration, in the address entitled, "Living Together with Christ," was delivered in 1904. This thirtieth Convention at Keswick was "marked by a depth and reality of spiritual power, for which multitudes are praising God," the contemporary records assert; while another writer says that "the addresses given were, taken as a whole, perhaps the strongest and most telling we have ever heard at Keswick." And among the addresses of that "high-water-mark" year, this one by Prebendary Barnes-Lawrence is quoted as being particularly forceful.

Renowned for his classic study of eschatology, *The Approaching End of the Age*, Dr. H. Grattan Guinness made a deep impression at Keswick, especially as a Sunday preacher, for quite a number of years. The sermon on "Making Jesus King" was delivered in the tent on a Sunday morning in 1906. The "recent events" to which he refers related to the Russo-Japanese war. His call for the crowning of Jesus as King in the hearts and lives of his hearers, is stirring, and presents its challenge still.

Dr. Campbell Morgan was a frequent speaker at Keswick for more than forty years; and although he naturally excelled in giving Bible Readings, his occasional addresses of distinctively "Convention" character were invariably glittering. In 1908 he held a large audience enthralled on the Thursday afternoon, as he spoke on "The Christian Conflict"—and whoever charged Keswick with "quietist" tendencies should read this pungent address!

One man only, in all Keswick's history, is represented by *two* addresses in this volume—and that is the supreme exponent of Keswick teaching, the Rev. Evan Hopkins. His message on the names and titles of our Lord, in 1911, is mentioned by all the chroniclers as

outstanding, even for this renowned speaker. It is given here, not only because it so deeply impressed his contemporaries, but also because it expresses so lucidly the issues which Keswick seeks to precipitate—or rather, presents so winsomely the Person whom Keswick seeks to exalt, Jesus Christ our Lord.

The aftermath in Britain of the First World War—in which the nation suffered so grievous a loss of life among the flower of its young manhood, and the shattering of its former pattern of life—is reflected in the address delivered by Dr. J. Stuart Holden in 1923, on "God's Voice in the Whirlwind." The perplexities and problems which held so many in their grasp are frankly faced, and the answer is presented in the call to trust in the Lord and consecration to His cause. Dr. Holden had a rare gift for relating the unchanging Gospel to the distinctive needs of changing times. He had sounded forth a prophetic note of warning in 1914, when Britain stood on the brink of the ordeal which so swiftly came upon her, only two weeks later. Now, with the sure touch of a skilled physician, he applied the balm of Gilead.

Pre-eminently an evangelist, Dr. John M'Neill was a welcome speaker at Keswick; but even in Convention addresses he could not refrain from exercising the ministry of an evangelist! "Christ's Call to Follow," delivered in 1929, has a two-fold appeal: to the unconverted, to follow the Lord in discipleship; and to disciples, to follow without any hesitation or holding back. The call to consecration is none the less effectual for being mingled with the evangelistic note!

A simple and direct speaker, the Rev. W. H. Aldis was Chairman of the Convention Council when he spoke on "An Absolute Surrender" in 1937. His words carried great conviction, since the speaker so manifestly exemplified the dedication which he urged upon his hearers. His earnest appeal was inspired also by his deep concern at the need of the mission field for more men recruits. As Home Director of the China Inland Mission—in which he had served as a missionary before being called to leadership in the work at home—he had a fire in his bones for the cause of Christ overseas: and the glow of this fire, naturally, is strongly reflected in this stirring address.

In the decades preceding and following the Second World War, Dr. W. Graham Scroggie achieved pre-eminence at Keswick as a Bible teacher; and his address on "Purposing and Accomplishing," in 1946, was regarded as epitomising the Keswick message and its practical issue. Tall, frail, and somewhat aloof in appearance, Dr. Scroggie had a dry Scottish humour and crystal-clear manner of speech. In direct, unemotional manner he stated in this address the full implications of Christian discipleship.

America has sent many of her best Bible teachers to Keswick, and on three occasions since the war Dr. William Culbertson has spoken at the Convention. In 1957 he gave the Bible Readings, and also spoke at the Thursday evening meeting. The large audience was deeply stirred as he called upon them to take up the Cross and follow the Lord. In the course of his address he alluded to the poem written by his predecessor as President of Moody Bible Institute, Chicago, concerning

the death of John and Betty Stam, former students of the Institute who were martyred in China; and this poem is reproduced on page 309.

If America has made a notable contribution to Keswick, Britain has returned the compliment by sending—from Wesley's days, and earlier—some of her best sons to America, for visits or permanent ministry. Among the latter is the Rev. Stephen Olford, now pastor of Calvary Baptist Church, New York. He has spoken at Keswick several times, principally at the young people's meetings. From among his few addresses in the main Convention gatherings, we select one delivered in 1959, on "Our Response to Christ's Worthiness." It gathers up and re-echoes the call to consecration which sounds through all these messages, as it has through every Convention at Keswick for nigh on ninety years.



## NOT DISOBEDIENT TO THE HEAVENLY VISION

REV. DR. GEORGE WILSON, M.A.

*I was not disobedient unto the heavenly vision—Acts 26:19.*

ONE is burdened for you, and for one's self, in view of the possibilities of a very great risk in this Convention week. It is to many a blessed time with its holy fellowship, with its teaching and pleading of the Spirit, with its openings into the presence of our loving Father, and with all the possibilities of the future. And yet it is possible that many in this vast audience shall go through the Convention week and never get a true Spirit-quickened vision of the Lord Jesus Christ. If that is so, you had ten thousand times better never have come to Keswick at all.

But one is burdened with a sadder thing than even that. It is the possibility that where the soul-searching, and the heart-correcting, and the life-enriching vision has been granted, we go away disobedient to the heavenly vision. If that is so, then the guilt and the disaster is greater than if there had been no vision granted at all. And let us remember that the visions which St. Paul saw, are seen by you and me wholly and only in the world. Keswick is not a spiritual dreamland; Keswick is not a spiritual Utopia. We here feed our faith on facts, or we do not feed them at all; and here we seek from the Lord that our spiritual life may be moulded in sanctified common sense. What we want here is a something that is not only believable, but livable by each one of us.

Now let me turn to one or two of those wonderful visions to which St. Paul was obedient, because I think that a glance at those visions may help us individually. First, St. Paul was obedient to the heavenly vision that arrested him, that convicted him, that changed the whole current of his being, and adjusted his whole life toward God. I know that in this passage, and in Acts 9: 3 and 5, we have an account of the vision which led to St. Paul's entrance into the Kingdom of God. But I desire for myself to see that what I have to do, when entering into what is called the fullness of the blessing of the Gospel of Christ, is exactly similar to what I had

to do when I entered into the Kingdom of God through the strait gate of conversion. The Christian who comes here begins by asking God to arrest him—not to arouse him; that is a very different thing. Many people are aroused and not arrested, but the soul is brought before God to that position where it says, "I cannot go on until God deals with me, and He must deal with me now." The soul needs to be convicted, and I believe that many are confounding things that differ when they are confounding the awakened soul with the convicted soul. The awakened soul is really an interested soul; but the convicted soul is a soul that comes into acquiescence with God concerning its state in His sight, and we enter into blessing by that; and then we are dealing with God, and dealing with Him so that He will change the whole current of our being.

I regret it when people speak of a second conversion, but I am not surprised at it. The change is so remarkable that sometimes the unenlightened soul cannot get a phrase to express the fullness of the change except a similar phrase to what they used when they were brought to the Lord at first. There is no such thing, I need not say, as a second conversion. That here and now I must, like St. Paul, have a thorough-going adjustment with my God in relation to what He requires of me—that, I believe, is obedience to the heavenly vision.

But St. Paul was obedient to the heavenly vision that enlightened him, that equipped him, that empowered him for holiness, witness, and all aspects of service. "Behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight" (Acts 9: 12). Then the seventeenth verse: "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way that thou earnest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." Enlightened, equipped, empowered, for witness and for all service. Brethren, we have come here for that; and if we miss that, we miss everything. Keswick is but a week which we might call, "Rest and be thankful." But the journey is ahead of us, the Bethel is ahead of us, the world is outside of us, and our share in the evangelisation of the world is yet to be done largely; and for that we need enlightenment, and equipment, and empowering. God grant that every soul hearing me shall be obedient now to this heavenly vision, and receive from God what I have spoken of.

But there was a third vision I should like to speak of. St. Paul was obedient to the heavenly vision in which he saw his self-life crucified and slain, and his heart cleansed for the enthroned-

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ment and reign of Christ. The passage concerning this vision you will find in 2 Corinthians 12:10—a marvellous vision, with a wonderful combination of realities in it; paradise, the third heaven, balanced by the thorn in the flesh: a vision closing with a sufficiency of grace, wholly grace, only grace, self and self-life renounced and crucified, that the power of Christ alone might rest and work through His servant. Let us stand up to this truth. I fought this truth till I was driven from my trenches with a crushed and broken heart. I stood up for the defence of the self-life in the name of a half-blind philosophy, and it was only when I saw that a Christian conqueror is a conquered man, that I came to see that the place of the self-life was the place of the denied and the place of the crucified. Oh, let us be real whatever we are, and let us know that this is utter reality if we get a true vision of the Lord Jesus Christ in our relation to ourselves.

But St. Paul had another vision. He was obedient to the heavenly vision in which he saw the appalling condition of a lost world, and took up and carried to the last the burden—not of theological problems—but the burden of perishing souls. Herein lies one of the great differences between us and our fathers. We are now burdened with problems; they were burdened with souls. And the dearth of conversions in the Christian Church, and the slow progress of believers in the spiritual life, I believe, are owing to this as much as to anything. We servants of God in the ministry are crushed with problems, and we are not burdened with souls. Oh, let us get this vision of Christ!

I love the truth; I want to know it; I want my creed, O God, to be like cut crystal, that I can stand by to the last, and if need be, die by. But life is more than thought, and character and conduct bigger than creed. I want to take up, as St. Paul took up through the vision of Macedonia, the burden of a perishing world—and I never want to lay that burden down till my little work in life is over.

Will you take the world on your heart? Will you let that burden lie on your heart and crush out the very last remnant of an unloving and unlovely selfishness; and will you say, "I want what St. Paul got through that vision of the Macedonian man and his cry; I want to carry on my heart before my God, and in my study, and on my knees, the burden of perishing souls"?

Then one last word: St. Paul was obedient to that heavenly vision in which he saw the finished course securing the Master's approval, in which he saw the mark for the prize of the high calling in his own perfect conformity and likeness to his Master, and in which he saw the prize itself in the gift of the crown by his Master. I have no time to unveil it. Study that wonderful

passage, 2 Timothy 4: 8, and you will see these things; and study it with Philippians 3. Since we were last at Keswick some of us know what it means to have the intimation from the Master to say that life is finished, and we know the thought that has been on one's heart and life. Finished! but the work not done! "I have not finished the work my Master gave me to do, and nobody else can ever take it up, for they have their own work to do!"

Oh, look the Master in the face tonight, even while I am speaking, and say to Him, "Master, what is my work for Thee? That I want to do, and I want to finish; and Thou knowest so well the end of my life and the work that I have to do, that I believe with my own soul that there is time for me to finish it, but not a moment to be lost, not a word to be wasted, not a single faculty to be misspent." And then the mark for the prize of the high calling! I with you have had a vision; I have seen myself in Christ. But there is a more wonderful vision coming when Christ shall see Himself in me. That is the mark for the prize of the high calling. Then the prize itself will be the crown of righteousness which the Lord shall give to me, to you, and to all who love His appearing. Oh, do not be disobedient to the heavenly vision.

## ENTERING INTO REST

REV. J. J. LUCE

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

WE have come, and He has removed the burden, and we have found our resting-place. Now comes the word specially suitable for us who are gathered here: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (vv. 29, 30). And will you turn also to Hebrews 4: II, "Let us labour therefore"—let us give diligence therefore—"to enter into that rest."

What is the blessing of which we should specially hear at such a gathering as this? Is it a blessing for us? How much does it cost? How can we get it? Is it absolutely necessary to seek this blessing and obtain it? When we have obtained it, how can we keep it? Does it involve a life of strain and of effort; or is it a life of sweet sentimentality? These are questions, beloved friends, which are often asked at these Conventions. And I would ask you to remember that we are not dealing with fads; we are occupied with something of the highest importance. We are dealing with the most burning question that affects the Church today, and it has affected the people of God in ages before us. I would ask you to bear in mind that it is not a question just merely of our view or of our opinion; it is a question of living in the will and purpose of God.

Here we have facts facing us which are exceedingly distinct, as well as exceedingly important. God has a rest for His people, and He invites them into that rest. But His people in past ages failed, and did not enter into the rest of God, though they had the opportunity, and though God intended them to enter into it. That is one fact. Here is another: God's "today" is not over yet. It is still the time, the opportunity of God, vouchsafed to us today. God is still inviting His people into His rest; and that is the blessing. But as others have failed before us, *we* may fail. Hence the solemn importance of a most definite and serious conception of

what the blessing is, and of our relation and our duty in regard to that blessing.

May I put it to you in this way? We are, every one of us who profess and call ourselves Christians, living either in Canaan or the wilderness. God give us grace to face that statement. If it is true, it is tremendously true; and it is of importance that we should know and acknowledge the truth. We are not after mere theories; we are not after fancies; we are not after mere opinions or fads: we are after the truth. It is of vital importance to you and to me to know whether we are really living in Canaan or in the wilderness.

Need I explain to you what that means? You know perfectly well the difference between the life of the redeemed people of God, as lived in Canaan, or as lived in the wilderness. The most important distinction is this: in the one case we are pleasing God; in the other we are grieving God. In the wilderness they grieved the Holy Ghost. In the wilderness they lived a life which was displeasing to God, and it was not until they entered into the Canaan which was for them, at the time, the type of the rest of God, though not the rest itself—it was only then that they were in the line of the will and purpose of their God.

Yet you know how in the wilderness they were not living a life which God calls a life of faith. Have you not been struck with that eloquent silence that we find in the history of the household of faith, in Hebrews II? In one verse we read, "By faith they passed through the Red Sea," and in the next verse, "By faith the walls of Jericho fell down"—and between the crossing of the Red Sea and the falling of the walls of Jericho there is a blank in God's chronology. God is ashamed of those forty years of the wilderness life; and not one instance does He give us of what is worthy of being called faith in the whole of the wilderness life. So we had better ask ourselves this question: Am I living a life that pleases God? Am I living a life that God calls, and that God accounts, a life of faith?

Of course in one sense we are all living a life of faith. Whether it be in Canaan or in the wilderness, we are all living in one sense a life of faith. The believer who has accepted Christ, and who knows that He has died for him, and is depending upon Him alone, and the merits of His precious blood; who has been drawn by the magnetic power of His sweet "Come !" and has come—that believer is living, of course, a life of faith; he is depending upon God. They were living a life of faith in the wilderness; they were absolutely dependent upon God, day by day. The manna fell, and it was from God that they received the manna. They were dependent upon God for guidance; the pillar of cloud led

them, and the pillar of fire was there too. They were dependent upon God for protection. Of course they lived a life of faith: but it is not the style of life which God calls you and me to live. It is not the faith that does for God, what God has a right to expect of His redeemed people. What work did they do for God with their faith in the wilderness? They *got* from God: and half the time *we* are coming to God, and to Conventions, for what we can get. But the question is, What does *God* get? And, you know, in the wilderness, after the tabernacle had been erected, there was no work for them to do for God.

In regard to the question of conflict and warfare, you can see the difference very strikingly. They had their conflicts; but you know, they were not God's conflicts. It was not the good fight of faith that they fought in the wilderness. They were getting into trouble; they were rushing where God never sent them; they were crying, as a friend of mine used to put it, like babies. They were giving way to whims and fancies, getting into difficulties, and crying for help, and being delivered. Ah, but that is not what God calls the fight of faith; that is not Christian warfare, beloved. To fight the good fight of faith we must come to an end of all this kind of struggling and conflict; we must be done with it for ever, if we are intelligently and really to enter into the cause of God, and the warfare and conflict of God in the world.

We might go on to enumerate other differences, We can see very clearly and distinctly at every step how solemn are these differences between the wilderness experience and the life in Canaan. In Canaan there were God's enemies to be overthrown; in Canaan there was God's work to be done; in Canaan there was God's land to be possessed, to be filled, and to be enjoyed, There is one word, I think, which embraces the whole case: the word *fellowship*. It is either a question of living a life of fellowship with Christ, being a "partaker of Christ," or it is a question of living a self-centred life. Which is the life that you and I are living, beloved friends? Let each ask himself and herself, Am I living in the wilderness, or am I living in Canaan? I cannot be living the two kinds of life at the same time. I am either living a life of fellowship with my Lord; I am either doing His will and His work in the world, and qualifying for His smile of approval and His reward in the world to come: or, though I am trusting in the blood of Christ, and though I am saved because I am trusting in Him, yet I am living a self-centred life, a life of up and clown, a life of childishness, a life of miserable failure, a life unworthy of the name of Christ, and unworthy of our holy profession as Christians.

Now if we are to live in Canaan, beloved friends, it is by taking a

definite step of faith that we shall enter into that life. It has often been a more or less puzzling problem whether we teach at Keswick that Christians by one leap of faith or of excitement get into a perfect life where they are fixtures for the rest of time; or whether it is a gradual process by which they enter into this blessing, this higher life.

Now, you know, we cannot give an answer, "Yes," or "No," off-hand to such questions as these, because we have to ask ourselves, What is meant by the question? What is the attitude, the relation of the speaker who puts the question? If we mean on the one hand that we, so to speak, jump into the blessing in a moment, and are fixtures, we have no difficulty, in such a rough way of putting the case, in answering, "Most certainly not!" But on the other hand, if we are asked, Is it a question, in the ordinary course of our life, with its conflicts and its duties and its perplexities, of gradually arriving at a point in which we enter into this blessed rest, then we have to say, "Beware," for it is perfectly possible to make a mistake there, too.

Just think of the imagery of the children of Israel in the wilderness. You remember those old maps depicting the wanderings of the Israelites in the wilderness. You remember the red lines, zig-zag up and down, describing those wanderings. Now where do you start from? You start at Kadesh-Barnea. And where, after forty years, do you end, when you have gone on following those red lines up and down? You end at Kadesh-Barnea, the same place where you started from! You know, we cannot call that progressive sanctification. There was a movement, going up and down in the wilderness; but it was not progress, they were not getting nearer to their mark. Until they crossed Jordan they had not approached the mark at all.

I think it is so important for us to see this clearly. We are aiming at a life of progress, of course; that is the very object of our Convention. What we long for more than anything is that we should be making real, definite, constant, and blessed progress in the divine life. But we feel that the first requisite is that we should get—as my brother Mr. Hopkins has put it for so many years—"adjusted," that is, put into joint, brought into a condition in relation to God and to His will and to the Holy Ghost, in which it is possible for us to make the progress that we are aiming at, and that we are praying for. And so I would say to you, beloved friends, if you know that you are not living in Canaan, but are in the wilderness still, God invites you to cross the Jordan tonight.

We must not suppose, any of us, that we have to come to two or three Keswicks before we get the blessing. My heart's prayer



is, Oh, that you may cross the Jordan tonight; that you may get into the rest of God. Do not wait until tomorrow. Remember, it is not a question of talking about the blessing, talking about the rest, seeing and understanding about the rest, singing about the rest, or even praying about the rest. It is a question of *entering into the rest*; and you may enter in as you sit there now. The step may be taken in a moment. When I was converted to God, thirty-eight years ago, it was all in a moment that it was done — in less time than it takes to tell about it; and in a moment, may we not enter into the rest of God tonight?

If you want to know, further, what crossing Jordan means, I do not know of any better thought connected with that imagery than this—the taking or accepting the place of the Cross: that we may come to the Cross and be crucified; be dead, and be buried. Ah, let us begin at the Cross! Let us get a fresh view of the Cross; and let us die with Christ as perhaps we have never yet died. Let us take the place of death, which is ours in Him, with Him. Let us trust the Holy Ghost to make our identification and union with our precious crucified Lord a reality.

I know that it is only the negative side; I know that the death means the preparation for the life. I know that we must never stop at the Cross or the grave, but must go on to the life, and go on to the throne. But, beloved, how important it is that we should start with the Cross! We shall never know God's rest unless, by the Holy Ghost, we learn what it means to be crucified with Christ; to have died, and to reckon ourselves to be dead with Him, and so to be alive unto God.

We have said that the first question is, Am I living in Canaan or in the wilderness? The second and most important question is, Have I taken the definite step from the wilderness, leaving the wilderness—the old life—behind, and entering upon this new life of fellowship with the Lord? There is just one thought more, very briefly: When we have entered into the life, let us abide there; let us learn the secret of victory there; let us continue in the place of nothingness, of abasement, of crucifixion, of death. There we shall know rest, and victory, and progress in the divine life.

Beloved, God has spoken to us many a time. God has not only spoken to our consciences and to our hearts, but He has dealt with our wills, has dealt with us in a variety of ways by His providential dealings. The knife of the High Priest has come and dissected our inner being. The Word of the Lord is quick and powerful, and sharper than any two-edged sword. We have heard His voice, some of us, before at Keswick; and we have all heard it somewhere. We know that the Word of the Lord is a word at

which we should tremble; we know that it is that which criticises us. We are not criticising the Word, but the Word is criticising us; and we come to such a gathering as this that the light and the power, the force, the divine energy of the Word by the Holy Ghost, may be brought home to us personally, powerfully, blessedly. Oh, let the Word do its own work with us.

May I add, the moment God speaks and you hear His voice, and you know that there has been a message on purpose for you—dear brother or sister, may I humbly but earnestly say, at once go and do what God has said. Ah, do not trifle with the Word of God! Do not trifle with holy impressions. Do not grieve the blessed Spirit. If we who are here are not the better for this Convention, we shall be ten times the worse. If we are not softened, we shall be hardened; if we are not cleansed, we shall be defiled; if we are not brought nearer to the living God, we shall depart further from the living God. I beseech you, obey the voice of God. I who have no right except through the Spirit's grace and love and power to say it, I beseech you, be obedient to the Word of the Lord.

And, dear friends, one thing more—oh, may I urge it upon *you—let it be here and now*. "*Today* if ye will hear His voice . . ." It is the Holy Ghost's special message: "The Holy Ghost saith ..." You know how rare is that expression. He has inspired all the Word of God; but there are some messages which come direct, specially, from Him. "The Holy Ghost saith, *Today* . . ." Will you not enter, as He draws you, as He woos you, as He impels you, as He deals with you: will you not enter now, if you have not done it before? Or, if you have wandered, will you not return now unto your rest, which is the rest of your God?

## LIVING TOGETHER WITH CHRIST

PRES. A. E. BARNES-LAWRENCE, M.A.

THE last day of our Convention is one of deep solemnity. We look back, and we thank God for definite blessing in the days that are past. And we have begun to look forward. More than one has said to me within the last twenty-four hours: "Yes, but I am going back to the old scenes, and they are not like Keswick; the smoking chimneys of the manufacturing town where my work lies," or "the great London where I happen to live—it is all so different; and as I look forward I fear what shall be!" I think we all know something about that—the platform speakers as well as the rest of us here.

I want to give you a very simple word, which you will find in 1 Thessalonians 5:9–10, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him. Wherefore comfort yourselves together, and edify one another, even as also ye do."

There is the great object of the Incarnation, of the Atonement, of the Ascension, of the gift and coming of God the Holy Ghost—that we, the people of God, should *live together with Jesus Christ*. We are apt to think of a future world when we talk of living together with Christ. In the other tent this morning, Dr. Pierson told us of the wonderful things that God has prepared for them that love Him; and as we thought of the loved ones who have entered the veil, we were able to rejoice. They have departed to be "with Christ," and that is "far, far better."

But to live together with Christ is not the exclusive privilege of the saints who have gone, or of those who shall be manifested at His coming. It is the privilege of the saints of God today, and down here. "God has not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ, that whether we wake or sleep (whether we are with the Lord, or still here), we should live together with Him." That is a good word for those who are going to leave the Convention tents in a few hours, and who think of all the old circumstances and difficulties. You are not going to live alone.

It is not simply that we have a desire to live with Jesus Christ; it is the supreme desire of Jesus Christ to live with us. When I look into the Gospel story, I seem to see that wonderfully illustrated. Long before He came, we are told, His delights were with the sons of men; and when St. John's Gospel opens, telling us about the Incarnation, we read: "He came unto His own . . ." Do you know what the Greek is there? "He came unto His own *home*; and His own *people* received Him not." Next we are told, in v. 14, "He became flesh, and dwelt among us"—as if that were the supreme object. There are some devout and thoughtful scholars who place the main emphasis upon the Incarnation. I humbly differ from them. I believe that the main emphasis of the New Testament is upon the Atonement. But I do not forget that the purpose of Jesus Christ, for which He was willing to make that atonement, was that He might dwell together with us.

It began in this way. John the Baptist suddenly said one day: "Behold the Lamb of God, which taketh away the sin of the world." That was just what those disciples of His wanted to know; and two of them followed Him, and said to Him: "Master, where dwellest Thou?" I think the heart of Jesus Christ glowed with joy, for that was just the question which, of all others, He wanted. He said at once: "Come, and you shall see," and they went and "abode with Him that day." What a day for those two disciples, and what a day for Jesus Christ! It was what He had come into the world for—that men might live together with Him.

But they could only stay that day with Him. Its blessed intercourse soon closed. So the Master took further steps, and if we turn to Mark 13:14, we find that "He ordained twelve." What for? To send them out to preach? Yes, but first of all "that they should be with Him." I remember a little boy, the eldest son in a house where a friend of mine was staying. My friend was very fond of children, and they two soon made good friends. The little boy had to go to bed at seven o'clock. My friend retired later, but he had hardly got into bed when he heard a tap on the wall of his room. "Who is there?" he asked. The little boy's voice answered through the wall: "It is only me." "What is the matter?" "I only wanted to feel that you are near me." "He ordained twelve that they should be *with Him*." And when He was about to go, what did He say? "I will not leave you orphans; I will come to you." Again, a little later He said: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

Even when He was in the presence of God His Father, praying

that wonderful prayer recorded in John 17, this thought was uppermost still: "Father, I will that they also, whom Thou hast given me, be with me where I am." He came that we might dwell together with Him. And on the resurrection morning, when He had conquered death, when all things in heaven and earth were in His hands, when He might have claimed a seat on the throne of God to which He ultimately went, where was He? Waiting for His disciples who had so disappointed Him. Who was first at the sepulchre that Easter morning? Mary Magdalene? No, Jesus Christ. He would not be far from those loved ones of His. And the evening of that same day, on the way to Emmaus, when He made as though He would have gone on, and they said to Him, "Abide with us, for the day is far spent," can you wonder that He went in and before He left made Himself known to them? Follow Him to Bethany, when He is about to return to the Father. What is His last word to the little group? After He had charged them to go into all the world and preach His Gospel, He said, "Lo, I am with you alway, even unto the end of the age." And as if that were not enough, He left behind Him two ministering angels, who said to those 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."

That is God's idea of life—living together with Jesus Christ. That was the apostle's idea of life—"To me to live is Christ." This life is not for sudden emergencies, or crises, or for one special occasion; it is a life lived continuously with Jesus Christ. Will you say these words in your heart as I say them with my lips: "To me to live is . . ."—what word do you put in there? What is the word that comes honestly upon your heart? "To me to live is . . ."

If there is anyone, in the second place, who says, I do long for that; that is the life worth living; where does it begin? I answer, it begins just where it began nineteen centuries ago when John the Baptist said, "Behold the Lamb of God that taketh away the sin of the world." This blessed communion of the sinner with the Saviour is based upon eternal righteousness. There is no compromise as to sin. There is the blood, and that is the foundation of it all. I sometimes hear sermons preached today which leave out the blood. They are not worth preaching, or worth listening to. All intercourse between Jesus Christ and the soul is upon the foundation of His work on Calvary. It is as from day to day the blood of Jesus Christ cleanses us from all sin, that we are enabled to have this blessed communion with Him.

When you say to Jesus Christ, "Master, where dwellest Thou?" He will say, "Come and see." Where does He dwell? "Thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Possibly the reason why you know so little of this intercourse and fellowship with Jesus Christ is because you have not got down low enough. When He first came to this poor world of ours He did not go to Jerusalem; He went to a little village, "the least among the thousands of Judah," to Bethlehem Ephratah. He did not go to the best place in it. The inn would not have Him; He went to the stable; and ever since that time He has been looking for hearts humble and contrite enough to take Him in and make a home for Him. I believe that the reason why God deals with some of us in the way He does in chastisement, and trial, and loss, is because we are not down low enough for Him to dwell with us. I remember a friend of mine who thought, after his conversion and the true consecration of himself to God, that God was going to do wonderful things with him. But that friend experienced one trial and disappointment after another, and it was not until God had broken him down, that he learned what those words meant: "I dwell with him that is of a humble and contrite spirit." That is the secret of an indwelling God. Get down lower, lower, and you may take home with you those words that we have sung—

He has entered! He has entered!  
 Every guest may now depart;  
 He has taken all the chamber  
 Of my once divided heart.

I will close with a few words concerning three blessed issues of this living together with Christ.

First, *Love*. You cannot live with Jesus Christ without loving Jesus Christ. Someone said yesterday that love is not feeling; it is not a mere gush of emotion. People are looking to see whether they have got the right kind of feeling about Christ, to be sure that they love Him. The speaker yesterday said that feeling has nothing to do with it. I cannot go quite so far as that, But he was perfectly right in affirming love to be a *principle*. It is putting Jesus Christ first. This love means that the tide of our life tends toward Jesus Christ. God wants to make it harder for us to sin than not to sin; and He does it by filling our hearts with love to Jesus Christ. Love will not sin against love willingly. Do you think that Peter, even after that wonderful first experience and intercourse with Jesus Christ, would have found it as hard to

deny his Lord as he did after three years' intercourse with Him? Live with Jesus Christ, and it will become harder and harder to sin against Him.

*Liberty*, next. A great many of God's people are in bondage as to God's will. They are afraid of God's will, Perhaps they have heard two sermons preached, one upon God's love, and another upon God's will, and they have expected two different things to be spoken of. But God's will is God's love in action, and God's love is God's will at rest. The carrying out of God's will is not meant to be a sigh, but a song; and self-sacrifice becomes easier and easier for Jesus Christ if we love Him. The greatest joy of love is self-surrender.

Lastly, if you live with Jesus Christ, *you will become like Him*. It is a law of our being, a law which acts as constantly as the law of gravitation, that we become like those with whom we live. St. Paul lived with Jesus Christ, "To me to live is Christ." Now mark the result. When he was speaking about those Gentiles who were a thorn in his side in the Philippian Church—men who had gone into the worst extravagances of gnosticism; who were polluting the Church by their teaching—what did he say? "Some there are of whom I tell you, even weeping, that they are the enemies of the cross." *Weeping!* There was the Master's heart! Yet again, he looked at the Jews who would have put him to death, who hated him with savage fury, and what did he say? "I have great heaviness and continual sorrow in my heart. For I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh." Saul of Tarsus had become like Jesus Christ; and the secret, the open secret, is found in these words: "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him." That is God's "appointment." Will any one of us be His disappointment?

MAKING JESUS KING  
DR. H. GRATTAN GUINNESS

I HAVE had read in your hearing that wonderful sixteenth chapter of the first book of Samuel, because of the fact that it gives an account of the story of the anointing of David to be king. No doubt those who are interested have remarked that David, strange to say, was anointed three times over. I suppose his case is entirely unique. The first occasion was when he was a stripling; we know well the account of it, how all the elder sons of Jesse were brought before Samuel, but not one of them was chosen of God. At last Samuel said, "Isn't there another one? Arc here all thy children?" And old Jesse said, "Well, there is another, but he happens to be out keeping the sheep." "Send for him," answered Samuel. I am very glad that the youngest son was not overlooked. Fathers and mothers, are you not a little inclined to overlook the younger boys? The elder boy—ah, he monopolises attention; the elder boys—our hopes are set upon them. Yet God may have chosen the younger. Anyhow, on that day the youngest boy was called. And I beg you to remember what sort he was: a handsome, splendid, gifted, magnificent fellow; not only a man of war, but destined to be the sweet singer of Israel. Oh, God wants the gifted people, as well as the others. Gather them in.

Well now, you are all aware that for many years after David was anointed to be king, he did not come to the throne; on the contrary, he was destined to endure a great deal of suffering, and to flee like a very partridge upon the mountains. Incidentally, I want you to learn this lesson: that the purposes of God come to pass in the long run, though there may be many delays and many vicissitudes. David became king, but it was after many years. I hope none of us will ever be despondent because Jesus Christ is not visibly crowned King of the whole earth. It is to be. God has chosen Him: He is the anointed One; He is the Christ; and by and by every knee shall bow, and every tongue shall confess Him as Lord, to the glory of God the Father. You say, It doesn't look like it today; and some are almost pessimistic. God forbid



that we should be so; but let us labour on, knowing that the purposes of God may be delayed, but never can be thwarted.

In after years there came that terrible battle upon Mount Gilboa. I dare say many of you have wandered over the battlefield, and there have seen in imagination the handsome, magnificent man who was head and shoulders higher than the rest of the people, and so was easily identified among the dead. There, too, were Saul's armour-bearer, and Jonathan, whose love was so sweet to David, among the dead. Out of that great national sorrow had to come another king. David asks counsel of God: "Shall I go up to any city?" "Yes," is the answer. "Go up to Hebron." How full the story is of lessons for us! David knew he was destined to be king, but he did not try to seize the occasion; rather he sought guidance from God. God gives us grace to do that, and when we think we know the way pretty well, not to be over sure, but to say, "Lord, when shall I go up? Where shall I go up? I know full well thus and thus; but what wilt Thou have me to do *now*?"

I need hardly say that all the country did not follow David at that time. Alas, Benjamin did not, and Israel did not. There was one hero, Abner, the generalissimo of the forces of king Saul, who was alienated from David. I suppose that, in his devotion to the house of Saul, he thought to put someone upon the throne who belonged to the royal family; and failing any other, took Ish-bosheth, though unworthy in himself, to Mahanaim, and there placed him, as it were, upon the throne of Israel and Benjamin, and anointed him to be king.

Thus a very extraordinary condition of things came about: there were positively two kings in that little tiny country! I suppose that nothing impresses the traveller more than the smallness of Palestine. Why, one can go over the whole land in a few days; yet there was one king at Hebron, and another at Mahanaim. What kind of peace should we have if there were one king in Scotland, another in Ireland, and a third in London? That would never do. We must have one supreme power; and so it ought to have been in Palestine. Trouble was the most certain issue.

What a picture is here of a heart divided against itself! It cannot stand. Some people would have Ish-bosheth on the throne, and yet would have David there too. There are some who would like to have the world and its friendship, and yet to name the name of Jesus; but, oh, you cannot do it. There must be one king only upon the throne of the heart. Now that is largely what this Convention is about. It is to lead people to make Jesus King; and I thought I could not do better than speak for a little

time on the imperative necessity of making Jesus King. I should like to take for my text that which Abner took when he became a convert to David.

You remember the story. Abner, after a couple of years' allegiance to Ish-bosheth, was gravely insulted by the foolish young man. And Abner said, "So do God to me, and more also, except, as the Lord hath sworn to David, even so I do to him; to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba." So Abner sent down to Hebron, where David was, and said, "David, will you have me upon your side? I have been against you; but I recognise that God has called you, and that you are anointed of the Highest. David, may I follow in your train?" How glad must David have been that his very chiefest antagonist came over to his side! It was very much like the conversion of Saul of Tarsus.

When the allegiance was consummated, Abner said, "Now, David, I will go out and preach to Benjamin and to Israel; and I will try to secure their allegiance to your throne." So you find in 2 Samuel 3:17, 18, that Abner spoke unto the elders of Benjamin and to the elders of Israel, and said, "Oh, ye elders of Benjamin, how often have ye thought of crowning David king. Why don't you do it?" "*Now then do it*"—a very simple little text, very direct, very businesslike, only four monosyllables. May God help me so to speak that someone will crown Jesus Christ King today.

I shall never forget the contrast between the mouth of the Congo and that of the Niger. If you have seen either, or both, you will appreciate the illustration in a moment. At its mouth the Congo is, I suppose, one of the noblest rivers upon earth. It is seven miles across, and discharges into the Atlantic ocean one million tons of water every second; but the mouth of the Niger, I think, impresses nobody. When I was at Akassa, I said to the captain, "Why, what a small river this Niger is!" "Yes," said he, "but you must remember that it is a delta. There are forty mouths to it, and what you are looking at is only one of the forty." Of course I knew the fact intellectually, but until that moment I had never realised it. When you have a river divided up into a delta, it does not impress you; and when human life becomes deltaic, when it is divided—the opposite of consecrated and united—it does not impress anybody. I would like to give you a text: "Unite my heart to fear Thy Name." It is the united, devoted singleness of purpose in making Jesus King that is a blessing in this poor world of ours.

What is involved in making David king, and in making Jesus

King? I venture to suggest that the first thing it involved for Abner, and for all the men of Benjamin and Israel, was this simple, unconditional surrender to David; and I am perfectly sure that it is the first thing involved in making Jesus King. There must be no stipulations, no holding back. If Christ is to be King, He must be King over everything. You remember what Hudson Taylor said: "If He is not Lord over all, He is not Lord at all."

Supposing that, in the recent campaign between Japan and Russia, before Port Arthur had fallen, Russia had wished for peace. Japan might have said, "Very well, we are quite prepared to arrange an armistice; but you will have to hand over Port Arthur." "Nay," says Russia, "we could not hand that over; we want to keep that, but to have peace at the same time." "But you are wanting the impossible; if you want peace, you must make an unconditional surrender." Some people want to keep their "Port Arthur" and yet somehow or other they would like to have allegiance to Christ. It will not do. There must be unconditional surrender—of sin in the first place, and of the entire life in the second place.

Years ago I happened to be out at Alexandria, not very long after the bombardment. I shall never forget going through the fortress of Ras-el-Tin, and seeing where the British shells had burst and broken down the walls. One thing interested me greatly: as I was entering the gate I noticed these words over it: "This fortress is in British occupation." Instead of being filled with Egyptian soldiers practising Egyptian melodies, the British band was playing. I shall never forget the solemn effect as I looked over the great open space in the midst of the fortress, where 120 bodies had lain after the bombardment, and as I heard the music rising, "Scots, wha hae wi' Wallace bled," I was greatly moved as I thought, "This is not Egyptian music. Everything here is changed now. Instead of a scene of carnage, there is peace." And the explanation lay in those memorable words: "This fortress is in British occupation." That is what we want: "This fortress is in Christ's occupation." Oh, do not endure a divided kingdom! There is no peace in it; there is no strength in it; there is no joy in it; and there is no use in it. Have Christ to be King, and let there be unconditional surrender.

The next thing involved in making Jesus King is that the flag is to be run up at the masthead. What do you suppose was the first indication that yonder fortress of Port Arthur had fallen into the hands of the victorious Japanese? I venture to say that the first external sign that the people could see from a distance, they who were looking on through their telescopes, would be the flag of Russia coming down, and the "rising sun" of Japan floating

on the breeze. And, my friends, if we are going to have Christ as King, let us nail the flag at the masthead.

What a great deal of unhappiness there is because people are ashamed of Jesus Christ. I never met a Britisher who was ashamed of the Union Jack, nor an American who was ashamed of the Stars and Stripes: and why should people be ashamed of Jesus Christ? Yet it is not always easy to bear testimony for Him, is it? It takes the power of the Holy Ghost to do it.

When I became a student at the London Hospital, I shall never forget how God answered one of my prayers rather more quickly than I anticipated. In those days there were comparatively few outstanding Christian men in that institution. I knew my own weakness, and simply prayed God to keep me, and help me to confess Him. The prayer was answered the first day I was there, in rather a striking way. I happened to meet on the first day a rather kindly fellow, who said, "You are a new man, aren't you? Look here, will you come up to our debating society? We call it the Clinical Society. There is a meeting tonight, and we like to get new men. You need not be afraid; there is nothing religious about it! "He seemed to think that of course anything "religious" would be a terrible thing to me. And he further said, "One of our rules is that nobody is allowed to allude to a religious thing."

I was not frightened, and up I went. That night—shall I ever forget it—taking the chair was one well known to you by name: Mr. (now Sir Frederick) Treves. In the course of the proceedings they talked about many subjects I did not at all understand. But when one man was upon his feet, he took occasion to say something about Jesus Christ that made my blood boil, and my ears tingle. I was astonished, and horrified; and by and by, down he sat. I wondered what ought to be done. I think, as far as I know, that my brain had not "made up its mind" but my legs had automatically made up *their* mind, and I found myself standing upon my feet. Of course, I had to say something, so I said, "Mr. President and gentlemen, I do not know whether you would allow a first-year man to speak." "Hear, hear," said they, "we shall be glad to hear you." "Well," said I, "I was informed when I came here, by the gentleman who invited me, that it is against the laws of your society to allude to religious matters. Is that so?" "Quite right!" "If that is so, Mr. President, if we are not allowed to allude to religious matters, then I beg to protest against the words of the gentleman who has just sat down. He has spoken against One who is my Lord, my Saviour, and my King, in a way that has made my blood boil, and I beg to protest against it!"

I sat down, not knowing whether the ground was about to open

and let me through, whether there would be a tremendous hissing, or what would happen. But there was a thunder of applause; and at the close of the meeting, Mr. Treves came up and asked me my name. "Now look here, Guinness," he said, "I am glad to know you. You come back to these meetings, and if ever a man does what that man did tonight, you do exactly what you did. I am very glad to meet you." All I can say about it is this, that in answer to prayer, somehow the flag got run up that day; and it never came down. That is the easiest way by far. I think that I had not one half-hour of serious difficulty after that in all the five years I was up at the hospital. I would like to say to any young fellow who is going to University, or to any hospital: If you are going to make Christ King, run up the flag.

Number one: unconditional surrender. Number two: the flag at the masthead. The third thing is: loyalty to the backbone. Why, look at Abner when he came over. Abner's passion was the extension of David's kingdom. Do not you see that it was so? Why, Abner went out to become a preacher for David, a kind of recruiting sergeant. He said to the elders of Benjamin, "You have often thought of making David king. Why don't you do it? Do it, and do it *now*."

Oh, beloved friends, if you would really crown Christ King, you will have to know what loyalty means; that passion for Christ which becomes the enthusiasm of the hearts of those who are devoted to Him. Jesus Christ wants the kingdoms of this world. Are we not missionary-hearted? May God forgive us if we are not! If you have come over to Him, oh, surely the obligation rests upon you to secure others who may come and make him King.

Thank God, Abner was successful. You have only to turn over the page of your Bible to find that all Benjamin and all Israel came to make David king. Afterwards, David went up to Jerusalem and reigned over a united people. Oh, that God might grant it to be so in all our hearts, and right along throughout the world!

Dear fellow Christians, may I say a little word to you? This is not your first time at Keswick. No, last year that same thought came to you—to make Jesus King. But you did not want to do it. You do not want Him as King. You are afraid of what He might do with you if you were unconditionally surrendered to Him. A lady once said to Prebendary Webb-Peploe: "I could not have Jesus Christ like that, as my King." And he said, "Why not, Madam?" "If I belonged to Christ like that, I cannot tell what He might want to do with me. He might send me as a missionary to China." "Yes, very likely He would." "Well, I

could not accept Christ like that." But after some time she wrote to say, "I think you ought to know I have discovered that I am not my own, but belong to Him: and I am going to China in three weeks' time."

Let us not seek to make a bargain with Jesus Christ. Let us have no haggling. Let there be unconditional surrender, to go where He would have us, and to do what He wishes us to do.

I am reminded of an old experience in the island of Tasmania. I was looking forward to return ere long to the old country, when one day a gentleman sent up his card. Could he see me? I did not know him at all, but after a while discovered that he was interested in me. He asked me if my life was insured. I said, "No, it is not." Did I believe in life insurance? I did not know much about it. I found he was an insurance agent; and he gave me a gratuitous lecture upon the subject, together with some particulars of the society he represented. I was much obliged, but I did not insure. Some time afterwards another man called upon me. "By the by, Dr. Guinness, are you insured?" "No, I am not." "Well, somehow or other I thought you were not. Do you mind my telling you about our society?" To make a long story short, I think there were half a dozen gentleman all showing great solicitude concerning my life, and wanting me to insure.

At last, as I was leaving Tasmania, man number one came and said, "Well, now, may I ask whether you have studied the subject?" "Yes, I have, and am quite interested." "I am glad to hear it. And what do you think of it?" "I believe in insurance." "Oh," he said. "I am glad to hear that you do; that is good. What do you think of our society?" "Well, I have investigated a good many, and I honestly think that yours is the best." "I am delighted to hear that; why, now you will allow me to take out a policy for you." "Oh, my friend, that is a different matter." "But what an extraordinary person you are! You believe in insurance; you think my company is the best; and yet you don't take the step." He had got hold of Abner's text: "Now then, do it!" But I did not. Why not? Ah, if you could only solve that "Why not?" I think it must have been due to the thing that keeps back a lot of people from becoming Christians—a kind of inertia; and I went away and did not insure.

When I got to Adelaide, Australia, a gentleman came to see me. "By the way," said he, "I have a letter from our agent in Tasmania, and he tells me you are interested in insurance. I wanted to remind you that we don't do any business over the water; we do it only here: so that if you want to insure, today is the last day. Now," he said, "do it. All you have to do is to go

up to Dr. So-and-so, and I am sure he will give you a first-class life. Let me persuade you." Well, I did. I actually went there—moved over the line; and I was never sorry about it, for I was only following my convictions.

Dear friends, you have thought about making Jesus King long enough. Intellectually the thing is as clear as it can be to you. In Christ's Name, I invite you to do it. He is God's anointed. Could you have a better? God has chosen Him. Now ratify the divine choice. "Now then, do it."

I have sometimes thought of what that agent said to me: "We do business only in Australia: we don't do business over the water." Beloved friend, you will have to cross the water soon. You will be bound on a long journey; and I want you to remember that there is no business done there. "Now then, do it." God help you, for Christ's sake.

This address was delivered in 1906, and the references to "recent" events allude to happenings of that time.

## THE CHRISTIAN CONFLICT

REV. DR. G. CAMPBELL MORGAN

IN Paul's letter to the Ephesians, chapter 6, you will find these words at the close of v. 13, "Having done all, to stand." The reading of these words may seem very much like the wresting of a text from its context. Beloved, I have no such intention. I take for granted your familiarity with the context, and shall make, more than once, reference thereto. I do desire, however, that the tone and suggestiveness of this particular phrase shall arrest our attention, and shall indicate the line of our meditation.

"Having done all, to stand." The words have in them the ring of *an assured victory*. They suggest nothing of doubt, nothing of despondency. There is nothing hypothetical, to the thinking of this man, as to the matter of the issue of a certain fight which he is describing. I think perhaps I might say that this little phrase, in some senses, might be omitted; and the great argument of the paragraph in which it stands would not be interfered with by the omission. It is a sort of shout of triumph in the midst of a description. It is a phrase that gives utterance to the writer's own sure and absolute confidence in the presence of conflict: "Having done all, to stand."

While it is true that the phrase taken alone is suggestive of victory, that becomes far more evident when it is considered, as it must finally be considered, in its contextual relationship. You notice that it is part of a paragraph in the letter commencing in our Bibles at v. 10 with these words: "Finally, be strong in the Lord, and in the strength of His might "; and in the course of the passage beginning there, and ending, shall we say, at v. 18, the conflict is evidently in view: the contestants are clearly seen; the enemies are presented before us—"principalities, powers, the world-rulers of this darkness, spiritual hosts of wickedness in holy places "; and the equipment of the soldier-saint is described with remarkable accuracy, and is seen to be a perfect equipment. You remember the words—we are not going to stay to dwell upon them—the loins girt with truth; the breastplate of righteousness; feet shod with the preparation (or, the *readiness*) of the Gospel of peace; the shield of faith; the helmet of salvation; and one



weapon only—the sword of the Spirit, which is the Word of God; and a clearly defined condition, "With all prayer and supplication praying at all seasons in the Spirit."

The passage brings before us, with no less clearness, the *actuality of conflict*. If I take certain phrases out from it, it will be sufficient to show how true that is. The apostle's word, "We wrestle not against flesh and blood." We wrestle—it is a word that indicates actual, positive, definite conflict. And then the necessities for the waging of the warfare. Notice carefully the two things: "Take up the whole armour of God," but, prior to that, "Put on the whole armour of God." Put on, and take up. Put on the panoply of God; take up the panoply of God. Perfect equipment: and yet not merely equipment for military display, but for actual warfare. Take it up.

And, once again, take out these words from the whole passage: we are told that we are to *stand* in the evil day; that we are to *withstand*; and finally, having done all, to *stand*. The foes, I repeat, are seen; the equipment is described; the conflict is recognised. And in the midst of it all comes out this little phrase, "Having done all, to stand." There is no quaver in the voice, there is no suggestion in the mind of this man that there can be defeat. Yes, you say, he is referring to some ultimate and final fight, as indicated by his words, "Finally, my brethren . . ." He does not refer to the last thing in Christian experience, but to the last thing in his letter. He was saying, What I have written already makes necessary the last thing: "finally, be strong in the Lord, and in the strength of His might." And he shows that the life he has been describing means conflict.

What, then, is the thought before us? The question is constantly being asked, especially by young Christian people, "Is the victorious life possible, after all?" I am not proposing to deal with the subject as it affects the inner life of the believer. I want to speak of the conflict with the forces that are without; and in the presence of these, I say, the question is perpetually being asked, "Is a victorious Christian life possible?" We all know the conflict; at least, we do if we are Christian people. We are all more or less familiar with the forces that are against us in our Christian life—forces without, but none the less real and terrible. Here is the question in the minds of many: "Is it possible so to fight as always, having done all, to stand—to stand against the foe?"

Yes, to withstand, assuredly. But can I add to the stand and to the withstand, the apostle's word, "Having done all, to stand"? Now I want, first of all, to go a little away from this paragraph, and to say this while I address myself, as far as I

am able, to those who are face to face with that question. A great many of you settled it long ago. By the infinite grace and power of God, you entered into experience of the victorious life. That is not a life without conflict, but it is a life without defeat. I ask your prayer and your intercession, that someone who is today facing this one problem may be helped to find an answer.

And now, first, this is what I want to say: No one can answer this question for you finally. You will have to discover the final answer in your own experience, by making the great adventure. That may seem to cut away the ground from under my own feet; and you may be inclined to say to me, Why speak to us at all? My brethren, the theory taught even in the Word, and the testimony borne by the saints, recorded in the Word and through the centuries, these things are not enough to bring to you ultimate and final demonstration in answer to your enquiry as to whether you can live the victorious Christian life. There is only one way for you to find out—discover the teaching of the Word, and obey it; find out for yourself. Not for demonstration is testimony borne, but for inspiration; to lead each one of us, for ourselves, to make the great adventure. I am inclined to think that a great many of you do not agree with that statement. I believe that here is the place where so many linger and wait, when they ought to enter into definite blessing. Sometimes I almost wish that, apart from the writings of the Word, no lives of the saints had ever been written. I say *sometimes*, not often; for I love them. A young man came to me a little while ago and said, "I mean to give the whole thing up in despair." "Why?" I asked. He made this very remarkable answer: "I have just been reading the life of Fletcher of Madeley; and it is quite hopeless, I can never know what he knew."

Now the trouble is that we read the lives of the saints, and seek to enter into the experience they describe; but God's will is that we should enter into our own experience, in fellowship with Him. There are a thousand ways of entrance into the life of victory, and a thousand varieties of experience within it; and so when I turn back to the theory or to the testimony, I only turn back in order that by it we may be inspired to make the great adventure for ourselves, and discover whether or not this thing is so. A young man has a Bible because his father gave it to him. Half the men who have lost their Bibles are those who have tried to take it as a gift from their fathers. Let that not be misunderstood. I shall thank God through time and eternity for a father whose one book was the Bible; but I had to get it for myself. I had to give myself to it before it became mine as, thank God, it is mine today—a great treasure house, which I am beginning to find I do not

know, and have not explored, but long to know more perfectly. So is it in the high matter of spiritual experience.

This is not the proper order of making a sermon, to state the application first; but it is my specific purpose. I want young men and women making this enquiry to see at first that whether or not the testimony of the saints be true, and the theory of the Word of God be correct, they have to make the great adventure.

Having said so much, I turn you back again to this apostolic writing. And, so far from taking the passage out of the context, I want the whole epistle in order to discover what it means when it says, "Having done all, to stand." There are two lines which I will follow for a few minutes in each case. First, What is the conflict which the apostle describes; and secondly, What are the terms of the victory—upon what grounds? That is to say, according to his experience, according to his testimony, how is the victorious life possible?

First, then, *What is the conflict which is described in this passage?* Now in order to understand it we must have the whole letter before our mind in outline. I am not going to take the Bible and turn to passages—I have not the time; but I am taking for granted your familiarity with the outline, to refresh your memory. We will look first at the soldier-saints that are described in this letter. Then, at those foes which the apostle describes in that particular passage. And we shall see, in a moment, how between the soldier-saints described, and the foes described, there must inevitably be conflict.

Now, who are these soldier-saints? You will remember how this letter, in common with all the letters of the apostle, falls into two parts. In the first part, the great doctrine is enunciated; then all the duties resulting from the doctrine are declared. Or, to put it in another way, the truth and then the triumph; the creed and then the conduct growing out of it. The dividing line in this letter is at the commencement of the fourth chapter: "I therefore, the prisoner in the Lord, beseech you to walk worthily." Of what? Of the vocation, the calling. That little phrase, "the calling" of the saints, takes us back to everything preceding. In the first three chapters you find the apostle dealing with the great mystery and glory of the Church of Christ. In chapter one—we are taking the divisions roughly; it is not quite accurate, but will suffice—he deals with the tremendous subject of predestination, God's original purpose in the Church. In chapter two, he shows the edification of the Church coming out into visibility in human history. In chapter three, he gathers up the teaching concerning the Church's vocation.

My brethren, we must get hold of this. We shall never under-

stand the fight until we understand what the apostle teaches at this point. He shows, first, *that the child of God, or soldier-saint, is one who shares the mystic and mighty life of the Christ Himself*: that is the fundamental position. I am inclined to say that there is very little of the real conflict until a man is born again. There may be moments in the life of the unregenerate man—indeed, I believe there are such moments,—when he sees a gleam of the beauty of holiness, and sighs after it. But there is no conflict; he turns back to the beggarly elements of the world, gives himself up again to things base, low, and mean. But directly the Christ life is in the soul by the inspiration of the Spirit, in that moment there is the consciousness of conflict.

I do not want to dwell upon that conflict now; more of that in a moment. Face this fact, that the first thing taught in this letter is that the Christian shares the life of Christ; so that whatever may be said concerning holiness, concerning the deepening of spiritual life, concerning stages of advancement in blessing, the whole thing has to do with those who already share the Christ-life. We begin there. Paul would never have written to the men of Ephesus, other than the saints, "Finally, be strong in the Lord, and in the strength of His might." He would never have spoken to the men of Ephesus, other than the saints, as fighting against the rulers of this world and hosts of spiritual wickedness in heavenly places. He was talking to men and women who shared the life of Christ; and there we begin, for the conflict is for such.

The second truth taught in the letter is, *that the Christian is one whose ultimate work is not in this world, but in the next*; it lies out beyond, and out of sight today. I am coming to the present responsibility that is also taught, with great clearness, in the letter; but if the letter means anything it means that the Church, and all the company of saints constituting that Church, will find the final vocation beyond this life altogether. Take some of the strange, majestic and marvellous passages of this letter; take a glance at them haphazard. He says, "that in the ages to come He might show the exceeding riches of His grace in kindness toward us in Christ Jesus." He says, "Now"—not immediateness, but result—"unto the principalities and the powers in the heavenlies might be made known through the Church the manifold wisdom of God." He distinctly teaches, in this letter, that God has an inheritance in His people; not that we have an inheritance in Him—which is perfectly true—but something more astonishing: that God has an inheritance in His people; that God has created in His people a medium through which, to all the ages to come and to the unfallen intelligences of the other world, He will make known His grace, and make known His wisdom. It is the most

daring and magnificent thing ever written about the ultimate vocation of the child of God. It shows that in the ages to come we are still to be the messengers of His grace; and that men will only know the grace of God, and that angels and principalities will only know the grace of God, and that all the ages that transcend the possibility of our imagination will only know the grace of God, as we tell "the old, old story of Jesus and His love." Our perfect work begins beyond.

So the apostle is speaking to a people who, in this world, share the mystic and mighty life of the Christ; and who, in this world, are being prepared for a final vocation that lies beyond. Hear me, my brethren: they are other-worldly men and women; and in the moment in which the Church of God is afraid of that designation, she has lost the power to touch this world.

But he teaches something else, and it is that men and women who share the mystic life of the Christ, and whose ultimate vocation lies beyond the present world and age, *have immediate, definite, positive responsibility in this world*. If you imagine that the other-worldly outlook described for a single moment interferes with interest in, and responsibility concerning, this world, read the second half of this epistle carefully. "I beseech you to walk worthily of the vocation . . ." In other words, let the light of the heavenly flash upon the earthly; let the methods of the higher life touch all that is lower; bring to bear upon every relationship of the present life the measurement, and the adjustment, and the conceptions of this higher and truer life. You live a secret life; it is the life of union with Jesus. You live a life of preparation for a vocation that lies ahead. But the secret life and the preparatory life are to affect the present life. And if you charge the apostle with other-worldliness, I repeat: read his letter to the close. It is more practical than preachers dare to be, very often. Husbands and wives, fathers and children, masters and servants, adjust all your relationships and live out all your lives here, in this world, in the light of the heavenly calling, and in the virtues of the Christ-life which is yours by His gift and by His grace.

I may summarise that upon which I have touched, in a brief outline. The soldier-saints are men and women who share the Christ-life, the ultimate meaning of whose life is service unto the ages of the ages, but who therefore have present responsibilities—those of revealing the order, and the moment, and the power, and the breadth, and the beneficence of heavenly things, amidst all the things of this world, at home, and in business, and wherever we may be. These are the soldier-saints.

Now, mark how in this passage the apostle puts over against that the enemies. "We wrestle not against flesh and blood"—

and there is a touch of disdain in the way in which he refers to flesh and blood, as though it were an easy matter in comparison with the struggle and the conflict of these soldier-saints of the Most High—"not against flesh and blood." Just as Peter dismisses as unimportant the low things, in the scheme of redemption—"not with corruptible things, such as silver and gold, but with the precious blood of Christ"—so here, when speaking of our conflict, "not against flesh and blood." Why emphasise that? Because I want to help men to find out that it is a severe and a real conflict. It is a real and a severe conflict, definite, positive, and awful; and, to the very end of the chapter, this conflict is not against flesh and blood, but against principalities and powers.

Mark the massing: against principalities and powers. The saints, who share the life of Christ and are under His Lordship, have to fight against the principalities and powers that are in rebellion against Him. "Against the world-rulers"—now mark this carefully—"of this darkness." There is a little phrase one would like to stay with. You notice the infinite significance of it. Do you understand it? What was he referring to? To Ephesus, perchance; perhaps to a group of cities. I care not. I am content to take Ephesus—"the centre of light," as men said, the home of commerce, the home of wealth; the place where commerce and religion had joined at this time, so that merchantmen were banking in the temple of Artemis. If you had gone to Ephesus as another traveller went, Pausanius of old, whose description you may have read, you would have said, "This is the centre of light." But the apostle, writing to men and women in Ephesus, says, "The world-rulers of this darkness." The world never looks as though it were wrapped in darkness save to the saints who have seen the coming glory, and are living in expectation of the divine order and vocation. Once you have seen that glory, once you have had a conception of that high, holy, and ultimate service, you see all the order of the present life as a darkness; and all the world-rulers of the darkness, the spirits of evil, are against the saints.

Then the apostle masses the whole in the comprehensive word, "spiritual hosts of wickedness." I do not take it to be necessary here, brethren, to say that I believe the apostle meant exactly what he wrote: that the saint has to fight not merely against the foe within—that is not the subject here—but against spiritual antagonisms without, against the devil and all his hosts, as we sometimes have to do. Here is the real conflict: it is against this that you and I are called to wage our warfare. The conflict is between those who share Christ's life, and are preparing for

eternal service in the presence of their present responsibility, on the one hand, and all the fallen spirits of the higher worlds, all the hosts of wickedness that rule and inspire and master the things of this world. Against these massed forces we have to fight: and I am one of those who growingly feel that we need to recognise the adversary, and to be conscious of the fact that our battle is not merely a battle against the weakness we find within. It need not be; for in five minutes it can all be ended. But the forces are without; and the battle with them never ends, while we are here.

Now someone says, We know all this experimentally, although we have never said so before: but can we win? This man says, Yes. The conflict is real; the equipment is perfect; the fight has to be waged. Withstand, and, having done all, to stand. Upon what ground did he base that word of utter and absolute confidence? Well now, I am inclined rather to have the story of the man without going into details at all, to illustrate what seems to me to be the law of victory in this conflict. There are three things. We are very familiar with the story of the man who wrote this letter. The three things are : (i) absolute surrender to Christ; (ii) patient discipline under His training; and (iii) actual and unceasing conflict. And where these things are so, and are observed, what then? Stand, withstand, fight; and, having done all, stand.

That first sentence of mine is so familiar as, I am afraid, to have almost lost its meaning and its power. *Absolute surrender to Christ*: you have heard it over and over again. Great words have become divested of their meaning by constant use of them; and some of the great things of our speech have become discount, and lack virtue.

What is absolute surrender to Christ? I am not talking to the man outside, who has never yet come into relationship to Christ, but to the man and the woman who share His life. What does absolute surrender to Christ mean? It is not admiration. You may admire the perfect beauty of the glorious Lord, and yet never become like Him. Not patronage. But can there be such a thing? I am afraid there can. I patronise Him when I speak of His glory in the pulpit, unless I answer my speech in my life of obedience. There can be a great deal of patronage of the Lord Jesus Christ—sweet things said and sung about Him, great regard for His Name, following upon admiration for and testimony borne to intellectual convictions of His excellence—yet no approximation of life toward Him in likeness. That is not surrender.

I want to go one step further, and say that surrender to Christ

does not mean imitation of Christ. It is the last desire in my heart to shock you; but that is another book I wish sometimes had never been written—the *Imitation of Christ*. If you have ever tried to imitate Him, you have found out how disastrous it was.

How can I follow Him I serve?  
How can I copy Him I love?

I cannot copy Him; the surest way to discover it is to make the attempt. You may have tried honestly to imitate Him. You start in the morning, and you say, What would Jesus do? and you will fail before the day is out, if that is all. Surrender is not admiration; nor is it patronage; it is not even imitation.

What is it? Beloved, it is just surrender. That is what I mean by being hopeless in the presence of a great word. It is the absolute handing over of the life to the Christ. I will try to break it up a little. First, begin at the centre of the life now—the will. Surrender to Christ means that I remit to His arbitration every choice that I make. It is not only the will, it is the intellect. Surrender to Christ means that I put into the fire of His pure love all my loves and my hates, that He may purify them; and that I have no hate save that which harmonises with His hate, and no love save that which harmonises with His love. These are hardly things for the platform and for the crowd, but for heart-searching. Here is what I am in the economy of God—a sharer of Christ's life, in preparation for ultimate vocation, taking an immediate responsibility. Massed against me are the hosts of wickedness; and they follow me to Keswick; I can never escape them. How am I to fight so as to be equal to this?

The first thing is, I myself must be utterly at the disposal of the Christ who dwells within—the surrender of the life to the Indweller; and, in the particulars indicated, submitting to Him all my choices. Still I must choose, I must elect and select. I have to do it; it is part of my manhood, that for which God created me; but every choice must be remitted to Him. Is it so in my own life, in your life? As I often say, and today increasingly, I am not so much preaching to you as talking with you. Is it so with us? Do I ask to know His will before I go here or there? That is all; that is the first thing. And am I submitting to the mastery of Jesus Christ? I know that when a man says that, he is supposed to come into antagonism with what is called a great intellectual movement. I freely confess to you that Christ is such to me that I stand by what He says against all the scholars who have ever been born. I stand by His conceptions of God and of man, and of the Word of God, and of Himself, in their relations to God



and in their inter-relationships. And I feel that if we are to know this victory we must take that position—not merely submit to Him our will and ask His arbitration in our choices, but allow Him to be where He surely is: on the throne of our whole intellectual outlook.

In the third place, all the emotional nature must be submitted to the pure fire of His own love. You say, That means there will be no anger. It means nothing of the kind. If you are a Christian man you will be angry; but you will be angry in the right place, and with the right thing, and for the right reason. To my youngest friend I commend a simple Bible study—take the cases in the New Testament where it is said that Jesus was angry. I will tell you of one. He was angry when He said this: "Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of heaven." We recite that, and there is infinite winsomeness in our recitation; and accurately so, if we think of the children. But read it: do not take my word for it. "He was moved with indignation, and said unto them, Suffer the little children to come unto me." That is the reason for His indignation. You will find that to be the nature of His anger always; and all the anger in my life that is out of harmony with that anger is wrong, and sinful, and a hindrance. I must submit my emotional nature to Him, that He may come in and purify it.

Mark the next thing; and I speak of it with solemnity. I say that because so often we speak of it in terms of frivolity, I am afraid. Your love must be submitted to Him. Oh, the tragedies that lie all through the garden of God among His children, because love—human love—has not been submitted to the test of His love. Oh, the men whose eyes flamed with missionary enthusiasm, whom you may discover money-grubbing in Babylon, because some girl crossed the path, and they did not submit their love to Christ. Oh, the daughters of the King, all beautiful within, who allowed their life to be blighted because they did not test love, when it came, in His presence. It is a sacred matter: do not refer to it idly or carelessly. I have seen such havoc wrought here.

Let me get back to the individual thing—surrender to Christ. All my choices submitted to Him, all my intellectual outlook under the mastery of His knowledge, and all my emotional nature for evermore resolutely brought to the test of His wonderful love, at the heart of which is the holiness of God—that, my brethren, in halting and imperfect description, is surrender to Christ. It is taking the whole of me, unlocking all the chambers, and saying, O Christ, from now I will have no Lord but Thee, no Master but Thyself! Surrender to Christ—and until that is so, there may

be conflict and occasionally apparent victory; but the rule will be defeat and not victory. It is the wholly, the absolutely surrendered man, who knows what it is to say, "Having done all, to stand."

For a moment, may I say that there must be not merely this surrender to Christ, but there must be now *patience under His discipline*. I want you to remember that, having surrendered, there is much to be done, "much land to be possessed"; and the indwelling Christ, in the moment when He has full right of way in all the life—volitional, intellectual, and emotional—leads and guides toward the correction of the centre of the being.

Then there is the whole circumference to be brought under perfect control. It is possessed, but now has to be cultivated; and you and I have to be patient. There is to be the formation of the new habit. How is it so many imagine that in the Christian life habits come with a flash? They never do. In your old life, you formed habits of evil; a thing was done, and sometimes with difficulty, and then repeated until it became a habit, almost part of yourself. So in the new life, be patient. Be patient in the cultivation of fellowship and prayer; but be persistent also. Love of the Word of God, love of prayer, and power in prayer—all these things come at the beginning, in a certain sense; but there needs to be the patient and persistent cultivation of the habits of the new life, if there is to be victory in the presence of all the foes that are without.

May I also say this in a sentence: there must be cultivation of the neglected areas of your own life. I am quite sure that all Christian workers have had this said to them in recent years. "Can you explain to me," I was asked by a Christian woman of culture and refinement, "how it is that my friends are excellent and beautiful people, without Christ?" I said, "Will you describe to me the excellence and the beauty?" "Yes," and she began to mention a great many things that are beautiful and excellent about refined, people, and gentle people, and kind people. "Well," I said, "go on a little further. What is the difference between them and yourself?" Her answer was, "The difference is just this, that they never pray, never read the Bible, never worship." "Now," I said, "the things you mention as lacking are the final things of beauty." When you have taken these people and have spoken of any refinement of beauty in them, you have spoken of the culture of that which is purely of the flesh. Mark well their attitude toward the lost, the suffering, and the sorrowing. You will discover that the final beauty of humanlife is the spiritual, which means first and I dare to quote the words of Christ in this connection—love to God, and then love to your neighbour.

*There* is the peculiar and the final beauty of human life: right relationship to God—that which takes in eternity; recognises Him; sees, far out beyond the horizon, the infinite distances, and turns back, with quick and ready sympathy, to touch the fallen and help bear their sorrows. This is utterly and absolutely missing in the case of all who do not know the Christ of God. We need to be patient in the cultivation of the neglected areas of our life. It is not easy to sit by the side of a lost woman, if you are a woman of refinement; but it may be made to present the chief delight of your life, repeating it as a habit to be performed. We need great patience with ourselves. I never say patience without thinking of another word at the heart of it—persistence. We need full surrender of the life to Christ, then patience and persistence in the cultivation of these things.

And one other thing here. What is it? Definite, positive, actual *conflict*; and by that I mean resistance unto blood, striving against sin. How often the apostle would have that to say to us, would he not? Young people who profess to come into definite blessing here and elsewhere, presently come and say they have failed. Why? Was not the surrender genuine? Yes, it was sincere. Was there any lack of patience in attending to the details of Christ's training? Perhaps not. But over and over again, though the surrender has been sincere, and there has been patient endeavour, in some hour of crisis they have not fought; they have put up no fight.

A young fellow spoke to me yesterday and told of defeat after defeat. My dear boy, you have to fight as well as trust. A young man comes to my memory—suffer me to make the illustration—in whom I was profoundly and deeply interested some years ago; a man who was the slave of lust. He gave himself to Christ, as I verily believe, with all sincerity; and so far as he had light at the moment, he unlocked every chamber of his being, and Christ took possession. He set himself resolutely to patient endeavour under the discipline of the Lord. After about six months I missed him from his place, and went to seek him; and I shall never forget the almost rudeness with which he greeted me. "What do you want?" "I want you." "It's of no use coming to me." "Why not?" "Christ cannot save me." I looked at him; and beyond him I saw in his rooms, his "diggings" in London, certain pictures. I laid my hand on his shoulder, looked straight into his eyes, and said, "You are nothing short of a scamp." Sometimes you have to take men like that. "What do you mean?" "How dare you insult Christ that way? You tell me that Christ cannot save you. You have never given Him a chance. How long have those pictures been on your walls?"

He hung his head, and said, "Oh, all the time." "And yet you tell me that Christ cannot save you How have you been coming home from the city lately?" " Oh, well, with so-and-so." Exactly. No fight.

My brother, it is no use your coming to Keswick and submitting to Christ in some quiet hour here, unless you understand that now you have to stand and to withstand. There is to be the actual fight; and you begin that fight by burning every picture that hangs on your wall that ought not to be there; you begin that fight by going home five miles round, rather than go through the place of subtle and devilish temptation. It has to be an honest, manly fight. James gives the whole philosophy of the conflict: "Submit therefore to God, and resist the devil"—and if you submit and then never resist, the devil will win, just as surely as if you resist without submission the devil will win.

But listen: submit and resist, and having done all, you will stand. There is to be definite conflict against all the foes and forces that are without; and I warn you solemnly and of urgency against any conception of new blessing as that wherein you receive some mechanical power which will set you free from the necessity of definite conflict. Not so. But you can receive a power that will make you mighty to overcome against all the forces of hell if, surrendered, you submit to discipline and then enter into definite and positive conflict. The man who wrote this letter gave himself to Christ in a great abandonment on the Damascus road, when he said, "Lord, what wilt Thou have me to do?" That is submission. And then, with great patience and diligence through the years, he set himself to the discipline; he entered into definite conflict. And from beginning to end you catch the military tone whenever he speaks of his personal experiences in Christ Jesus.

Oh, brethren, do not forget the other—always the note of victory, the assurance of it. Blessed be God, mark this: when he came to the end of his career as a Christian apostle, a minister, and a missionary, he never sighs about failure in the ministry. "I have fought the good fight, I have kept the faith; henceforth there is laid up for me the crown of righteousness which the Lord, the righteous Judge, shall give me." And so that man who said, "Having done all, to stand," came to the end, and writing this letter in the first imprisonment of comparative ease, he wrote the last in the second imprisonment—the letter to Timothy—when everything seemed against him,

With every note and every tone  
The note and tone of victory won-

but through conflict. Had he taken up the conflict in his own strength, he would have been defeated all the while; had he trusted only, with never a blow and never a conflict, he had been defeated.

"Having done all, to stand." Surrender, discipline, fight; and so the victory. I said at the commencement that theory and testimony are not a final demonstration to any soul. That I believe. Yet hear me now as I close: I have a theory, and I have a testimony. I will put my theory in these words: Christ cannot be defeated, and the man whom Christ has mastered is invincible. That is the theory. I have a testimony: and now hear it, and hear it carefully. What is my testimony? That my theory works. I know it. I make no apology for it; my boasting is in my Lord. I know that theory works. Then you mean to say, someone says, that you are claiming perfection? Do not misunderstand me. But I tell you what I have found out and do know: that whenever I am defeated, it is my own fault. It is a great thing to have found that out; it is a humbling thing, a searching thing. But thank God, I have found it out. There was a day when I blamed my defeat on my environment. There sounded so much in that word; but I have given it up. God is the environment of the trusting soul, and He is greater than any other environment. There was a day when I blamed my father for my failure. I have given it up. I hear Christian people quote the old adage, "The fathers have eaten sour grapes, and the children's teeth are set on edge." It is a lie. If your teeth are on edge, you have been at the sour grapes. But it is in the Bible! Oh, yes, a great many things are in the Bible. What for? To be contradicted, to be nailed down as false coin. Men, down by the waters of Babylon, were putting the blame on their fathers, and they said, "The fathers have eaten sour grapes, and the children's teeth are set on edge." And the answer was, "All souls are mine," says God. "Deal with me. Quit blaming your fathers; get into right relationship with me, and I will deliver." And that is the message of this Convention, of this hour. I tell you, the theory works. And the proportion in which I have submitted, and do submit, to my Lord and Master, the proportion in which I am patient under His direction in learning the lines and the habits of the Christian life, the proportion in which I burn the bridges behind me and put up a fight—that is the proportion in which I win. Whenever I am defeated, it is either because I have locked some secret chamber against my Lord, or I have grown weary in the discipline, or else I have expected Him to fight while I watch. And along these lines defeat for ever comes.

My last word is as my first. My testimony and my theory may

serve—I pray God that they may, under the guidance of His Holy Spirit—as an inspiration; but they cannot demonstrate the truth to you. There you sit, still saying, "I wonder if it is true?" Exactly. That is the point. You say, "Here have I longed for this victorious life, for this mastery over the forces against me, for this victory all along the way. Can it be?" That is it; you are asking the question. How shall you find out? Make the great adventure. Forgive the barbarous way of putting it: I know no other at the moment—Give Christ His chance, by yielding yourself to Him. Supposing that no one has ever seen or known or lived the life—that is no argument against you making the adventure. You say, "If no man has lived the life, no man can live the life." If men on the lower level of life had acted upon such a theory as that, there would have been no discoveries made, no mountains climbed, no countries explored.

Young men, I call you to make the adventure. The ideal is a glorious ideal; the ideal of a man with the light of eternity on his brow, with the Lord of eternity in his heart; the ideal of a man walking through a world antagonistic to the things that are noble and pure, fighting against all the forces that oppose, and winning! It is a great ideal. I do not admit that no men have known the victory. The saints have known it in every age, in proportion as they were loyal to their Lord and Saviour. Thank God, thousands at Keswick now know much of what this victory means.

Where does it begin? I want to finish at the very centre. Surrender to Christ. I am not talking to men and women who do not know Him. Trust Him. And now someone says, "Yes, yes; but that means—" I know. Do not tell anybody what you mean. You know; do not play the hypocrite. He never gives a man grace for two days ahead. "Lord, what wilt Thou have me to do?" said this man. "Go into Damascus, and it shall be told thee . . ." that is the next thing. And you know the next—it is the friendship to be ended, the habit to be abandoned, that particular department of the business to be flung out. At one point He begins His administration; obey Him there, and He will move further in. But never forget this—I should not be true to the deepest conviction I have about life if I failed to say this—whenever He flings out, He never leaves a vacuum; He fills it. And the things He brings in as He clears others out, are the things of strength, and the things of beauty, and the things of joy. "Having done all, to stand."

God help us to make this great adventure, to give Him His opportunity by abandoning ourselves utterly and wholly to Him.

## CHRIST OUR LORD

REV. EVAN H. HOPKINS

*Sanctify Christ as Lord in your hearts—I PETER 3: 15.*

EVERY name of our blessed Lord has a distinct meaning. "Jesus" has its message, "Christ" has its message, "Lord" has its message; and the whole Gospel is comprehended in the full name, "Jesus Christ the Lord." Those names cover the three parts of the Gospel dispensation—Jesus which was; Christ which is; the Lord which is to come. Until we know the message that belongs to the name "Jesus" we are not ready to receive the message that belongs to the Christ. In the Christ we have the unfolding of a living, quickening Presence with us now and here. Jesus sets before us what He is in His human, historic manifestation; the Christ, what He is in His spiritual soul-penetrating presence.

Think of the name "Jesus." What does it say to you and to me? That the Son of God has come in the flesh, that He has entered the sphere of phenomenal life, the life of sense, and in that sphere His actual human personality has been tested and proved by the faculties of sense. He was not a mere phantom, but a substantial reality. "That which we have seen," is the apostolic testimony: "that which we have seen with our eyes, which we have heard, which our hands have handled of the word of life." Jesus was known to men in that sense. It was a knowledge "after the flesh." But they were not to stop there. To know Him as Jesus was preliminary to something more, and that which they saw by sense they were now to know by faith. So the apostle says, "The Word was made flesh and dwelt among us, and we beheld His glory"—our vision has penetrated through the veil of His humanity—"we beheld His glory, the glory as of the only begotten of the Father." They saw the Christ; they saw the Son of God as they looked at Jesus. That was to look through the seen into the unseen, through the phenomenal at the spiritual.

At the close of our Lord's historic manifestation there came the message through the inspired apostle John, and he says to us,

"These things are written that ye might believe that Jesus is the Christ, the Son of God." Jesus was the Christ all along, but the hour for the proclamation of that truth had not come. There was a mission He had to accomplish first as Jesus. The apostle Peter declared, "Thou art the Christ, the Son of the living God," and he received our Lord's commendation: "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." And yet is it not remarkable that immediately after this our Lord "charged His disciples that they should tell no man that He was Jesus the Christ." The hour had not come for that proclamation. After His ascension, after Pentecost, everything was changed, and the apostles went everywhere declaring and preaching and proclaiming that "Jesus is the Christ." The One whom they knew as Jesus, living with them, they now knew as the Christ living in them: "Christ liveth in me."

That was a great step in advance in their knowledge of the Son of God. It brought them into a closer relationship with their blessed Saviour as the life. It is one thing to know Him as Jesus; it is another thing to know Him as the Christ. To know Him as the Christ, it seems to me, is the great need of the present day. There are many people that know Him only as Jesus, as "a good man," and they speak of Christianity as something that a human being has founded, and they call Him "the founder of Christianity." He was a man, a real man; and we must know Him as a true man. But the Founder of Christianity is the eternal Christ.

At the close of our Lord's humiliation, as I have said, the message was, "Jesus is the Christ." And on the day of His exaltation came another message. What was it? That "every tongue should confess that Jesus Christ is Lord, to the glory of the Father." Jesus the Son of God, in His perfect humanity, dies a sacrifice for sin, puts away sin by the sacrifice of Himself, and reconciles us to God; and now, being reconciled, we are to be saved in His life. We want the death, certainly; you must never forget Calvary. But we do not stop there. Reconciliation to God—that is salvation: but there is a "much more" salvation, salvation which we find in His life. "If, when we were enemies, we were reconciled to God by His death, much more shall we be saved in His life." Here we have what the apostle Paul calls "the wisdom of God." You remember how, in writing to the Corinthians, the apostle mentions what they gloried in: they gloried in wisdom. He says, "Here is wisdom; if you want to know what wisdom is, I will declare it. Christ is made of God unto us wisdom." That wisdom consists of three things: "even righteousness, and sanctification, and redemption." Shall I put it in other words? Jesus



—righteousness; Christ—indwelling sanctity; Lord—the redemption that awaits us: we shall see Him coming in the majesty of His glory as the Lord.

The power of the Gospel is seen today not only in the fact that the Son of God became Jesus, the human, historic Christ, but that Jesus is now in this dispensation a quickening Spirit, the living Christ. He is as verily present with men today as when they saw Him in His visible humanity. Jesus we cannot see; Jesus who is the Christ, as the Christ is with us now. Look at that exhortation: "Sanctify Christ"—not "sanctify *Jesus*"—"as Lord in your hearts." We are not prepared for the exhortation until we are perfectly sure that we know what it is to have the Christ in us. The Lord Jesus Christ asks this question: "What think ye of Christ?" What did He mean? Not, "What do you think of me; what is your opinion of Jesus of Nazareth?" but, "What think ye of the Christ; what is your conception of the One that you are looking for, the Messiah? Whose son is He?" "The Son of God."

When it is said that Jesus Christ is the Son of God, our thoughts go back to a point anterior to His incarnation. The incarnation was an event that took place in time. But Christ the Son of God takes me back into eternity. This Jesus who appeared in time was the Christ, the eternal Son of God: it was the Christ who took upon Him our humanity. I am sure we are working the right way when we say that God became man, rather than saying that man became God. The salvation that man needs is not only a salvation through the death of Jesus on the Cross, but also a salvation in His life, a daily salvation. Have you "so learned Christ"? I do not ask whether you have learned the Gospel about Christ, or the statement of truth. Is it not a remarkable expression: learned *a person*? You cannot put it in any other way. It is not simply receiving a *truth*, but receiving *Him*, the living Christ. Have you so learned the Christ?

In the revelation of the Son of God as the Christ, I see that God in His infinite love has made for us a two-fold provision. What have we in Christ? We have, first, *a spiritual environment*, an atmosphere. If I have got a tree, and it is a living tree, and I want it to live and grow and be fruitful, I must give it its appropriate environment. In the air, in the soil, in the moisture and the sunshine, the tree finds its suitable surroundings.

There is another illustration I sometimes use. You have often watched, on a hot summer's evening, those interesting little creatures that move upon our ponds. I refer to the water-spiders. They not only move on the surface of the water; you see them suddenly disappear down into the depths of the pond in a globule

of atmospheric air. They appear to be enclosed in a crystal sphere; the atmosphere encloses them, and they go down in it and move about in it, and no matter how foul the water is, how poisonous, how impure, the waters do not touch them; they are living in an atmosphere that belongs to the world above, while they are moving in the world beneath. What that globule of atmospheric air is to that little creature, the presence, the real presence of the Christ, is to be to us.

I would say to the child of God, Where do you live? If you are sickly, I suspect you are not living in a right atmosphere. A man's physical health depends far more upon the air he breathes than upon the food he eats. Why did Jesus talk about *abiding*? Because He provided an abiding-place, and the mischief is that we forget our abiding-place. You cannot prosper spiritually unless you live in the atmosphere here below that belongs to the world above; and this you find in the Christ. God has provided it for us. Nothing is more important than, as little children, we should come to Him and ask Him, "What does it mean, Lord, this abiding?" When we learned what it was to believe, you remember, it was most important that we should not be occupied with the act of believing, but with the object of faith. So now do not be occupied with the act of abiding, but be occupied with your abiding-place. "In *Him* we live, and move and have our being." Have you "so learned the Christ"?

The Lord Jesus Christ, in John 15, puts the two sides, and they are counter-parts one of the other. He says, "Ye in me, and I in you." Do not reverse the order. He had a purpose in it. "I am your atmosphere; I am your spiritual environment: live in me."

The second part of the provision is *an indwelling presence*, not a mere memory. When you think of Jesus who lived here on earth, you have a memory. But when you think of Christ in His indwelling reality, you are occupied not with a memory of the past, but with a fact in the present. He is the "well of water," and He is the fountain of all Holy Ghost power. What was it that happened on the day of Pentecost? Until Jesus was glorified, the Holy Ghost was not given. The promise the Father had made to His Son had not been fulfilled. But when Jesus was seated at the right hand of God, the gift of the Holy Ghost was bestowed by the Father on the Son, and on the Son for the Church. But the Holy Ghost did not pass through the Christ, and then leave Him. "It pleased the Father that in Him should all the fullness dwell." He is the dwelling-place of the Holy Ghost. Listen to these words: "Blessed be the God and Father of our Lord Jesus Christ who blessed us . . ."—it is the aorist tense; it marks an

historical event. When did He bless? On the day of Pentecost. "Who blessed us with all blessing of the Spirit," as Dean Alford puts it; "with all Holy Ghost power in heavenly places in Christ." He has become the emporium of the fullness of the Holy Ghost.

And now it is our privilege to be perpetually receiving the anointing from the Holy One. Do not look at an event which took place years ago, nor to another event in the future, as if Pentecost needs to be repeated; but be occupied with the present presence, in whom dwells all the fullness of the Holy Ghost for His Church. Have ye so learned the Christ, that He who was anointed has become the Anointer? "Ye have an anointing"—not "ye were anointed": it is the perpetual present. "Ye have an anointing from the holy One." The anointing is the Holy Ghost, and the holy One is the glorified Christ. Do we know this? If we do not know it, make it a matter of prayer—the unveiling of the name of Christ by the Holy Ghost to your soul, as a penetrating presence—not merely a pattern before us which we can contemplate, but a real spiritual presence: a power that comes into our very being, and can touch all the springs of our activities. "Christ in me."

But let us suppose that we know something of this. How about the exhortation, "Sanctify Him as Lord"? Sanctify Him as your Lord and Master. You need someone to control you. There is a spot in your heart that is called a throne; it is the centre of control. Someone always occupies that spot. It may be self, or it may be the Christ; and the misery of it all is that we forget Christ and take the throne ourselves. This wonderful little world within us, the realm of thought, of desire, of volition—you cannot manage it. If you try to manage yourself, you have confusion, conflict, chaos, anarchy. There is only One that can bring peace into that little kingdom, and that is the Prince of peace, the Christ; and to sanctify Christ as Lord is to enthrone Him as King. He is to be the Master of your whole life. He is to make your plans and mark out your future. More than that, all the work which He calls you to engage in, is His work. "Meet for the Master's use." You have not to come to Him and say, "Lord, this is my work; come and bless that work." You hand your work right over to Him, and let Him manage it. But you must first of all know what it is to be managed yourself by the Lord. Sanctify him as Lord in your life.

It means also, enshrine Him as Lord. Let Him be the object of your worship. I think that we who enjoy the blessing of much evangelical truth have yet, as evangelicals, a sore need. We do not know enough of worship; and if we fail in our worship we shall fail in the matter of reverence and humility. And it is as

we sanctify Christ, the object of worship, that these things are put right. There is not only a throne; there is a shrine. "Ye are the temple of the Holy Ghost." You are God's temple; it belongs to Him; it is His right to take the very centre of your being. He is to be the object of your worship. Shall it be so? And so worship is not confined to certain occasions when we attend certain buildings or meetings: it is to be all the day long. When we worship Him we do not go to Him with requests which are, more or less, self-centred; we go to Him to adore Him, to worship Him for what He is.

Lastly, "Christ in you the hope of glory." That points to the future. Sanctify Him as the coming One, as Lord. May God bring us all to understand more perfectly what it is to honour Him whom we have received as the Lord Jesus, in whose blood we glory, and on whose perfect, finished work we rely; and to know Him as the One who keeps, controls, sanctifies, and fills.

## GOD'S VOICE IN THE WHIRLWIND

REV. DR. J. STUART HOLDEN, M.A.

I WANT, as God helps me, to endeavour to bring a message from Him to some who are puzzled, perplexed, and mystified in regard to their own spiritual experience, and' in regard to those processes of divine grace by which God is bringing about in their lives both the fulfilment of His purpose and of their own highest and truest ambitions. I want to speak to those who have already realised the need of their own lives, the utter impossibility of standing up to their own moral nature, the entire inadequacy of their own spiritual and moral resources; who have long been awakened to the perils that confront them and the evils that oppose them; who have learned something of the possibility of overcoming that moral and spiritual handicap, however that handicap has been caused—whether inherited or acquired, or both; who have seen something of the possibility declared in the Gospel of Christ of identification with Him, and of the impartation of His Spirit in their lives; who have already surrendered themselves in the faith which reckons and relies upon God; but who are nevertheless puzzled and mystified by the actual processes by which God is fulfilling in them the great objective of His love, and the realisation of their own worthiest desires.

It may be that some here are tempted, because of the dimness in which they are living, to some measure of unspoken doubt about God. It may be that the ringing certitude which was once in their testimony and witness for Him has become dulled, that their zeal in His service has become abated, that they are literally tired out with the problem of their own lives, and that they have little or nothing to set before others, because they are not truly satisfied themselves as to their own present experience. And they have come here seeking, not so much a reiteration of truth that has long been familiar to them, but rather desiring some interpretation of their own present condition, and of God's dealings with them, which shall enable them through coming days to endure. Now there is only one secret of endurance available to any of us; and, thank God, it is available to all of us. We

read of one of old who endured "seeing Him who is invisible," seeing God at work when, to the outward eye, He was most invisible; seeing God organising victory when there appeared to be no outlook but that of failure and defeat. And that is the only secret of endurance for us, my friends—to endure as seeing God, God always active, God unsleeping, God unchanged in His purpose of grace and love toward us. Seeing Him, we shall acquire power to endure; and in the Christian life continuance is the convincing proof of reality. Therefore I want to bring a message of interpretation to any such as are puzzled, mystified, uncertain, to help them see God.

I will ask you to turn to that book which, perhaps of all books, speaks most definitely and directly to the depths of our lives: I mean the book of Job. I will ask you especially to look at the opening verses of the thirty-eighth chapter, and again in the fortieth chapter, where the same words are repeated. In the first verse of the thirty-eighth chapter: "Then the Lord answered Job out of the whirlwind." Then follows a long record of God's message to Job, and of His argument with Job; and in the fortieth chapter again we read, "Then answered the Lord unto Job out of the whirlwind." I would point out to you the significant fact that each of these statements starts with the word "then," which is an index finger pointing back to something which has been taking place; and you will find that what it indicates is Job's colloquy with God, his complaint as to what God is doing and premeditating in his life. In the second instance it points back to God's answer to the profound queries of this man's soul.

Now of all the dramatic books in the Bible, indeed of all in the world, the book of Job is easily the most dramatic, and the movement of the drama is very easily perceived by even the casual reader. It is a story, as you know, of a good man who is accused by the adversary before God, of serving God for selfish ends. It is charged against him that his goodness is not disinterested; that his piety is profitable to him, and is only pursued with that end in view. So God says to the adversary, "Very well. Try him. You may test him; you may deprive him of all the good things which you suggest have come to him as the reward of his piety. You may do what you like to him, except that you may not kill him."

So the process of disaster and calamity begins; and I need not remind you how one thing after another is taken from this man, how he is stripped of the things that have made life rich, until he is left bereft of family, home, health, and possessions; and until there seems to be no explanation to those who behold what is taking place, but that half-blind explanation of his friends, which

identifies his calamity as retribution for some hidden evil in his life. His friends, who are never able to see beyond their own shadows, simply identify his experience as a punishment for something vile in his life which hitherto he has succeeded in hiding, but which God has now at length disclosed ; and urge him to confess it with a view to his re-instatement. Of course this judgment of theirs is merely in accord with the Hebrew idea of the relationship of morality and prosperity, which was that if a man was not prosperous he was not good, and *vice versa*. Incidentally the New Testament ideal is a complete introversion of that thought; for in the teaching of the Lord Jesus prosperity is never identified with integrity of heart toward God. Indeed, He promised that the man who would serve God would probably be a poor man, and would probably find adversity and not prosperity as his portion.

These friends of Job, at first kindly and considerate, under his steadfast refusal to admit their contention, then become unfair and even fierce advocates of their conventional theory of morality and prosperity. Job knows his own heart, and his own heart does not condemn him. He is in the position of a man who has learned what is the true end of life, and has committed himself to it in truest trust in God. So he clings to his own moral consciousness, although he is not able by argument to refute the contentions of these purblind friends of his. And he will not admit, even for the sake of silencing them, what he knows is not so. He knows he has not been harbouring any vile thing in his life; he knows that he has sought to walk with God up to the measure of the light that God has given him, and he will not agree that what these friends of his say is right.

What he does say, however, is this: "I would like to have an opportunity of pleading my cause face to face with God Himself. I would like to tell God all that is in my heart. I would like to open to Him the perplexities that are rending my peace. I would like to ask God what He means by His treatment of me." And God says, "Very well, you shall." So the opportunity is afforded him, and he does open his heart to God. Then, when he has ceased speaking, as is ever God's way when men stop speaking to Him, He speaks to Job. For He always avails Himself of any pause in our talking and our activities. It is ever His way to avail Himself of our silence as an opportunity for speaking to us. And although God does not answer all Job's questions, He certainly answered him.

He does not tell him why this method has been necessary for his own discipline. He does not tell him why it should be necessary, if a good man is to be made better, that it can only be through tribulation, and upon the threshing floor of sorrow and

disappointment and loss. Nor does He tell him why his experiences have been essential to the vindication of his disinterested piety before the unseen witnesses who are looking down upon the spectacle of this good man in the hands of a permissive will of God which, for a time, works havoc in his life. But he brings him face to face with the great world of Nature, with its play and interplay of mystery and miracle, and He reasons thus with him. He says, "If Nature is inexplicable in its workings, is it a strange thing to you that Providence should be equally inexplicable? If the voice of Nature cannot always be understood as reasonable, may not Providence, which is God's other voice, God's higher voice, be inexplicable also? If you cannot explain such phenomena as the dawn and the darkness, the sea tides, the courses of the stars, the ways of the animal creation, is it after all so very mysterious that you cannot find full explanation of my ways with my highest creation, with man? If Nature, despite the clash and conflict of forces, is yet wholly harmonious, may not peace of heart, may not the soul's true harmony, be the product of seemingly contradictory and opposing forces?"

Job is silent when God speaks thus. He feels the force of God's argument, and realises it is unanswerable; and so is silent, not in sullen resentment, but in glad, confident, respectful faith. So God goes on with the process of refining this good man, with the concurrence of his own will. "The Lord answered Job out of the whirlwind"; and this voice of peace, this quiet strength of assurance, this putting to rest of doubts which could not be silenced, this sure confidence in the foundation and course of life, all comes out of a storm, all comes out of a whirlwind!

Now, what does this teach us of God and His ways, in the better understanding of which all good is involved for us henceforth? It is true to say that every book in the Bible takes its rise in some genuine human necessity; that not one of the springs whose source is in the hills of God is merely decorative of the moral landscape; but that every one of them is designed to quench some thirst of the soul, to minister to some of the great needs of human life. And none is more easily recognised as answering to this purpose than the book of Job, of the movement of which I have recalled to you this brief outline. The incident of the Lord's answer in the whirlwind is an illumination of one at least of the methods which He employs to recall us to the great realities of life, and to enable us to relate ourselves to them by relating ourselves first of all to Him. For He has many ways of responding to the quest of the soul, of making known His will. Some of them are as gentle as the zephyr, as balmy as the soft breath of even; and some, in their crushing, destructive force are like the letting loose of a whirlwind upon an altogether defenceless life. But God



may always be depended upon to take that way which is most certainly convincing and effective to the man involved, and time is always His ally. In the end of the day not one of us shall have other testimony than this: that though the whirlwind blew upon us and destroyed much of that which we thought was essential to our lives, He took the kindest, and, in fact, the only way with each of us.

"The Lord answered Job out of the whirlwind." It is not hard to reconcile, in our own lives, this fact of the whirlwind method with the love of God, when we remember that it was His answer to the eternal question of the world's sin. In a great whirlwind of seeming disaster, which rent the rocks and veiled the sun, our Lord Christ once hung betwixt heaven and earth, a sacrifice and an expiation for the very transgression which aroused the storm. The tempest broke, and spent its force upon Him. God answered the eternal need of the world in a whirlwind. And like every such climatic disturbance, there was peace for the world at the heart of that storm, peace at the Cross of our Lord Christ. And there is likewise peace for you and me, peace which is not an emotion, peace which is not an inference from some equation of truth, peace which is the deep conviction of the nature of God which is our final reality, at the heart of every whirlwind storm that blows upon our lives. That is the divine objective, and that is its kindly purpose.

There is no greater calamity which can befall any of us than that of not recognising the answer which God sends to the prayer of our hearts because of the form in which He sends it. I think, for instance, of the man who may be here today who secretly, and despite his Christian profession, plays with sin, who jests with conscience, who lives deliberately below the level of his own best moral intelligence, and in defiance of the clear precepts of God's Word. Because God is God, and because God loves that man, He sends the whirlwind upon his life time and again, a whirlwind which overturns his prosperities, a touch of power which brings sheer desolation into his life, a disturbance which breaks up his false serenity and self-complacency. Now the calamity in that man's life is not that God sends the whirlwind, but that he does not recognise the whirlwind as God's chariot, as God's agent; that he becomes hard and unbelieving, and nurses cold anger against God, because of what he regards as a malign calamity and a cruel invasion of his rights. What God means for good he misreads and perverts for evil; and under the searching edge of the whirlwind he becomes merely sullen, and misses the miracle. Then the light of faith dies out in his soul, and he becomes incapable of spiritual sensibility. Many a man is today

dead and callous because he regarded as stone that which God meant to be bread.

"The Lord answered in the whirlwind." We have all had illustration of this in our day and generation, on a large scale—yet, methinks, with foreboding, not large enough nor searching enough to accomplish God's purpose. Recall for a moment the life of our own country, of America, of Europe, of the enlightened lands generally, in the immediately pre-war years. You remember, as I do, the prevalent indifference to eternal things, the insane love of trivialities which possessed men, the proud tolerance and patronage of systems of evil which antagonised God's laws. These things all hurled a defiant challenge at heaven. And the answer came in a whirlwind. Just as in Nature the whirlwind phenomenon is the rapid correction of some false condition, Nature rushing in to fill an area which has become abnormally empty, so God in His providence works. The war was just God answering by the whirlwind. Yet the whirlwind was to a large extent misconceived; and men now spend their ingenuity in telling what were the causes of the war, and are able to discover every cause but the right one. Yet, in the final analysis the war was simply the whirlwind by which God answered the deepest need of the world's moral life, allowing its sin and contumacy to work out its own ends.

But has that answer been heeded? And if not, is that God's last method, or is there a still harsher? If the inhabitants of the world do not learn righteousness when God's judgments are abroad, what then? Well, that is not part of my subject; but it is a consideration which can never be very far from the mind of the awakened believer. There is no tragedy for a nation or an individual quite so poignant and pathetic as to mistake the whirlwind for a combination of blind, unthinking forces; to forget that it is God who holds the winds in His fist, and that He looses them for protective and redemptive purposes.

But not only is the whirlwind God's chariot in which He draws near to the sinful life either of men or of nations, the life which challenges His patient love; it is the way in which He speaks to His own people. And it is this truth that I would stress particularly. When His softer, gentler voices are unheeded, when His calls to holy living and selfless service find no response, He loves us too much to take us at our first, foolish determination. So He sends the whirlwind upon us, to arrest and arouse us to life's true realities. This is the meaning of those disturbing providences which simply force us to face facts, and drastically to revise life.

For example, it may be that there is here present a Christian who is living under some self-born cloud which is interfering with

his communion with God, and has begun to cause a moral misgiving within, yet not sufficiently so as to stir him up to real concern. So he goes on carelessly, indifferently, living the in-and-out life, until one day from out that self-born cloud there breaks a whirlwind of fear upon him. A lightning flash of vivid insight lights up his path with terrifying brightness, and he sees that he is on the edge of an awful and bottomless abyss. The Lord has answered the great need of his life in the whirlwind. And upon the passing of the storm there follows a break-up of the false confidence of his life in tears and shame and remorse; and that man goes softly all his days, valuing afresh the things he nearly squandered and lost for ever, the joys he had almost cast away. Who shall not say that the whirlwind has been God's messenger to that man? To the end of his days he never hears the great word of the psalmist, "Stormy wind fulfilling His word," without a thrill of gratitude, and without a secret prayer of reconsecration to his Lord. And it is part of his testimony to all men henceforth that "before I was afflicted, before the storm burst on me, I went astray, but now have I kept Thy word." It is part of his life's record that the Lord answered not only the challenge of his condition, but the deep, fundamental desire of his soul which had become overlaid with trivial, foolish, worthless things, in the whirlwind. Perhaps someone here has been brought to this place that he may realise that that is the way the Lord has taken with him.

Or there may be a Christian man whose life has been invaded—and who is quite tolerant of the invasion—with things which are not in themselves sinful, but which contest the sacred loyalties of his soul to God; not with things that he cannot bring under the Lord's sanctifying control, but things which he most certainly does not bring there. For instance, there is his business, his commercial aims and practices, his home life, his professional or political ambitions, ambitions for himself or for his children. These things have been allowed to invade his soul without resistance, and to weaken its sacred loyalties. That man prays quite sincerely day by day, "Thy will be done in earth as it is in heaven," but if he prayed as fully as he prays sincerely, he would add to his prayer, "so long as this consummation does not interfere with my plans, with my success, with my career, with my fortunes!" Then one day, just because God loves him, God answers that man by the whirlwind. The edifice that he has built up so carefully, is levelled with the dust. His business, his health, his prospects, his ambitions, are suddenly stripped from him; and he learns what he once knew but has long since forgotten, that these are not the things by which men live. He has lost a

world, but he has gained a soul. And it is a blessed exchange. For God has brought him to face the realities of life.

There is nothing that we need so much, as to be faced with the ultimate realities of life, and to relate our lives to them, and not to its merely incidental and superficial interests. Frequently, when crossing the ocean, the vivid contrast has been brought home to me between the things that do not matter and the things that do, the things to which men devote their thought and time and strength, and the things which they forget, by noting the incongruousness of the life as lived on board the vessel, with its lights, its music, its barbaric garishness, with the great elemental forces of Nature through which it moves. I have sometimes gone from the saloon, all gay with light and music, and well-clad people intent upon amusement, out upon the deck, to find myself in another world of wind and wave, under the watchful stars, and had not realised that that is the world of realities with which all on board had ultimately to reckon, and there was just one-and-a-half inches of steel between that careless throng and eternity. And, my friends, it is to step out of the superficial and artificial that we are here, to consider the vast realities of life with which ultimately we have to do, and to face them by facing and relating ourselves to the Word of God.

Or again, there is probably a Christian man here who, like Job, is quite unconscious of wilful defection, who is not conscious of uncontested sin, at any rate is not conscious of flirting with it, who is not conscious of admitting the invasion of those things which contest the supremacy of God in his life. He is not aware of any of these things, and he prays with all the intensity of his awakened being to be made holy, to be made useful in the service of the Lord; but instead of peace, finds a very whirlwind of temptation within, and the opposition of fierce trial and misunderstanding without, opposing him. It is the difficulty of such a man that he does not always realise that this is actually God's answer to his prayer, as this cyclonic disturbance was to Job's. For God is possibly making your character, my friend, by crippling what you thought was your career, by enabling you to keep your feet in the tempest. He is making you, as He made Job, a witness strong and convincing to unknown and unseen beholders; an interpretation of life, of truth, of His love, to His weaker children: and so your prayer is being answered by the very things that the Lord is permitting you to suffer and to pass through.

The tragedy of many a godly life is just this, that when God is at work, it does not recognise that it is God. There is an illustration of this in the New Testament in the life of Jesus. You remember the incident when our Lord heard the voice from

heaven, which some of the people round about Him said was thunder. Others of them said, "No, it is not thunder; it is an angel who has spoken to Him." But Jesus looked up and said, "Father!" These three degrees of spiritual apprehension are well marked in common Christian experience. There are those who look upon the God-arranged circumstance of life and see nothing but an over-charged atmosphere and an electric spark. There are others, with finer discernment, who see a situation fraught with spiritual possibilities. And there are those, and may God grant that you and I may always be of their number, who look up and, like Jesus, say, "Father!" who know that this is God at work in and through and for them.

From these general illustrations of experience, which we all recognise, it is possible to deduce one or two very simple and very important assurances, assurances which cannot fail, if we grasp them, to fill our lives with true peace, to steady their purpose, and to keep us all with hard helm on a straight course when the whirlwind is lashing the sea of life into fury. The first is this: that some of the hardest and most hostile things in life are actually friendly to us; that "neither death nor life, nor any other creature shall be able to separate us from the love of God which is in Christ," if we are there resting and confiding; that the whirlwind, whenever it comes, is not bent upon destruction, but is only sent to convince our minds of God; that deep peace can issue out of a storm. God's greatness and His goodness are never in opposition each to the other. Rather is God's goodness the voice of His greatness; rather is it His mercy which expresses His majesty, His pity which declares His power. And these are all on the side of the one who confides life to His control and care.

Oh, that we might realise this for ever, and never lose its assurance that God did not create and redeem and call us in order to leave us defenceless; that God has not led and held us in order to let us go on our own way and fall a prey to our own follies; that God has not encouraged us to believe in His Word in order to taunt and irritate and depress us, and finally to allow life to fall into the blackness and darkness of despair. No! The whirlwind only blows upon us when, like the spice-laden breezes from some southern sea, or the bracing winds from the north, it brings some heartening, redeeming, cleansing, controlling, inspiring message and gift of His love.

I realise with you that it is hard sometimes to discern all this in what seems like calamity and catastrophe. But I have learned this, and I would like to pass on my experience to you, that there are many things in God's dealings with us which are quite easy to see, but which we cannot read. And faith acts, not only upon

what it can understand, but also, and more frequently, on what it can only discern. The steersman out there on the ocean, steering his vessel across those dark and trackless waters, cannot, for instance, see the rings of Saturn; but he can see the star, and he can steer by its light. It ministers to his immediate necessity, and he avails himself of its direction-giving beam. And there are things in God's providence which I cannot read; but I can see them. I cannot read their full meaning, but there is light enough in every one of them to guide me upon the track which leads homeward, the track of His will, and of my duty.

Postulate His love and care, and then our most searching sorrows and disappointments have a friendly meaning; our most disturbing calamities are recognised as being our richest endowments. Since God is behind them, the gales which play havoc with our plans, which come down upon our lives from the eternal hills, are all controlled and all directed; and there are many who look back and say, "Thank you, Lord, for the calamity, for the upset, for the distress which at the time tempted me to think that I was forgotten and forsaken."

Another thing I would like to say is this: that these considerations bring the assurance that God is actually nearest to us when He seems farthest away. That is a simple and trite thing to say, but it is a lesson which most of us only learn very slowly. That the Lord Himself can answer His distressed servant in a whirlwind, when all the powers of evil seem unleashed and allowed to work their destructing will upon him, is hard to believe. That God can actually be in the storm, is as hard for faith to grasp as it is comforting for faith to know. But if we listen we shall hear what the disciples on the lake on that dark, stormy night heard, when fear possessed them to the point of panic, and Jesus said, "It . . ." the thing you fear, the thing you think is an apparition, portending direst evil: "It is I." Oh, if I could only make you see that the fearsome thing of which you are afraid, that "it is I," just a disguise of the blessed Lord, mine and yours.

"The Lord answered him out of the whirlwind," and Job learned that the austerities of a providence which cannot be fought are simply the emphatic tones of an infinite grace which cannot be done without; that "He walketh upon the wings of the wind." There is a beautiful story in the folk-lore of the German people, of an old count who, under conviction of his sinful and dissipated life, withdrew from the gaiety of the Prussian court to a ruined fort on an island in the Rhine. There, in his loneliness, he hung wires between the outer walls for an Aeolian harp, that he might enjoy its strains in his lonely hours. But no

music ever came from those wires, although the winds blew upon them constantly; and the poor man regarded this silence, this deprivation of the thing that he had hoped to enjoy, as a sign of God's displeasure, of God's unremoved judgment on his sin. One day, however, a great storm burst upon that island; and above the howling of the tempest he heard the most wonderful music, and went out to see where it came from, only to find that it came from his hitherto silent Aeolian wires. The explanation was a simple one: merely that the wires had been too stout and strong to make music under the influence of the ordinary breeze, but that when the whirlwind came they were vibrated under its greater strength. And then the music came. And there is nothing that can awaken the slumbering song in our hearts so certainly as the recognition that the answer to our deepest desires is in the whirlwind of God's loving providence.

May this not be the meaning of your whirlwind experience? My friends, at the heart of all human fellowship with God is a cross. He was never so near to the heart of the world's sin and need as when Christ Himself said, "My God, why hast Thou forsaken me?" And this is the centre of faith for us; not the mount on which the Teacher stood, not even the manger in which the Brother lay, but the cross on which the Saviour hung and died. It is this fact, and this recognition which transform sin into penitence, and life into glad devotion to the Lord.

I would like to remind you of the end of Job's story. When all was said and done, the Lord gave to Job twice as much as he had before. The Lord gave back to him all that the whirlwind had taken away. Why? Surely because he had not resented its being taken away. The Lord gave back to him all his former possessions, each bearing, in unmistakable significance to him, the divine finger-print. So that not only did Job become twice as rich as he was before the tempest broke upon him—for a man may be a very rich man and a very small man—but the Lord made Job double the man he was before. The moral dimensions of his life were enlarged, for a man's riches consist not in flocks and families, but in the knowledge of God and of His ways. So Job had twice as much after the whirlwind as he had before. Then take heart, my friends, and turn away from this place knowing that the God who answered Job in the whirlwind is still the same. And ere you go put your hands into His again and say, with the determination of awakened, informed, and quickened faith, "This God is our God for ever. He shall be our Guide, even unto death."

## CHRIST'S CALL TO FOLLOW

REV. DR. JOHN M'NEILL

*A certain man said unto Him, Lord, I will follow Thee whithersoever Thou goest . . . And He said unto another, Follow me. . . And another also said, Lord, I will follow Thee . . . And Jesus said, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God—LUKE 9: 57-62.*

**T**HAT is one of the hardest and one of the most searching things that Christ ever said. Who among us has not been tempted to make an open profession of religion, and then to look back? That is why He will say in that great day to a multitude of red-lipped communicants, "I never knew you," and they will discover then, but when it is too late, that He was right. "Not fit for the kingdom of God." Fit for churches, fit for conventions, but not fit for Him and for His kingdom. And He says all that because He loves us. "As many as I love—I flatter"? No! "As many as I love I *rebuke*, and *chasten*." It was because He loved the poor, painted-up Laodicean church that He said, "You are a disgust to me"; and it was to that church that He addressed His sharp rebuke, and cut them to the quick. Watch the man or the minister who flatters you; he does not love you, and he is using you for his own ends. This mighty Lover chastens His people because He loves them, and He says some tremendous things because He wants us to know that we are hurting Him, and He is not going to pretend that it is not so.

In this ninth chapter of Luke we have illustrations of three men who wanted to follow Christ. The first man was an example of those who are *too quick*; the second man of those who are *too slow*; and the third man of those who are *too soft*. This last man said, "Lord, let me first go and bid them farewell which are at home at my house." He was unwilling to bear the wrench—and it must have been a sore wrench for one with a natural heart and feelings. I want just to walk round each of these men, and with the help of God to see what light may shine into our lives through them—light to correct us, light to rebuke us, and light to instruct us.



"And it came to pass that, as they went in the way, a certain man said unto Him, *Lord, I will follow Thee whithersoever Thou goest.*" This man represents the impulsive people. Jesus was going along the road on an ordinary day, and at a corner a man stopped Him, and said—let me paraphrase it—"Jesus, I do not know if you know me, but I have often heard you speak." You may meet your God at any corner. He is going about still, and greater than ever; viewless, but in the mighty energy of His resurrection life. And He may meet you now. This man stopped Jesus, and, of course, was stopped by Him, and he said, "I have been thinking a great deal about Thy claims. Now, I may say that I am prepared to follow Thee! Take me in with Peter and John and these other fishermen. I, too, will follow Thee whithersoever Thou goest; whatever is to come out of it."

What did the Lord say? Did He say, "Oh, friend, I could not make a disciple out of you; you are far too impulsive. You are soon hot, and soon cool. All your goods are in the shop-window, and there is nothing on the shelves"? No, He is not such a fisher as that. He is the most skilful fisher that ever cast a fly. What, then, did Jesus say? May I paraphrase this, too? I think He said, "Friend, I am glad to see you. Him that cometh to me, I will never turn him down. I will never cast him out." Never mind your temperament. Do not let your temperament rule you out, because He does not rule it out. Some people say, "Oh, this is all for emotional people," and they rule themselves out. Christ gives all sorts of temperaments a chance. Do not raise difficulties when He does not. So many are looking cautiously and suspiciously round about them, and they are afraid to venture. It is the same in every generation. You would not call them infidels, nor atheists, nor even those harmless creatures, agnostics: and the latest brand of agnosticism says, "I do not know what I do not know!" I always thought they did not know. I believe Jesus means to say in an hour like this, "I am glad to see you at a time when so many are looking cautiously round, afraid to venture. I am glad to meet one man who has heard me, and knows my claim, and who is not afraid to meet me here and to tell me that He wants to follow me." He is always glad of that.

How the commentators scare us about this man because he is enthusiastic and impulsive! Is it because commentators and enthusiasm do not go together? "These are contrary the one to the other." An ounce of Christ is worth a ton of commentary! The Lord understands you many a time when you do not understand yourself, and when your nearest and dearest do not understand you; and you are safe with Him. Only be honest: be

honest behind the hymn book, or at the sacrament. Do not attempt to cheat Him—and I am afraid that is far more common than we imagine.

Jesus says to this man, "Friend, frankness on your part demands frankness on my part." And that is the trouble with frank people. Again and again there are frank people who say what they think, and if you are not also frank they meet you later on, and they say, "I told you so and so. Why couldn't you have been frank, too?" "And very likely if there is trouble you are to blame, and that is what caused it—so they say. Jesus says quite frankly to this man, "But, friend, I am not an earthly prince just now. I am not an earthly leader. The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head. In fact, I do not know where I am to get my supper and my bed tonight. Will you follow me now?" I do not need to tell you that leaders like that are not over-burdened with followers. Have you made your decision—a decision clean-cut and clear?

The Christ of the Church has a lot of camp-followers and hangers-on. They are never in the firing line, and they lower everything before the world. Did this man follow? I used to think in my critical days that a verse had dropped out. Matthew records that this man was a scribe; and the scribes, as we know, had professionally instructed minds. They were the last class from whom you would expect this. But it only shows that Christ can cast His spell over all sorts of people, and lift them out of temperament, and lift them into His own blessed keeping.

But why is this man's decision not recorded? For this reason, among others: that no matter what the decision was, it is now over and done with long ago. But your decision is waited for, and it can be recorded in this blank space. For the same Jesus who met that man stops us, and comes to us; and this is life's glorious opportunity for some here, and life's tremendous responsibility. You cannot go out of this tent as you came in. He stops us, and we stop Him; the same Jesus, in greater power than ever before; no longer in the limitations of the body, but coming to each individually, and giving us our chance. Will you come now? This man's final decision is not recorded, but yours is waited for.

It may be said by some of you that Christ will not take impulsive people. Then why did He take Simon Peter? I know these calm, cool people; the man with his hair parted accurately down the middle, thinking that if a couple of hairs should get on the wrong side they would disturb the balance of his brain. Jesus put up with rough, impulsive Simon Peter. And one shameful day he denied Christ with oaths and curses, and said

he never knew Him: but in that awful day Christ still had a grip of him. If you are capable of a warm impulse, of a sudden impulse, let them lead you to Christ. It is a decision you will never regret to eternity's end. You will regret it if you do not make that decision; you will for ever regret that you held back and got cautious, thereby pushing Christ and salvation out of your life.

I asked a lady one day to let two of her daughters sing in an evangelistic choir, and she said, "You know, we must control our emotions." And do you know, she had so controlled her emotions that there were none left to control! If you are capable of making an impulsive decision, then make it, and you will never regret it, for Christ will hold you to it. Say to Him, "Lord, take me now as I sit in this tent, lest if I go out this blessed impulse may leave me." He loves us so well, and His patience is infinite; but if I were you I would not presume on it.

For the last forty years I have begun the day with doing a most unwelcome thing Every morning, and all through this last terrible winter, I get into a bath of cold water with not a spot of hot in it. I am no cold water fiend, but I like to begin the day by doing a disagreeable thing, because as a minister I have a lot of disagreeable people to meet. And on a dark, cold and dreary winter morning I look at that icy water in the bath with a great shiver, thinking of my warm, cosy bed; then I just take my pleasure-loving self by the scruff of the neck and say, "Down with you!" I am seventy-five years of age, and I can do it yet. So Jesus was quite frank with this man. He let him know the worst first of all. The Cross loomed not far away; it was in the air, for already there was a waning popularity. In every generation we have the same chance, the opportunity to do the unpopular thing.

I trust this man pulled himself together, and said, "Well, Jesus, I still believe you are a leader." And he was right if he said that. "And maybe I was tempted to think if I joined you, being a scribe and a professional man, it might be the best thing I ever did for this world when you come to your power: and you are bound to come to it." And if he said that he was right, although Jesus did take the way of the Cross. And maybe he lowered his voice as he said, "Master, I cannot do without you. You have spoiled me for anything else." And he may have clutched at Him as he said, "I will follow Thee whithersoever Thou goest." And if we do the same, Christ will take us just there, and He will hold us to it. Do not be afraid of an impulsive decision. He will look after all that. But the thing must be done, and there are multitudes of people in the professing Church who have not done it. They have never been in the firing line.

But there is another man here, and "*Jesus said unto him, Follow me.*" You see the difference. The first man did not need the call: He came to Jesus through having heard Him. But the second man needed the call. Many people who seem so like each other are not like each other. The first man is a rare fellow to preach to. He is swift to take a thing up: he sees what you are after. Long before you have finished your sermon he is at the far end, wondering where you have been all the time. But the second man is a pear off a different tree. He needs a personal call: there is no hot blood in him. There are people in our churches, and in this tent, and if ever it is to be well with them, if they are ever to follow Jesus, and if it is to be a fruitful following ending in the everlasting glory, the Lord would almost need to make the preacher come down out of the pulpit, and in the silence of a startled church, go to where they are sitting at the end of that seat, and putting his hand on their shoulder, say, "The Master is come, and called for thee." Lord, Thou art my witness! I believe in some cases nothing less than that will avail to smite conviction into some people. The essence of the whole business is that Jesus Christ is here, and is calling that person and is waiting for his answer. What is it going to be?

A great editor once said he attended seven well-filled churches in Brighton on seven consecutive Sunday mornings, and he never heard the call of Christ proclaimed from one of those pulpits, the minister in each case preaching to the people as if they were all children of God. So many people have never faced the question, and it is your minister's business to compel you to face it, and get past all camouflages and all subtleties and dangers. I was as weak and facile a youth as ever lived, and quite unwilling to put my face to unwelcome things; but there came a day when I decided to make a stand and to follow Jesus Christ. But this second man who came to Christ was a slow man: you could not rush him. Do you know those who say, "I am one of the quiet kind in religion. I never say anything to anybody"? Maybe you have nothing to say, and that is why you do not say it. Actually making a virtue out of cowardice! You express your dislike of those you call "ranting Methodists." But I am afraid the ranting is going out of you Methodists! You are getting as respectable as Episcopalians, not to speak of Presbyterians! We cannot cheat Christ. "I am one of those quiet ones," you say. But remember the *talk* is in it: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, thou shalt be saved."

This man was ready with his excuse, and he said, "Suffer me first to go and bury my father." That is why I call him "Mr.

Coming-But." And there is Mrs. Coming-But, and the young gentlemen Coming-Buts. And they are all so spic and span. They flourish even today. It is amazing how patient Christ was with this man; for his excuse was so shallow. "Suffer me first to go and bury my father." Now there are various interpretations of that, but I do not want to bother you with them. The essential thing to note is this, that Jesus Christ—we all know how—wanted this man to be a preacher: "Go thou and *preach*." He had many talents and capacities: Christ put them in him. And why should the world and the flesh and the devil have the benefit of them? Christ knew that the man had talents and capacities which would make him a preacher of His glorious, deathless, sinless kingdom. And in that kingdom there will never be seen a grey hair, nor a falling tear, nor a bent back, nor a funeral procession; there will be no war, no labour questions. And you are in it when you strike hands with the King.

Oh, these wretched excuses that robs you of that privilege! "Suffer me first to go and bury my father." We all know what a shallow excuse that was. It was an hour when every tongue that could speak was needed to set up that infant cause; and this man made that shallow excuse: he had to attend a funeral. And if it is not a funeral, then it is a wedding. And he failed to see that he was standing at the cross-roads with the Son of God. Remember, He is going on with you or without you, from the moment you rise off your seat. Think of it.

This man's excuse has been the burning shame of the Church of Christ ever since. Our weddings, our funerals, are all carefully arranged: we educate our children that we may send them out into life fully equipped; and yet we, the Disciples of Christ, at this late hour are content that the preaching of the Gospel should be scandalously behind. There is not a Christian cheek that should not grow hot to think of it. Five days' journey from London to Africa by the map, and you land upon a continent where there are at this hour uncounted thousands and hundreds of thousands, running into millions, who have never once seen the face of a preacher, who have never once heard the story of the One who lived and died and lives again to redeem them. Yet we have had the Gospel for centuries. If only we would stop playing at foreign missions, as we call them. "Lord, suffer me first to go and bury my father."

The Lord met the man on his way to a quite lawful occupation, with a grave-digger's shovel in his hand. I am not forgetting that in the East the tombs were usually hewn out of the rock; but in any case they had to be prepared by toil and labour. It was a most laudable and honourable thing, to dig out the grave

to put in the honoured dust. On the road with the gravedigger's shovel in his hand he met Jesus Christ, and Christ offered him—what? A resurrection trumpet! "Go thou and preach." Did he lay hold of the trumpet? And are you greatly different from him? I am out for a preacher, said Christ. Some of you will say, "Mr. McNeill, do not rush people, and make people leave their occupations and get to preaching." I agree. Are there not men in pulpits today, and in all charity I say that they should be selling sugar and tea for the glory of God? And it may be there are men selling sugar and tea who should be preaching. That is the man. I am after. And our daughters are responding to the call now as never before. The women that minister are an increasing company.

But there must be personal salvation first. You cannot do anything until that question is settled. The moment you take Him as your Saviour, however, you are called to personal service for Him. Hand yourself over to Him. He sees what He can make of you. This is coming home to someone here as the Master's voice, and you are being delivered from all those wretched excuses in face of the appalling need, and also in face of the tremendous and glorious opportunities; and you are closing in with Christ for salvation and for that special service that He knows you can render by blowing the resurrection trumpet. What is preaching, even though it may be with unworthy lips? I have seen what preaching is. I have seen souls come out of the grave of worldliness, out of the whited sepulchre of mere respectability, out of the grave of lust, and walk in newness of life as truly as Lazarus did, and the critics compelled to testify to the glorious change. Preaching the Gospel! Blowing the resurrection trumpet!

It will take a little while to train those who respond to the call, but the training colleges are crying out for people to train. Obey, and the result will be that two or three years from now there will be a steamer sailing away down the Channel, and you on it. And as your eyes grow dim, not so much on account of the distance as through your gathering tears, you will dry your eyes and comfort your heart as the memory of this place and of this hour, and the sound of this unfamiliar voice, comes back to you. Say today, "Christ for me, and His service, if He opens up the way," and you will find yourself one day on your way to Africa, to India, or to China.

In 1914 the young men in the offices, and those engaged in other work, may have thought this and that about the war; but if they were to go into the war, they had to leave their office stools. And they did leave the office stools, and they lie today, many of them, in nameless graves. It is a small matter to me what you think of my sermon, though I would rather get your

good verdict than your bad verdict. I said to my wife the other day, "I heard a minister described recently as 'a charming personality.' Have I got 'a charming personality?'" "Yes—sometimes!" she replied. You call yourself a Christian, but there is no delight, no sunlight, no freedom, no sweet fresh air, no roses blooming, no spontaneity of the Christian life about you, for these are but the characteristics of Christ and of His people, and of His kingdom.

Then there is the third man. "And another said, *Lord I will follow Thee: but let me first go and bid them farewell which are at home at my house.*" How many people say to Jesus, "I will follow," and in the same breath say, "*me first!*" Do not you forget: it is *Christ first*, or nothing, or never. When I attend to this and that and the other thing, I will follow. No! He put you *first* in infinite shame and agony; and He will have your heart in the love of it first, or He will never touch you. And He is right. We are the same on the lower level of our own affections. Wherever you give your heart, you want a heart in return. Mere etiquette only rouses your indignation. The third man wants to go home to bid his people farewell. I do not speak in sarcasm; but after all, a man would never have any quarrel with his father for not going to his funeral! But the living can argue with you. The living can lay hold of you. I would not call such a man soft. I was ever a mother's bairn myself. I do not want any of you young people to think that it is a short cut to manhood to be off-hand with the old people; that it is a short cut to womanhood, to be blunt and short with the old people. Somebody saw a boy in America going down the steps to go to school. He joined his companions, and suddenly he broke away and said, "I forgot to kiss my mother." Of course the other boys jeered at him a bit; but it was small wit, and he did not mind. He went back and rang the bell, and into the house, and he ransacked the house until he found his mother; and he flung his arms around her, and kissed her, and then he returned to his companions. That is one for you mothers. I am sorry the boy is not here!

So this man wants to bid goodbye to them at home. And instead of being unfeeling and inconsiderate, Christ remembered what it cost Him one day when He finally rose up and said, "Mother, I must away!" Mary knew it was coming; but, you know, there are things for which you never can prepare; and when they do come, they come with a start. And she said, "You are not going to leave us?" "Yes, mother." "You are not going to leave me?" "Yes, mother." "But you will be back again?" "No, mother dear. But don't take on so. We have often spoken about this." And no doubt they had.

This man wanted to bid his folk goodbye, and Christ is not forgetting. He is remembering what it cost Him to unclasp Mary's arms and seem to set her back a bit, that He might bring you and me near in His embrace. Oh, Jesus, who is like Thee? I can imagine Jesus saying, "All right, son. I will wait for you while you bid them goodbye at home." And this man goes home, and he says, "I have seen Jesus, and He has cast His spell on me, and I cannot stay: I must follow Him." And his father probably argued, and his mother probably argued, and said, "Are you going to disgrace us before the altars of Israel, following this Jesus? The rulers are against Him." And in the end he may have turned round and said, "Well, I will stay with you tonight, and tomorrow we will see about it." And Jesus is standing on the corner there, waiting. And the darkness falls. Oh, think what that man lost if he allowed those at home to come in between his soul and Christ! "He that loveth father or mother more than me is not worthy of me." Was your mother crucified for you? No, but Christ was.

When I was in India at the close of an address in one of our colleges, a bright young Hindu student, with deep, dark, lustrous eyes, went and saw the principal of the college, and applied for public baptism. You can imagine the gladness of that principal's heart. Public baptism in India, by which they enter Christ's Church, does not happen too often. This young student disappeared for three weeks: he vanished into space. His mother and his father and his uncle conspired against him, and in the darkness they hustled him into a sack, and took him for many miles into the country, all because he was going to break with the folk at home. Men and women, Christ takes you and me on too easily here at home. It costs something out there to be publicly baptised. There if you had confessed Christ, and later went back to your mother's house, perhaps in a fainting condition, she would not send you out a mouthful of water to save your life. It costs something out there to become a Christian, and blessed be His Name for those who do take the step. What are you going to do today? Are you going to say, "Jesus, I will follow Thee"? Then it will no longer be, *me first*, but Christ first, and last, and all the time.



## AN ABSOLUTE SURRENDER

REV. W. H. ALDIS

*O Lord our God, other lords beside Thee have had  
dominion over us; but by Thee only will we make  
mention of Thy Name-*

ISAIAH 26: 13.

THE late Dr. Andrew Murray on one occasion, visiting Scotland, was talking to some friends there about the condition of the churches in Scotland at that time, and he asked a very godly worker this question: "What would you say is the great need of the churches in Scotland, and the message that ought to be preached?" The friend answered quickly, simply, and determinedly: "Absolute surrender to God is the one thing," and then went on to say, "And the condition for obtaining God's full blessing is absolute surrender to Him,"

I know there are those who dislike the use of the word "surrender." I may ring the changes on the words "consecration" and "surrender." Both are different aspects of what is very much the same process; but I want to make quite clear that my message is to those who know the Lord Jesus Christ as Saviour. I would not urge anybody to make an act of consecration or an act of surrender if they did not know the Lord Jesus Christ as a personal Saviour. You cannot give anything to the Lord until you have received something; there must be first a receiving, and then there can be a giving. If you have never received God's gift of eternal life, and been born again, then you cannot give anything to God. Nowhere in the New Testament is an unregenerate man or woman asked to give anything to God. The message, the challenge to full consecration and absolute surrender, is to those who already know the Lord Jesus Christ, who have a living faith in Him, but who have not yet come to this step to which God's Spirit is urging us.

The word "consecration" and the word "surrender" are both rather glibly and lightly used today. Some people seem to boast about it, others sing about it; but in reality do we know a great deal about it? Probably the one who knows most of the experience

is the one who talks least about it. There is one hymn of Frances Ridley Havergal's which we sometimes sing far too lightly—

Take my life, and let it be  
Consecrated, Lord, to Thee.

We ought to be able to sing it from our heart, but alas, too often it is just a song on the lip and does not come really from the heart.

As you are aware, there are several words in the Old and New Testaments translated "consecrate" or "consecration," which have various other meanings, and these other meanings help to bring out the full truth as to what real consecration will mean for every one of us. For instance, there is the word which means "to set apart"; another word which means "to be separate"; yet another word which means "to devote." Then there is the word which means "to make new"; the word which means "to make perfect"; and there is still another word which means "to fill the hands." All these are different aspects of what real consecration will mean for each one of us. If we know what full consecration involves, every one of these things will be true of us.

Consecration will mean for us a "setting apart" for the dwelling place of our Lord. It will mean being devoted to Him as a slave to a master, recognising the Master's absolute authority. It will mean being "separate" from every other rival, and being separated unto the Lord alone for His service. It will mean for us being "made new," because it will bring us into an entirely new experience of God and of the fullness of life which we can have in Jesus Christ. We shall be like a business which has very largely failed, and then one day you notice in the window, "This business is under entirely new management," and it enters into a new era of prosperity. That is what we shall be like if we enter into the experience of a full and unreserved consecration. It will mean being made perfect, because when the whole being has been consecrated and handed over to the One to whom it rightly belongs, we realise the marvellous possibilities of spirit, mind, and body.

In other words, what we are at tonight is the supreme and undivided Lordship of Jesus Christ in our lives, in order that there may be an undivided loyalty, and an unreserved obedience on our part. That is saying a good deal. That will mean a very big step for some in this tent. May God lead us up to it, and make us willing for it.

The difficulty with most of us lies just here: the first part of this text is true of us: "O Lord our God, other lords beside Thee

have had dominion over us." Those other lords are not so easily dethroned; they fight hard to retain possession, if it is only possession of part of the throne. It is very difficult to get them absolutely dethroned. We have acquiesced in this divided loyalty, and so we have lived a life utterly unsatisfied and unsatisfactory, because we are not willing to dethrone those usurpers, those other lords which have had dominion over us.

Now it is in our consecration that we so often fail. Sometimes ours is an *incomplete consecration*. We may be conscious that ours has been an incomplete consecration. Something has been held back from Him; something has been retained in the life; some rival has been allowed, and thus our consecration has been incomplete. We have abundant instances in the Holy Scripture. You remember Demas, of whom those tragic words were written: "Demas hath forsaken me, having loved this present world." Demas went with Paul, but he never went all the way; all the time there was in the heart of Demas a love for that world which he knew in Thessalonica, and the time came when that love which Demas had for the world got dominion over him, and he crept away from Paul. He could not face what that life of wholehearted consecration meant which characterised Paul's life, and he left Paul. "Demas hath forsaken me, having loved this present world." An incomplete consecration. Beloved, is that true of you? Is it the world with you, with all its attractiveness and allurements? Is it this present age which is the rival with your Lord in your heart? Then your consecration is incomplete.

Or it may be incomplete in some other way. You may be allowing some rival in your life. It may be some human affection, perfectly right in the right place, but absolutely wrong when it is a rival with your Lord, when it usurps the place in life which He ought to occupy. I know of one who had a call from God to the mission field, and he responded to the call. He offered to go, and he was accepted; but there came into his life a human affection, and after being accepted for the mission field there was this contending claim. On the one hand there was the Lord's call and his response to it; and on the other there was this human affection clamouring for him. In the end apparently the human affection won the day, the affection of a girl who had no call to the mission field, and who could not go; and because of yielding to that rival claim he had an incomplete consecration. Oh, young man and young woman, as an older man I speak to you: Do not let any rival come in to usurp the place of your Lord! Many a young man has missed God's best. I am not saying a word against human affection; it is the most precious thing on earth, if it does not deflect you from the pathway to which your Lord is calling

you; but I have known scores of men diverted from the pathway of full consecration, and who have missed God's best in their lives because they yielded to something which was really lower. I want to plead with you tonight, if there is any such conflict as that going on in your heart: get God's best at all costs. If you do not, some day your life will be God's second-best.

Or it may be incomplete consecration like that of the young man who came to Jesus and said: "Lord, I will follow Thee, but . ." Is there somebody saying that to the Lord tonight? "Lord, Thou hast been speaking to me all this week. I have heard Thy message. Lord, I will follow Thee, but . . ." Then, if you are honest, what would you put after the "but"? Whatever it is, it would be an evidence of the incompleteness of your consecration.

Or it may be not an incomplete consecration so much as an *insincere consecration*. The most awful example we have of an insincere consecration is that which we get in the story of the early Church, that terribly tragic story of Ananias and Sapphira. Why did they pretend to this consecration, and lie unto the Holy Ghost, and thus meet with that swift and terrible doom? Ananias and Sapphira are not the only ones who have been guilty, and are still guilty, of an insincere consecration; people who pose as consecrated men and women, people who have a reputation for being consecrated, and yet are insincere. You are connected with some movement, and because you are connected with that movement everybody believes that you are consecrated men and women: but are you? Or is it like Ananias and Sapphira, merely a pose, just the word without the reality?

There is another kind of faulty consecration, which I would call an *inconstant consecration*. Years ago you came to Keswick, and when the challenge to full consecration came you handed over your life to the Lord: you believed you did it in all sincerity; but the glow has gone, and you are like those people in the church at Ephesus, of whom it was said, "You no longer love me as you did at first."

I want to bring to you and to myself tonight the challenge to a *full consecration*, and to an *absolute surrender*. This is something which is all-inclusive. Do not let us try to evade its implications. I think perhaps the best expression of what this full consecration means is found in the words of the King of Israel to Ben-Hadad, King of Assyria. He said, "My Lord, O king, according to thy saying, I am thine, and all that I have." That is a full, unreserved consecration. It means everything: my lips, my hands, my feet, my time, my talents, my thoughts, my money, my

property, my heart, my will, my all. Beloved, it must be costly; it may mean the reversal of all the plans that you have for your life—I do not know—but it is going to be a costly thing if we come to this full and absolute surrender and consecration to our Lord.

A similar transaction is recorded in the Old Testament. You remember the story when David was crowned king of the whole land. For some years David had reigned over a part of the country, and Ish-bosheth, the son of Saul, had been reigning over the remainder. The day came when Abner, the wise man, came to the children of Israel and said, "You talked about making David king before: *now Men, do it!* Crown David king over the whole kingdom which rightly belongs to him." Ishbosheth was a usurper; he had no right to the throne of David. David was God's anointed king. Our David, "great David's greater Son," is God's anointed King, and He is the only one who has the right to the throne: and He wants to have it. Shall we say, "O Lord, other lords have had dominion over us, but Thine authority alone today we own." O God, lead us to that point! It may be that some are a little afraid. They say, "I could not do it, because these usurpers have got so thoroughly entrenched; these other lords have such a thorough hold, I cannot dethrone them." Are you willing for it to be done? You may not be able to dethrone them, but will you let the Lord have the throne entirely?

Do you remember what happened after David was crowned king? In Jerusalem there were those old Jebusites: they were very secure; they thought nobody could turn them out. They said, "We are so strongly entrenched, even the blind and the lame can hold this citadel against David and his hosts." But they could not. When David's army came they made short work of the Jebusites. You have got some old Jebusites, it may be, those "other lords" that have had dominion. Will you let the Lord be King, to come in and occupy the throne in its entirety? He will deal with the Jebusites; they will be driven out, and you will see them again no more for ever. Are you willing to let the Lord occupy the throne? Then tell Him that you are willing to come to Him now in full and glad surrender.

But why? What is the purpose of it all? There is the glorious purpose that the Lord *may have you* all for Himself, that you are to be His temple, and that you will really and truly know what it is to be wholly possessed by Him. That is one thing, but that is not all. The Lord wants possession of you because He wants *to use you*. Why is it that there is such a dearth of candidates for the mission field? Why is it that young men and young women

are unwilling to go forward into this most glorious of all services, to go forth into the dark places of the earth, and there to take the Name of Jesus? I believe it is just this, that they have never come to this step of full and glad surrender to the Lord Jesus Christ. If you will take this step, I do not know where it will lead you. It might lead you to Africa, or China, or India, or Asia, or South America, or it might keep you at home: I do not know. But I do know this, that it will mean the will of God, and that is the only thing that matters; that is the only life worth living, the life that is in the place of the will of God. You can never be really in the place of the will of God until there has been this act of full surrender. While there is a rival on the throne, if it is only occupying a very small part of the throne, the Lord cannot get you into the place of His will.

You know what happened after David was made king. Once after a day's hard fighting the king lay very tired, and said to himself, "Oh, that someone would bring me water from the well of Bethlehem which is by the gate!" And three of his mighty men, who had helped to crown him king, heard the king's longing for water, and they broke through the hosts of the Philistines, got down to the well of Bethlehem, and brought the water back to the king. When David saw the water he was so touched at the way they had jeopardised their lives, he would not drink it, but poured it out as an offering.

If you are fully yielded to your Lord, you will be ready to respond to any soliloquy of His. Someone reminded us the other day that Isaiah overheard a soliloquy of God: "Whom shall I send, and who will go for us?" God was not speaking directly to Isaiah, but the young prophet's heart was attuned to the heart of God; and so he responded: "Here am I: send me!" When you know this full consecration to your Lord, when it is no longer incomplete, or insincere, or inconstant, but when it is a full and glad surrender, then you will be ready for anything your Lord has for you. And you will be like those mighty men of David; you will be ready to jeopardise your life if necessary; you will be ready to go out to those places where somebody has to go if the world is to be evangelised. You will be ready to go there if you only know what it is to have the living Lord, who loved you and gave Himself for you, upon the throne. I close with some verses which express what consecration will mean for us all:

Thou hast no tongue, O Christ, as once of old,  
To tell the story of Thy love divine:  
The story is the same, as sweet, as true,  
But there's no tongue to tell it out, but mine.

Thou hast no hands, O Christ, as once of old,  
To feed the multitude with bread divine;  
Thou hast the living bread enough for all,  
But there's no hand to give it out, but mine.

Thou hast no feet, O Christ, as once to go  
Where Thy lost sheep in sorrow pine;  
Thy love is still the same, as deep, as true,  
But now Thou hast no feet to go, but mine.

And shall I use these ransomed powers of mine  
For things that only minister to me?  
Lord, take my tongue, my hands, my heart, my all,  
And let me live and love and give for Thee!

## PURPOSING AND ACCOMPLISHING

REV. DR. W. GRAHAM SCROGGIE

*They went forth to go into the land of Canaan; and into the land of Canaan they came—GENESIS 12:5.*

THIS striking statement of an event which occurred in the Middle East, 3,800 years ago, has an unmistakable significance for us here today; so let us examine it. The passage speaks of a divine revelation, a momentous resolution, and a joyful realisation.

There is, first, *a divine revelation*. In these few words, "the land of Canaan" is spoken of twice, and the "land" is the revelation, both geographically and spiritually. God said to Abram, "Get thee out of thy country *unto a land that I will show thee*," and its spiritual counterpart is also a subject of revelation.

The whole history of the chosen people has its spiritual application. The people in Egypt tell of men as subjects of Satan's kingdom, oppressed and wretched. The deliverance of the people through the Red Sea tells of that emancipation of men which takes place at the time of their regeneration. The passage through the Jordan tells of the regenerated man's identification with Christ in His death and resurrection. The wilderness wandering tells of the experience of those Christians who get stuck between Calvary and Pentecost. And "the land of Canaan" tells of that experience of rest and victory which is entered into, here and now, by faith. "We who have believed *do enter into that rest*."

As Canaan was the sphere of Israel's life, so "the heavenlies" is the sphere of the believer's life. As Canaan was the place of Israel's conflict, so "the heavenlies" is the place where the Christian wrestles with wicked spirits. And as Canaan was the land of Israel's wealth, so the believer is "blessed with every spiritual blessing in the heavenlies in Christ." It is a mistake to interpret Jordan as the passage of death, and Canaan as heaven beyond. The conflicts in Canaan should have warned us against this view; but the whole book of Joshua, and references in the epistle to Hebrews, make it clear that the spiritual application of this story relates to the purpose of God for His people in this life:



to an experience here and now of spiritual rest by victorious conflict. To such a life as this we are called. The word of God to each of us is what it was to Abram long ago, "Get thee out ... into . . ." and the promise made to the patriarch is made to us also, "I will bless thee, and thou shalt be a blessing."

Following on this divine revelation comes a *momentous resolution*: "They went forth to go into the land of Canaan." Here we see the importance of having a definite end in view; and it is such definiteness which makes the difference between a traveller and a tramp, between a pilgrim and a wanderer. The tramp, the wanderer, has no clear objective. It is always sheer accident that at any given time he is here or there. He does not guide his feet, but they guide him. But it is otherwise with the traveller, with the pilgrim, who—although he may not, and indeed cannot, see the path he is to tread—knows, nevertheless, the end for which he is making.

The two things which Abram was sure of were the starting-point, and the goal: Chaldea at the one end, and Canaan at the other. But the way between was hidden from his view. When God called him and his company to leave Ur, He said nothing to them of the path between the starting-point and the goal. That was hidden from their view, so that they went out "not knowing whither they went."

This is always so in the experience of the pilgrim. The main points in every life are its direction and its attainment. There are—

Two points in the adventure of the diver,  
One—when, a beggar, he prepares to plunge,  
One—when, a prince, he rises with his pearl.

What matters it if we see not the way, so long as we are sure that we are in the right path, and know with whom we are going? We are all so anxious to know what the journey will be like, but we are called to "walk by faith; not by sight." The true pilgrim attitude is—

So long Thy power hath blest me, sure it still  
Will lead me on  
O'er moor and fen, o'er crag and torrent, till  
The night is gone ...  
Keep Thou my feet; I do not ask to see  
The distant scene: one step enough for me.

The Christian life is never represented as a picnic, but as something strenuous: a race, a contest, a fight, a journey with a

cross. The promise of a soft life would appeal to very few, for such a life could not be productive of nobility and heroism; it would only make invalids, not men and women. To all who long for a true life, Christ is still saying, "Get out . . . and go in . . ."

But if this is to be done, we shall have to exercise strong determination; for much of the journey to the goal will be hard and hazardous, and only the will to continue steadfast will bring us victoriously to the end. There are certain things of which they should be warned who are contemplating this journey. One of these is the *natural tendency to court delay*. After leaving Ur of the Chaldees, Terah, Abram, and the others went several miles north-west to Haran; and we are told they "dwelt there." One of the chief menaces to the Christian life is this disposition to postpone, to procrastinate, to dawdle on the way; and we foolishly imagine that the error is largely compensated for by the good intention to go on to the end. But every evil way is paved with good intentions, and by delay risks are run which the Christian cannot afford to take. No doubt these travellers found Haran an attractive place, surrounded by mountains, watered by rivers, and rich in pasturage. It is the place to which Jacob went when he fled from Esau, and from that story we learn how rich in pasture land it was, besides being a place of commercial importance. Such resting-places are provided for pilgrims; but it is perilous to make them dwelling-places.

Another danger of which we should be aware is the *constant temptation to shirk difficulties*. Haran was the most northerly point which these travellers could reach, and the time had come for them to turn west toward the promised land. But between them and Canaan was the broad, deep, and rapid Euphrates, which would have to be crossed; and such a step would mean an irrevocable cutting loose from the past life. The journey from Ur to Haran was made on the eastern side of the river, and the feeling of entire separation had not been felt; but now a crisis had arisen.

To such crises multitudes are not strangers. There come times in the life of the Christian when he is confronted with problems which are new and startling, times when momentous choices have to be made, times when he is conscious of conflicting influences and ideals. One voice says, "Go forward"; another voice says, "Stay where you are." Such a time as this is very critical, for the issues are of the utmost importance.

In the story before us, Terah made one choice, and Abram made another. They all set out from Ur to go into the land of Canaan, and they all tarried at Haran, but Terah got no further.

He died there, and after his death Abram went on into Canaan.

This warns us of the possible tragedy of *losing desire*. The path of the life of multitudes is littered with purposes unfulfilled, with resolutions unredeemed. Everyone at conversion purposes to go into the land of Canaan—that is to enter into God's best for them. But, alas, there are plenty of Christians who, when they see the threatening river in front of them, and "realise how completely the other side of it is separated from all that is familiar, take another thought, and conclude that they have come far enough, and that Haran will serve their turn." Of such was Solomon, whose "heart was turned from the Lord God of Israel, who had appeared unto him twice," and of such was Demas, who forsook Paul, "having loved this present world." And of such are all who are half-hearted and faint-hearted; who will not step out until they can see the path clearly; who drop the wider scheme of life when they see that a narrower one will serve their purpose. But let it be clearly understood that Haran must be abandoned if Canaan is to be reached. For earthly gains men make great sacrifices; yet too many Christians think that they can reach high ends without sacrificing lower and rival aims. But if we are to run the race that is set before us, we must lay aside every weight, and the easily besetting sin, and follow at the heels of Christ.

This brings us to the third point in our text: *a joyful realisation*. Many begin the journey, but few finish it. This, however, should be known, that "the Christian life is the only one which has no failures, no balked efforts, no frustrated aims, no brave settings out and defeated returnings." Abram and his company set out to go into the land of Canaan, and "into the land of Canaan they came."

For us, as for Abram, the secret of entering in is glad submission to the divine will. This means separation from much to which we naturally cling. For Abram it was from his country, his kindred, and his father's house; and though it may not mean this for us, yet it will mean submission and separation. Christ still says, "Come out and be separate; touch not the unclean thing, and I will receive you."

*Prompt obedience* to the divine word is also a condition of entering in, such obedience as Abram yielded when "he went out, not knowing whither he went." Prompt obedience is an unbending condition of entrance into the land of rest and victory. And this submission and obedience will lead necessarily to complete confidence in the divine wisdom, to unquestioning trust that what God has provided for us is absolutely the best thing for us.

One further word. The reward of entering will be three-fold.

There will be *intimate fellowship with God*. Abram was called "The friend of God." All Christians are God's children, but not all are God's friends. Christ said, "Ye are my friends if ye do whatsoever I command you." All human friendships are based on mutual respect and understanding, but friendship with God is based on obedience. Another part of the reward of entering in will be *increasing fruitfulness in one's own soul*. Abram's spiritual growth is clearly traceable until his faith is perfected on Mount Moriah; and everyone who enters into the life of rest and victory in Christ will speedily grow in grace, and in the knowledge of things divine. And another result of this experience will be *inexhaustible fullness for others*. How great a blessing Abraham has been made to the whole world, just because he was "the Hebrew," which means, "the man from the other side." We cannot be made such of a blessing to anyone so long as we are on the wrong side of the river; but if we go over to the other side, if we become true Hebrews, we shall always have an overflow to meet the needs of others.

The revelation is clear, and the resolution may have been made; but have we realised it, has our purpose been accomplished, have our aspirations materialised? If not yet, why not now? In the quiet of this evening let us say to Him who is nearer to us than our breath, "Lord, I will follow Thee whithersoever Thou goest."

## TAKING THE CROSS AND FOLLOWING THE LORD

REV. DR. WILLIAM CULBERTSON

I AM sure that any soul spiritually sensitive, looking upon conditions in the Church today, is disturbed. There is a great deal of easy-going "Christianity." We seem to know little of discipleship. It was this burden that led a writer in the United States to say, "Millions of Christians live in a sentimental haze of vague piety, soft organ music, trembling in the lovely light from stained glass windows. Their religion is a thing of pleasant emotional quivers, divorced from the real, divorced from the intellect, and demanding little except lip-service to a few harmless platitudes. I suspect that Satan has called off the attempt to convert people to agnosticism. If a man travels far enough away from Christianity he is always in danger of seeing it in perspective, and deciding that it is true. It is much safer, from Satan's point of view, to vaccinate a man with a mild dose of Christianity, so as to protect him from the real thing."

The keenness of that analysis is tragic, is it not? I can say from the depths of my heart that I abhor that kind of Christianity; and, God being my Helper, in so far as I can influence what goes on at Moody Bible Institute, we are not there to train easy-going Christians; we are there to graduate disciples. To that end pray for us, for in many senses of the term we are going against the current.

Now in Matthew 16: 24-27 we have in succinct form the demands of the Lord of those who are His children. He speaks forthrightly and clearly, that if we are to go after Him—to use His language: "If any man would come after me, let him deny himself, and take up his cross, and follow me." Now this passage is tremendously moving. There are two little words, one of which occurs three times, which lead us into the movement of the passage, and prepares us to understand what our Lord says. The first of these words is "then." "*Then* said Jesus unto His disciples . . ." That points to a precise occurrence; that sets the stage in a particular circumstance. *Then*. He said it. There was something in the environment of that particular time that elicited from our Lord this particular teaching." *Then* He said, "If any man will come after me, let him deny himself."

Having articulated the principle, having laid down the call to discipleship, He followed that call by three reasons why we should obey that call: and each of the reasons is introduced by the little word "for." You will see it at the beginning of v. 25, the beginning of v. 26, and at the beginning of v. 27. "Then said Jesus . . . If any man will come after me, let him deny himself, take up his cross, and follow me. *For* . . ." and He gives the reason. *For* . . . He says the second time, and gives the second reason. *For* . . . He says the third time, and gives the third reason. And if only God the Holy Spirit will use these lips of mine to strike home to your hearts these reasons which the Lord Jesus gave, then entirely apart from anything else, my coming to Keswick will have been wonderfully worthwhile.

"Then said Jesus . . ." When? The context gives the answer. It is that context which begins with the word concerning the confession of Peter, "Thou art the Christ, the Son of the living God." Oh, how that must have thrilled the heart of the Lord Jesus, as the apostle Peter, undoubtedly the spokesman for the rest, enunciated so perfectly the identity of our Lord. "Whom do men say that I am?" "Some say that you are John the Baptist; some say that you are Elijah; some say that you are Jeremiah; some say that you are one of the prophets." "Whom say *ye* that I am?" "Thou art the Christ, the Son of the living God." Peter's understanding of the identity of his Lord was not the result of some special acumen on his part. The Lord Jesus said, "Blessed art thou, son of Jona; flesh and blood hath not revealed this to thee, but my Father which is in heaven . . . You have believed what God the Father has said about me." Oh, how thrilled our Lord must have been! Here He was, working with these men, teaching them, leading them, living with them, all to the point that they should understand who He was, and why He had come; and now here is one who has grasped clearly His identity. "Thou art the Christ."

Now they were ready for the next lesson—and that is the way God always works. When we learn one lesson, He will teach us the next. The trouble with a lot of us is that we have attended conventions and conferences, and got a lot of information that is merely theoretical. When God teaches us, it is experimental; and He does not teach us the second lesson until we have learned the first one.

Their having understood the first lesson—who He was—He proceeded to tell them why He had come. And so I read in v. 21, "At that time began Jesus to show unto His disciples that He must go up to Jerusalem, suffer many things of the elders and chief priests and scribes, and be killed, and the third day be

raised up.” It was on one of these occasions when He was speaking in this vein that Peter took Him—I take it that that means that he even took Him by the arm—took Him aside to speak to Him, and—the audacity of this disciple!—he began to rebuke the Lord, saying, “Be it far from Thee, Lord. This shall never be unto Thee!” It was then our Lord turned upon Peter, and in words of exhortation which hardly find their equal anywhere in Scripture, He said to Peter, “Get thee behind me, Satan; thou art a stumbling-block unto me, for thou mindest not the things of God, but the things of men.” “This shall never be unto Thee! Lord, be it far from Thee! To die, to go to Jerusalem, to be crucified. Be it far from Thee.” How we can thank God that Peter's request and statement was never answered in the way he asked for it to be answered. For if our Lord had not gone to the Cross, where should we be?

Now basically, I suppose, there are only two philosophies of life. Oh, there are many more, but they are variants of the two in one form or another. And these are clearly presented in this passage. One of them is in the words of Peter—and I would like to give you a more literal translation of what Peter actually said: “Pity Thyself, Lord! This shall never be unto Thee!” And multitudes in the world are living with that as the philosophy of their lives. Anything that would cause hardship, anything that would cause heartache, anything that would cause difficulty, anything that would cause them the least inconvenience—away with it! Circumvent it! Live for the things of time and sense, and find ease, find comfort, discover that which is pleasing to the flesh. That is one philosophy of life. But for the Christian, the source of that philosophy is for ever settled and made absolutely clear by none other than the voice of the Son of God. He said that is out of the picture. He says that has the smell of the sulphurous flames of hell. That is Satan's philosophy. “Thou savourest not of the things that be of God, but the things that be of men.”

The other philosophy is in the language of our Lord Jesus. He said, “Deny thyself.” There you have the two possibilities. Pity thyself; deny thyself. And only the second is Christian. Now it was out of this circumstance, it was when Peter voiced the philosophy of men, when he gave voice to what Satan would have men do, to pity themselves, it was *then* that our Lord Jesus came forth to announce this principle so clearly. “If any man would come after me, it is not a matter of ‘Pity thyself,’ but a matter of ‘Deny thyself,’ and take up thy cross, and follow me.”

My friends, it is high time we faced the fact that the Christian life is no picnic. It is no joy-ride to heaven. The Lord Jesus

never deceived His followers into thinking that Christianity was a picnic. Invariably He pointed out the hardships, the difficulties that they would encounter if they would follow Him. Deny thyself. Take up thy cross. And, may I say a word about the cross that we take up? I may have told you a story about Dr. P. W. Philpott. He was a Canadian, but ministered in the States, and went to be with the Lord not so long ago, rich in years. When I was a young pastor in the city of Philadelphia, Pennsylvania, Dr. Philpott responded to an invitation to come and visit us at my church. And he would take me aside on occasion and give me some pastoral advice; and I was very glad for it.

I remember on one occasion, in the dead of winter, we had had snow and sleet and ice and everything that made it hard for people to get around; and one night we were waiting for the congregation to get together. I was in the study, and he came in, and I rose to greet him. He did not let me sit down again, but stood right in front of me. Unfortunately there was a radiator behind me, and he kept backing me right into that hot radiator! He kept shaking his bony finger in front of my nose as he talked to me; and he said, "Let me tell you something that happened to me, when I was a pastor up in Canada. I noticed that there was a family absent from church for a couple of Sundays, so I went to call on them. Now," he said, "I don't advise you to do this, but I went early on Monday morning to call on this family." Well, I took my hat off to Dr. Philpott; if he was going early on Monday morning, here was one preacher that was not going early on Monday morning—that's wash-day in the States! But he could get away with it. And he said, "I rang the bell, and nobody came; so I rang again, and finally the good lady of the house came, her hair all dishevelled, you know, and she was trying to straighten an apron. And she said, 'Oh, pastor, I'm so sorry you came today. I'm not prepared for you!' "That is exactly the way we like to get people, not prepared for us!

"And she said, 'Well, do come in, pastor!'" So he went in, and asked her why they had not been to church, and got all that straightened out. Then, because he was a family man, he took some things in that some of us might not have observed. He looked out of the window, and saw a storm was gathering. So he said, "I knew you were washing; I saw the clothes out in ..." well, you know, we call it "the backyard"—excuse me—

... the garden; don't you think maybe we had better go out and get some of those clothes down? There is a storm coming, and if it rains, you know what's going to happen." Well, my hat was off to him again. Any preacher who knows how to take down clothes ...!



"Oh, no, pastor, it's just so wonderful to have you here, and to have you talk about the things of God. Now I just want you to read, and to pray." And so he read; and then he looked out of the window again, and said, "That storm is just about to break. Before I pray, don't you think we ought to get those clothes in?" "Oh, no, pastor, you just go ahead and pray . . ." And the heavens opened when he prayed. I mean literally! Oh, how it rained! But the little lady seemed unperturbed; and as the pastor was leaving he looked back—and I guess the little lady saw the look on his face, for she put her head out of the door and looked back, and she blanched. "Oh," she said. "Look! I was up at five o'clock this morning; I washed all those clothes so beautifully, and the line has broken, and look! Look at them in the mud! There they are!" Then she sobered, and said, "Pastor, I guess that's my cross!"

Then Dr. Philpott began to do it to me—it wasn't my clothes, but he began to do it to me! He said, "I shook my finger under the nose of that little lady, and I said to her, 'Don't you ever . . .' —and he was coming closer to me, and I was moving farther back—". . . don't you ever say that's your cross. Anything that can happen to your neighbour who isn't even a believer, can't be a cross to you if it happens to you. Your cross is what you suffer because you are a Christian'."

I have never forgotten that, for he was right. "Deny yourself. Take up your cross. Follow me!" Deny yourself, yes. Say "no" to yourself. Yield yourself to the will of God. Say "yes" to God, so that even though it means saying "no" to the fondest ambition that you have, and the choicest desire that you have, and even the legitimate desires that you have, you are God's disciple: you deny yourself. You say "yes" to Christ, and follow Him.

I like the sweet reasonableness of the Lord. He did not just say that, but He added some reasons why. Would you think briefly with me of the reasons why? Why should we, who are children of God, do this that the Lord Jesus asks? Well, of course, because of His mercies. That is Romans 12: 1, 2. We would be ingrates if we did not respond: He gave us His all; how can we do less than give Him our all? Surely that is a good reason. But the Lord Jesus does not talk about that reason. He talks about three other things. Look at them.

First, "For whosoever would save his life, shall lose it; and whosoever shall lose his life for my sake, shall find it." What a paradox. What strange language is this. You have your life by losing it; and you lose your life by keeping it. And, look, my friend, that is so true that even some worldlings understand it; even some who do not know God understand it. That actually

it is not our continual grasping and getting things for ourselves, finding ease and comfort, pitying ourself, that is going to enable us really to live. It is the giving of ourselves. And particularly —and this the worldling does not understand— particularly the giving of ourselves to the Lord Jesus, the handing over of our life to Him, the losing of our life to Him; the loosing, if you will, of our hand on our life, and handing it over to Him. Losing our life that way, we find it.

The only way truly to live is to be yielded to the Lord Jesus Christ as God's servant. I want to testify very gladly, and very humbly: I did not know what life was until I yielded my all to the Lord Jesus Christ. Oh, how the devil has us baffled. Oh, how the world has us cooped up in a corner, not understanding that what God wants to give us is the best. "Thou wilt show me the path of life: in Thy presence is fullness of joy: and in Thy right hand are pleasures for evermore."

Oh, my friends, if you only knew what the Lord wants to give you! I have never found a saint of God all out for the Lord who has been sorry that he has gone all out for God. The only way truly to live is to deny yourself; to take up your cross, and follow Him.

Now the world looks at us, and when we do that they say, "Well, isn't he a sombre individual! Isn't he a joyless soul!" And, you know, our newspaper cartoonists have their favourite picture of the Christian: he has a long, stove-pipe black hat, a long coat that reaches almost down to his ankles, and a face as long as he is! Oh yes! You know! The devil has them deceived. Listen, listen! Oh, my friend: "I am come that they might have *life*, and that they might have it more abundantly." The Lord Jesus gives you to know life—real, throbbing, pulsating life; without any morning-after-the-night-before: you know what I mean? Oh, it's great to be a Christian. It is great to be on the Lord's side. It is great to yield yourself to Him.

Says the Lord Jesus, "Deny yourself: take up your cross and follow me; because if you lose your life, if you lose your life in my will, if you lose control of your life and let it shift its moorings, and let me become the Captain of your soul, then you will live; then life will be real and wonderful."

Look at the second reason. You will see it in v. 26, "What shall a man be profited if he shall gain the whole world, and forfeit his life? And what shall a man give in exchange for his life? " This business of living for God, this business of denying yourself and taking up your cross and following the Lord Jesus Christ, not only means that in that way you will fully live; it also means that you are making the most profitable use of the life-span that

God has given you. This change in translation is a good change; for the Lord puts a great value upon your life-span here on earth. It is the most valuable possession that you have. I do not care how wealthy you are; I do not care how many stocks and bonds you have (the Government will take care of that for you anyway!); I do not care what your name is . . . my friend, your most valuable possessions are those precious seconds, and minutes, and hours, and days, and weeks, months and years, that God gives you to live down here. Oh, that is a precious commodity. I do not wonder that my predecessor, Dr. Will H. Houghton, when he wrote that beautiful hymn,<sup>1</sup> after the martyrdom of John and Betty Stam, put the prayer in it, "Lord, teach me the value of these hours."

Oh, what a precious commodity! They fly so fast. Says the apostle Paul, "Be not unwise, but wise—don't be foolish—*redeeming the time*"—*buying* up the opportunities. I suppose there is not one of us but that looks back upon his life and wishes he could live part of it over again, if not all of it, because we have wasted time, and have prostituted the use of that time; instead of using it for good, we have used it for evil. Time. Do you want to know how to make the best use of the life-span that God has given you? Deny yourself: "Take up your cross, and follow me. For what is a man profited if he shall gain the whole world, and forfeit his life? What shall a man give in exchange for his life?" Nothing, nothing.

So I find that discipleship means, first, truly living. It does not mean a joy-ride to heaven; it does not mean that there are no trials and no burdens. But it does mean peace in your soul and joy in your heart, and a sense, a supreme sense, of the smile of the Lord upon you. It is *living*. And discipleship means that you are using your time on earth to the best possible advantage. The Lord Jesus says so.

But there is a third thing, in v. 27, "For the Son of Man shall come in the glory of His Father . . ." Deny yourself, take up your cross, follow me—"for the Son of Man shall come in the glory of the Father, with His angels, and then shall He render to every man according to his deeds." We are going to give an answer some day as to how we use this precious time. And the way to be best prepared for giving that answer is to be a disciple, is to deny yourself and take up the cross, and follow the Lord Jesus. Oh, yes, dear Christian, we know about the judgment seat of Christ theoretically. I suppose there are some of us that can enumerate all the judgments in the Bible, and give the various points under them; but wait a minute. Have you let it saturate

<sup>1</sup>The hymn referred to will be found on page 309.

your soul? Have you let it sink down into your heart, what it is going to mean to stand at the judgment seat of Christ?

"Then shall every man be manifest at the judgment seat of Christ," says 2 Corinthians 5: 10, in the American Standard Version. You will not just appear; you will be *manifest*. Everything will be stripped, everything absolutely open; there you stand to give an account for the deeds done in the body. You are going to stand there some day, and oh, how cheap, how miserably insufficient will seem some of the excuses we are making now, for not living out-and-out for God. We are going to give an answer. I do not know where—in a pillared hall, or under the great expanse of the dome of heaven—there is going to be a dais, and on that dais is going to be a throne, and on that throne the Son of God is going to sit. And you and I, individually, personally, one by one, are going to face the One whom we love, who gave Himself for us, and we are going to give an answer of the deeds done in the body.

Says the Lord Jesus, "If you want to be ready for that day, deny yourself, take up your Cross, and follow me." The three reasons: discipleship means that I really live—not just eke out existence, not just saunter along, but live, with all the throbbing, pulsating quality of real life. It means that I shall make the best possible use of the life-span that God has given me. It means that when I stand at the judgment seat of Christ, I shall not have to be ashamed.

I remember reading a story—let me tell it to you in the first person, although the experience was not mine. I saw in a dream that I was in the celestial city, though when I travelled there I could not tell. I was one of a great multitude which no man could number, from all countries and people, from all times and ages. Somehow I found that the saint who stood next to me had been in heaven almost nineteen hundred years. "Who are you?" I said to him. "I," said he, "was a Roman Christian. I lived in the days of the apostle Paul. I was one of those who died in Nero's persecution. I was covered with pitch, and fastened to a stake, and set on fire to light up Nero's gardens." "How awful!" I exclaimed. "No, no!" he said, "I was glad to do something for the Lord Jesus. He died on the Cross for me."

The man on the other side then spoke. "I have been in heaven only a few hundred years. I came from an island in the South Seas. John Williams the missionary came and told me about the Lord Jesus, and I learned to love Him. My fellow countrymen killed the missionary, and they caught and bound me. I was beaten until I fainted, and they thought I was dead, but I revived. The next day they killed me, and cooked me, and ate me!" "Oh, how terrible!" I said. "No, no," he answered; "I was glad to

die as a Christian. You see, the missionaries had told me that the Lord Jesus was scourged and crowned with thorns for me."

Then they both turned to me and said, "What did you suffer for Him? Or did you sell what you had and give it so that men like John Williams could tell the heathen about the Lord Jesus?" And I was speechless. And while they were both looking at me with sorrowful eyes I awoke, and it was a dream. But I lay on my soft bed awake for hours, thinking of the money I had wasted on my own pleasure, my extra clothing, and the many luxuries. And I realised that I did not know what the words of the Lord Jesus meant: "If any man will come after me let him deny himself, and take up his cross, and follow me."

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So this is life, this world, with all its pleasures,  
Struggles and tears, a smile, a frown, a sigh.  
Friendship so true, and love of kin and neighbour?  
Sometimes 'tis hard to live—always, to die!  
The world moves on, so rapidly the living  
The forms of those who disappear replace,  
And each one dreams that he will be enduring—  
How soon that one becomes the missing face!

In life or death—and life is surely flying,  
The crib and coffin carved from the self-same tree.  
In life or death—and death so soon is coming—  
Escape I cannot, there's no place to flee—  
But Thou, O God, hast life that is eternal; That life  
is mine, a gift thro' Thy dear Son. Help me to feel  
its flush and pulse supernal, Assurance of the  
morn when life is done.

Help me to know the value of these hours,  
Help me the folly of all waste to see;  
Help me to trust the Christ who bore my sorrows,  
And this to yield for life or death to Thee.  
In all my days be glorified, Lord Jesus,  
In all my ways guide me with Thine own eye;  
Just when and as Thou wilt, use me, Lord Jesus,  
And then for me 'tis Christ, to live or die.

WILL H. HOUGHTON

This is the poem referred to by Dr. Culbertson on page 307.

## OUR RESPONSE TO CHRIST'S WORTHINESS

REV. STEPHEN F. OLFORD

THE book of Revelation, as you know, is an unveiling of the Lord Jesus Christ: the glory of His Person, the majesty of His power, and the wonder of His purposes. Throughout all the symbolism and mysterious language of this remarkable book, we see Him high and lifted up. The picture we are given in chapters four and five is of the Lamb upon the throne, and heaven's estimate of Him: and as I have been thinking of the estimate that heaven has of Him, I have been asking myself, What is my estimate of Him? And I wonder what your estimate of Him is? How deserving is your Lord; of what is He worthy? I suggest to you that He is worthy of a *complete* response. For as we hear the song of heaven, and the response of heaven, as given in v. 12, we read, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing," as heaven's whole response. And I want to ask you, as you focus your eye on Christ Jesus our Lord, just what your response is going to be? What is the measure of your response to Christ Jesus our Lord?

He is worthy of your *spiritual* response: He is worthy of *power*. That word is the same as is translated "power" in John I: 12, "As many as received Him, to them gave He the power (the right, or authority, or privilege) to become the children of God." The moment a man is made a child of God by faith in Jesus Christ, in that moment there is a privilege, a power, conferred, which makes you capable of spiritual worship and spiritual response.

Have you ever yet given Him the spiritual response of which He is worthy? What is the measure of your personal response in terms of *worship*? Have you a trysting place with your Lord day by day? Did you meet Him this morning, before you flung yourself into all the excitement and enthusiasm and challenge of this great Convention? Did you feel the stillness of eternity as He broke in upon your soul? Did you get a vision of Him; and did you give Him that for which He was longing, for which He was hungry? When my Saviour sat alongside the woman of Samaria, you remember how He saw beyond her sordid misdeeds, beyond

her shame, beyond her sin, to the possibility of a worshipping soul; and He said, "The Father seeketh such to worship Him." You know, the Lord Jesus is looking down into our hearts, and He is longing for that love, that loyalty, that adoration and praise and worship. I wonder when you last fell upon your knees and really said, and really meant, "If ever I loved Thee, Lord Jesus, 'tis now! "

What is the measure of your spiritual response in terms of personal worship? And what is the measure of your spiritual response in *public worship*? We are living in a day of irresponsibility and lawlessness; men and women have lost the idea and concept of Scripture concerning the meaning of the Church, and the responsibility of each believer within that Church, and his responsibility to the *koinonia*, the fellowship, the worshipping Church, as publicly they bring to God that which is His due. I wonder if you are fulfilling your spiritual response to Him on the Lord's Day, and throughout the week as you gather together in the presence of God to pour out your soul with others corporately to the glory and praise of our God? What is the measure of your spiritual worship? He is worthy of your spiritual worship. He is worthy to receive power.

But the Lamb upon the throne, Christ Jesus our Lord, is worthy not only of power, but of *riches*. That is our *material* response. A great theologian once said, "Until money, and the money which comes into our pockets week by week, becomes sacramental, we do not know the first element of true Christian experience." One of the greatest concerns of my heart as a minister of the Gospel, is the poverty of giving to God in terms of our material response. Shame on our Evangelical world that we average something like 15 gd. per head per year for the mission field. Shame on our Evangelical world that our evangelists, many of them, are going back to business. Why? The Christian world do not support them. I wonder why we do not see revival? I know it is, perhaps, that there is not the unity in the Church of Jesus Christ that there should be; for only when brethren together dwell in unity is the oil poured forth. I believe that prayer is a condition of revival; I believe that holiness of life is a condition of revival; but I also believe that sacrificial giving is a condition of revival. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of Hosts, and see if I will not open the sluice-gates of heaven and pour you out a blessing, that there shall not be room enough to contain it."

I wonder what would happen if I asked you to raise your hands

if you give a tithe of all your income? How many of you would look up and say, "Lord Jesus, I love thee, Thou Lamb slain from the foundation of the world. I love thee so much that I, here and now, tell Thee that the measure of my material response is going to be a basic tenth of all that I acquire." Do you realise that the tenth is God's, whether you give it Him or not? It is not that He desires it: He demands it; it is His. And tithing is not something enforced under the Law; tithing is the universal law of Scripture. Abraham tithed. Melchidezedek tithed; tithing is a principle that goes right throughout the Scripture, and in no place did our Saviour abrogate it or resist it. He came not to cancel out the Law, but rather to fulfil it. And if under the Law tithing was the demand of God, how much more under grace? How much more when we know the love of God revealed in its fullness in Jesus Christ?

But Malachi speaks not only of tithing, but of offerings as well; and if God demands our tithe, He deserves our offerings. What are the offerings? The offering is that overflow of my love to God; that over and above the tithe which I feel I must give Him because He so deserves it. I love Him. He is worthy of my spiritual response, and my material response: therefore He must have my riches.

He is worthy of *wisdom*—your *intellectual* response. How glad I was to hear Professor Blaiklock this morning bring home to our hearts afresh the need to give God our minds; intellectually to use our minds for God. Oh, the pain in my heart as I gather young people together, and hear what they have to say about a solid piece of Bible-study: Give us choruses, give us this, give us that; anything but intellectual exercise, anything but using our minds, anything but giving God our wisdom. Oh, that God would make you resolve that He is worthy of your intellectual response! May I ask you a personal question? How many hours do you spend each week in solid Bible-study? Have you ever taken a correspondence course? Ah, you can study your gardening; you can study the mechanics connected with your motor-bike; you can study this, and you can study that; but you never study God's Word, and He is calling for your wisdom. He is worthy of your intellectual response. Young people, give Him your minds: give Him your lives. He is worthy of it.

*Strength*, our *physical* response. God cannot work through bodiless souls. He wants our bodies, exercised, preserved, and surrendered. Did you ever realise that one day you are going to stand before the *Bema*, the judgment seat of Christ, to give an account of the things done in the body, whether they be good or bad? This time you spend here upon this planet before the coming



again of our Lord Jesus Christ, is the time you spend in the body; that is going to be judged in terms of your work and service, in relation to the way you have used your body.

To what extent has God your physical response? Tell me, is your body fit? Did you know that your body is to be kept absolutely fit? Given comparative health, bodily exercise profiteth for this little while, and I believe that every Christian should be tiptop fit. For the measure they are able, they should have healthy bodies for God. What is more, they should be holy bodies, preserved bodies; that is the meaning of the prayer of the apostle Paul, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I wonder if your body is holy? I wonder if your hands are used only for holy things; your eyes, for holy things; your lips, for holy speech? I wonder if that body of yours is clean and pure in every part, and is preserved for Him? But what I am most concerned about in this response of physical strength, is this: Is your body surrendered; is it yielded? "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." I know that the spirit and soul are included in this totality of sacrifice, but it is the body that is mentioned—the faculties. I wonder if every part of your body is laid upon the altar of His acceptance? As I have said to the young people, the priest slew the victim on the north side of the altar; he dissected that victim, he scrutinised every part, and in the divinely prescribed manner he laid each piece upon the altar, and held those pieces there with the flesh-hooks until they were wholly consumed in the burnt offering. Is every part of your body laid there? Your brain, your eyes, your lips, your tongue, your hands, your feet, your whole body: is it laid there? It is God's; but has He got every ounce of your strength? He is worthy of it. He is worthy of your physical response. Yes, He is worthy of the power, and the riches, and the wisdom, and the strength.

Yes, and He is worthy, too, of *honour*: and that is your *ethical* response. The Church stands or falls by the state and condition of its individual members. Honour is made up of reality, honesty, sincerity, integrity, and purity. I want to ask you, Is God having from your life an ethical response? One of the greatest concerns of some of us evangelists is the lack of true ethics in the average church member. As long as he fulfils certain church obligations, he thinks he can do anything in business; he can be dishonest, he can traffic in black market, and the rest of it; that does not really matter. Yet the Word of God teaches us much about true honour; the ethical response. I want to ask this question: Are you

absolutely ethical in your religious relationships? Listen to the Word of God: "Them that honour me, I will honour." Are you honourable in all your religious relationships? Are you honouring God ethically in your marriage relationship? Let me ask you, are you pure in your married life? Are your ethics absolutely sound in relation to your married life? Is that wonderful Lord Jesus, the Lamb slain upon the throne, having all that He should have? Let me ask you about your business relationships. Are you providing things honest before all men? Can you honestly say, "God knows the integrity of my heart. In my business life Jesus Christ is having the honour"? He is worthy of riches, and wisdom, and strength, and honour, and glory.

And *glory*: that is your *moral* response. For "glory" in the Scriptures is always the outshining of character. And it is the character of God in us wrought by the Holy Ghost for which the Lord Jesus looked and longed. He says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." I wonder to what extent the Holy Spirit is producing in you the fruit of the Spirit? You know, we are producing either the works of the flesh, or the fruit of the Spirit. "Now the works of the flesh are manifest, which are these : Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like . . . But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control." Is that nine-fold fruit being seen in your life? Is He having your moral response—the outshining of the glory which is His, by the inworking of the Holy Spirit? Tell me, are you being daily filled with the Holy Spirit? That is not a blessing for Keswick speakers only; it is for the boy and girl at school, for the teenager, for the husband and the wife, for the business man. "Be ye being filled with the Spirit." It is only as we are full of the Holy Ghost that the fruit of the Spirit is manifested in our lives and the glory goes to Him.

Oh, the worthiness of Jesus! He is worthy of your spiritual response, of your material response, of your intellectual response, of your physical response, of your ethical response, and of your moral response. He is worthy, too, of your *vocational* response, for He is worthy of the *blessing*. Show me a man or a woman who is totally committed to Jesus Christ, and you will find that from that life blessing is flowing everywhere he or she goes. And as the blessing flows from the life, instead of snatching it to himself, the man who knows this utter abandonment knows the joy of laying that blessing at the feet of the Master, and saying, "Lord, it is yours." One of the thrilling verses, to my mind, in the

experience of the apostle Paul, is Romans 15:16, where he talks about the fruit he had of preaching to the Gentiles the Gospel of the Lord Jesus Christ; and he describes the blessing which resulted as an "offering of the Gentiles . . . acceptable and sanctified by the Holy Spirit." Laying the blessing that God had brought into his life at the feet of his blessed Saviour! Worthy is the Lamb! The last time you won a soul to Christ, did you say, "Lord, there's the blessing; it's yours, and I give it to you; you are worthy of it. I was only the instrument"?

We have looked at the Lord Jesus, away from our sin, away from our failure, away from our discouragements, away from all that dampens in the tussle of life. We have looked away to Jesus. If you think He is worthy at all, what is the response of your heart? How much does He deserve from you? Is it a complete response? Spiritual, material, intellectual, ethical, moral, vocational, physical: a complete response? Or, to put it in the words of a hymn, are you prepared to say—

Love so amazing, so  
divine, Demands.. .

That's true: but right now in this service

. . . *shall hare* my soul, my life, my all.

He is worthy to receive your complete response. Will you give Him what He deserves? Will you see that there is nothing held back from totalitarian surrender? Whole-hearted, full-hearted response?

Out there among the hills,  
My Saviour died;  
Pierced by those cruel nails  
Was crucified.  
Lord Jesus, Thou hast done  
All this for me:  
Henceforward I would live  
Only for Thee.

V

THE SPIRIT-FILLED LIFE

## THE SPIRIT-FILLED LIFE

We have made clear that Keswick's call to consecration and portrayal of the Spirit-filled life are closely linked; yet it is ever recognised and stressed that the first of these aspects of the essential "message" of Keswick is dependent for its validity on the second. The call to consecration would lead only to bitter discomfiture and even disaster, if it did not lead into the Spirit-filled life. This latter is therefore, rightly, the culminating theme and final emphasis of Keswick teaching.

The Lord who calls His people to an unreserved consecration of heart and mind and will, Himself meets them upon that ground of their response to His call, and bestows the enabling essential for a life of victory and effectual service. Keswick always emphasises, however, that "power from on high" is not merely the impartation of energy; a spiritual "electric current." God's provision for all the needs of His children—including holiness of life and power in service—lies in the Person and grace of the Lord Jesus Christ, revealed and ministered to us by the indwelling Holy Spirit. That Jesus should be truly Lord in the life; and that the entire ransomed being of His people should be unreservedly yielded and opened to the Spirit—this is the centre and circumference of what Keswick teaches. It is the ministry of the Spirit to reveal the Lord Jesus, in all the glory of His Person and the plenitude of His grace; and to take of the things of Christ and impart them to us, in everyday experience. Keswick speakers delight to display the riches and resources placed at the disposal of the believer, in the Gospel; and to win their hearers from self-will and self-seeking and self-trust, to an unequivocal submission to the Lordship of Christ and receiving of the fullness of the Spirit. These are, of course, two ways of describing one act of surrender and one experience of "full salvation." When Christ is crowned as Lord in a life, that life is endued with the fullness of the Spirit. When any life is Spirit-filled, Jesus is given His rightful sovereign place in heart and mind and will. The Spirit-filled life is synonymous with the sovereignty in the life of the Saviour and ascended Lord. Yet many true Christians are kept from the full realisation and enjoyment of so great salvation," just for want of knowing what the Scriptures teach and the Gospel offers. That was the experience of the founding-fathers of Keswick, until this message came to them as light from heaven. It has been Keswick's joyous privilege to proclaim it ever since.

Our first address, "The Thorn Bush," by the Rev. Hubert Brooke, comes from so early a date as 1882—only seven years after the founding of the Convention. There were no verbatim reports for quite a number

of years; but extended summaries of certain addresses had begun to appear in *The Life of Faith*—then issued only monthly: and this is one of them. It is manifestly only the "bare bones" of the address, and the reader must imagine how this eminent speaker of those days amplified his points and added the apt illustrations for which he was renowned. It is interesting as indicating that even in such early days, Bible-study addresses had their place at Keswick, with no distinct bearing upon the Convention teaching, except in the most general sense that all Bible study tends to exalt the Lord and lead to the Spirit-filled life.

One of the inner circle in the early days—and for long years—the Rev. C. G. Moore was an intimate friend and colleague of the Rev. Evan Hopkins, as assistant editor of *The Life of Faith*, and a frequent speaker at Keswick. He was a man of modest, sound abilities, who on one or two occasions rose to almost unexpected heights of oratory and spiritual power, in addresses at the Convention. His message on

Grace for Grace" in 1893 created a deep impression, and sets forth the "wealth and liberty" of the Spirit-filled life.

The meteoric career of the Rev. G. H. C. Macgregor—he died when only thirty-six—left an impression upon Keswick which persisted through two generations, and will always be something of a legend. He was at first, in the pride of his Scottish zest for theology, severely critical and even hostile toward Keswick; but—in an experience closely parallel to that of Handley Moule—he came into inestimable personal blessing through its message, and thereafter was one of its most fervent and persuasive advocates. The zeal which "burned him out" so swiftly is manifest in this address, "The Blessing of the Holy Ghost," given in 1899—his last Convention, for early in 1890 he was summoned "to such service as the king of the worlds has for His soldiers, in other spheres. To his comrades in arms," says Figgis, "and to hundreds who hung upon his words, his loss seemed, and seems, irreparable, for he was cast in a mould not easy to be found among us."

A "second generation" speaker who became a peer of the pioneers, Dr. Charles Inwood was a regular speaker for nearly forty years, except when his frequent journeyings abroad prevented his attendance at Keswick. He was one of the very few who resigned from pastoral ministry in order to devote himself entirely to Convention work. We could select a book-full of his addresses, covering the whole range of Keswick teaching. Before delivering the address on "The Fullness of the Spirit," in 1890, he had prayed—we are told in the Introduction to *The Keswick Week*—"that the message and the messenger might be fire-purged and fire-possessed: a petition which was most fully answered. It was an evening of burst bands, of fetters broken, of loosing by His mighty touch, which cannot ever be forgotten."

A substitute speaker in 1904. fulfilled a ministry second only to that of Andrew Murray in 1895, for its impact and effects. This was Dr. R. A. Torrey, who was in Britain for his memorable evangelistic crusades, with Charles M. Alexander as song-leader and soloist. Prebendary Webb-Peploe and Dr. A. T. Pierson were to have

delivered the two sets of Bible Readings, but at the last minute the Prebendary was prevented from taking part. Dr. Torrey stepped into the breach—and so that year two series of Bible Readings were given by eminent American Bible teachers. Dr. Torrey's theme was the Person and Work of the Holy Ghost: and on the Friday evening he crowned this memorable series of studies with an address on "How to Receive the Holy Ghost." The Rev. E. H. Hopkins, who was to have been the other speaker, gave all the time to Dr. Torrey—and he used it magnificently, in delivering this "last glowing message," during which, *The Keswick Week* affirms, "the Spirit of burning fell and thoroughly purged the floor, making ready for a Christ enthroned in all our hearts."

Revival—and the longing for Revival—re-echoes like a refrain through practically every Convention at Keswick, and in 1910 the Rev. Jonathan Goforth gave stirring first-hand accounts of Revival in the Far East, with which he had been intimately associated. Whether or not one fully agrees with all his views expressed in the address on "Power from on High," certain it is that, while all our expectation is from the Lord, He in turn expects us to do our part in faith and prayerful preparation.

One who travelled the globe in Convention ministry, the Rev. George Grubb was a passionate speaker; and in the address entitled, "Four Ministries of the Holy Spirit" he stressed, in 1916, the particular function of the Spirit as "the Revealer of Christ's wealth." W. B. Sloan observes, "the return of Mr. George Grubb, after a year or two of absence, was welcome, and his messages, full of humour, were full of helpfulness." Personal testimony by the speaker, to enforce and illustrate his message, was reminiscent of the practice of earlier years.

"Are you listening?" was a quite unnecessary question when Dr. S. D. Gordon was speaking; but all his hearers would have been keenly disappointed if he had not said it! This "hall mark" of Gordon's addresses—his characteristic gimmick—was a delightful informality which helped to create an exceptional sense of intimacy between the speaker and his hearers—even in so vast a congregation as that at Keswick. Dr. Gordon had captured the hearts of all at the Convention in 1910; again in 1931 his messages were keenly appreciated. His "quiet talk" on "The Incoming of Power" reveals his heart-to-heart style and his high quality of teaching.

In recent years—since the last war—the Rev. L. F. E. Wilkinson came to occupy a foremost place at Keswick, although he would have been the first to acknowledge that, as a speaker, he could not compare with many of the "giants" of earlier days represented in this book. He was, however, among the select company of those greatly beloved and revered for the radiance with which they have exemplified the Keswick message. Just to look at his beaming face was a benediction. His addresses were always helpful: carefully constructed, with alliterative headings, they were soundly Scriptural and eminently practical. In 1954 he set forth "God's Provision for Abundant Living," based upon our Lord's invitation to the spiritually "thirsty"—"Come unto

me, and drink." Here again we find that the Spirit-filled life is the life of closest fellowship with the Lord Jesus.

The most recent of the visiting speakers from America, Dr. Paul Rees was introduced to Britain by Dr. Billy Graham during the Greater London Crusade of 1954; and he won for himself immediately a warm regard as a Bible teacher. Three times he has given Bible Readings at Keswick; and a characteristic address, given in 1956, on "Adequacy for Life and Witness," reveals his skill in expressing the timeless truths of the Gospel in the thought-forms of today. He illustrated the Biblical revelation concerning the Person of the Holy Spirit from the various titles accorded to Him, and went on to stress that His supreme ministry is to glorify Christ as Lord.

The last word in this book comes from a British speaker who has now returned "home" after a notable period of ministry in America as pastor of the Moody Memorial Church, Chicago, Dr. Alan Redpath. A man of forceful personality and dynamic energy, he is essentially one with a message for this spiritually inert, listless generation. From the life-story of David he deduced, in 1960, most practical lessons on the pertinent theme, "When Jesus is Enthroned." This is an address which fittingly sums-up the secret of the Spirit-filled life, and presents the supreme challenge of the message and ministry of Keswick.



## THE THORN BUSH

REV. HUBERT BROOKE, M.A.

**H**ow the trees praise God! David says, "Praise the Lord ... fruitful trees and all cedars " (Ps. 148:7, 9); and the trees obey him and praise the Lord; they fulfil the purpose of their creation. And what is the purpose of *our* creation—our new creation? "That ye should show forth the praises of Him who hath called you out of darkness into His marvellous light" (I Pet. 2:9).

Let us see how the trees praise the Lord. The tree of life praises Him by telling of Him who is the life and the Giver of life. The apple-tree praises Him by telling of His beauty and shade, and fruit and fragrance. "As the apple-tree among the trees of the wood, so is my Beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to my taste." The vine praises Him by telling us of Christ and the church, how it is bound to Him by living union, and draws from Him all power for fruitfulness. "I am the vine, ye are branches." The olive-tree praises Him by telling of His church taken out of the wild olive-trees, and grafted into the good olive-trees. It warns us therefore, "Be not highminded, but fear." The fig-tree speaks of the natural Israel who turned out a fruitless people, bearing "nothing but leaves," and have become only dry, barren branches. The fir-trees and cedars tell of servants and soldiers, called to grow on the mountain tops, to face the storms and snows of winter, to be channels of blessing to the valleys below, by bringing down the moisture of the clouds, and shutting out the fierce tempests from the plains. The palm-tree praises God by telling the believer what he might be, ought to be, shall be. It tells him that he may be high, near to God, with no branches below, affections set on things above—a heavenly life—growing out of a desert soil, but sending down its tap-roots far into the ground, to draw up the moisture necessary to its life and growth from the hidden fountain and well of life.

And yet, in another sense, God's children are only thorns; but even the thorn can praise God. We are only thorn bushes in ourselves; our hearts are beds where thorns love to grow; and the

Lord knows this, and knows that our hearts cannot root the thorns out of themselves; and so He says, "Give me thine heart," and *then*, "instead of the thorn shall come up the fir-tree" (Isa. 15: 13).

Look at the thorn tree in Exodus 3: 2, "The angel of the Lord appeared unto (Moses) in a flame of fire out of the midst of a bush"—the original means "a thorn bush"—"and the bush burned with fire, and the bush was not consumed." This bush is often spoken of as a type of the Church in the fire of affliction; this is not the real lesson, for we do not read that the bush was in the fire, but that the fire was in the bush. "The Light of Israel shall be for a fire, and His Holy One for a flame." *God* was in the midst of the bush, a picture of each child of God (2 Cor. 6: 16); a picture of the place where God always dwells with regard to His people—"in the midst."

The meaning begins to be unfolded in vv. 10, 11. First, we see God's mighty call to Moses; and then the power that Moses had wherewith to obey it, in his own estimation. Forty-years before he thought he could do this work; "he supposed his brethren would have understood how that God by his hand would deliver them"; but here, forty years after, the Lord says to him, "Come now, and I will send thee," and now Moses has no power, no strength, no willingness to go, therefore God must show him *how* he can go. By showing Moses, He tells us how *we* may go to do the same work, to gather out His people from the same Egypt, whence we have come ourselves. God has chosen us out of the world that He may send us into it, to gather out a people for Himself.

How shall we learn to do it? By looking at this wondrous sight, a worthless bush, only a thorn bush. When Jotham wanted to point out a signally worthless thing, he said, "Then said all the trees unto the bramble, Come thou and reign over us" (Judges 9: 14). *The bramble*, that is what God's people are: worthless thorns. "The Lord did not choose you because ye were more in number than any people, for ye were the fewest of all people." He chose you just like a thorn bush; but God is in the midst; and what happens? "The bush burned with fire." We want burning bushes—"burning" as well as "shining" lights. Sometimes we are afraid of the burning; but those who have the Lord in the midst of them will never be consumed. "The bush burned with fire, and the bush was not consumed"; and these worthless bushes with the Lord in the midst of them can go and consume their enemies.

We must learn these two lessons: that we are nothing but thorn bushes, and that the Lord is dwelling in us; not saying,

"*I can't do this,*" as if *we could do that*, when we can do *nothing*; but always going about as if we were but thorn bushes, yet with the living God in us. These are the lives that are spent in bringing out the people from Egypt. There must first be the acknowledgment that we are but thorn bushes, no sufficiency of ourselves; then in that place, in the thorn bush, we are to know God's presence and the power of it.

It was the same Moses, the first time rejected and refused, who the second time brought out two million people: because the first time he was a thorn bush, alone, and the second time a thorn bush with the fire in the midst of it. There is just the difference—that we go out, or that God sends us out, and comes with us and in us. Let us go out knowing that we are in Him and He is in us. The first time Moses showed *himself* to the Israelites (Acts 7: 26); the second time he showed Him who sent him (Exod. 4: 5). This is God's will for every one of you that know the Lord: "Come *now*, I will send thee." Will you come now, or will you say with Moses, "Who am I, that I should go?" You say, "I am not strong." God hath chosen the weak things. "I am not eloquent; I am not learned." God hath chosen the foolish things, unlearned men. Shall we say to Him, "Lord, here am I; send me?"

## GRACE FOR GRACE

REV. C. G. MOORE, M.A.

**A**MONG the words that our Lord Jesus Christ spoke to His own, in that upper room of so great privilege, were these: "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, He may give it you." With some measure of pain, probably, that word "go" fell on their ears. "Go" from three years of blessed intimacy with their Lord, with whom they had walked in the flesh; "go" from the special privilege of those hours of holy fellowship with Him which they were then enjoying.

They were to "go"; but what to? He had made provision that they should go forth to bear abundant fruit that should abide, and to have such acceptance with the Father in His Name that face to face with the world's sin and misery, and their own need, whatsoever they should ask the Father in His name, that they should obtain.

Beloved friends, we are already beginning to talk of "going" from this Convention. May we go with this ordination of Christ upon us, to bear much fruit to His praise; and in the face of all the difficulties that await us outside this place of privilege, to feel assured that "whatsoever we shall ask the Father in His Name, He will give it us." I want now to say a few words that may help you to go forth, not regretting that this Convention is over, but anticipating the blessedness of the days that may be before you of holy and fruitful fellowship with the Lord Jesus, who has met with us here so graciously.

Please turn with me to I Corinthians I:30. This verse occurs in an impassioned passage in which Paul sets forth that, although God is pleased to use man in saving men, nevertheless there is in this arrangement no meddling with the great truth, "He that glorieth, let him glory in the Lord." There is nothing in God's method of saving or blessing that permits any glorying but that which is "in the Lord." This method Paul sums up in the verse to which we have directed your attention, which contains the substance of the teaching of this Convention.

God's great gift to us is a fellowship, a partnership with Jesus Christ. "Of God are ye in Christ Jesus." It is as though some man of business, pressed with heavy responsibilities and obligations, were freely introduced into a partnership with one of inexhaustible resources, and then bidden to go forth, and henceforth do business in the wealth and joy of that partnership. God saves you and me by giving us a holy fellowship with His Son, in which the merit and resources of the Lord Jesus become practically and efficiently ours. And, mark, we have not only to thank God for the gift of Him in whom dwelleth all the fullness of the Godhead, but we are dependent on the mercy and power of God also for the fellowship with Christ, in which we find Him to be unto us "wisdom and righteousness, sanctification and redemption." "Of Him," by God's gracious gift and drawing, by the light and enabling of the Holy Spirit, "are ye in Christ Jesus." I suppose this is the truth referred to by the apostle in that difficult verse, Ephesians 2:8, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Not only is Christ my Saviour, but the fellowship "through faith" in which His salvation reaches me, is not of my will, or intellect, or struggling, "it is the gift of God." So that from beginning to end our salvation is "of God," in a fellowship with Christ which meets all our need. "*Of God* are ye in Christ, who *of God* is made unto us wisdom."

In this Convention light has probably been given to us upon two points. First, we have had a new and larger vision of what God has given us in giving us Christ. We little thought there was so much in Christ for us. Face to face with the revealings of the Holy Ghost, we have exclaimed, with new joy and hope, "This God is my God." Then we have also, perhaps, been taught of God more fully as to the nature of that fellowship with Christ, in which His fullness becomes available for daily and constant need. Some of you came to this Convention in *a* fellowship of Christ, which secured your acceptance with God; but it was not *the* fellowship in which He is made of God to you unceasingly what God designs and has provided He should be. But you are here not only knowing that Christ is yours, but also understanding, as you did not before, how hour by hour, day by day, you may find every need met in Him.

If you visit an orchard where the process of grafting is going on, you will notice that some of the trees are cut away almost to a stump. At the end of such branches as remain a small graft will be seen, held in close contact with the tree by clay or earth, which fully covers the point of junction. The design is to establish a fellowship which will result in that little twig becoming a fruitful branch of the tree into which it has been grafted. A like

process, we trust, has been going on in the case of many in this Convention. By circumstances, and by the influences of the Holy Spirit, you have been held in a position most favourable for the setting up of a glorious fellowship with the true vine. How disappointing to the husbandman to find that, after all he has done in the way of supplying favourable conditions, the graft has not laid hold of the life of the tree! Let me implore any in this meeting who, by full surrender and simple trust, have not yet done so, at once to enter into a perfect fellowship with Jesus.

And now we are going forth. What will be the working of this fellowship in the service, the difficulties, the trials, which lie before us? Turn, please, to John: 14, "The Word was made flesh, and dwelt among us, full of grace and truth." This was the apostle's doctrine of "full salvation." Then, looking back, probably over many years of happy fellowship with his Lord, he adds, as a personal testimony and experience, "And of His fullness have all we received, and grace for grace." What does John mean by adding to his confession of faith and of participation in his Saviour's fullness, the words, "and grace for grace"? I take it that in that phrase he gives us the clue to the manner by which, through the years, he has entered more and more into Christ's fullness of grace and truth. He does not say, "grace *after* grace"; it is not a relationship of mere sequence. He does not mean merely that he had had one blessing, and then another. Literally rendered his words are "grace *instead of* grace," grace taking the place of grace; a larger measure of grace supplanting a lower, because the latter, rightly used, had prepared the way for the former. By faith alone we cannot come to the best God has for us, for it is "through faith and patience that we inherit the promises." "Let *patience* have her perfect work, that ye may be perfect and entire, wanting nothing." Faith gives us that sweet, enabling fellowship with Christ which makes it possible for us to endure in patience the difficulties and sufferings through which He leads us. When in the strength of faith and grace already in exercise and possession, we endure the testings and trials appointed, a larger measure of grace is His reward, and our preparation for further advance. Early in my Christian course, and before I learned it from the Word of God, I began to suspect that such was God's way. I noticed that if I sought any advance in grace, grace already enjoyed was tested in some way to its utmost enduring, and sometimes up to within a few moments of obtaining the coveted good.

If, therefore, in our happy fellowship with Christ, we are rightly to anticipate the future, we must have a clear understanding of this great law: "Grace for grace." Let us turn now

to an Old Testament illustration, which you will find in I Samuel 13. If you glance over the opening verses of the chapter you will see that they contain statements to this effect : that after Saul had reigned two years he dismissed the bulk of his army, retaining only 3,000 men; of these, 2,000 remained under his own command, and 1,000 were entrusted to the leadership of Jonathan; that Jonathan with his thousand inflicted a disastrous blow upon Gaba, one of the strong cities of the Philistines; and that, angered by this attack, the Philistines made huge preparations to avenge themselves. The alarmed Israelites fled in every direction, some to caves and rocks in the hills, others across Jordan to the land of Gad and Gilead.

Now let us fix our attention upon Saul, for he is passing through one of those crises which mould both a man's life and his eternity. "As for Saul, he was yet in Gilgal, and all the people followed him trembling. And he tarried seven days according to the set time that Samuel had appointed; but Samuel came not to Gilgal; and the people were scattered from him." It is difficult, perhaps impossible, to decide exactly what is meant by the statement with reference to Samuel: nor is it necessary to do so in order to gather the lesson. The simple fact was that, after seven days of waiting, Samuel, the one man he most valued and trusted, failed Saul, and did not appear. Meanwhile his own men were being rapidly scattered from him.

Under these testing circumstances, what will Saul do? Will he say, "Well, everything is going, but God is left, and He is more than enough"? Will he say, "Everybody is failing me, but God cannot fail the man who cleaves to Him"? Will he say, "Whatever I am to do, or not to do, I must keep right with my God"? What do we read? "And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering." That is to say, he took matters into his own hands; he was afraid God would be too late; he could not wait for God and His salvation. He completely broke down in the hour of trial and testing.

Now for the issue: "And it came to pass that as soon as he had made an end of offering the burnt-offering, behold, Samuel came, and Saul went out to meet him, that he might salute him. And Samuel said, What hast thou done?" In his answer Saul neither mis-states or exaggerates the facts: "And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash: therefore said I ..."--instead of going from the facts of danger and need up to his all-sufficient God, he turns to "I" and its reasonings, in which there was no

help—" . . . therefore said I, the Philistines will come down upon me in Gilgal, and I have not made supplication unto the Lord. I forced myself, therefore, and offered burnt-offering." Here is Saul's own testimony to the fact that he had tampered with his conscience, and brought pressure upon himself to leave the clear path of rectitude, rather than trustfully wait for God and His salvation.

Samuel's reply brings us to the centre and significance of the whole incident: "And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God which He commanded thee; for now would the Lord thy God have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue." What, "establish thy kingdom for ever," when every appearance seemed to say that it was fast slipping from his grasp? Yes! "*Now*," with these hosts of angry Philistines preparing to come down upon him? Yes! "*Now*," when perhaps he had not a thousand armed men that he could depend upon? Yes! "*Now*," when Samuel, his best and most trusted friend, was perhaps failing him? Yes! It was in such an hour that the God of heaven and earth drew near to Saul to establish his kingdom for ever; but on the condition of his enduring the test and trial of that hour.

Such are God's "*Nows*" of great blessing; they follow hard upon hours of severe testing. His way is "*grace for grace*." It is not often, I suspect, that the crises of our lives occur in such meetings as those of this Convention. They come to us in the hard hours of life, when it is a question, urgent and proving, whether we will turn, with our difficulties, perplexities and sorrows, to our conquering God, or back to poor, puny, foolish self.

We may gain additional help, perhaps, from Saul's experience, if we make the supposition that he had prayed to this effect: "Lord, in Thy great kindness, Thou hast shown me a measure of favour; be pleased to extend it, and let these two years of my reign pass into a permanent possession of the kingdom." The first thing he hears is that the hosts of the Philistines are coming. "That does not look like an answer to my prayer: I almost wish I had not prayed." Then tidings are brought in that his people are fleeing in every direction, in fear and dismay. Then Samuel fails and disappoints him. "Is this the way God answers prayer? I asked Him to establish my kingdom, but He seems rather to be taking it from me."

Yes, that is how God often answers prayer; and I know no other way of obtaining large blessings from God. It is "*grace for grace*." Our fellowship with Jesus is intended to make us



strong to endure such testings, and to secure that we come out of them with all the wealth God designs to confer in them. Happy are they who have learned their lesson. Having offered our request for "more grace," we are not then surprised to receive tidings of the approach of the Philistines, but rather give thanks for the beginning of the answer. When we hear that the people are fleeing fast and far, hope grows, and we feel doubly sure that the kingdom will be ours. Then when Samuel fails us, assuredly God's salvation is at the doors, and we may go forth to receive it.

Let me put the truth in another way. A life of advancing fellowship with Christ is often after this fashion. He brings us into "a large place" of blessing and peace, and allows us for a time to go to and fro therein, rejoicing in its wealth and liberty. Sooner or later we realise that this broad place is becoming narrower, until at last we find ourselves in some strait place of testing or trial. What is happening? Are we losing the blessing? Oh, no! If we will only follow Christ through the narrow strait, we shall find that it was His own way for us into a place broader and more wealthy even than the one into which He first brought us. After a while, in its turn, this new "broad place" will pass into some testing experience, which if endured will introduce us into realisations of His grace and power beyond all our anticipations. No words can tell the present heaven into which Christ will bring those who consent to walk with Him, through broad places and through narrow, on these His own terms—"grace for grace."

And now, dear friends, you will soon be returning home. In many cases it will be to find the Philistines on the premises, and it may be to discover that they have been busy during your absence. The train will have scattered in every direction the Christian friends with whom you have had sweet fellowship here. The Samuel through whom God has spoken His message to your heart will be far away—probably with as much business of the same kind on his hands as he can grapple with. What are you going to do? What the next year will be to you, if you are spared, will not depend only on what has transpired in this tent, but on your behaviour when you get home and find the Philistines near.

Beloved friends, let us return to our homes to triumph in God. Though the Convention will have gone, and friends will have gone, and speakers will have gone, God will be there. What will be your estimate of that fact? Begin to praise Him! Glory in Him and His salvation! Then if, with this happy start, you walk on with Him through the year, He will take you into such depths of knowledge of His grace in Christ Jesus as perhaps you could not come to in a hundred conventions.

## THE BLESSING OF THE HOLY GHOST

REV. G. H. C. MACGREGOR, M.A.

**I** do not know, beloved, if you have any conception of how one feels when called to speak at a meeting like this. There is such enormous possibility in this meeting, and God, who reads every heart, sees such complexity of feeling here. Some have gone through the Convention, and it is closing around them, and they have got no blessing. There is the deepest disappointment in their minds. They came here with wonderful expectations, and have been cruelly disappointed. Some, it may be, have come and have been angered, provoked and perplexed. They don't know where they are; and the thought that the gathering is closing and leaving them in this perplexed misery is just torture to them. So, as one rises to speak, the thought is, "Oh, God, how can man give a message that will meet all this need? Speak Thyself, that not one of Thy children may miss the opportunity of blessing thus given."

It is with this in my mind that I want to be simple, as I speak about that blessing in which all blessings are summed up—the blessing of the Holy Ghost. You will find the passage in John 4: 10, "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith unto thee, give me to drink, thou wouldest have asked of Him, and He would have given thee living water." What a wonderfully beautiful story this is! We read it with fresh wonder every time we open this Gospel, and we look with new amazement on the Master as he unfolds to this guilty woman at the well-side truths that were hidden from the wisest of her age. Now, beloved, as Jesus Christ spoke to that woman long ago, so He speaks to us, for between her life and ours the parallel is, perhaps, closer than we are aware. You notice that her life was a life of dissatisfaction, of continual thirst. When she spoke to the Master, she spoke no doubt in the first instance of physical thirst; but that physical thirst was but the symbol of the deeper thirst in that sin-stained soul. And then her life was a life of toil and unrest. "Give me this water, that I come not hither to draw," she said, asking to be relieved of the toil she had to undergo in order to quench her thirst. We know the well was

a long distance from her home, and it AN as real toil in that burning sun to go to that well; but the toil of which she spoke was only a symbol of the deeper toil and unrest in her soul.

Is it not so with us? Is not the life of many of us, perhaps, still a life of dissatisfaction and unrest? One of the most pathetic things about the state of the Church of God is this unrest, this dissatisfaction. Every day you hear it—the sense of barrenness, and waste, and desolation. Every day the cry is going up for a revival in our own souls, in our congregations, our land, over the whole earth. Call together twenty or thirty people in this Convention and set them to pray, and what hunger and thirst and dissatisfaction are revealed. And then is not our life a life of toil? What will men and women not go through in order to gain that rest of soul which will quench their terrible thirst? Look at the ritualists—look at the toil of these children of God. Look what many of these men and women go through—their multiplied services, observances, and ceremonies. Look at the toil they will go through in order that they may get that rest their souls are yearning for. Look at the toil, too, of the evangelicals. Think of the number of books, read of the conventions attended, to satisfy the unrest and dissatisfaction of the soul. There is something awfully pathetic about it. Look at these meetings, from 7 a.m. to 5 p.m., and some of you at every one of them, with notebook in hand, and listening ear and eager eye—a testimony to the hunger, and weariness, and dissatisfaction in the life. And meantime, Jesus Christ, looking at the toiling, unresting, hungering, thirsty throng says, "If thou hadst known who it is that saith unto thee, give me to drink, thou wouldest have asked, and He would have given thee living water."

So you see that what hinders a fully satisfied life is *want of knowledge*.

I remember what dear Andrew Murray said as he laid his hand on my shoulder and looked into my eyes with a gaze one can never forget: "My brother," he said, "the trouble with us Christians is, we don't know our God." Oh, beloved, we don't know who it is that speaks to us, we don't know Jesus Christ. We think we know Him, and the knowledge of Him is indeed the very beginning of spiritual life; but who of us knows Him adequately? What man or woman here has risen to any adequate conception of the glory of His grace and the greatness of the heart of love that yearns to bless us?

Oh, beloved, who is Jesus Christ? Jesus Christ is man, with an absolutely perfect knowledge of our frame, for He took it upon Him, He knows us through and through; he knows how our circumstances hedge us about and make it difficult for us to live

a holy life. He is man, and has that knowledge. And then He is God. Shall we all dare to say aloud together, Jesus is the Son of God? (A general response—"Jesus is the Son of God.") Very God of very God, the Son of God, the brightness of the Father's glory, the express image of His person; in Him dwelleth all the fullness of the Godhead bodily. Now, beloved, what does that mean? It means infinite power; infinite ability to satisfy every need of you and me. And it means infinite love, infinite willingness to expend the resources of Deity, rather than that you and I should be left hungering and thirsting. Grasp it, O man and woman! Everything you want is in Jesus Christ. "Thou, O Christ, art all I want." If you only knew Him, the hunger, the unrest, the dissatisfaction, the toil, would pass out of your life all at once as the revelation of His glory broke over your soul.

Further, as we are ignorant of what Jesus Christ our Saviour is, so we are ignorant of what He means when He says, "If thou knewest the gift of God." That our Lord here speaks of the blessed Holy Spirit we cannot doubt, and as we are ignorant of the saving power and glory of the Lord Jesus Christ, so are we terribly ignorant of the grace and power of the Spirit of God, the third Person of the adorable Trinity. One cannot help feeling that the low state of the spiritual life in the Church of God is to a large extent due to the appalling ignorance there is among Christian people about the work and Person of the blessed Spirit. I find hundreds of people speaking of the Spirit of God as "it," and you can always tell where a person is if he does that. To many people the Spirit of God is "it" not "He." They never waken up to the glorious fact of His personality, that communion with Him is possible, that the work He has to do is the work of a Person who also is God in the might of power, and absoluteness of His knowledge of us, and ability to supply every need.

Read your New Testament and you will find that for everything in our spiritual life we are to be dependent on the Holy Spirit. No good is wrought in us, no good done by us, but by the Holy Ghost. But we forget this. When we find it difficult to pray, and have dryness in prayer, what do we do? We wrestle, and groan, and fight, and distress ourselves, and whip ourselves up, in order to get liberty, instead of remembering that we are to pray in the Holy Ghost, and that it is He who has to lift us up into that fellowship with God which will give sweetness and power to prayer. When we feel our faith failing and getting feebler, we go and read apologetics, or we go to a clergyman and ask about this difficulty and that, trying to buttress up our faith with human helps, instead of remembering that the Holy Ghost is the gift of God, and that He can give us such faith in God as to take away

all fear and make us strong in faith, giving glory to Him. If you only knew what the Holy Spirit waits to be to you for the express purpose that you may live a life honouring to God, would you not ask? Jesus Christ had to tell that woman at the well-side that only ignorance lay between her and the most wonderful blessing of her life; and Jesus Christ has to tell some of us that only ignorance has lain between us and the blessing we have been seeking for years—the blessing of the "living water" bubbling up within us unto everlasting life.

But, then, not only is knowledge required, but *asking*. It is so simple: "If thou hadst known, thou wouldest have asked." If you are in great financial straits, it is not enough to know there is a friend with ample money and ready to pour out his purse for you to the bottom, but you must go to him and tell him your need, and ask for the supply. It is not enough to know Jesus Christ is able and willing to meet our need, and bestow upon us the Holy Ghost: we must ask. Some of us have not asked, and the proof we have not asked is that we have not got. Many of you know perfectly well you haven't got this living water; many of you know perfectly well your life is not a life of rest, and satisfaction, and fullness, and gladness. Why not? Because you have not asked. Look at it—"If thou knewest . . . thou wouldest ask, and He would give." There is a condition, but it is not between the asking and the giving, it is between the knowing and the asking. Oh, that is what touches a man speaking in the circumstances under which I am now speaking—the extraordinary possibility of a meeting like this. Beloved, do you remember a meeting described in the Acts, where it is said the place where they were assembled was shaken, and they were all filled with the Holy Ghost? Is that going to happen here? "If thou knewest . . . thou wouldest ask, and He would give." Glory be to God for the simplicity of it. We are vexing ourselves with definitions, by balancing this truth against that truth, and this view against that view, and Christ is looking at us in our labour and saying, "Man, woman, rest from thy struggling; look at me; I am the steward of the Holy Ghost for thee, I went through death for thee, I went into the darkness, and I rose out of the darkness into the glory of the resurrection morning, I went up to the right hand of God. I received from the Father the promise of the Holy Ghost, and I have Him for thee. If thou wouldest ask, I will give."

But what is asking? Beloved, there is a great deal hangs on this. What is this asking? First, it implies *a conviction of the reality of the blessing of the Holy Ghost*. You cannot honestly and really ask for that which you don't believe exists. If someone pointed you to a beggar in the street and said, "Go and ask that man for

a thousand pounds," you would think he was making a fool of you. You could not honestly do it, because you would have the conviction that the beggar did not possess it. And so, if you are going to ask honestly, you must have it rooted deeply in your heart that there is such a blessing as the Holy Ghost in His fullness, filling every faculty of the soul, and controlling and dominating the whole life.

Then, asking implies a deep conviction of *the necessity of this gift*. The asking that brings us into possession of this blessing implies thirst; that agony of desire which will not be denied. If you come and ask me for some gift, and as you are asking turn and walk away, what should I think? Yet that is what some people do; they ask for the Spirit, but it is just in a formal sort of way: it has never dawned upon them that it is absolutely impossible for us to live the Christian life except in the power of the Holy Ghost, that Christian work is impossible without the Holy Ghost resting upon us. Thus while they ask, there is no sense of the necessity of the gift.

I remember one of my brother ministers once kneeling at a table. I can see him yet, the tears running down his cheeks, and pleading, "Oh God, give me this gift; I shall die if I don't get it." That man got it: that is asking.

Asking also implies *the possibility of receiving*. If you people think it impossible this should come to you now, you cannot ask. You could not honestly ask me for the moon, because you do not believe I could give it you. Some people are just stumbling there. They are saying, "I cannot be filled with the Holy Ghost; it may be for a few chosen ones, but it cannot be for me." If that is your position, you cannot ask. Oh, that God would breathe over this audience, so that there might come into the heart of every one the sense of the possibility. It is in the hand of Christ for us; and if we are to have, we must have the sense of the possibility.

We must ask, and *ask of Him*. It implies coming to Jesus Christ; and, remember, coming to Him as the glorified One. It says in a remarkable passage that the Holy Ghost was not yet given because Jesus Christ was not yet glorified. Pentecost always lies beyond Ascension Day. The Holy Ghost is never given until Christ is enthroned in the heart; and if you are going to ask and receive, you have to ask of the glorified Lord, to whom in full and glad surrender you have given your whole being. That surrender will mean that you don't make any terms with God about receiving the Holy Spirit. You must be ready to say, "God, I give myself to Thee in absolute surrender, to be filled with Thy Blessed Spirit. Thou mayest do with me what Thou pleasest, making me

to lie in helplessness, unknown, and uncared for, until Thou callest me home, or sending me hence into the depth of China, there to meet death if need be. There are to be no terms; Lord, I give myself to Thee to be filled with the Holy Ghost. I am not going to think of popularity as a preacher, or to be known as a man filled with the Holy Ghost and a great soul-winner. I make no conditions, but I give myself absolutely to Thee, to lead me as Thou choosest."

Oh, listen! Listen! "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of Him, and *He would have given . . .*"

## THE FULLNESS OF THE SPIRIT

REV. DR. CHARLES INWOOD

*And Ananias went his way, and entered into the house ; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou earnest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost -ACTS 9:17.*

I WANT to put before you, in the simplest possible form, some of the teaching of the Word of God respecting the fullness of the Holy Spirit. I long that, here and now, there may fall

upon our minds and hearts the mighty, resistless power of Pentecost, so that our life may never again be what, till now, it has been. I would not forget, nor have you forgotten, our utter dependence upon the Holy Spirit. We are dependent upon the Holy Spirit for all our experimental knowledge of the Lord Jesus as Saviour, and Master, and Lord, and indwelling life. In the nature of things there can be no antagonism between God the Son and God the Holy Ghost. We have no more of the indwelling Christ than we have of the indwelling Spirit. We are not fully mastered or possessed by Jesus until we are mastered and possessed by God the Holy Ghost.

Let us then, first of all, point out the simple teaching of this portion of Scripture as to the possibility of being filled with the Spirit; and then we will speak of those simple conditions upon which this fullness may be ours here and now.

There are four elementary truths taught in this text. First, *It is possible for us to be filled with the Spirit.* Second, *It is possible to be filled with the Spirit upon the threshold of the new life;* next, *It is possible to be filled suddenly;* and then, *It is possible to know it.*

First, *It is possible to be filled with the Spirit.* Oh, how easy it is to utter a sentence like that, but what a solemn, glorious possibility is expressed by those words—to be full of the Spirit as the tree in springtime is full of sap: full from the deepest root, full in the trunk, full in the branches, full in the stem, full in the twigs, full in the leaf, full from the lowest root right away to the farthestmost leaf; full as the human body of a healthy person is full



of life; full as the white-hot iron is full of the fire! You take the iron cold and dark, you put it into the fire, and the fire enters into it, and soon the fire changes its colour and its power; and now that white-hot iron is possessed, interpenetrated by the fire within it, and so full is that iron of the fire that if you touch the iron you feel, not so much the iron, but the fire which possesses the iron.

And it is possible to be so full of the Spirit that all bondage, and all friction, and all the fever of lust disappear; so full of the Spirit that selfishness in motive, in intention, in purpose, in endeavour disappears; so full of the Spirit that all open and secret sympathy with sin disappears; so full of the Spirit that all conscious and wilful resistance to God disappears; so full that God becomes present, predominant, supreme, throughout the length and breadth of one's whole being; so full that God becomes the supreme law in the soul, God becomes the supreme authority in the soul, and God becomes the supreme power in the soul; and as a result there is complete subjection of the heart and life to the purpose and the will of God. If one had no other evangel for God's people, one would gladly go round the world to make known a glorious possibility like that. It is possible for you with your environment, you with your past, you with the forbidding future; you where you live, man, woman, it is possible for you here and now to be filled with the Holy Ghost.

Then, *It is possible to be filled with the Spirit on the threshold of the new life.* Saul had only three days before he received that wonderful vision which completely changed him. The Samaritan believers had only recently received the Lord Jesus, when they received the Spirit in fullness. And to me it is an intensely precious truth that the youngest believer, the one who most recently received the Lord Jesus, may here and now receive the wondrous fullness of the Holy Ghost.

Some years ago, away in America, there was a young lad, wild and thoughtless and reckless; one who attended the different churches in the town where he lived, only to make fun of all he saw and heard; one who, as the result, became such a public nuisance that the pastors of the churches deliberately refused to let him come any longer inside the sanctuaries. This lad heard one day of a great camp-meeting which was to be held some miles away from where he lived. He had no idea as to what a camp-meeting was, but he thought he would go and see what it was like. So on the Sunday when the camp-meeting opened, that young lad was present, present at all the services during the day, and made fun of the novelty of the services, and the methods adopted; and he left the Sunday night service altogether un-

touched by anything he had seen or heard. Yet he thought he would like to go back again; so during the week he drove away from his home to where the camp-meeting was being held, and he stayed for the services that day. He was present at the night service, and during the address God the Holy Spirit sent the shaft of conviction into his mind and heart. The minister in charge of the camp-meeting said that if there were any people present who desired to give their hearts to Jesus, they might come forward to what was called "the altar," and the first person in that large congregation to come forward was this thoughtless, wild, reckless lad. Near to where he sat there was a saint, a dear old woman, who knew something of the boy; and when she saw him come forward, she stepped out of her seat, and came forward with him. He came up to what was a stump of an old tree—for the camp-ground was away in the forest—and there he knelt, and she beside him; and there God the Holy Spirit presented to him his sin, and broke him down with an utter and overwhelming sense of guilt and shame. There he knelt and prayed, and there she knelt beside him, and prayed with him. The hours went by, and other seekers came forward, and found the Lord Jesus Christ, and went away rejoicing in Him; and this lad was still there praying, crying, longing for the salvation of the Lord Jesus. There beside him knelt that dear old woman, who was determined to wait with him and pray with him until he did receive salvation; and between eleven and twelve o'clock at night, when they two were the only persons in the tent, that poor fellow rolled the burden of his guilt over on the Lord Jesus, and God for Christ's sake pardoned his sins, and gave him the conscious joy of pardoning love. He rose from his knees rejoicing in Jesus as his Saviour, his face all luminous with the new joy he had found in the Lord Jesus.

Then this dear saint said to him: "Joseph, will you come with me to my lodgings; I have a little book there, *Counsels for Young Converts*, and if you will only take it and read it prayerfully, I believe it will be a real help to you." In the darkness they wandered from the camp-ground to where she was lodging, and in the darkness she went up into her room to lay her hand on this book, and to bring it to Joseph, who was waiting outside. All unknown to her, by accident, as men would say, but by the guidance of God, she laid her hand upon another book. She came down in the darkness, not knowing that she had brought another book — which she gave to him, telling him to go home and read it. When he reached home, and began reading it, he found, of course, that it was not the book, *Counsels for Young Converts*, but it was a book on the very subject that we are dealing with here, in this

Convention—cleansing from sin, and the indwelling of the Holy Spirit in the heart of the believer. He did not go off to bed, but he sat up reading, and as he read, even in the joy of his conscious love to Jesus, he became convicted of the fact that there was a fullness of the Holy Spirit possible in Jesus Christ even for him; and there, alone in his room, with that book, and with God, he was led to see his need of this mighty baptism of the Spirit, and to trust as simply and definitely for the fullness of the Spirit as a few hours before he had trusted for the pardon of his sins. And the same God who gave him pardon when he trusted, kneeling at that old stump in the campground, flooded the soul of that young believer with the overflowing fullness of God the Holy Spirit, and from that day till today that young man has been, and is now, a faithful, honoured servant of the Lord Jesus Christ. He has been used of God in the salvation of thousands of souls, and the sanctification of large numbers of believers; and that glorious fullness of the Spirit was given to that young heart consciously, within a few hours of the time when he trusted in Jesus for the pardon of his sins.

If there be one young Christian here to whom Satan is making this suggestion: "There is such a blessing as the fullness of the Spirit, but you must go on two, five, ten years, and become a mature Christian before it may be yours," I tell you in the name of my Master that if you are a child of God by faith in Jesus, if you have been born again of God the Holy Ghost, then here and now, though you be the very youngest believer, God is willing to fill you with the Spirit.

Again, *It is possible to be filled with the Spirit suddenly*, as this verse here teaches.

One does not desire, even unintentionally, to dogmatise on so sacred a theme as this, but I would like to call your attention to this fact—that all through the Acts of the Apostles you come into contact with cases of sudden filling of the Holy Spirit. There is not one single case in the Acts of the Apostles recorded which was not a case of sudden filling. It was *suddenly* on the day of Pentecost, it was *suddenly* in the 4th chapter, *suddenly* with the Samaritan believers, *suddenly* with Saul, *suddenly* with the Gentiles in the house of Cornelius, *suddenly* with the Ephesian believers. They went in many cases into a meeting, not filled with the Spirit; and before they left the meeting, a prayer-meeting in some instances, they were filled with the Holy Ghost.

It is our joy to tell unconverted people that they do not need to wait one single hour for the salvation of the Lord Jesus. We rejoice to tell them, when they come into our services, that though they came in strangers and aliens from the commonwealth of

Israel, the Lord Jesus Christ is able to save them and change them before they go home. We praise God for the privilege of telling of a present and immediate salvation for all who need it. But it is equally true, and equally our joy, to tell you that, if there are in this tent a thousand saved souls who till now have not been filled with the Spirit, my God in His grace and power and mercy can fill every heart in that thousand now. You came to the meeting a stranger to this fullness; you need not go away without being filled with God the Holy Ghost.

There is one thought more in this connection: *It is possible to know that we are filled with the Spirit.*

How? Not by inference merely, not by the fruits which may follow merely, not by a new sense of peace, or a new sense of power, or a new sense of joy, though that may all come; but beyond all else by a new, overwhelming sense of God, the consciousness, the awful and yet glorious consciousness, that God is at last in actual and undisputed possession of the whole temple of one's being.

Yes, it is possible, and yet, before I deal with the conditions, let me remind you that the consciousness of the Spirit's indwelling and infilling is not equally vivid in all Christian hearts. Therefore you must not judge yourself by the vivid consciousness which may be given to another.

Further, the consciousness of the Spirit's indwelling is not always equally vivid in the same surrendered and obedient heart. I pray you, remember these two simple statements, for they will save you from much trouble in the temptations which will assail you when the Convention is over and gone.

But now, having laid this very simple foundation, I want to deal next with the *conditions* upon which this present fullness of the Holy Spirit may become yours. I want to remind you at once that this is a question between your heart and God. No matter how many people are in this tent, each one must now get alone with God, if we are to receive this fullness of the Spirit. And so, as I deal with the three conditions, God helping me, I will put them in a form in which each thirsting, hungering soul may express its need to God here and now.

The three conditions on which we desire to speak are these: First, *confession*; next, *surrender*; and next, *faith*.

First, *Confession*. If the confession of sin brings a sense of shame to the heart that makes it, the confession which in my Master's name I want you to make honestly now, will bring a sense of shame and humiliation to your heart. Here is the ground which your confession must cover, if that confession is to be such as God demands from you. That confession must cover these four

points: First, "O God, I confess with shame and sorrow that I am not filled with Thy Spirit, though I know I may be, and ought to be." The proud, carnal heart in the Christian will rebel against that confession, all the more because you are a Christian, all the more because you are a Christian worker; and still more if you have been a Christian worker and leader for many years. But you will have to make it. "O God, though a minister of the Gospel of Jesus Christ, I am not filled with Thy Spirit." "Though I have been a missionary to the heathen, Lord, I am not filled with Thy Spirit." "Though I am a prominent worker in my church, I am not filled with Thy Spirit." "Though I have known Jesus as my Saviour for ten or twenty years, I am not filled with Thy Spirit." "O God, my heart breaks in Thy presence as I confess to Thee that, though here as a Christian and a worker, I am not filled with the Holy Spirit."

Then the confession will also include this: "O God, it is my own fault that I am not filled." Let me be honest with you. Do not blame your lack of teaching as the real cause. Remember this, if you are saved, you have the life of God in your soul, you have the Word of God in your hand, you have the Spirit of God for your teacher; and with these you have all you need to know. If you had never heard a message on this subject, or never attended a convention, or never read a single address on the subject, you cannot, if that be your condition, take any other ground but this: "O God, if I am not filled with Thy Spirit, the fault really and truly is mine."

Then there is the confession—and that also makes the heart ache: "O God, I see at last I shall never be right till I am filled with Thy Spirit. I shall never have complete victory over temptation till I am filled; I shall never fully realise the Christ-like character until I am filled; I shall never accomplish Thy purpose in redeeming and saving me, until I am filled. O God, I see it now. There is something wrong in my heart, there is something wrong in my service, there is something wrong in my life; and I now see what till now I never saw—it is all because I am not, day by day, filled with God the Holy Ghost."

Then there comes the fourth thought in the confession: "O God, I confess that I want to be filled, cost what it may. It may cost me from one point of view very much; I may be called a 'fanatic,' I may be called 'extreme,' I may be dubbed by the name of 'Keswick,' I may be called a 'perfectionist,' I may lose the goodwill of those who work with me in the church, I may lose even my pastorate if I preach this Gospel; but, O God, at last I see this is for me the question of questions, and at last my heart says, cost what it may, O God, I do want to be filled with

the Holy Spirit." To make that four-fold confession frankly, honestly, humbly to God, will bring a keener ache to your heart, and more tears to your eyes, and more burning humiliation before God, than anything else you ever did. At least, some of us have found it so. But the confession must be made if the blessing is to be yours.

Then if you have made, or do now make, the confession, you are ready for the second step; and it is this: "O God, in obedience to Thy command and entreaty, I now yield myself wholly to Thee, that Thou mayest fill me with the Holy Spirit." Now that means something more than giving up everything for the Lord Jesus. It means the one supreme act of *self-surrender* which carries everything else along with it; it means the placing of one's whole being upon the altar, which altar is Jesus Christ the Lord; for the gift that you make of yourself to God will not be acceptable to God, or accepted by God, unless you make it in and through the Lord Jesus Christ. There is no way of access to God for you except through the Lord Jesus Christ, your Saviour and your Redeemer. And so the whole being is placed upon Jesus Christ, who is the altar, in simple, total, unreserved abandonment to God; and that means a good deal, too, as some of us know.

But now the third step: "O God, trusting in Thy faithfulness to Thine own Word, I now dare to believe that the Holy Spirit takes entire possession of me." You draw your breath, and you say: "No, I cannot say that; even to God I cannot say that. I cannot say it, because I do not feel I am filled." No, you cannot feel you are filled in any case until you are filled; but remember—for it is a rock upon which so many seekers seem to stumble—remember that God never gives feeling to enable us to trust Him, God never gives feeling to encourage us to trust Him, God never gives feeling to show that we have really and utterly trusted Him. God only gives feeling when He sees we trust Him apart from all feeling, resting on His own Word, and on His own faithfulness to His promise. Never till then can the feeling possibly come; and God will give the feeling in such measure and at such a time as His love sees best for the individual case.

And now remember this one thought; and it is important. There may be an interval between the moment when you *by faith* claim the Spirit and the moment when you are made conscious of the infilling of the Holy Ghost. It does seem to me as if the time between the moment when we surrender and trust, and the moment when God comes and consciously fills the temple—that interval is the really critical stage, if we are seeking to be filled with the Spirit. That interval may be short or long. I have known some who definitely abandoned themselves, and trusted for the

fullness of the Spirit, and the very moment they did it, God so wondrously came in and filled and flooded their souls, that they could not speak under the very burden of the glory of His presence. But I have known others who yielded just as intelligently and just as fully, and trusted just as simply and honestly in God, but did not receive the consciousness of the infilling of the Holy Spirit at the moment they trusted.

May I in all humility be permitted to give a witness; it may help somebody. In my own case, God led me definitely and early one Friday morning, simply as a little child, to trust Him for this priceless gift, the fullness of the Holy Spirit. By simple, naked faith I took the gift, but I was not conscious of receiving anything. All through that day there seemed even a deeper dryness and dullness in one's soul—no new pulsations, no new sense of the presence of God. How often during that day the devil came and said: "You have trusted God to fill you with the Spirit; see how you feel! Why, you do not feel that you have as much of God in you today as last week!" That was true, and Friday went, and Saturday came, and it seemed a very long day; there was the same dryness and the same absence of the sensible presence of God, and during the Saturday the tempter came still more powerfully assailing one's faith in God. But one held on to God, to His promise, to His unchanging faithfulness to His own Word. It is always a thousand times better to trust in the faithfulness of God than in the fitfulness of one's poor senses. Sunday came. Sunday morning just as dry as ever; and the Sunday morning service came, and during that Sunday morning service, during the proclamation of the message—for, praise God, He can bless the soul of the speaker even while speaking the message in the Master's name; if He did not, I do not know what some of us would do—but that morning, as one was speaking His message to the people, there came silently stealing into one's heart a strange, new sense of ease and rest and peace. That is how it began and then it deepened, hour by hour, during the day, deepened in the service in the evening, and in the after-meeting it seemed to culminate in one great tidal wave of the story of God that swelled, and submerged, and interpenetrated, and broke one down in silent, holy adoration in God's presence. God had fulfilled His promise on the Friday morning, but He wanted to test the soul of His servant, and God sent that sweet, sacred, never-to-be-forgotten sense of His presence at the earliest moment that it was good for His yielded, obedient, trusting child.

And some of you may with all your heart yield tonight and trust tonight, as simply as you trusted the Lord Jesus Christ for the pardon of your sins long ago; and there may be no change in your

consciousness here tonight. Remember, that period is, as I have said, a critical period. Many Christians yield, as I trust many of you will, and simply as a little child trust for the fullness of the Holy Spirit, and there is no change at the time, and then they begin to look into their hearts and begin to say—and the tempter is always near to give the suggestion—"Ah, I wonder was I deluded last night? I wonder is it a mistake? I wonder was it a little bit of fanaticism? I wonder whether, after all, I am filled with the Spirit; I do not feel I am filled, I wonder if I am." And then a step further: "I am afraid I am not!" Then a step further: "I am sure I am not!" And there, without knowing it, they slip right down from the position of simple, whole-hearted trust in the faithfulness of God, to positive unbelief.

How is that interval, long or short, to be occupied? Not by wondering, not by fearing, not by doubting whether the Spirit has entered, but by simple, persistent, resolute, triumphant belief that God is faithful to you, and keeps His word here and now. It must come to that.

Now, beloved, my message is done. This fullness of the Spirit is for every saved soul in this great congregation, and if here and now you fulfil the conditions, the Lord will come to His temple, even the Messenger of the covenant; He will come, and your heart, your being, your life will become interpenetrated, filled, conquered, mastered by the presence of the Almighty Holy Ghost. May God make this a Pentecost, a definite, real, drastic, revolutionising Pentecost to our waiting hearts.



## HOW TO RECEIVE THE HOLY GHOST

REV. DR. R. A. TORREY

TOWARD the close of a Convention in America—it was a Convention of Christian workers, who were speaking of the different forms of Christian work into which God had led them—a lady came to me and said, "Almost every worker who has spoken from that platform has said that the whole secret of God's blessing upon the work has been the baptism of the Holy Ghost which he had received. But," she said, "none of you have told us how to obtain the Holy Spirit. We want someone to tell us that before the Convention closes." It was a wise request, and it was heeded. That is my subject tonight—How to receive the Holy Ghost. But, before entering upon it, let me say that, no matter how definitely any of us may have received the Holy Spirit in the past—and, thank God, many of us have very definitely received the Holy Spirit in the past—we need a new infilling tonight, just as much as anyone who came to this Convention having never heard that there was such a Person as the Holy Spirit; and what is said will apply to us, just as much as it applies to the one who, for the first time, definitely received the Holy Spirit.

In other words, there is a very plain path, marked out so definitely in the Word of God that no one who looks for it need go astray, consisting of a few simple steps that anyone in this tent can take; and it is absolutely certain that, if you take those steps, you will receive the Holy Spirit. Now, that is very positive, isn't it, very dogmatic; but I would not dare to be so, if the Bible were not equally dogmatic. When the Bible is positive, what right have you and I to be shaky? People sometimes say to me, "You are a very dogmatic teacher," to which I reply, "I try to be so." I want to be just as positive as the Word of God. I do not think I am so, but that is my ambition—to be just as positive as the Bible. What right has a minister of the Gospel to be any less positive than the message that God has given to him? We are men with a message; that message is in this Book, and when the Book asserts something positively, you and I have no right to put in "ifs" and "buts" and "perhaps" and "maybes" before it.

If anyone should come to me and say, "Can you tell me just what to do, and guarantee that, if I do it, I should receive the Holy Spirit?" I should most certainly say "Yes." If I could not tell anybody what to do, and guarantee them that, if they do it, they would be saved instantly, I should have no right to preach the Gospel. But if they come to me and say, "Can you tell me just what to do, and guarantee that, if I do it, I should receive the Holy Spirit?" equally positively I should say, "Yes." In Acts 2:38 you will find the path laid down. All the simple steps are in this verse. I shall refer to other verses later, just simply as throwing light upon this; but all the steps are here. "Then Peter said unto them, repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." That is just as positive as I was. Peter says, "You do these things, and the result will be that ye shall receive the Holy Ghost"; and so I say, if you do these things you shall receive the gift of the Holy Ghost.

Now, what are the things to be done? The *first two steps* are in the word "Repent." Repent, what does it mean? You have been told, over and over again, that repentance is a change of mind; and when you are told that, you are told the truth. Repentance is a change of mind; but a change of mind about what? About God, about sin, about Jesus Christ. What a change of mind is about, in any given instance, has to be determined by the context. In this case, the context clearly shows that the change of mind is, primarily, about Jesus Christ. We are told, in Acts 2: 36, that Peter said to those who were around him, "That same Jesus, whom ye have crucified, God hath made both Lord and Christ." And the next verse says, "When they heard this, they were pricked in their heart," as well they might be, "and said, men and brethren, what shall we do?" And Peter replied, "You have crucified your Lord and Christ. Change your mind about Him; change from the mind that crucifies Him, to the mind that accepts Him." That is the first step—to accept Jesus as your Saviour and your Lord.

"Well," some will say, "all of us in this tent have done that already." Have you? I wish I knew that you have. Have you accepted Christ as your Saviour? "Why," you say, "most assuredly. We are all church members, or members of chapels." That doesn't prove it. What is it to accept Christ as a Saviour? To accept Christ as a Saviour is to rest all your hope of acceptance before God, upon the finished work of Christ on the cross of Calvary. Have you done it? If I should go down the aisles of this tent, and stop at the end of each row, and put to you the question, "Are you saved?" I presume most of you would reply,

"Yes, I am saved." But then, if I should put to you a second question: "On what are you depending for salvation?" I should get a variety of answers. Some of you would reply something like this: "I have united with the Church; I have been baptised; I have been confirmed; I say my prayers regularly; I read my Bible every day; I try to work and do something for Christ; I give a tithe of my income to the Lord's work; I go to church regularly, and I try to live just as near right as I know how. That is what I am depending upon for salvation." If it is, you are not saved. All of those things are your works—good and proper in their place, but your works; and the Word of God distinctly asserts that "by the works of the law shall no flesh living be justified in His sight." But if I should go to others, they would reply like this: "I am not depending upon anything that I ever did, nor upon anything that I am ever going to do. I am depending upon what Jesus Christ did, when He bore my sin in His own body on the cross." Well, you are on the right line. If that is true, you have received, you have taken Christ as your Saviour, and you have taken the first step to receiving the Holy Spirit.

The apostle Paul says, in Galatians 3:2, writing to the believers in Galatia, "Received ye the Spirit by the works of the law, or by the hearing of faith?" You remember the circumstances. Paul was passing through Galatia, and was overtaken by some physical extremity. We are not told what it was, but the indication is that it was some trouble with his eyes. Whatever it may be, he was stopped by physical infirmity. But he went on preaching, as he did every time he had opportunity, unless the Holy Spirit stopped him. He preached to the people of Galatia the finished work of Christ—that Christ had redeemed them from the curse of the law, being made a curse in their place. They believed him, and were saved, and God set His seal to their conversion by giving them the Holy Spirit. But Paul moved on, and certain men came down from Jerusalem, saying, "This is not enough, to believe on Christ. You must keep the Mosaic law, you must be circumcised according to the law of Moses"; just as certain men come around in our day and say, "You must keep the Mosaic seventh-day Sabbath." It is the old controversy breaking out afresh. Paul heard of it. The young converts were turned upside down, as some are nowadays, by legalisers. Paul heard of it, and his righteous soul was stirred within him. He wrote this wonderful epistle to the Galatians, and he said, first, "Why, Abraham himself, in whom you make your boast, was justified by simply believing God, before he was ever circumcised. He was circumcised after he was justified, simply as a seal of the

faith that he had while still being in uncircumcision." Then he appealed to their own experience. "Now," said he, "look here: you men received the Holy Spirit. How did you receive Him? By keeping the Mosaic law? or by the simple hearing of faith of the testimony of God regarding Jesus, believing in Him and in His finished work?" "Oh, Paul, we see it. How ever could we be so deceived? Why, we received the Holy Spirit by the simple hearing of faith, by believing God's testimony about Christ, and by trusting in Him." It is so today. The gift of the Holy Ghost is God's seal upon those who look up from themselves and their own works utterly, and look to the one work of Christ when He died upon the cross of Calvary, for you and for me.

I had a deacon in my church, a Scotsman, well versed in the Scriptures. One day he was crossing the railway track to the south of Chicago. On the engine was a young convert, and just as he was going over the crossing he saw John Morrison standing on the side, and said, "John, don't you want a lift?" "Yes," says John. "Then get up into the cab." Morrison got up into the cab, and at once began to draw the young convert out. After they had talked a little while, Morrison said to him, "You have a different religion from mine." "John, what do you mean? I thought we both had the same religion." "No," John says, "you have a different religion from mine. Yours is a religion of two letters; mine is a religion of four letters." "John, what do you mean?" "Well, your religion is D-O, do; you are all the time talking about what you do. My religion is D-O-N-E, done. I am resting in what Jesus Christ has done when He bore my sin in His own body on the cross." Friends, what are you looking at? At your doing, or at what He has done? The *first step* is to believe the testimony of God about Jesus Christ, that every one of your sins was laid upon Christ; and to trust God to pardon you, not because of anything you ever did or are ever going to do, but because of what Jesus did when He died in your place on the cross of Calvary. Then, you must receive Him, not only as your Saviour, but as your Lord. I shall come to that again, under another passage.

The *second step* is in the word "repent"—a change of mind about sin; a change of mind from the attitude of mind that loves and indulges in sin, to that attitude of mind that hates sin. Or, to put it into the language of action, the second step is to renounce sin. The Holy Spirit is the *Holy* Spirit; and you cannot have Him, and sin. It is either the Holy Spirit or sin; and, as long as you hold on to one little fragment of sin, you cannot have Him. Friends, we touch here upon the root of the difficulty in thousands of lives. People come to conventions like this, to get

blessing, and they think they will get blessing from listening to the speakers; but they want to get the blessing without judging their sin. You cannot do it. People pray, and pray, and pray for the Holy Spirit, but they do not give up sin. You can pray, if you will, until the Lord comes; and you will get no blessing, if you hold on to your sin. But you can get the blessing in two seconds, if you give up your sin. Why, people write to me and say, "I have been praying for the baptism of the Holy Spirit." They use different forms of language, but it means the same thing. I am not concerned about phrases. "I have been praying for the baptism of the Holy Spirit"—one man said five, another ten, another man twenty years—"but I don't get on. What is the trouble?" When people say that to me, I am generally led to look square into their eyes, and to say, "My brother, my sister, it is *sin*." And, if I could look into your heart as God does at this moment, I could put my finger upon the specific sin. Sometimes it is what you call "a very small one." There are no small sins. Every sin is an act of rebellion against God. Mr. Charles G. Finney tells about a woman who was greatly concerned upon this subject. She would stay up all night after the meetings were over, praying for the baptism of the Spirit. Her friends feared that she would become insane from the intensity of her anxiety. One night she went home from the meeting, knelt down, and began to pray for the baptism of the Spirit. As she prayed, some little matter of head adornment—something that I do not suppose would trouble anyone in this tent—the matter of controversy between that woman and God, came up. As it did so, she took the pins out of her hair, threw the thing across the room, and said, "There, go!" Instantly the power of God fell upon her.

Brothers and sisters, if you are praying, and are getting nothing for it, I tell you what to do : honestly ask God to show you if there is anything in your life, anywhere, that is displeasing in His sight; and then wait, listen, and give God time. If He doesn't show you anything after a time, then conclude that there is nothing; but don't be in too much of a hurry. If He does show you something, have done with it then and there. If there is anything that comes up every time when you get nearest to God, that is the difficulty. I said this down in Georgia, awhile ago. The Chairman of the Convention said, "Look over yonder." He didn't point, but he called attention to one at the side of the Tabernacle, and said, "That man is a minister of a denomination in North Georgia, which is not in sympathy with us along these lines. I am glad he is here." The man came day after day. At the last meeting—that at which I said what I am saying tonight—I found the man waiting

in the vestibule. He said to me, "I didn't get up this afternoon, when you gave the invitation to do so." "I noticed that you didn't," said I. He replied, "I thought you said you didn't want anyone to stand up, unless it were one wholly surrendered to God, and holding nothing back." "That was just what I said." "Well, I could not say it." "Then you did perfectly right; I didn't want you to lie." "You hit me pretty hard this afternoon." "That is what I am here for." "You said that if anything always comes up every time we get nearest to God, that is the thing to deal with. Well, there *is* something that always comes up every time *I* get nearest to God. I'm not going to tell you what it is, but I think you know." "I think I do; I can smell it." "Well, that's all right; I thought I would tell you." That was on the Friday. I went down to Augusta, Georgia, the same day, and came through Atlanta on the following Tuesday. There I saw the Chairman of conference at the station as I passed through. He had been at the preachers' meeting, and now said, "Yesterday, the man I pointed out to you, stood up, having dealt with his sin, and surrendered himself to God, and he said, 'Brethren, I have been all wrong on this subject.' Then he told them what he had done, and continued, 'I have received a more definite blessing than I received when I was converted.' It will be so with some of you, if you will judge your sin, if you will deal with your sin, if you will put away your sin. But if you try to excuse your sin, you will go away empty. If you try to make out that your sin is not so bad as someone else would make out, you will go away empty. But if you deal mercilessly with your own sin, you will get the blessing.

The *third step* is in this same verse, "Repent, and be baptised every one of you in the name of Jesus Christ." There must be an open confession of Christ before the world. If one has never been baptised in the past, either as an adult or in infancy, one should be baptised. I never felt the importance of baptism as I did in India. In other words, baptism is the crucial question in India. People there will go a great way—they will come to your meetings, they will tell you that they believe in your Christ, they will read your Bible, they will sympathise with you, and will give you money for your work; but they will not come right out, and be baptised as Christians. Why? Because the moment they do so it severs them from Hinduism, and makes them outcasts. I never felt the force of it as I did in India. But suppose that a person has been baptised already, as an adult or in infancy; even then, there should be an open confession of your own acceptance of what baptism signifies—the renunciation of sin, and identification with Jesus Christ. The baptism of the Holy Ghost is not for the secret disciple; it is for the openly-confessed follower of Jesus Christ. Everywhere that

we have gone in our missions over England, we have insisted upon a public confession of acceptance of Christ, on the part of everyone who professes to be converted. People have come, and have said to me, "You make it too hard."

Dr. George Wilson, of Edinburgh—he is here now—said to me last night, "There is one thing I thank God for, about your mission in Edinburgh—that you made it hard; that you insisted upon open confession. Some brethren said that you made it too hard; but I said, 'No, we want thoroughness.'" But, friends, we not only insist upon open confession of Christ, on the part of the young convert; we insist upon, and give opportunity for, confession of Christ upon the part of people who, in their hearts, have been believers for years, but have never told anybody about it. England is full of them—church members, and members of chapels, who have never publicly stood up, faced the world, and said, "I have taken Jesus as my Saviour, as my Lord, as my King." All over England today there are people rejoicing in having received the Holy Spirit, who didn't know Him twelve months ago; because, although in their hearts they had accepted Christ, perhaps years ago, they had never publicly confessed Him before the world. If you have never openly confessed Christ, take the first opportunity of doing it.

The *fourth step* is in Acts 5: 32, "We are His witnesses of these things," says Peter; "and so is also the Holy Ghost whom God hath given to them"—what?—"that obey Him." That is the *fourth step—obedience*. It is in the first step. Obedience—I believe we touch the very heart of the matter here. What is obedience? "Why," you say, "obedience is doing what God tells you." Very well, that is true; but that means doing *all* that God tells you. Ah, here's the rub—doing all that God tells you! The heart of obedience is in the will. Obedience, in its essence, is absolute surrender to God. It is coming to God, and saying, "Heavenly Father, here I am. I am Thy property; Thou hast bought me with a price, and I acknowledge Thy ownership. Now, send me where Thou wilt, do with me what Thou wilt, use me as Thou wilt." Don't you remember that, in the Old Testament types and symbols, it was when the whole burnt-offering was brought to God and laid upon the altar—absolutely nothing withheld, within or without—that then the fire of God came forth from the Holy Place where God dwelt, and He accepted the gift? It is when we come, as whole burnt-offerings, holding absolutely nothing back, laying everything we have and are upon the altar, that the fire of God falls. And it is going to fall in every heart in this tent, which does that. Ah, but that is just what a great many of you are afraid to do! I know of nothing at which men

tremble as they do at the thought of absolute surrender. People can go a great way, and yet stop short of absolute surrender. They may even turn to the foreign mission field, and confront all its hardships. I have had large experience of foreign missionaries, and can say that the talk about the foreign missionary living in luxury, is all nonsense. I wish those who talk like that would go and try it for a while. It is a hard life; it is a life of denial, in any place where I have ever been. But a great many men and women will go so far as to leave home, friends, and associations dear, and to go and confront all the hardships of the foreign missionary's life, and yet will stop short of absolute surrender. Foreign missionary after foreign missionary in Japan, China and India has told me frankly, "We have not yet come to the place of absolute surrender." A great many of you have an idea that, if you should say to God, "I surrender all," God would ask some hard thing of you, some ridiculous thing of you; and you hold back. When I was at Northfield one time, a gentleman came and said to me, "You must not talk upon absolute surrender. The men and women in this hall will have a fright, thinking that God may take away husbands from wives and parents from children, may require all sorts of hard things from them." I did speak upon it, and I said, "Who is your God? He certainly is not the God of the Bible." The name of the God of the Bible is what? Love; and absolute surrender to God, is simply absolute surrender to infinite Love. God is a Father.

Suppose that, for some time, I should be away, and should come back home suddenly. My boy hears me at the door, comes running down the stairs, and throws himself into my arms, as he surely would. Supposing he should say, "Father, I am so glad you are back; we didn't expect you so soon. Sit down and write me out a programme for the day. I'm going to do what you tell me, at every turn." It would be a red-letter day, and I'd sit down and make that programme right off. Should I sit down, call my wife, say, "Clara, what are the things that Reuben doesn't like to do?" and then write them down? Don't you know that I wouldn't? No; I would make that day the gladdest that Reuben Torrey, junr., ever saw in all his life! When you and I surrender to our Father, He brings into play all the resources of infinite love, and wisdom, and power, to fill your life and mine with sunshine. He may ask us to do things which we should not otherwise have chosen to do; but they will be the sweetest things we have to do. I refused to be a Christian for about six years, because I felt bound not to preach. I said, "I shall be a lawyer," and I deliberately refused Christ, because I was bound not to preach. When conversion did come, I had to preach; that is just what



Christ asked me to do; my whole conversion turned upon that. I didn't say, "I accept Christ," but I said, "I'll preach the Gospel." Today, friends, I'd rather preach the glorious Gospel than do anything else on earth! People come and say, "Aren't you tired, preaching five or six times a day?" No, I don't know anything so restful, so gloriously joyful, as preaching. I'd rather preach than eat! So it will be with you. God may ask you to do things you would not have chosen to do; but they will be the sweetest, gladdest things you have to do. However that may be, you will never receive the Holy Spirit until you do surrender all.

At a conference in America, a Presbyterian minister, prominent in his part of the country, and upwards of sixty years of age, came and wanted to see me alone, and we went to my room. He said, "Two university students from my church went to Northfield this midsummer, and heard you speak upon the baptism of the Holy Spirit. They came back home, called upon me and said, 'Pastor, we want to talk with you,' and they began to tell me what they had heard at Northfield. 'Pastor, we have heard something you do not know about.'" I think that was rather impertinent on the part of the young men; but their man was real, and he said, "If you have, I want to hear about it now." The prominent minister sat there, while the two university students told him what they had heard. He said to me, "When they had gone, I took my hat and went off into the woods, where I found a great tree lying prostrate. I sat down upon the tree, took off my hat, and said, 'Heavenly Father, if those young men have something that I have not, I want it. Now, Father, the best I know, I surrender everything to Thee. Give me Thy Spirit.'" He said to me, "Then I was quiet; and there came stealing into my heart the most wonderful peace I had ever known."

Oh, friends, *this tent is full of God!* This tent is full of the presence of the Holy Spirit, pressing upon every heart; and the moment you shoot back the bolts and open the door, He will fill in; and you will shoot back the bolts by absolute surrender. Some of you have been fighting for years. You have come to Keswick year after year; absolute surrender has been preached, and you have *almost* made it, but you have *not* made it. You have gone back home, and you have said, "I wonder why people have been so blessed at Keswick, while I have not." That is why you have not. Right now—do not wait until I have finished, do not wait until the after-meeting—right now, look up and say (and mean it), "I surrender all."

The *next step*, Luke II: 13, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your

heavenly Father give the Holy Spirit to them that *ask Him?*" It is simply asking; definite prayer, for definite blessing. Many people—good people—tell us that we ought not to pray for the Holy Spirit. Well, Jesus Christ says that we should do so. They reason it out very speciously. They say to you, "Christ gave the Holy Spirit to the Church at Pentecost. Why pray for what the Church already has?" To which Dr. Gordon, of Boston, replied, "God gave Jesus Christ to the world, at Calvary. 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' But what God gave to the world at Calvary, each individual in the world has to appropriate to himself. And what God gave to the Church at Pentecost, each individual in the Church has to appropriate to Himself; and God's way of appropriation, is prayer." But they go further. "Every believer already has the Holy Spirit." That is true, in a sense. "Then, why pray for what you already have?" To which the simple answer is: it is one thing to have the Holy Spirit dwelling, as every believer has, away back in some hidden sanctuary, away back of consciousness, but nevertheless there; and it is something gloriously more to have the Holy Spirit taking complete possession of the temple. That comes in answer to prayer. And, friends, even if we could not answer most of their specious arguments, we take the simple words of Jesus Christ, "How much more shall your heavenly Father give the Holy Spirit to them that ask Him."

Once, at Boston Convention, a gentleman came to me, an earnest Christian man apparently, saying, "According to the programme this afternoon you speak on the baptism of the Holy Spirit." "Yes, it is the most important subject on the programme." "I think it is important. Be sure and tell them not to pray for the Holy Spirit." I said, "My brother, I shall be sure and *not* tell them that; for Jesus says, 'How much more shall your heavenly Father give the Holy Spirit to them that ask Him!'" "Oh, yes; but that was before Pentecost." "Certainly after. Take it and read it." "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." "How about Acts 8:15, 16—was it before or after Pentecost?" "Certainly after." "Take it and read it." "Who (Peter and John), when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet He was fallen upon none of them)." Before Pentecost and after, by specific statement and by illustrative example, the Holy Spirit is given in answer to definite prayer.

But friends, with me it is not a question of experience. If it

were, I would believe it. If I found anything taught in the Bible, with its interpretation in the context, I would believe it, whether I had experienced it or not. I do not believe in bringing the Bible down to the level of our experience, but I believe in bringing our experience up to the level of the Bible. So, if it were in the Bible, I would believe it, whether I had any experience of it or not. But, thank God I have experience of it; and I know that God gives the Holy Spirit in answer to prayer. I know it, just as well as I know that I stand here. How often, as I have prayed with an individual believer and brother, as we prayed, definitely and consciously, the Holy Spirit came upon us. How often, in our all-night prayer meetings in Chicago, as we have prayed, the Holy Spirit came upon us. I shall never forget one night in the vestry of our church. We had been having meetings of the ministers, at noon, preliminary to Mr. Moody coming to Chicago. I happened to be presiding at the meetings in the Y.M.C.A. Hall. One day a Baptist minister sprang to his feet, and said, "Brother Torrey, what we need in Chicago is an all-night prayer meeting of the ministers." "Very well, Mr. Emmett, we will have one on Friday night at 10 o'clock. If God keeps us all night, we will stay all night; and we will stay as long as God keeps us." On the Friday night there were four or five hundred people gathered in the vestry of the church—not all ministers; there were a great many ministers, some laymen, and some women. If ever I was in a meeting that the devil made a dead set to spoil, it was there: and that kind of meeting would have his first attention. There were three men by the door, whose whole idea of vital godliness was pounding on a chair, and howling until every head in the building was splitting. When a brother suggested that they should do things decently and in order, they swore at the man who said it. Then a man jumped up among the people in a corner, shouting "I'm Elijah"; but he was not to blame, for he was crazy. There are several Elijahs over in America, and we could afford to spare some of them! But it is a poor prayer-meeting that can be spoiled by such things. We were there for a blessing, and we were going to have it, if we sat there all night. About twelve o'clock God gave us complete victory, for the discordant elements were gone or completely subdued. From that time onward, what a night we had! About 215 were anointed. While we were all upon our knees, suddenly there fell upon us an awesome, glorious silence. Nobody could pray, nobody could sing, nobody could speak. All you could hear was a subdued sobbing of unutterable joy, all over the building. I do not think anyone looked up; but it seemed to me that, if one should look up, one could fairly see the atmosphere

trembling with the power of the Holy Ghost. There we waited I know not how long. It was a time of wonderment, a time of joy, a time of unutterable awe. God was there.

The following Sunday morning, one of the deacons of my church came to me, more than thirty hours after that wonderful time; and he could hardly speak yet; he was all of a tremble. He took my hand, and softly whispered, "Brother Torrey, I shall never forget yesterday morning, till my dying day!" Men went out of that building, in various directions. One left about three o'clock, to take the early train. He went down to Missouri, upon business, being a manufacturer. When his business was done, he said to the hotel proprietor, "Is there any meeting in town?" "Yes, there is one at the Cumberland Presbyterian Church. He was a Cumberland Presbyterian himself, and he went up to the church. When he got there he asked, "May I say a word?" and the minister replied, "Certainly." With the power of God upon him, that manufacturer began to talk. In a few days I received, daily, people from that place. Altogether, fifty-eight persons were converted while that man was talking. Another young fellow went out early in the morning, and took train for , and in a few days thirty-eight men and boys professed conversion. That young man afterwards went to Africa, and Spencer Walton testified that he was baptised with the Holy Ghost and with fire. He was accidentally killed last year, after a wonderful display of God's power in his missionary work. Another young student went to a place near Milwaukee for a short time, and I had letters from ministers asking, "Have you in your Institute a man named Samuel Johnson? A stranger of that name has been going into the soldiers' home and into the school-houses, preaching, and everywhere he goes there are conversions. We do not know who he is, but he says he is from the Bible Institute. Is he one of your students?" These men were found all over the world. I do not think there was any mission field in my tour round the world—Japan, Australia, New Zealand, China—where I have not met someone who was in that meeting, and had gone out of it burning with the fire of God. It was no guess-work, that baptism of the Holy Ghost. And, friends, God is willing to do the same here tonight.

Once more—the *last step*; the simplest, and yet, to many, the hardest to take. What is it? Simple faith. Friends, no matter how positive a promise may be, in the Bible, you will never realise it in personal experience until you believe it. Now take, for example, James 1:5. God says most positively, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and unbraideth not; and it shall be given him." Can anything

be more positive than that? But listen, it goes on to say, "Only let him ask in faith, nothing doubting (R.V.): for he that doubteth is like the surge of the sea, driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord." People accept Christ, people put away sin, people confess Christ, people surrender all, and people ask; but there is just one step left, and they do not take it. What is it? Simple belief. Mark I:24, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Friends, there is a faith that goes beyond expectation; there is a faith that puts out its hand and takes what it asks. That comes out in the Revised Version of Mark II:24, "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." Believe it on God's naked word; and, after you have believed it simply because God says so, you will have it in actual experimental knowledge. But you say, "How can I?" I John 5:14, 15, answers the question. John says: "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and, if we know that He hears us, whatsoever we ask, we know that we have the petitions that we have asked of Him."

Now, that is simple. When I go to God and offer a prayer, I then stop and say, "Was this prayer according to His will?" and if I find it promised in the Word, I know it is according to His will, for He said so. That is what the Bible is for—to tell of God's will. Therefore, I know that my prayer is heard. "And if we know that He hears us, whatsoever we ask," then I know that I have the thing that I have asked of Him. How? Because I feel it? No, because God says so. Having taken it on God's "say so," I afterwards get it in actual experience. Man's order is very different from God's order. Man's order is—the Word of God, then feeling, then faith. Never; it is according to man's belief in God's naked word. God's order is—His Word, believe because God says so; and, after that, feeling. Now apply this to the matter in hand. We kneel before God; we have taken the third step. We look up and say, "Heavenly Father, give me Thy Holy Spirit," or "baptise me with the Holy Spirit." Then stop. Is that according to His will? Luke II:13 says so. See also Acts 2:39. Therefore, the thing we have asked is according to His will; and we read, "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us." I read on, "And if we know that He hears us, whatsoever we ask, we know that we have the petitions that we have asked of Him." I know I have the petition I have asked of Him; He says so, here. What have I asked? The Holy Spirit. I know that I have the Holy

Spirit. Why? Because I feel it? Perhaps I shall, perhaps I shall not. I don't care whether I do or do not; but I know it, because John 5: 15 says so. What I thus take in simple faith, I afterwards have in actual experimental knowledge.

Let me give you an illustration. Mr. Meyer (who is speaking over in the other tent tonight) and I were at a students' conference at Lake Geneva in America. Mr. Meyer spoke upon the subject with which I am dealing tonight, saying, "Young gentlemen, if any of you want to talk with us upon this matter, will you stay to the after meeting." Among them was a young man who had just graduated from one of our colleges. He said, "Mr. Torrey, I heard of this thirty days ago. I have been praying for the baptism of the Spirit ever since, but I do not get anything. What is the trouble?" I said, "Is your will laid down?" "I don't think it is." "Then," I said, "that is the trouble. Will you lay it down?" "I cannot." "Are you willing that God should lay it down for you?" "I am." "Let us kneel and ask Him to do it." I put two chairs together, and knelt down in the amphitheatre. He knelt down, and said, "Heavenly Father, empty me of my self-will, bring my will into conformity to Thine, lay my will down below it. I ask it in Jesus' name." "Is it done? It must be, because you have asked something according to His will"; and I opened the Bible at I John 5:15. He repeated, "I have asked something according to His will; I know He has heard me, and therefore the thing is done." "Very well, now what is it you wish for?" "The baptism of the Holy Spirit." "Ask for it." He looked up and said, "Heavenly Father, baptise me with Thy Holy Spirit. I ask it in Jesus' name." I said, "Is it done?" He said, "I don't feel it." I said, "That is not what I asked you. Read the verses before you." He read, "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He heareth us, whatsoever we ask, we know that we have the petitions that we desired of Him." I said, "What is the confidence you have in Him?" "The confidence I have in Him is that, if I ask anything according to His will, He heareth me." "What did you ask?" "I asked the baptism of the Holy Spirit." I said, "Is that according to His will?" "Yes, Luke 11:13, and Acts 2:39 say so." "Very well," I said, "what do you know?" "I know that He heareth me." "Please read on." "And if we know that He hears us, whatsoever we ask, we know that we have the petitions that we have asked of Him." I said, "What do you know?" He said, "I know that I have the petition that I asked of Him." I said, "What did you ask?" He said, "I asked the baptism of the Holy Spirit." I said, "What do you know?" He said, "I

know I have the baptism of the Holy Spirit. I don't feel it, but God says so." We arose, had a few words together, and next morning he took the early boat for the train to Chicago. He came back in a few days, and was sitting on my left in the amphitheatre. I turned and said, "Did you really receive the baptism of the Holy Spirit?" He scarcely needed to answer, for his face told the story; but he answered, "I did." He entered the Chicago Theological Seminary that fall, and they gave him a church at once—almost an unparalleled thing in that Seminary. It is usually two years or more before students are allowed to preach; but they gave him a church at once, and he had conversions from the very outset. In his middle year at the Seminary a great Pentecost came upon the institution. On the day of prayer for colleges, called by Professor Fisk, the Holy Ghost fell upon us all over the room; and it all came through Ralph Larkin, who took the Holy Spirit by simple faith in God's naked word. Men and women, any one of you may do it tonight, if you are resting in the finished work of Christ. If you are not, you may so rest now. If you have put away all sin, if you simply surrender absolutely to God, if you simply ask for the Holy Ghost and believe that God hears you, you can have Him before you leave the tent.

One more illustration before I close. On July 8, 1894—I shall never forget the day—it was the closing day of the students' conference of the Eastern Universities at Northfield. I had spoken in the church on Sunday morning, and had said nearly the same as I have said to you tonight. I took out my watch, and found that it was precisely twelve o'clock noon. I said, "Young gentlemen, Mr. Moody has invited us to go on the mountain at three o'clock, to wait upon God for the outpouring of the Holy Spirit. It is now precisely twelve o'clock. There are three hours to three o'clock. Some of you cannot wait three hours, neither do you need to do so. Go to your home, to your tent, to your hotel, go out into the woods, go anywhere, and have it out, right now." Three o'clock came, and we gathered up in front of Mr. Moody's mother's house (she was then living), 456 of us — college men, and a few others. Paul Moody counted us, as we passed through the gate and commenced to go up the mountainside. When we had gone part of the way, Mr. Moody said, "I think this is far enough, let us sit down. Young men, have you anything you wish to say, before we pray?" One after another arose, about seventy-five of them, and said something like this: "Mr. Moody, I could not wait till three o'clock. I have been alone with God, and I have received the Holy Ghost." Then Mr. Moody said, when the testimonies were done, "Friends, I cannot see any reason why we, here today, should not kneel right

down now, and ask God that the Holy Spirit may fall upon us, as definitely as He fell upon the apostles at Pentecost. Let us pray." We knelt, some of us lay on our faces on the pine-needles. As we had gone up the mountain-side, a big rain-cloud had been gathered overhead; and, just as we began to pray, that rain-cloud broke, and the rain-drops commenced to fall through the over-hanging pine-needles. Another cloud, big with mercy, had been gathering over Northfield for ten days; and, as we prayed, our prayers seemed to penetrate that cloud, and the Holy Ghost fell upon us.

Beloved friends, if I am any judge, a cloud, rich and big with mercy, has been gathering over these tents in Keswick, the last four days. I cannot see why we should not penetrate it with our prayers, right now.

Now, before I pray, I want to ask you something. I want to ask every man and woman, young or old, in the tent, who can honestly say from the heart, "I have accepted Jesus as my Saviour; I am resting entirely in His finished work as the only ground of my acceptance before God. I have put away (or I will now put away, God helping me) everything that God shows me is displeasing to Him. I will surrender absolutely to God, to be wholly His; to go, in His strength, wherever He bids me go, to do whatever He bids me do, to be whatever He would have me to be. I hold nothing back, I give myself absolutely and for ever to God"—if you have done it already, it is just as well, or better. "I believe there is such a thing as a definite gift of the Holy Spirit for me; I want it now, at any cost; and I am ready, God helping me, to put out the simple hand of faith and take it." Or if you have already received the Holy Spirit, as many of you have and desire a new filling tonight, you can stand up. Now, friends—all of you who can say that, honestly—I am going to ask you to rise. But, I beseech you, do not rise unless you mean it from your heart. Don't stand up because somebody else expects you to stand up. Nobody is going to judge you, if you do not rise. Perhaps those who do not rise, are the best people here. I do not see my way to rise upon every invitation given to me in a meeting. If you are not clear, and if you do not mean it, do not rise, I beseech you; we shall not judge you, if you do not. Let me repeat: everyone who can say honestly, "I have accepted Jesus Christ as my Saviour; I am resting entirely in His finished work, as the only ground of my acceptance before God. I have put away (or I will put away out of my life) every known sin, everything that God shows me to be displeasing in His sight. I will surrender, or I have surrendered, all to God, to be utterly and for ever His. I believe there is such a thing for me as the gift of



the Holy Spirit, or the baptism of the Spirit "—call it what you please—" and I want it tonight at any cost": all that can honestly say that, rise and remain standing while I pray. And, friends, while these are standing, if there is any unsaved man or woman in the tent, who wants to take the Lord Jesus tonight, you stand, too.

## POWER FROM ON HIGH

REV. JONATHAN GOFORTH

*These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren—Acts 1:14.*

THEY were seeking God the Holy Ghost. The one thing which the Master emphasised when He was leaving the disciples, was God the Holy Ghost, and their need of Him. Without Him they could not hope to be true representatives of Jesus Christ to the ends of the earth; and they just went to work, in one accord, and sought for Him. We find them here appreciating the value of God the Holy Ghost for them in their work. They were not for one moment turned aside by any other issue. It was according to the promise of God the Father and the promise of the Lord Jesus, just to wait there in Jerusalem until the promised One should come; and then He would convict of sin, of righteousness, and of judgment; He would guide into all truth; He would glorify Jesus.

Now, can we do better than, with one accord, to imitate them? My whole theme today will be the need of unity, or one-accordness, in seeking God's best gift for us. If we had been in the right attitude, with one accord, seeking God as for hid treasure, long ere this He would have come with such tremendous power that the whole round world would come to know our Jesus, But the world does not know the Lord Jesus through us, for there is not a mighty manifestation of Holy Ghost power in this land today; so that the need is still—God.

I am sure that if the King of Britain were to come to this tent, we should make way for him; we should give him the best place. There is a greater King—God the Father, and God the Son, represented by God the Holy Ghost. We may say that the Holy Spirit is the Executive of the Godhead. The worlds were made by Him; Jesus performed all His miracles by Him; Jesus spake the words of the Father through Him. The disciples in olden time preached the Word of God with the Holy Ghost sent from above, and there were results following prayer.

It is this same mighty Holy One that we are met to seek for today. Is not He worthy? Oh, how could we keep anything in our hearts that would keep Him out? What can be compared with this Holy One? All down through these Christian ages, whenever any mighty manifestation of power was seen which glorified Jesus Christ, He was the Author. And He has never changed; He is the same yesterday, today, and for ever. He is just as almighty; He is just as full of love; He is just as thoughtless of self today as of old. He never will glorify Himself. But oh, we should honour ourselves in honouring Him; we should honour and help others by honouring Him, by allowing Him to come in that Christ might be exalted.

This Holy One will never glorify Himself. He always keeps in the background. He lifts up Jesus Christ so high, and makes Him appear so glorious that all eyes are fixed upon Him, all hearts are drawn to Him; and so it is easy for every lip to confess Him, every knee to bow before Him.

Could we do better, then, than seek for God the Holy Ghost to come—to come without any condition? God forbid that we should make any condition for the coming of One so august, so great, so wise! He is so wise that He understands everything ; He understands every need; He can come in and supply all the fullness of the Godhead. He will come in, when He is allowed to reign in the heart. Then, why not agree? Why not come in one accord in seeking for God the Holy Ghost?

But we must be in accord in our motive. Why should we seek God the Holy Ghost? If God the Holy Ghost comes there will be signs, mighty ones. I believe that if He were allowed to come as He was allowed in the beginning, and if He were appreciated as in the beginning, there would be more wonderful signs than ever before. There is more material to catch fire in the world today; there are more hearts alive to Jesus Christ today than there were at Pentecost; so that if He came today there would be tremendous movements in the world.

Now, how about our motives? The Holy Spirit, if He had control, could not be idle. He would transform our lives, save the children in our homes, save our neighbours, sweep out giant evils everywhere. Yes, He would come with glorious power. And what would be the consequence? Would we be taking to ourselves some of the glory? Would we be publishing abroad our wondrous fame, that we, through some peculiar holiness or goodness in ourselves, had been the means, here at this Keswick meeting, of bringing down the Holy Ghost in such a way as the world never before knew? If such a thought enters our heart, we are far from Pentecost, far from having the Holy One to come and take possession.

If, out of a million parts, we are not prepared to give every part to Jesus Christ, and to crown Him Lord of all, we are far from receiving God the Holy Ghost at this time. Christ must have all the glory. No matter how high He exalts us, we must fall prostrate at His feet, as dead to the world, as dead and risen with Him, sitting in the heavenly places, exalting Him as King. Are we prepared for this? Can we, with one accord, seek that condition before God? It is God's right to claim it, and our duty to grant it. Oh, may God make us willing in this day of His power, to let Him once for all reign as King in our lives, our homes, our churches, our land, that no God-dishonouring thing shall be allowed to remain. We will be zealous for God, and will remember that all the glory shall be His.

There is another thing upon which we can unite. It is this: Believe that God means just what He says. Cast away unbelief for evermore. It is unbelief and hardness of heart that keep God out. Mind you, they were all with one accord in believing that Jesus meant just what He said when He promised that the Spirit of God should come with power, and with power to witness for Him to the ends of the earth. We can fancy that even doubting Thomas had not the slightest doubt. They could not but believe that the Lord's words would come true. Heaven and earth should pass away rather than the words of Jesus pass by unfulfilled. "It is the promise of the Father to us," they would say, and we must stay right on here praying." Not a soul in the company doubted for one instant, but all went on praying. It took them ten days, it is true; but it was ten days to get emptied out. There were many things to be set right, a good deal in their hearts to be emptied out; but they believed God's word. It might take us twenty days to get emptied out, and the time would be well spent. God, long ere this, would have taken possession of us if we were ready.

I fancy that on the first forenoon that the brethren and sisters met in the upper room prayer meeting, if everything had been emptied out God would have come in and filled them; but it required ten days to get right with God. Are we prepared, with one accord, to seek in faith God the Holy Ghost? They realised that He needed them; they believed that they needed Him; they believed that the world needed Him; they believed that the very honour of Jesus Christ was at stake, that God's glory was at stake. Beloved, no one but the Spirit of God could truly represent Jesus Christ in them. Do we believe that?

Now, remember, we have not as much excuse for sinful unbelief as they would have had. They had no Pentecost to look back to. God's Holy Spirit was never poured out in any extra-

ordinary measure before. They had no experience to base their faith upon. They had the word of Jesus Christ; but you have that much, and you have a Pentecost as well to fall back upon. You know that when the brethren sought God at Pentecost it was not in vain. All who were in accord received the Holy Ghost and did wonders. Whenever we have decided to do work for God, we have to go back to Pentecost for our models. God is a reality in the world; and God the Holy Ghost can do wonders beyond what we ask or think. Every one, after He came at Pentecost, received exceeding abundantly above all that he had asked or thought. Jesus did not deceive. His words are as true today; He has never changed, never weakened in His power. God the Holy Ghost is just as ready to take possession in our lives today, as He was in Jerusalem in that upper room. Do you believe it?

What excuse have we for our unbelief? We have Pentecost, and God has added to that. Not looking at the intervening centuries that have passed by, we have had repeated manifestations of God's power in this England of ours, and God has never left Himself without witness. Not to go back beyond the memories of us all, in the autumn of 1904 He commenced to work in Wales, through Evan Roberts, and continued working there in 1905. There was a mighty movement. That was not of the devil; that was the Spirit of God in Wales, glorifying Jesus Christ. It emptied the taverns and the theatres. Rough miners were changed, and even the four-footed beasts in the coal pits knew that God the Holy Ghost had come among the Welsh. You then got ruffled, uneasy, startled; but you had not faith to invite God to England, Scotland and Ireland.

God was there; you could not mistake it. They have hindered God in Wales since then. It was not God's will to let things go down in Wales. God never got weary in well-doing. There was sinning somewhere that hindered God's movement in Wales. God is the same as ever. Why did not you believe that He could do the same for England and Scotland? Did not Scotland need Him then? Did not Ireland need Him then? Did not your life need Him then? He was not acceptable here, so He went away to India. He was acceptable in the Kassia Hills. Beloved, since He moved in Wales, He has moved in those hills among a downcast people. They had prayed two or three years for Him. The natives speak of His coming as an "explosion." It was not where the foreign missionaries were leading, but the natives were seeking Him in out-stations. The heathen were led to fall prostrate at His feet. They cried out, "God is in this place!" and many of them were converted. In two years more than 8,000 men and women gave themselves to God from heathenism.

You heard about that. You let God go to India; you did not want Him. I wonder that, when you heard how He had moved the Indians' hearts, you were not so smitten before God that you invited Him back to England, to your homes and hearts. But you did not.

Those who went to Korea had heard of His power in Wales and India; and they humbled themselves before Almighty God, and got rid of hindering things. God came to the city of Ping Yang in 1907, and more than two thousand were converted in two months. The heathen walking through the streets were awed. God was in that place with tremendous power, and overthrew all opposition. In one year 30,000 were saved in Korea; last year there were 50,000 saved; and this year they are praying for a million. And still you will not believe God.

The crowning sin which met Jesus Christ at every turn was unbelief. He came to His own, but His own would not receive Him. The Light of God had come to them; much would be required of them; but they did not awake to see Jesus Christ, the Son of God, standing in their midst. They rejected and crucified Him. Jesus is as truly working in Korea as He worked in Jerusalem, and you will not believe it.

I went over and saw it—saw God working in Korea. I visited eight of the missionary stations there. I walked through Ping Yang, and felt as if I were treading upon holy ground. I came back to China, and told the story, and the people felt that God was as willing to bless China as Korea. They went on praying, even unto agony, and felt that they must have God, and that life was not worth living without Him. Then God came to China; and He sent two men here to witness about it last year, who had seen His mighty power. A year has elapsed, and you have not humbled yourselves, and have not believed God. Ah, what sin! How the Master's heart must be disappointed; how the Holy Spirit must be grieved! He is willing to glorify Jesus, in the British Isles and throughout the world; but through unbelief you will not give Him a chance. We must, with one accord, believe that God means what He says. Will you?

Then you must believe that you need Him. Remember, revival is no pleasant process; it just means Gethsemane and Calvary. I have seen those audiences of happy men and women, especially the young men and women, come up there for their first meeting in China. Ah, they seemed so lighthearted! But my heart said, Oh, if you only knew what a few days will reveal! If you only knew the heart-agony, the sleepless nights that will intervene before long, before you will get right with God, you would not be so happy now. The shadow of that awful revelation would

startle you! But they did not see it: thank God, it was veiled from their eyes.

If you want all, it means crucifixion. Yes, there is no other road to Pentecostal victory, but right through Gethsemane and up by Calvary. If you believe that you need it, you will have to be in one accord. No man would submit his body to the surgeon's knife unless he believed that the painful process was necessary; and God the Holy Spirit, when He comes in, searches as by judgment and by fire. The hidden things of darkness come to light, and you may lose all reputation. The Chinese lost their reputation. They faced everything, but they gained God. It paid them; they all believed that, and thanked God for it. It was judgment, but they thanked God for it, because, although it was judgment, they still had the blood of Christ at hand to blot out all their sin. They thank God that He did not leave them sleeping on until the judgment day.

Do you believe that you need God? Remember that as good churches as ever England knew have gone down in awful night. All along in North Africa, every ten or twenty miles, you will come upon the ruin of a church if you dig deep enough in the sand. Once they had the Holy Spirit, whom they honoured and magnified. In North Africa and around Damascus many churches have also been blotted out. Even Capernaum, which was exalted to the skies, now has not one stone left upon another.

We need not think that the churches of Great Britain will be free from the wrath of God, if they obey Him not. There is nothing to protect us but God Himself. God's Spirit broods over us.

Many people say, "Don't you think that God is grieved away, and will not come back to Britain any more?" "But I cannot bring myself to believe that Great Britain has sinned away her day of grace. There are enough of awful sins here to give encouragement to the thought, but I cannot bring myself to believe it. I believe that the day of grace still lengthens out; and that God, at this Keswick time, is desiring to be gracious in a way such as we never knew.

Do you believe that we need Him? Oh, do we believe it? No one but God the Holy Ghost can convince an unbelieving world or terrify the devil. No, no, none but God! We need Him. Are you united on that—that you really have a need? Have you come to man's extremity? If so, it is God's opportunity. Do you believe it? Are you in one accord?

Then you will have to get in one accord about *removing the stones of hindrance*. The dead Lazarus was in the grave, but the Lord of life was there. But the stone hindered the Lord of life; and they moved the stone away when He commanded them, They

could do it. He never would have commanded a thing that was impossible. As soon as they removed the stone, Lazarus came to life. And the dead are all about us in our homes—dead yet in trespasses and sins, and because of the stones of hindrance, not outside, but inside the Church of God; inside our lives.

We saw many stones to hinder in China, that had to be got out of the way; and there are some more yet. They shall be removed, because we want God's best no matter what it costs. Be the price as precious as the right hand, it shall be cut off; God shall have His way; Jesus shall not die in vain. Shall we remove those stones?

I need not talk about many of them. I will mention one or two, that you may let God reveal the rest of them to you. I find that one great stone is division. Another is bad temper. Pride splits up things everywhere, so that the Spirit of God has not any chance to work. That is a stone of hindrance. Jesus Christ, when He prayed, prayed that the Father would unite them all into one, that the world might know that He was sent from the Father, because of the unity among them. How these disciples loved one another! and that is just the characteristic which is lacking among us today in large measure.

In Cleveland many years ago there was a revival, but one church, the most famous in the city, was not moved at all. They were so alarmed by it that the minister and the leaders called for a day of fasting and prayer. It was held in the church, and they prayed and fasted all day; and before nightfall two of the chief families, that had not been on speaking terms, came together. Then God came and gave that church a greater blessing than any of the others in Cleveland. Every place where I have gone in this movement I find this division; it is the pride of heart that will not humble itself, but must have its way. It is self instead of God that is everywhere.

All other stones that God may point out to you—get rid of them. You know them; God the Holy Ghost would not be the Holy Ghost if He did not point them out to you. When I went to Manchuria the people came to the missionaries and said, "*This man has second sight: the things which were done years ago he has brought them all to light.*" Now that was God the Holy Ghost just putting His finger on the spot. If you will just obey Him with one accord, and get these stones out of the way, you may depend upon it that the very floodgates of heaven shall be lifted, and God will flow through.

Now *when* shall we ask Him to come? Would it be convenient for God to come *now*? Would it be convenient for all of us for **God** to come now? I can imagine someone saying, "No, my



business has something in it that I should have to go home and straighten out.” Are you willing to have it straightened out? That connection you made, not under the guidance of the Holy Spirit; that alliance you made with an unbelieving person—can you straighten that out? Or are you willing that it should be straightened out? Are you willing for God to take possession, and, as soon as you get home, straighten that thing out? Are you willing? If we can come to the point with one accord, we may seek Him today, and He will come. He is the only One we need. He is God's appointment for our lives, our people, our land, and for the need of this world. Shall we invite Him to come today?

No conditions, absolute surrender! Who are we that we should make conditions with Almighty God? Can we answer back to the Almighty? Oh, if we but got one vision of the Crucified, and in that vision saw our own sinfulness, we should fall down before His face as dead. Yes, God would have control if we could see the crucified as they saw Him out in the Far East, almost looking into every bleeding wound of the Son of God. There would be no hesitation. Over in Korea they learned the lesson by praying more than five-and-a-half months; and in half a day, as the missionaries say, He did more than they would have done in half a year. If God came at this hour to Keswick He would do more than all the thirty years of Keswick.

In Korea, after they knew that God wanted to come and take possession right at the time they had special need of Him, and that *now* only was God's accepted time, and God's day of salvation—not tomorrow—they went to open a high school for more than three hundred young men. They did not want to educate them without the Spirit of God filling their hearts, otherwise they knew the young men would make only educated rascals for Korea. We do not fear that nowadays in our British schools and colleges. In fact, the Holy Spirit is not over-much honoured in our institutions of learning. But they in Korea prayed God the Holy Ghost to come that Monday morning, and fill the young men. They did not start school that morning, but a week later, for before nine o'clock had struck many of those young men were in the agonies of judgment. For one awful week God laid bare every sin; and they got right with God, and afterwards studied for His glory.

Then one hundred Methodist preachers met to study the Bible for one month. The missionaries felt how important it was that the first night God the Holy Ghost should come and fill them. They prayed for it; and when the men met, God Himself came and overwhelmed them, and they all fell down before Him. These Spirit-filled young men were taught for a month, only as

God could teach them; and they went forth to live and to testify for Him.

Those young men had scarcely reached their homes before 550 Presbyterian women gathered from out-stations to study the Word of God for twelve days. They believe in God's Word over there. If we believed like they do, of course we should have revival; of course we should have the way prepared for Jesus Christ in the world; of course we should have lots of money for the work of God in world-wide missions; and of course there would be lots of men for the work. These mothers got right with God, under the inspiration of the Spirit of God, and would certainly see that their children were trained for the King. Now these mothers were met by God on the first night; and when they went home, everybody around knew that God had come to Korea.

The women had scarcely reached home before seventy-five theological students from the Presbyterian missions came for a three months' term of study; they had a five years' course altogether. Now these missionaries realised the very great importance of God the Holy Spirit beginning with these young men that first night, in order that they might study under His direction. Their desire was that when these men went out from college they would go out not only with a diploma, but in the power of God truly to represent the Lord Jesus. They prayed, and God came the first night. He filled the young men and made them right with Himself, so that they studied under His direction.

That is why there are such wondrous results in Korea. It is natural, because God has control; and we will never have God until we just lean on Him and get into His way of doing things. We have the opportunity here at Keswick. Shall we be of one accord just now?

## FOUR MINISTRIES OF THE HOLY SPIRIT

REV. GEORGE C. GRUBB, M.A.

Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify me: for He shall receive of mine, and shall show it unto you (that is, make it quite clear; declare it unto you) John I 6: 13, 14.

**T**HE supreme object of the coming of the Comforter, the Encourager, the Advocate, is to glorify Jesus; that He may make Jesus the perpetually shining object in your soul, so that every other object seems dark and insignificant, but the Lord Jesus shines ever more and more, and the Sun of Righteousness rises with healing in His wings. That is the power of the Church: to carry about the shining Jesus, and then to "let your light so shine that men may see your good works, and glorify your Father which is in heaven." The Holy Ghost has come down from heaven to declare unto us the unsearchable riches of Christ, and to cause us to enter into our fortune. Have you made your fortune yet in Keswick? He causes you to enter into possession of the fortune that has been left you.

Almost twenty years ago, in the Midlands, a wealthy man died, and when his will was opened it was found that he had left his entire fortune to a poor, honest, humble factory worker. This man used to walk through the estate, through a narrow path with railings, to go to his work; and he used to gaze through the railings at the possessions of the rich man. There were the cows and the sheep, the fowls and ducks and geese, and the soft grass, and beyond, the magnificent house. "Have you heard the news?" said a friend to him one day. "Mr. So-and-so has left you all his fortune!" "What are you making fun of me for?" said the man. "Look for yourself; here it is in the paper, and the whole town is talking of it," said his friend. And the post brought him a letter from the family lawyer, telling him that Mr. So-and-so had made his will in his favour; he had passed over all his relatives and left his fortune to this poor, honest, humble factory worker. There

was the will signed, sealed, and delivered into the hands of that poor, honest man; and no one could break that will.

Afterwards he said to a friend, "I took the will in my hand, and I went out, and I was going to walk in the narrow little path as before; but gaining courage, I dared to go in through the gate, and I began to count how many ducks there were. I counted, and I said to myself, 'I have twenty-five ducks, and eighty-three geese, and 120 cows. All these belong to me—the ducks, the geese, and the cows.' Then I had the courage to go up to the hall door, and the butler opened the door. Yes, and I went in, and I could scarcely believe that this wonderful house belonged to me, and a large estate besides. But all I had to do was to receive the will, and believe the will; and I just told Betty about it, and I burst into tears—that is all."

"I received the will, and believed the will; and I told Betty about it, and I burst into tears." That is what I want you to do. The blessed Jesus on the night of His betrayal made His will in your favour. The devil will do all in his power to prevent your receiving the will, and believing the will, and telling somebody else about it, and entering into possession. Oh, come and enter into your fortune this night; take the peace of Jesus, and the wealth of the Father's heart. He longs to give you that peace. Oh, Lord Jesus, let this be a time of finding; let Thy holy will be done in our hearts. Oh, that nothing may hide the glorified Jesus from you; the Holy Spirit shall glorify Him; He shall make Him shine out before you, because "He shall take of that which is mine," and make it quite clear to you.

I want to show you four absolute impossibilities for the natural man, which become glorious possibilities for the spiritual man who has been renewed in Christ, and who receives from the Holy Ghost the possession of Christ. What are the four mighty powers of the Church of God? What does the blessing, the fullness of the blessing of Pentecost, mean for each one of us?

The first is this: "The world seeth me no longer, but ye gaze at me, ye behold me." Ye behold me: perpetual vision of the risen and glorified Jesus is the first mark of the baptism of the Holy Ghost. There is the line of demarcation between the world and the true Church: every true member of the Body of Christ has seen Jesus; gazes at Christ. Christ becomes your blessed and holy theatre: you gaze on Him. Christ becomes more living and present, more divinely real, than father, mother, brother, sister, wife, or lover.

Oh, yes, I see Jesus Christ. I testify that in November, 1871, in a German college in Switzerland, I saw Jesus. I met my dear Saviour when I was sitting under a tree in the college grounds,

very dissatisfied, very miserable. My sin had power over me; everything was going wrong. I had gone there to learn French and German and the piano, but my heart was miserable. I had no harmony in my heart; I had nothing but discord, shame, and impurity in my heart. But I read: "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life"; and under that tree in that college garden, I committed my sinful, wretched, weary, filthy heart into the safe keeping of the almighty, crucified, and glorified Son of God; and the music of heaven entered my soul, and that music has been playing in my heart ever since. And "you may have music wherever you go," as my nurse used to teach me when I was about four years of age. That is what the power of the Holy Spirit does; the music of heaven plays within your heart, and you carry the harmony of heaven wherever you go. That is what the word "music" means. When you enjoy that music, theatres, concerts, and such like, die out of your life. You cannot have those things and Christ; it is impossible, because the music of heaven that Gabriel loves to play is in your heart instead, and you have the very joy that causes the angels to dance. That is the vision of Jesus.

The Name of Jesus is the next mighty power which it is impossible for the natural man to wield, but which is possible through the Holy Spirit. The Lord Jesus commits the power of His Name to the Church: "Hitherto ye have asked nothing in my Name; ask, and ye shall receive, that your joy may be full ... Whatever you ask the Father in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my Name, I will do it." The Lord gives the use of His Name to the Church by the power of faith, and He appends "whatsoever" to that Name.

The power of the Church consists in the use of the Name of Jesus in prayer. What has God appointed prayer to do? God has appointed prayer to change the policies of kingdoms. Isaiah and Hezekiah had a prayer meeting of two, and that night the angel of the Lord went forth and smote 185,000 men in the camp of the Assyrians; when they awoke the next morning the camp was silent, and their enemies lay dead because of that prayer meeting of two. Prayer is appointed to change the very seasons of the year for God's people. "Pray ye that your flight may not be in the winter." If they would pray, God would allow their flight to take place in the summer. Prayer was appointed to open prison doors. How busy the angels were kept opening prison doors for Peter and other witnesses! They were set free because of prayer—a prayer meeting at the house of John Mark. It was

a somewhat faithless prayer meeting, but—praise be to God—He sent His angel, and Peter came and stood before them, and said, "The Lord hath sent His angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

And prayer will open hearts. Paul's missionary work in Europe began at a place where prayer was wont to be made. The great apostle begins his mission by speaking to five or six women who were assembled for prayer, and the Lord opened Lydia's heart. Prayer opens prisons, and it opens hearts. Oh, then, dear friends, begin to pray. To pray in the Name of Jesus is to wrap yourself round with the Personality of Christ. When you do a thing in the name of another, you forgo your own personality. When we begin to pray, Satan comes and says, "You are so weak and cold, and such a backslider, God cannot answer your prayers." Then you should face the devil with the Name of Jesus, and wrap yourself round in the holy Personality of Jesus—His Name and His character, the saving character of Jesus.

Here is something I copied from one of the letters of Fletcher at Madeley: he says, "Spend in feeling after Christ by the prayer of faith such as you have; spend the time that you have hitherto spent in despondent thoughts, in perplexed consideration upon the badness or uncertainty of your state, and come now to the Lord Jesus with your present wants, daring to believe that He waits to be gracious to you." That is praying in the Name of Jesus. Do not spend time thinking about your own weakness, and getting more and more despondent, but spend the time you used to spend that way in feeling after Jesus, and wrapping yourself round with the Name and character and power and prevailing goodness of Christ, with His mediatorial power; and go right boldly to the presence of God, and speak to your Father face to face, knowing there is nothing too good for God to do for you, or for God to give you. And you will receive the answer, and your joy will be full.

There is a third thing. "When He, the Spirit of truth, is come, He will convict the world of sin, and of righteousness, and of judgment." He will convict of sin, "because they believe not on me"—because the most awful thing that a man can do is to have a doubt about the credibility of Jesus, to wander on in the darkness of his own delusions. How the world needs that conviction today; and the world can only get it through seeing Christ shining out of you. The Holy Spirit does not act immediately on the world; He always acts mediately through the members of the Body of Christ. Why is the world not convicted of sin? Because the Spirit of God has come in such little power to us. Do not be blaming the world; do not be finding fault with the

world always. "People are so Gospel-hardened," you say; they are not Gospel-hardened: they have not seen the shining Jesus in you.

"Of righteousness, because I go to my Father, and ye see me no more." It means this: He who was condemned by the priests, and condemned by the Roman governor Pilate, and clothed with mock purple, and spat upon, and led to Calvary, and who died as a criminal, is the only righteous One; and the Father hath raised the condemned One from the grave, and set Him at His own right hand in the heavenly places as the really righteous One. And now everlasting righteousness is enthroned at the right hand of God in the Person of the condemned Jesus. Every condemned criminal who condemns himself to be a guilty, lost creature in the sight of God, and puts his trust in Jesus—that man becomes in the sight of God eternally righteous. That is your Gospel. First forsake your respectability—your national respectability, or your Church respectability, or your personal respectability: forsake it all, and cast yourself on the everlasting righteousness, the righteousness of the glorified Jesus, and you will be justified before God, just as Christ is, for ever and ever. That is the Gospel.

And He will convict the world of judgment, "because the prince of this world is judged." The devil and all his works have been pronounced guilty, and are judged by God; and the time is coming very near when Satan and all his works will be wiped, by the coming of the almighty Jesus, from off the face of the earth. "And the knowledge of the Lord shall cover the earth as the waters cover the sea." Oh, let the nations rejoice and be glad because He cometh to judge the world in righteousness.

Just one thing more. Here is the last power of the spiritual man, which only the power of the Holy Ghost can give; and it is this: to glory in the Cross of Jesus. To glory—that is, to make your boast of that upon which Jesus hung in shame and weakness. What is the deeper meaning of the Cross? It means this: that when we are weak, then we are strong. God allows the Cross—which is the symbol of shame and the symbol of disgrace, of weakness and helplessness before the world—to come in some form or other in the life of every Christian; for you cannot be conformed to the real Jesus unless you carry the Cross.

Paul felt the Cross when he asked that the thorn in his flesh might be taken away from him. "Take this away; I could do my work better without it. And the answer came, "My grace is sufficient for thee, for my strength is made perfect in weakness." "Therefore"—oh, holy logic of Paul—"Therefore I take pleasure in my weakness, my infirmities; I take pleasure in reproaches, in

necessities and persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." That was Paul's daily cross. And that is the reason the Lord takes away the health of so many earnest Christian workers. They become poor, weak, nervous, and distressed, and it may be, despondent. What does this mean? The Lord is going to take away all false power, and put in the glory of Christ.

God allows the Cross to come into every Christian's life, that you may be able to say with Paul, "When I am weak, then I am strong." Your eloquence and display are taken from you, and you have to speak in such simple language that everyone can understand. A native pastor in India was once asked what he thought of my speaking, and he said, "I didn't think anything of it: even the women understood it!" So I just want to say, oh, beloved brother, beloved clerical brother, or teacher, or Sunday-school teacher, be weak, use words of one syllable, and the women will understand you. That, dear friend, is real power, when the poor woman comes in from the wash-tub, or the beggar comes in from the street, and says, "I understand that." That is the meaning of "Except ye be converted and become as little children, ye shall not enter into the Kingdom of heaven"—that is, into the power and the glory and the joy of the Kingdom.

There are four things the Holy Ghost has come down from heaven to do: to make Jesus visible, even visible to your inward and adoring spirit; and if you wake in the middle of the night, you may still see the shining Jesus standing by your bedside. I know it is true, because I have proved it. And then He has come to teach you to pray—to use the Name of Jesus. And He has come through you to convict the world. And He has come to make you quite weak and helpless, and perhaps very unattractive-looking; you may have to go through anxieties—He sometimes gives the blessing of allowing your business to fail; and then He gives you bread from heaven, bread that He has baked Himself. That is the bread with which He fed the weary fishermen. When they went out fishing on their own account, they caught nothing; but when they worked under His holy eye and guidance, they brought the net to land full of great fishes, and He manifested Himself to them in resurrection power, glory, and communion. "Come and dine with me." His love overflowed to them, and their hearts were conquered and filled with His dying, living, and forgiving love. And this very evening, He, the Holy Ghost, the Comforter, shall glorify Him; for He shall take of that which is His, and make it clear to us. Lord, do it now.



## THE INCOMING OF POWER

DR. S. D. GORDON

**T**his world is God's prodigal son. The heart of God is broken over His prodigal. He has been gone so long, and the home circle of God is broken: the hearth-fire of God is lonely. The heart of God bleeds. He has given the wealth of His love to a plan for winning the world back on its own feet, in its own shoes, by its own choice. He wants this world back home; but He wants His world back only by its own free, glad, singing, ringing consent. That plan that He made called for His Son, His only begotten; and "He spared not His Son," though the way they treated His Son broke His own heart anew with sheer grief. That plan called for His Son's life, clean poured out; and His Son spared not His life.

But Jesus' dying is not enough. You will quite understand me, I am sure, talking about Jesus, very God of very God, very Man of very Man, as really human as though only human, and as really God as though only God. And He emptied the grave where they laid Him. But Jesus' dying is not enough. Man must be told that He died, that so he may choose which way he will choose, whether he will choose Him as Saviour or not. For the one thing He is concerned with, is man's free choice. There is only love where there is free choice. He wants our love freely, gladly given. He died; we are to live. He died for a world; we are to live for a world. It took the life of His life that He died. It is meant to take the life of our lives that we live. It has meant everything to the world that He died for the world. Softly, please, are you listening? It is meant to mean everything in the world that we live in it, by His grace, under the touch of His Spirit.

That we may help Him in His plan for winning the world back, man by man, by his own free choice, He has given five things. Every one of us has a five-fingered spirit-hand, and no matter who we are or where, whether in the limelight or shut away in a dark corner, to everyone in touch with Jesus He gives those five things; and through each of the five we may reach out and touch the man nearest, and the man farthest, and all between. First the *life*: what we are, if we are true,

through the life lived, He talks. Through the *lips*, far more than we are ever conscious of; what we say or sing, the power goes out through the voice. Through our *service*, what we do; it may be a very simple service—it may be sometimes done in a bungling kind of way, but done in the best way we can: through our bit of service, He speaks. Through our *gold*: what we do not keep selfishly for ourselves, but loosen out under His touch. Through our *prayer*: what we claim in Jesus' Name. Everyone here has that five-fingered spirit-hand. And no matter what we are, no matter what our daily task may be, no matter though we may be hidden away in a carpenter's shop, through those five things we may, if we will, reach out and touch the one nearest and the one farthest, and all between, through His gracious power.

The power of the life is tremendous. What is there to be compared to a life lived simply, homely, truly in a shut-away corner? Nobody can tell the power of a life lived for Jesus at every point. Then the power through the lips. Will my friends who talk a bit to others, kindly listen? Power through the lips depends entirely on the life back of the lips. The life talks loudest through the lips, either way. Power through service, again, depends on the life back of the service. What we *are* counts for far more than what we ever do. Again, power through our gold depends on the motive back of the money. Power through prayer is as tremendous, to say no more just now, as the power of the life; and it touches not one spot only, but wherever in the whole wide world you turn, its power goes out.

I want to speak about the incoming of power. I want to make it very simple, in the expectancy that many here will have a personal transaction with our Lord Jesus. There are five words used in the old Book for the incoming of the Holy Spirit in power at Pentecost and since. The word "baptize," the baptism of the Holy Spirit; the word "filled," being filled with the Spirit; the word "anointed," or "endued"; the word "sealed"; and the word "earnest."

"Baptism" is the *historical* word. It points back to Pentecost, when Jesus up yonder flooded down the Holy Spirit. "Filled" is the *experience* word. When I come by my choice into right touch with Him, I come into that area of the Holy Spirit's presence and then I am filled by His gracious touch, although there is always room for more. That second word, "filled with the Spirit," is the experience word. The third word, "anointed" with the Spirit, or "endued," is the *power* word. It simply means that the Holy Spirit in us is free to do what He wills. This results in what we call power—power to live, power to serve. The fourth word is the word "sealed": it is Paul's word. "Ye are sealed with the

Holy Spirit." And, if I may use a commercial phrase, that is a *property* word. When a deed to a house is made, there is the official seal put on. And when the Holy Spirit comes flooding in, He in me is God's seal that I belong to Him. I am not my own now; I choose to give myself away, and now I am the property, the goods, the chattel of Jesus.

Then the word "earnest" has a very striking meaning. It is the *prophetic* word. My mother used to tell me that in the market place in Belfast one might buy, for example, a bag of potatoes to be delivered at the house. A coin was put down, and then the bag of potatoes was brought to the house, when the rest of the money was paid. That coin was called "earnest-money," that pledged the bargain for the potatoes. The Holy Spirit is given, and you may know His blessed fullness now; but it means that on some blessed day—it is pointing to the future—there will be a flood-tide of the Spirit such as this old world has not yet known. Pentecost was not a flood-tide; it was just a beginning. God's flood-tide is yet to come to the race.

Now, how may one who is hungry at heart, and wants to have the fullness, the flood-tide of the Holy Spirit's gracious presence, *receive* the fullness of the Holy Spirit? For answer, I turn you to John 7:37-39, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his inner being shall flow rivers of living water. (But this spake He of the Spirit, whom they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" He had not yet come for His own distinctive errand in the world, because Jesus was not yet glorified. Here are rivers—the Jordan, the Nile, the Thames, the Seine, the Danube—rivers: of muddy water, like the Jordan rushing down? No! "rivers of water of life," and everywhere the river goes there is life.

Here are four words, and I think I may make the thing the more emphatic by being very brief. How may someone here to-day go out into the pathway of life with the flood-tide of the Holy Spirit in all His might and power? Four words: thirst, glorified, drink, believe.

Thirst means *desire*; glorified means *enthroned*; drink means *take*; believe means *expect*.

Are you thirsty? "Blessed are they that hunger and thirst after righteousness." "If any man thirst." "I will pour water on him that is thirsty." You cannot do a thing for a man till he gets thirsty. Are you pretty well content with yourself, or are you thirsty? There is no physical desire so

desire for water. Thirst is the most intense physical desire there is. If you are thirsty in the desert, you cannot do a thing until you get a drink. As I have been sitting here and looking at you, trying to read your lives through your faces, I have felt that here is a great body of people who are thirsty. "Blessed are they that hunger and thirst."

The second word is "glorify." The tug-of-war is here. There is a battlefield in that word. It has two meanings. There is the historical meaning, and there is the personal present-day meaning. Historically it means Jesus, rejected on earth, crowned with thorns, crucified, put in the grave yonder, who rose up from Olivet's top, was glorified in heaven. They glorified Him by *enthroning* Him. And if you will mark it, the coming of the Holy Spirit at Pentecost said, in effect, "The crucified Jesus is enthroned and glorified."

Then, softly, please, if you can still hear me, very quietly: the *personal* meaning of "glorify" is that I, you, enthrone Jesus. We put Him on the throne of our wills as King, as Lord, and Master. But the bother is this, that a man is apt to find that the throne of his life is occupied. There is apt to be a big "I" there, even with some lovely folk. And so there has to be a dethronement. But you need not think about the dethronement. The thing is this: *Enthroned Jesus*. Say, "I surrender to Thee as my Master. Thou mayst come in and take the throne, and cleanse, and change, and use as Thou wilt." Then the bit for us to do is to keep Him there, keep Him on the throne. The touchstone in service is obedience to the King on the throne within. Glorified! You might have a whole Keswick Convention on that word "glorified," enthroned. But let the brevity be the emphasis. If you can win on that battlefield, I may say the rest is easy, even though you will find it is fighting, clean to the end, to *keep* Him on the throne.

The third word is "drink." "Let him come unto me, and drink." Do you know what an easy thing it is to drink—if you want to? If I do not want to drink, I can splutter a lot if somebody tries to make me. "You may lead a horse to water, but you cannot make him drink." And that is far more true of man. To drink is the easiest thing to do. Drink means *take*. Here it means that when I have, by an act of my will, regardless of my feelings, put Him on the throne, then I *take* the Holy Spirit in His fullness.

Then the fourth word is "believe," and I am going to use another word for that: *expect*. Believe means expect. I have the Holy Spirit within me, not because I am good, but because He is faithful. Maybe you nearly slip; you are in a tight corner; you can hardly breathe. Steady! Quiet! Keep Him on the

throne; keep your feet; hold steady. Expect, expect. He never fails.

We might just very quietly bow. I know there are a great number of you dear folk who made that surrender long ago. You have enthroned Him as Lord. But any who have not definitely done that, we will bow, and just in an act of the will, regardless of feelings, we will say, "Jesus, Saviour, Master, I put Thee on the throne." It is an act of the will. And then, with a hush in your voice, say, "I take Thee, blessed Holy Spirit. Come in and take possession, and do as Thou wilt."

My wife and I have a dear friend, an Englishwoman, who was an honorary missionary for years in Algeria, but for some time past she has been working in the eastern part of Germany. In the home there was a child of maybe six years of age, who was quite concerned about being a Christian; and the mother asked our friend if she would speak with the child. She thought she could not, because she was not a mother—except in her heart. They sat down and talked, our friend and this little girl. But they did not get anywhere.

By and by our friend said to the child, "Suppose somebody knocked at the door here, what would you do?" And the child said, "I should say, Come in." "And what would he do then?" said our friend. "He would come in." And she said, "That is what it means to be a Christian. You have heard Jesus knocking. That desire, that longing of yours is Jesus knocking. Now, then, you say, 'Come in,' and He will. Then you listen to His voice, and learn to do what pleases Him." Then they knelt down, and my friend made a bit of a prayer; then the child made a simple bit of a prayer. She said, "Jesus, I heard You knocking. Come in." A few words more, then, "Amen."

When they got up our friend said she was not sure whether she was helping the child or not: she could not tell. Very often you cannot tell how far a child has gone. But she soon knew, for the child's face was beaming with a rare light, and with simplicity she said, "*He's in!*" That fixed things for her.

As we bow now, and as one and another says, "Lord Jesus, I give Thee the throne of my life," you can say, "He's in!" The Holy Spirit comes in. Jesus' other Self comes in. The Holy Spirit comes in, in all His fullness. He comes in, not because you are good, bless your heart, but because He is faithful. And as we bow shall we just have this transaction with Jesus?

## GOD'S PROVISION FOR ABUNDANT LIVING

REV. L. F. E. WILKINSON, M.A.

*In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this He spake of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)—John 7:37-39.*

**I** SUPPOSE that some of the most serious ailments of Christians today are dryness, depression, and despair; and if we could take a census of people gathered here we should find these things in many a heart. Dryness, even after these days together. Somehow you are still outside what you know God is longing to give, and you are still conscious of dryness. Some of you came here with depression, because of the dreariness of your life. You have heard much of what God is waiting to give you, but you are still outside, and even more depressed. Well, here is God's picture of what He wants of you, and the picture of the place to which He wants to bring you. I wonder if you believe it: that out of you shall flow rivers of living water—and not merely while you are here at Keswick, but as you go back to that home, that church, that mission station, wherever it is that God has set you to live.

So will you think, first, of the *divine provision*. There it is in verse 38: "Out of his innermost being shall flow rivers of living water . . . the Spirit." That provision of God is meant *for daily living*. There are people who seem to imagine that when the Scriptures speak of the fullness of the Holy Spirit, that it is only for ministers, or missionaries. No, no! It is first and foremost for daily living. After all, ministers have to live daily, as well as get into pulpits; and missionaries have a lot of humdrum things to do—you ask any of them! The fullness of the Holy Spirit is for you in the everyday.

When Jesus Christ came to this earth, He lived in an ordinary home, and He spent the majority of His life doing ordinary jobs. They said of Him as He went out into His ministry, "Is not this

the carpenter? " They said it as a slight, but it was part of His glory, for He had toiled, He had earned His daily bread, and He knew what it was to balance the books and please the customers : and that it was not always easy! He had had to turn out work which was practical; but I am afraid some people think that to be filled with the Spirit means that you become completely unpractical, so much in the heavenlies that you are of no earthly use! He was of earthly use. May I say it reverently? He stood the test of the carpenter's shop. The ploughs that He sold ran true, and the yokes that He made never chafed the necks of the oxen. When they spoke of Him they said, "He doeth all things well," and that included the work that He had turned out with His hands. He was thorough in His work; and although I know this text has a far wider meaning, I am sure the carpenter's shop is bound up in the words when He said, "I have finished the work that Thou gayest me to do."

The fullness of the Spirit is for you, in your practical daily job, that you may make up the books better; that you may turn out the work from your hands in a way that pleases Him; that you shall be thorough in your work. I think it is obvious from the Scripture, and certainly from tradition, that Joseph, the father of the home, died when that little family at Nazareth was quite young. You find that there is no mention of Joseph later on: and so the Saviour was the bread-winner in Nazareth for many years. I often wonder if He went out on His ministry only when He had trained His brother to take over the carpenter's shop. There was a widowed mother to look after, and He knew what it was to help in the kitchen, with the washing-up. He knew what it was to help bath the babies. I put it on this level because I want you to realise that the enabling of the Spirit and the purpose of God start right there. Do not think that the blessing which God gives you here will lift you above all that sort of thing. God longs that you may go back to do it better; that you may begin to see the ordinary jobs in a new light.

A friend of mine has written over her sink : "Divine service held here three times daily." And that should be true, so that when you wash your plates there is no mustard left on the rim, because you have washed-up to the glory of the Lord; there is no egg between the prongs of the fork, because you have washed-up to the glory of God. The Holy Ghost is God's provision so that throughout what you might term the chores, or the daily drudgery, you shall know the enabling of God. Day by day He would have you get up saying, "Another day with the pots and pans; but praise the Lord, I can glorify Him in the way I keep my kitchen and sitting-room."

Some years ago a servant girl came from a mission and told her mistress, "Madam, I have been converted," and the mistress, who was not a Christian, said somewhat dampingly, "I will wait and see." At the end of the week she said, "Mary, I am quite sure you have been converted: you sweep under the mats now!" I wonder if you sweep under the mats; I wonder if you keep the front door step so that it is a praise and glory to God? If not, God is longing to come and bless you and enable you by the Holy Spirit, so that first and foremost He is there in the daily life, the daily job; and the neighbours, and the boss, and everyone, will see that there is something new in your way of living. Waters flowing through you; and there will be a lift and freshness about the way in which you tackle each daily job.

The divine provision for daily living in the home and in the carpenter's shop and in the factory, wherever you work, is the Holy Ghost; and not only for daily living, but *for the present temptation*. There are many people who can withstand a sudden temptation, but who find that the continuous temptation that comes again and again is the thing to which they finally succumb. You may say, "It is all very well for you, shut away in a theological college: but if you knew the job I am in, there is temptation coming at me every day. I am in the midst of callous people, and temptation presses upon me insidiously day by day." Well, God knows all about that; and right in the midst of that need, God says, "I want to give to you the Holy Spirit to keep you free, to keep the connection between my power and your need living and vital and fresh all the time, so that though temptation comes upon you, there will be the continuous sustaining power of the Holy Spirit helping you in the midst of that temptation."

It is the divine provision also *for the testing furnace*. If God has blessed you here at Keswick, I am sure that in some way, perhaps before very long, you will know what it is to go through the furnace. I daresay some of you have been to see Crown Derby china made. I remember going through the factory, and through an almost open shed where they paint on the china. There it was—a drab-looking blue, dirty-looking red, nothing at all attractive; and round the edge and into the pattern they put a black-looking paint. Then they put it into the furnace; and when it came out again, the black was bright gold, and the blue and the red had that deep, wondrous colour which is Crown Derby. When I was watching, and before the paint was fired, I saw a hand slip while painting, and the design was smudged—and when the piece came out of the furnace, the colour was fast; it had been burnt into the china. When God comes and blesses you, again and again He allows you to go into the furnace in order that the new



understanding of Him may be burnt deep into your heart. And as you enter fully into the fresh knowledge you learn to thank God for all that He has given to you in the furnace. I am quite sure that if we had been able to go to Babylon and meet Shadrach, Meshach, and Abednego, we should have heard them praising the Lord that they had been put into that furnace, for they learned to know the Lord in a way they did not know Him before He walked with them in the fire. They came to know God in a new, wondrous way. And when God puts you into the furnace and allows you to go through the fire, you will find that the rivers of living water are God's provision for refreshing you, and you will be able to pass the blessing on to others.

It is God's definite provision, too, *for Christian service*. God never sends any of His children out at their own charges. When God sends you out on personal work, or to speak at some meeting, His intention is that rivers shall flow through you—not because they are by nature in you, but because of His provision; so that it may be true of your Christian service, true in the midst of the furnace of affliction, through temptation and through the daily drudgery of ordinary life in the home, that rivers of living water shall be flowing out continuously. That is God's purpose and provision for you.

Secondly, *the human condition*. "If any man thirst." That is the fundamental condition. When I was at Cambridge, like so many students I had read one or two books on sanctification, and reckoned I knew it all from A to Z. In fact, I scarcely knew it from A to B, but I did not realise that at the time. An honoured saint of God came to speak on the subject, and I invited him to coffee at night, meaning to deal with him and put him straight on this whole doctrine. I argued with him for a long time. He was patient, and sat and listened, and at last he said to me, "When you are really thirsty, you will get it." I was filled with rage at the time: I reckoned I had got it all! But he was absolutely true.

You have been here through these meetings, right through the days of this week, and God says to you, "If any man thirst"—and you have got to be really thirsty if you are going to know this definite provision for every need.

*When you are thirsty, you do not sit and argue.* The fact was, that at that time I was not thirsty at all for God's fullness; I just wanted to show off what I had picked up out of books—my theories, my ideas. I just wanted to sit and argue about sanctification. If you want to sit and argue about the Holy Spirit and His possession of your life, then you can argue for ever, but you will still be outside the experience. For God's requirement is thirst :

"If any man thirst, let him come . . ." not, "If any man wants to sit and argue, and beat theological drums."

*When you are thirsty, you do not merely think that it is interesting to have a "Keswick blessing"—or some other kind of blessing.* You desire nothing else but God's blessing, because you know a deep thirst, a deep dryness, a deep despair in your heart. And God says to you, "Are you *really* thirsty?" Have you heard the voice of the Spirit during this week? Have you discovered the barrenness of your life, the dryness of your soul? Are you thirsty? "If any man thirst . . ." and when a man is thirsty, it is because of his utter need. If you can go back from this convention satisfied that with a few new talks you are going to get along a bit better; that because you have made a few friends, and had a bit of a "pick-me-up" spiritually, you will go back, roll up your sleeves and get on with your work if that is your attitude, you will never know the divine provision in the fullness that God is waiting to give to you. It is when we come in utter need, that we are received. The thirsty man says, "It is water that I must have, for my tongue is parched and dry, and I cannot go on for another hour. I must have water." If you have come to the place like that, where you are really thirsty, you will get it—or perhaps I should express it better by saying that you will get Him in all His fullness.

*Are you thirsty because you know you cannot get on without Him?* Thirsty because you know that back there in that job, back there in your home, perhaps with that difficult child or that awkward mother-in-law, you will be back in the same old grind; and you say, "I cannot face it." Then, are you prepared to come, thirsty, conscious of your desperate need, and take God's blessing for your need? I hope, as you are thirsty, you do not come here in despair; for God knows, and God is waiting to bless, and He says to you tonight, "If any man thirst . . ."

One last word is to those who are really thirsty. May I say very simply that we find in these verses, thirdly, *the declared way*. Three steps are mentioned here, and you can take them, and have your thirst satisfied. The first step is in v. 39, *Glorified*. I know that, first and foremost, that verse refers to the Ascension; but now as truly it refers to the place that Jesus Christ is given in heart and life. "Jesus was not yet glorified." Is that so, in your life? Is there some section in your life, some room, a cupboard with a skeleton in it? No one knows. It is locked away; but God has been speaking to you about it, and even tonight God is not glorified; Christ is still held without, and the Holy Spirit has not yet come because Jesus is not yet glorified. What place are you prepared to let Jesus Christ have, by His Spirit? Every

room, every corner, every department, every friendship, everything in your life? Is He glorified; or are you prepared to glorify Him here in your life today? That is the first step of the divine, the declared way.

The second is, *Come*. "If any man thirst, let Him come unto me." That is the invitation that God gives you. Why? Because all things are now ready. That is the grand truth of the Gospel for us. Come, because Christ has died. Come, because in all your need and all the consciousness of your shortcoming and failure, all the consciousness of the darkness of the parts of your life where Christ has not been glorified, the Saviour is ready to come if you will invite Him. Come to Him with your need, and say, "Lord Jesus, come. Thou hast died for me, and shed Thy precious blood; come in now, and cleanse my life. Come in, Lord, and do the work which Thou alone canst, of breaking down the barriers, of cleansing away the sin, and of purifying the heart." Come, then, as you are willing to glorify the Saviour. Will you come because you dare to believe that His love and His grace are for you; that you can possess the gift of the Holy Spirit? That is the second step: you must come.

The third is, *Drink*, or *receive*. "Come unto me . . . and drink." Come unto me, and receive. You say, "How can I receive the Holy Spirit in His fullness?" Look at Luke 11: 13, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." I used to be puzzled about this. I used to say, "If I ask the Holy Spirit to come in His fullness, how can I know that He has come? I do not know that I have surrendered enough; I do not know that my heart is prepared enough." Then I came to see that it is the Saviour Himself who has to prepare the heart. When I glorify Him in all things, when I come repentant and yielded to Him, God is waiting to cleanse by the precious blood of the Saviour. And when God cleanses a heart, He does it perfectly; and what God cleanses, God will fill. I invite you to come and drink, to come and take the promise. Will you say, "Lord Jesus, come and fill with Thy Holy Spirit that which Thou hast cleansed," and then rest on that verse? Say to Him, "Thank you, Lord, that You have come; and Thy Holy Spirit has come to fill what I have yielded and Thou hast cleansed."

Sometimes it is a real crisis in a person's life, and afterwards they can look back and tell you the very place where they were filled; but that crisis must lead to a process, and as you go back to your home, there must be a day-by-day, moment-by-moment glorifying of the Lord Jesus—going to Him for cleansing, and

taking from Him His fullness for the job in the home, at the desk in the office, the work at the bench, the facing of temptation, the going through the furnace, and the opportunity of Christian service. And thank God that day-by-day, moment-by-moment, by faith as you come and the Saviour is glorified, you can take and drink of the Holy Spirit; and out of your innermost being shall flow rivers of living water.

## ADEQUACY FOR LIFE AND WITNESS

REV. DR. PAUL S. REES

*Ye shall receive power, after that the Holy Ghost is come upon you ; and ye shall be witnesses unto me both in Jerusalem, and all Judaea, and in Samaria, and unto the uttermost part of the earth -ACTS I : 8.*

I WANT to talk to you on the topic, "You Can Be Adequate." We had during the war among our American casualties the loss of a chaplain, who was the son of a dear friend of mine, Dr. Daniel Poling, Editor of the American *Christian Herald*. His fine preacher son felt led to enlist in the Chaplains' Corps. Not very long after his enlistment he was sent overseas, and the ship on which he was crossing the Atlantic was torpedoed. He went down, and his body was never recovered. But there is a very lovely and gallant thing that lies back of the heroic giving of his life. It shows, I think, something of the grip he had upon his Saviour, and the grip his Saviour had on him. Just before he sailed he wrote a little note to his father and mother, and he said among other things, "Now, Dad and Mother, please don't pray simply that I shall be kept safe in my service as chaplain overseas. Pray rather that I shall always be adequate." I suggest to you that is a brave and a Christian prayer. "Don't pray that I shall be safe, necessarily, but pray that I shall be adequate"—matched, by the great grace of the Saviour, against any thing, any circumstance, any contingency, any experience, any eventuality.

Now, surely, if any group of men and women needed the undergirding of some such assurance as that which came from the lips of Jesus in our text, it was this group, gathered in old Jerusalem on the day of our Saviour's Ascension. How desperately they needed to be clothed with power, to make them adequate for all that lay ahead of them; for all the opposition they were going to face; for the fulfilling of the high calling and commission to which the Saviour had already summoned them, notably in the Great Commission. In the light of all that, here they stood, far more conscious of their inadequacy than anything else; and no one

knew it better than the Master. So He said to them, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ."

I want to think with you first, about *the divine Person that is here presented--the Holy Ghost*. For, beloved, there is no point in our talking about the power that is made available in the lives of needy and often defeated and frustrated Christians, unless we link that power with the Person of the Holy Spirit. I want to share with you in that connection two quotations, one from another generation in my own land, and one from this generation in your land.

A good many years ago now, before the two principal branches of American Methodism came together, when we had what was known as the Methodist Episcopal Church South, covering principally our Southern States, a conference was being held, presided over by a very godly and Spirit-filled Bishop, by the name of Wilson. One day he was addressing the clergy of this particular conference, and among other things he said to them, "My brethren . . ." now I quote him exactly as recorded, ". . . may it not be that much of our weakness and many of our failures are to be attributed to our ingenious efforts to find substitutes for the personal agency of the Holy Spirit?" What a suggestive phrase that is: "Substitutes for the personal agency of the Holy Spirit." One can think of a lot of things, it seems to me, that the modern church on both sides of the Atlantic has resorted to, when we need not have done so at all if we had been dependent upon and clothed with the power of the Holy Ghost.

The second quotation is from your own land, and is much more recent; it comes, interestingly enough, from a medical psycho-therapist, Dr. J. A. Hadfield, who says, looking at the church today, "One cannot but be struck with its powerlessness. It contains men of intellect, it produces the type of piety and devotion which one cannot but admire; but even its best friends would not claim that it inspires in the world the sense of power. What strikes one is the sense of impotence and failure." This realisation of lack of inspiration and power is the thing which I thought remarkable, coming from a professional man such as Dr. Hadfield. This lack of inspiration and power is associated with the fact that men no longer believe in the existence of the Holy Spirit in a practical way. They believe in God the Father, and they are reverent. They believe in God the Son, and try to follow in His steps; but for all practical purposes they are like that little band in Ephesus who had not so much as heard "whether there be any Holy Ghost," and lacking the inspiration of such a belief, they are weak, and they wonder why.

The personal agency of the Holy Ghost. What are the things in the New Testament that set forth the personality of the Holy Ghost? Well, I suggest for one thing, that the personality of the Spirit of God is implied in *the titles that He wears*. The general title is, the Spirit of God. If God is truly a personal God, and if we believe in the mystery of the Holy Trinity, as we Christians say we do, then we believe that the Holy Spirit has all the essential powers and capacities and dignities of divine personality.

But more narrowly, the distinctive title that Jesus gave Him. In that wonderfully tender and beautiful conference that Jesus had with His disciples just before His trial and crucifixion and resurrection, that supper-room meeting, our Lord gave a distinctive title to the Holy Spirit. In the A.V. it is translated "Comforter." It is variously rendered in our later translations, and the variety of renderings is due to the fact that the Greek term *Paraclete* is so difficult to carry over, with all the fullness of its meaning, into the English language; so sometimes it is translated "Advocate," sometimes "Strengtheners," sometimes "Counsellor"—all these words are the attempt to convey the full body and message of the title which Jesus gave on His own authority to the third Person of the Trinity. But take what is probably the key passage: in John 14: 16 the Saviour says, "I will pray the Father, and He shall give you another Comforter"—another *Paraclete*, another Strengtheners.

Now the Greek language is very remarkable in many ways, and one of the remarkable things about it is that it has such flexibility in its character. You have a choice of words which you do not have in our more poverty-stricken English tongue. And the word here translated "another" in the Greek refers to *another of essentially the same kind*. If I were to say, "I'm sorry, but I must leave Keswick immediately; I will send you *another* speaker to take my place," you would not necessarily look for a man with exactly the same colour of hair as mine, or as little hair as I have! Nevertheless you would look for one who in all the essentials of human personality is my equal. Now, when Jesus said, "I'm going away, and you won't see me as you see me now with your naked eyes; but there's an arrangement between the Father and me to send you *another* paraclete . . . I am the first one," Jesus is saying, "I stood by you. I stood with you. But I'm going to send you another. And He not only will be with you: He shall be in you, even the Spirit of truth, whom the world cannot receive because it seeth Him not, neither knoweth Him. But ye know Him, for He dwelleth with you and shall be in you." Ah, let no man tell us—yet we do have some Christian scholars

who astonishingly enough attempt to say it—but let no man tell us in the light of these facts that the Holy Spirit is an impersonal *somenwhat*. He is a divine *Someone*. He is the third Person of the Trinity. That, I say, is implied in the titles that He wears. But not only so: His personality is involved in *the tasks to which He is committed*. Think of what, according to the Lord Jesus, and according to the inspired writers in the New Testament, the Holy Spirit within the Church, and through the Church to the world, is to do. I could refer to many passages in this connection, but within the limits of this hour let me be content to deal with just one passage in John 16: "And when He is come," said our Lord, referring to the Holy Ghost, "He will reprove"—mark that—"He will convince the world of sin..." and note this, that it is a personal ministry that He is engaged in, that can only be fulfilled by One who is a divine *personal* Convincer of sin, so far as the world is concerned. Now let your eye run down to v. 15: "Howbeit when He, the Spirit of truth, is come, He will guide you..." He will convince the world of sin. He will guide His disciples. He will guide *you*. It is a personal function.

Mrs. Rees and I were motoring some time ago in the State of Illinois. We stopped to visit some friends, and when we were ready to go I said to my friend, "I'm not quite sure that I know the best way out from here to the trunk highway." So my friend started to tell me that I should go to a certain corner, and look for a certain sign . . . and he ended up by saying what always makes me a little bit dubious; he said, "You can't miss it!" When anyone says, "You can't miss it," I'm sure to miss it! So seeing that I was a bit fearful he kindly said, "I'll hop in my car and lead you out to the trunk road." Well, I hadn't to bother about signs; all I had to do was to keep my eye on my friend. A sign is an impersonal thing. It has its value, obviously; but how much better to have a guide, a leader, and a director. That is the Holy Spirit. Said Jesus, "He shall guide you . . ."

He shows His personality by the tasks which He is committed to carry out. Says Jesus, "He shall not only convince the world; He shall not only guide you; he shall *glorify me* . . . for He shall take of mine, and shall show it unto you" (v. 14). The Holy Spirit as a Convincer, the Holy Spirit as a Director, and the Holy Spirit as a Revealer. Now these, my friends, are functions of personality. By the tasks to which He is committed, the Holy Ghost is clearly set forth as a Person.

I have but one thing more to say before I pass to the next consideration, and that is that the personality of the Holy Spirit is not only implied in the titles that He wears, and involved in the tasks to which He is committed; it is also indicated in *the*



*treatment which He may be accorded.* Let us think of the offences which may be committed against the Holy Ghost. He may be vexed; He may be quenched; He may be blasphemed; He may be resisted; He may be grieved. Now with the possible exception of the one from Ephesians 4, "Quench not the Spirit," you have clearly indicated the personality of the Holy Spirit, because these are treatments that you could not accord to a mere *thing*, a somewhat, an impersonal force or energy. No, these are offences that you can commit only against personality.

So it is that Jesus is saying to us today, as He did so long ago to those disciples in Jerusalem, "I am presenting you with One who is God! God in you—God in you individually, and God in you collectively; God in His Church." For the Holy Spirit in this dispensation, when our Lord as to His bodily Presence is in His session at the right hand of the Majesty on high—from whence, blessed be His Name, one day He is coming again—is the Administrator of the affairs of the Church, under the Lordship of Jesus Christ, the Church's Head. And if we want the churches of Britain and America in these days to be illumined and inflamed with the passion and power of the early Church, we must be driven again as Christians to recognise and magnify the personality and the deity and the dignity of the Holy Spirit.

That brings me to a second matter for consideration. I want you to think not only of the divine Person presented, but of *the divine power promised*. "Ye shall receive the power of the Holy Spirit coming upon you." Now, contrary to what I fear is the popular idea, even in Evangelical circles, may I say that this power to which the Master is referring is not primarily power for miracles and for things spectacular and sensational—the kind of service that many people regard as a touchstone of success. Now I do not say that rashly; and I should like to tarry with the point long enough for you at least to understand what I mean by it, whether you can find yourselves in total agreement or not.

Has it occurred to you—or if it has, have you really pondered it as it deserves to be pondered—that long before the day of Pentecost these men to whom Jesus was speaking had received and had demonstrated amazing power in the arena of ministry and service? You take, for example, the record in Matthew so: 8, when our Lord sent out the twelve, and said, "With the power and authority I'm going to give you, heal the sick, cleanse the lepers, cast out devils, raise the dead: freely ye have received, freely give." I submit to you that this healing of the sick and cleansing of lepers, casting out devils and even raising the dead,

is sensational power in service. And these men had that long before Pentecost, and they demonstrated it.

Take another bit of evidence. The passage just referred to has to do with the sending out of the twelve. In Luke 10 we have the narrative of the sending out of the larger company, the seventy. And Jesus filled them with power for ministry and service. They went out to exercise that power, and they had a tremendous time—so much so that they came back simply elated; they were glowing with the things they had achieved, and they said, "Why, Lord, even the devils are subject unto us!" And somehow Jesus read something there that did not kindle any great enthusiasm in His own heart, and so He said to them, interestingly enough, "That was to be expected. I gave you power to tread on scorpions and serpents; power over all the power of the enemy. Notwithstanding, in this—this sensational achievement—rejoice not, in the first instance. Don't be carried away by that, as though it were more important than anything else; but *rather, that your names are written in heaven.*"

Now I want to say a very pointed thing to you. From that day until this, it has been the tendency of carnal Christians and a carnal Church to be more interested in power for performance, than it has been interested in power for purity; more interested in power for conquest than in power for Christ-likeness. And Jesus read it as you would read your A.B.C.'s. You see, at the very start, while these men were exercising a power to cast out devils, a power to heal sick people, a power to cleanse lepers, they were still without a power working inwardly and centrally, that would make them in the depths of their souls one with their Master. So we have these contradictions in their lives. We need to stress the fact that the power of the Holy Ghost is power for Christ-likeness before ever it is power to go out and do things that produce headlines in the newspapers. It is power to be like our blessed Lord in mind and motive and spirit.

These were the contradictions. The very same men with power over diseases and demons, did not have power over their own spirits without jealous bickerings among themselves. They did not have power that dealt with the unholy ambitions that boiled up out of their hearts. James and John asking the Lord, "In the kingdom, may one of us sit on Thy right hand, and the other on the left?" Now one of the Gospel writers says that request was made by James and John: another says it was made by their mother. So the critics say, "There you are! A contradiction!" There is no contradiction at all. You see, it ran in the family, this seeking for the high place, wanting to be noticed and preferred and honoured above others. Jesus said, "Ye know not what ye ask: can ye drink

of the cup that I drink of? "The law of the cross—mark it, the law of the cross now—they were not prepared for that.

A profound and a probing and a purifying power that deals with this unholy ambition. You recall that when the rest of the apostles heard about this self-assertiveness and ambition of James and John, "they were filled with indignation." They were resentful; they were censorious about it. And again, there was the case of John, the winsome and usually well-behaved John, getting terribly annoyed because the Samaritans did not give Jesus the hospitality that he thought they should; and so he said, "Lord, shall we command fire to come down out of heaven and consume them?" Jesus had to say to him, "Why, John, what kind of spirit is that?"

My brethren in the ministry, may I say to you as to my own heart, You can have power that seems to sway a multitude, power to prepare and deliver impressive sermons, power of eloquence, power to administer a parish cleverly, skilfully; but have you power in your own home, with your own wife and your own children, with your own officers in the church? Have you power to be Christlike—Christlike in your mood, Christlike in your manner, Christlike in your spirit?

Here, you see, is the evidence of the need for power for Christlikeness, that Jesus read so unerringly in the hearts of those disciples. So I press it home to your heart. Do not be concerned in the first instance about power that is going to make you a Christian worker, or a missionary or a church officer about whom people will be talking; someone who will be written up in the columns of the religious or the secular press. Oh, no! What we need is power to bring us right down into living union with the mind of our crucified and risen Saviour.

Not only is power needed for Christlikeness, but related to it there is *power for co-ordination*. That was a wonderful prayer that David once prayed—and there are some great insights, you know, in the inspired writings of the Old Testament concerning even the subjective side of experience; one can almost call it Christian experience, because its insight is so keen. David prayed, "Unite my heart to fear Thy Name." Unite my heart; bring me nearer organisation, nearer co-ordination; bring to an end this cleavage, this division, this conflict in my soul. Now, mind you, there is a difference between the tensions that belong to the Christian life, and from which there is no escape, and this cleavage, this division in which we are at odds with ourselves because we are at odds with the purposes of God. God wants to bring us to the place where our hearts are inwardly coherent, where we can say to Him, "This *one thing* I do . . ."

If you are a Christian living a life of divided allegiances, partly for the world and partly for Christ, you have on your hands an inner strife, an inner disorganisation that is too much for you; but if you will turn the whole bad mess over to the Holy Spirit, He will give you an inner sense of coherence, around the unifying Lordship of Jesus Christ, so that you can say, "This *one thing* I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

That leads me to the final message that I want to share with you, concerning *the divine purpose that is proclaimed*. We have seen, first, the divine Person presented—the Holy Ghost Himself; second, the divine power promised; and now the divine purpose proclaimed.

Why does God bring His Church to Pentecost? Why does God bring the individual believer to a personal realisation of the empowerment of the Holy Spirit in his life—a realisation that in all his difficulty the Spirit of God is omnipotent; and that if we will only allow the Spirit of God to take our fully yielded personalities, He will match them against any circumstance, any difficulty, any foe that we may be called upon to face? Well, now, obviously our Lord is not concerned about bestowing the fullness of the power of the Holy Spirit upon the Church and upon individual Christians in order that they may be thought of as some superior class of Christian. God save us from that, from every vestige of spiritual pride and Pharisaism. And quite as obviously our divine Master is not interested in bestowing upon us the fullness of the power of the Holy Spirit in order that we may be *known* as successful servants of His. A lady knelt in an after-meeting in the States, a meeting for Christians, and a friend of mine asked her, "What is the burden on your heart?" She said, "I want to be known as a successful Christian worker; so I want God to fill me with His Spirit." He said, "Well, run away! He'll never do it!"

Then he patiently showed her what he meant, that she must reach the place where she died to the desire to be *known* as successful, and be willing to be known, if necessary, as a failure, so long as she glorified her Saviour. Then God would fill her with His Spirit. He knew that this would bring to her poor, paralysed discipleship an adequacy that she had not known. He knew that this would bring to her Christian life a power that she had not experienced.

So Jesus says, The purpose of all is this, that "ye shall be witnesses unto me." Ye shall *be witnesses* unto me. I want you to notice now the aspects of that witness. We are always

thinking, when we use the word "witness," of something that is done with our lips. I want you to notice that it is something that is done with your life: "Ye shall *be* witnesses."

I have a very dear friend in America whom God has greatly used. More than once he seemed to me to have the same attitude toward the full salvation message as Harford Battersby had when God used him to begin the Keswick Convention. Yesterday, passing St. John's Church, I thought about him afresh, how he was invited by a friend to go to the south of England for a conference for the promotion of Christian holiness and the quickening of the spiritual life; how he went with a great deal of prejudice and fear, and one or two of the addresses he heard put him off, and he thought it exaggerated and one-sided, and at least tending in the direction of fanaticism. Then he heard Evan Hopkins give 'a sermon on the healing of the nobleman's son, and he pointed out the difference between a merely seeking, a questing faith, and a *resting* faith, a faith that receives. All Harford Battersby's prejudices collapsed, and he entered into the fullness of blessing; and his life was henceforward so greatly used.

Well, my friend was prejudiced, and he used all the arguments against the full salvation message. Then one day, at the annual Detroit conference of his denomination, a Spirit-filled Bishop was presiding, who was a saint, but never as long as he lived was he a "parliamentarian." And the Detroit conference of this particular denomination was known for the number of men who were great debaters and keen parliamentarians, and some of them took almost a devilish delight in getting the presiding officer into a jam. So they got into a debate in the midst of this conference, and the chair had to make a ruling, and one of these men did not like the ruling, so he lashed out at the Bishop and told him he was wrong. And my friend the young minister sat there, and he thought, "Now, my word, this man, having insulted the Bishop like this, what the Bishop will say to him will be worth hearing! He'll put him in his place!" But as he watched the Bishop there was a radiance upon his countenance, a perfect quietness of spirit; and when the man had finished his tirade the Bishop turned to the next man and said, "Brother So-and-so, what is *your* point?" My friend said, "Like an arrow it went through me. That man has something I haven't got!"

And the Bishop had not said a word. He had not preached a sermon on the Keswick message. He was *being* a witness, a witness under test, under fire. Oh, how God wants witnesses under fire! It is all very well to talk about full salvation at Keswick, but what about the witness of your life, your manner, your spirit, when you go back home, to Lancashire, or Scotland, or down into the

Southern Counties? Then you will find there will be difficulties. "Ye shall *be* witnesses."

One aspect of being is, of course, the aspect of speaking. I rather agree with Sam Shoemaker, of our country—a remarkable evangelical and evangelistic episcopalian clergyman we have—who long ago was dealt with very strongly by the Holy Spirit. He said, "Brought up as I was in our episcopal faith, I thought it a shocking thing to *say* anything about any experience that you had with your Lord. That was very privately your own. Then," he said, "the Lord showed me not only that the New Testament is full of vocalised Christianity; and that God uses your tongue and speaks through your lips, but I discovered that if you simply live the Christian life and don't tell people that it is through Christ you are living it, *you* are more likely to get the credit for it than Jesus is."

So here it is: witness in quiet and discreet and humble ways; the kind of witness that focuses upon the Lord Jesus, that shows forth not how holy *you* are, but how sanctifying and satisfying *He is*, the Lord of glory.

Does that strike a response in your heart? "Ye shall receive power." A divine Person presented, a divine power promised, a divine purpose proclaimed. Is there a secret? Yes, it is the secret of reception. "Ye shall *receive power*." There is a definite receiving, beloved. So much of the New Testament is concerned with receptivity. It runs contrary to our Western culture: we want to do, to achieve. Here is receptivity. And do not be alarmed: that is not sheer quietism. It is not something unnatural, contrary to other aspects of teaching in the New Testament. But it does mean that you reach the place where, resistance being broken, life having come, the source of power having been discovered, not in your resolution of will but in the released energy of the Holy Ghost, you receive Him. By which I mean, you allow Him to establish the absolute Lordship of Jesus Christ over your life. "If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

## WHEN JESUS IS ENTHRONED

REV. DR. ALAN REDPATH

**T**HE second book of Samuel, chapter 5, records for us some of the events which took place in David's life immediately following his coronation day; and in Old Testament picture form it records exactly the same events which take place in the life of a child of God when the Lord Jesus Christ has a coronation day in our hearts. I trust that the Lord has stepped into His rightful place in your lives, and that He is undisputed King. Maybe only last evening in this tent He entered upon the throne of your heart, and you were able for the first time in your life to say, "It is no longer I, but Christ." Oh, blessed, happy day, when the Lord Jesus takes His rightful place, and is undisputed Lord. This is the only gateway into life; the only gateway into blessing. It is the only step into the fullness that is ours in Jesus Christ. Does Keswick teach, "Let go, and let God"? No, it does not, because the New Testament does not teach that—at least, that is only part of the truth; for the act of submission in totality to the sovereignty of Jesus Christ is but the beginning of a new regime in your heart. No longer is the puppet king self upon the throne, but the great King of kings and Lord of lords has stepped in to take the throne. If that revolutionary change takes place in a man's life, surely then there ought to be some evidence of it. There certainly is; and I wish to consider with you, *what happens when Jesus is King*.

Looking at our text for a moment: What happened when David was King? In the first place, *The sovereignty of David was immediately confirmed*; and it was confirmed in two ways. If you look for a moment at v. 7, you will see that David "took the stronghold of Zion." I am sure that most of you know the history of the people of God in the land of Canaan well enough to remember that the city of Jerusalem was always a thorn in the flesh. In spite of the fact that the whole land had been given to them, they were never, until David was king, able to possess it all; and the most strategic city, from which God's appointed king was to reign, was, alas, a city in which the enemy was deeply entrenched. The Jebusites were too much for the children of Israel, and they

Could not cast them out (Joshua 15:63); and then we discover that the Benjaminites had settled down in Jerusalem on the basis of a peaceful co-existence with the enemy (Judges 1:8, 21). This could not possibly be allowed to continue, so when David became king of all Israel, we are told that he took the stronghold of Zion. That which had baffled them through their whole history became amazingly easy when David was king; and one of the first evidences of the enthronement of Jesus Christ in our lives will be that deeply entrenched habits of evil will be put under subjection, and under the feet of our risen Lord inhabiting the temple of the Holy Spirit—our body and mind. That which has defied our best efforts, that which has caused us many a heartache and many a tear, many a sense of remorse and defeat and frustration; and that which has almost made us give up the fight altogether—how wonderful, when Jesus is King it is put under His feet. He comes into our lives to establish His Kingdom, and to celebrate it by giving us the first taste of deliverance and victory over the power of inbred sin.

Have you ever noticed in your New Testament how the Lord Jesus likes to deal with long-standing complaints? How many instances there are of men and women who for years had been bound by infirmity and sin, and were crippled and helpless and hopeless, until the risen Lord came. Just one instance: that is all we have time to recollect. When Peter and John came to the temple to worship, and found at the gate of the Temple a man who had been lame from his birth, Peter looked at him and said, "Silver and gold have I none"—the Church boasted in its bankruptcy in those days—"but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk." And immediately the man leaped to his feet, delivered in the power of the risen Christ.

I want to say to you in the name of the Lord Jesus, There is no habit that has gone so deep but that the power of the blood of Jesus can go deeper; and there is no entrenchment of sin that has gone so far but the power of the risen Lord, by His Holy Spirit, can go further. The first mark of the sovereignty of Christ in a life is that the habits of years, which have baffled all our struggles, and have brought us in shame and confession of failure time and time again to the Lord in contrition and repentance, the power of them is broken when He is upon the throne.

Furthermore, the sovereignty of David was not only confirmed in this way, but it was also confirmed in that "David went going and growing" (v. 10, margin). In other words, the sovereignty of David was confirmed in ever increasing areas of the kingdom. And what was true in David's life, is true in the life of the Christian.



Jesus Christ upon the throne, is but the initial step to a lifetime in which you will discover that His sovereignty is ever growing and ever extending: an ever more pleasant experience. You remember that when the angel announced to the Virgin Mary the birth of our blessed Lord, he said to her, "The Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end." And what is true prophetically, my dear friend, is true experimentally: of the kingdom of Jesus Christ in your life there is no end. It is impossible to be a Christian unless Jesus Christ is your Lord. "If thou shalt confess with thy mouth Jesus as Lord, and believe in thine heart that God has raised Him from the dead, thou shalt be saved" (Rom. 10: 9, R.V.). You cannot be a Christian unless He is crowned as Lord in your life; but the initial coronation day of the Lord Jesus is immediately followed by a succession of increasing and expanding coronations, when He becomes Lord over an ever-increasing area of your personality.

I would bear humble testimony to the fact when the Lord Jesus came into my life, at that moment, up to the limit of my understanding, He was Lord of all I had and all I possessed. But I did not know then what would be involved in surrender to His sovereignty. How thankful I am that I did not! I do not always like the sovereignty of Jesus Christ. Often, alas, I have disputed it; and every time I have disputed it, that act of resistance to His sovereignty has been followed by weeks and months of spiritual stagnation and failure when, though I did not lose my relationship with my wonderful Lord, I lost something almost as wonderful—the sense of His presence and the reality of His fellowship; and I lived for weeks and months, alas, sometimes even for over a year, in darkness, because I had again raised myself and said "No" at one point to the sovereignty of my Lord. At any point in life you can resist His sovereignty; and at that moment God puts you on the shelf: you are useless to Him. Oh, you can carry on preaching sermons, teaching a Sunday-school class, using the same shibboleths and singing the same hymns; but the unction has gone, and the uplift has gone, and the liberty of the Holy Ghost has gone, the reality has gone. The Lord is in your heart, but you have quenched His Spirit.

But I would also bear testimony to this, that every step in my life of faith and obedience has immediately been marked by a new demand made by my sovereign Lord, for His sovereignty to be displayed in another area of my life. A mark of the sovereignty of Christ in a man's life is that deeply entrenched habits are overthrown at last, and there is freedom, glorious freedom; and another mark of His sovereignty is that every step of faith and

obedience is followed by the increasing demands of our risen Christ, that He may occupy a new area of your personality.

Do you find yourself putting the label "sin" somewhere in your life tonight, where you did not put it five years ago? Do you find the Holy Spirit gently but firmly and lovingly putting His finger upon something today, and saying, "You have been a Christian too long to have that. That's got to stop"? You may not have thought about it five years ago; but as you have sought to go on and grow up, the Lord Jesus has lovingly and gently and firmly led you on to an increasing experience of His sovereignty; and "of His kingdom there is no end." His sovereignty is confirmed. Is it being confirmed in your heart?

Is there someone here who, in the last twenty-four hours has had the first taste of deliverance from sin? If there is, I can tell you, you can hardly sit quiet! You are just longing to stand up and say, "Hallelujah!" You are rejoicing in liberty, freedom, under the sovereignty of the Saviour. Are you finding there is an increasing, expanding experience? Praise the Lord! You are in apostolic succession.

May I say a second thing: *The sovereignty of David was not only confirmed, but it was immediately challenged.* Notice that the Philistines gathered themselves together, and they all came up to attack him; and they spread themselves in the valley of Rephaim (vv. 17, 22). They had not been unduly concerned as long as David was satisfied to be king over Judaea; but now he was king over the whole kingdom, and this concerned the enemy greatly, and so they set up an immediate counter-attack. And they persisted in it. And may I say that immediately Jesus Christ is Lord, your act of submission is followed by a massive counter-attack from the powers of darkness. And will you notice how *pointed* was this attack. "They spread themselves." Is not that typical of the devil? How I hate him: he spreads himself all over the place! And they spread themselves in the valley of Rephaim. Where is that? That surrounds Jerusalem. Ah, Christian, will you mark this very carefully. They spread themselves upon a focal point where for years they had been tenants, although they had no business to be tenants. They had been in occupation, and had defied all the attempts of the people of God to throw them out. But once they had been thrown out, there was an immediate counter-attack to get back into occupation.

I want to be careful not to be misunderstood on this point: but I do not think it concerns the enemy unduly when a Christian signs a doctrinal statement to join a church, in which he says, "I no longer smoke, I no longer drink, I no longer play cards, and I no longer gamble." Oh, do not misunderstand me, I do

not advocate any of these things, and think it would be a great pity if you do them: but the definition of worldliness and sin which enables a man to say, "Because I do not do these things, therefore I am now a consecrated Christian," is so utterly and completely superficial. When a child of God begins to understand the meaning of the words of the Lord Jesus when He said, "It is not from without, but from within, that there come forth blasphemy and adultery and fornication and uncleanness and deceit and lasciviousness and lying words," and when a man really gets concerned about the state of his own heart, and begins to cry with the language of Charles Wesley—

Oh, that in me the sacred fire  
Might now begin to glow;  
Burn up the dross of base desire,  
And make the mountain flow ..

Thou who at Pentecost didst fall,  
Do Thou my sins consume:  
Come, Holy Ghost, on Thee  
I call: Spirit of burning, come.

... when a man gets desperate, and he cannot go on as he has been living, and he cries out to God with all the hunger of his soul, "Lord Jesus, set me free; cleanse my heart from secret sin," at that point the devil launches everything he has.

Satan counter-attacks pointedly, and he counter-attacks *persistently*. He will never admit defeat; and, my friend, if you have crowned Jesus Christ as Lord, you are in for a life of constant battle and warfare. The devil did not have to bother much about you before; but if you are concerned never to agree with a peaceful co-existence with the enemy on any point in your life; if you are concerned that the Lord might create in you a clean heart, and renew a right spirit within you; might give you a blessed experience of deliverance by the power of the indwelling Christ, then I say to you that such light is a menace to the powers of darkness.

The Church desperately needs in this twentieth century men who have so submitted to the Lord that they have a testimony of deliverance from sin. The sovereignty of Christ is counter-attacked at every point, persistently and relentlessly. But one other word: *The sovereignty of Christ is communicated*. What am I to do in the midst of the battle? How am I to face an enemy who is too powerful for me? How am I to deal with him in all his besetting temptations upon my life? Now may I just say a word that will help somebody? I hope you understand that

temptation is not sin. The Lord Jesus was tempted in every point as we are, yet without sin. And may I go a step further in definition, and say that sinful thoughts are not sin, either? Have you ever heard people say in conversation, "The other day this thought passed through my mind . . ." That is wonderful, just let it pass right through! Satan has no other way for attacking, except by eye-gate, and ear-gate, and thought and mind; and as he flings his poison into the heart of a child of God—and he will do it consistently and continuously and persistently—what am I to do about that?

Let me tell you this with such a glow and thrill in my soul: the sovereignty of Jesus Christ is communicated. How? Look at the story again. It was communicated in the first place *by prayer*: "David enquired of the Lord" (vv. 19, 23). On both occasions when this chapter gives us the record of an attack of the enemy, it goes on to say that David got straight on his knees, and said, "Now, Lord, it's up to you." My friend, it is just as well he did so on both occasions, for do you notice that the divine strategy for victory in the first instance was totally different from the strategy in the next? In the first instance it was go and attack; in the second instance it was sit still and wait. If David had followed the strategy of yesterday in the battle of today, he would have missed all divine resources, and he would have been humiliated in defeat.

What do I do in the face of the enemy who attacks when Jesus Christ is the Lord? I get on my knees: or if I am not in a place where I can do that, I lift up my heart and say, "Now, Lord, it's up to You. I have no might and I have no power, and I know not what to do; but my eyes are upon Thee." I look up to Him, and in that moment I discover that the victory of yesterday has not put into me any strength for today. I discover, as I go on in life, that the flesh is totally corrupt. I discover that the flesh profiteth nothing, and I begin to understand the language of the apostle Paul who said, "In me, that is in my flesh, dwelleth no good thing." That is not the language of a backslider; that is the language of a man illuminated by the Holy Spirit, who has discovered that God expects nothing from him but total failure, and he can never be any different. I have been along the road thirty years as a Christian now, and every experience of the grace of God and the cleansing power of the blood of Jesus, has only made me understand more deeply than before the corruption of my own heart. Basically Alan Redpath is no different from what he was when he was saved, probably a lot worse by nature, potentially so. But I know this, that the battle is not mine, but is God's; and therefore every moment of every time of testing, first,

He communicates power through prayer. "Watch and pray, lest you enter into temptation." You will always be faced with it; but there is no need to run your head into it. Watch and pray. Enquire of the Lord, for His sovereignty will be communicated; and always listen to His communications in answer to prayer. Sometimes it is communicated by the word that says, "Go out and attack," but more often it is communicated by the word that says, "Wait for the sound of a going in the tops of the mulberry trees."

What is that "sound of a going"? Surely it is what happened when a hundred and twenty disciples in an upper room had waited and prayed for ten days; then suddenly there was the sound as of a rushing, mighty wind, and God, by the Holy Spirit, came down upon them and empowered them, and sent them out to blaze a trail for Him. That is how God communicates to my poor and needy heart constantly, His sovereignty. He communicates that sovereignty in the Person and in the power of His Holy Spirit, in answer to the man who has acknowledged his bankruptcy and submitted to the Lord's sovereignty, and who waits upon Him for the outpouring of His Spirit.

But let me say this: We do not move away from the Lord Jesus to the Holy Spirit. Oh no! He said to His disciples, "The Spirit of truth shall come to you. He shall dwell in you. I will come to you. I am in my Father, and He in me, and I in you." And the sovereignty of Jesus Christ is communicated to the poor, beaten, bankrupt, defeated heart, and yet the heart that has turned in simplicity and utter sincerity to the Lord. That sovereignty is communicated by the imparting of the life of the risen, victorious Christ into my heart and into my soul. I do not go on away from Christ to the Holy Ghost. The Holy Spirit points in my heart upward to the throne, and from that throne there is communicated the victorious resurrection life of our precious Saviour.

Oh, my beloved friends, let me say this to you: That you are no match for the counter-attacks of the enemy. I have been on the road long enough to know that the devil is far too clever and far too powerful for me. But, Hallelujah! the devil is no match for my Lord Jesus. He is no match for the Holy Spirit. And in my heart today, and in your heart if there is submission to Christ, there is throned life, sovereign life. The life of the throne in heaven has been sent back to you, to enable you to live victoriously. All the enabling that you will ever need, in every situation, is in the power of God the Holy Spirit.

As I close, listen, is there a sound of a going? Oh, has there been a sound of a going this week? Has the Spirit of conviction

been abroad? You have trembled under the sound of the Word, under the sense of conviction of your failure and defeat. Has the message of sin just broken and penetrated and battered into your soul, until you have trembled under it? Has there been that deep sense of conviction; and has there been the indication that there is a balm in Gilead, and you have begun to see the answer that you need in the Holy Spirit? Is He moving upon you in conviction? Has this message been something more than theory to you: has it been life, has it been victory, has it been power?

Then listen! What does the Bible say? Bestir yourself! When thou hearest the sound of a going, bestir yourself. What are you going to do about the tremendous potential of the life of victory? Are you going to discard it because you do not understand it, or are you going to bestir yourself and act, and obey? Oh, that Jesus may fill now every heart that full surrender knows, that through that heart there may come the life-giving river, the power of a risen Christ in His Holy Spirit.

