



# The Heavenly Vision

---

By REV. A. B. SIMPSON



CHRISTIAN ALLIANCE PUBLISHING CO.  
3611 Fourteenth Avenue - Brooklyn, N. Y.

Gould  
BV  
4501  
S55

## Books to Meet Your Need

---

### THE INCARNATE SON OF GOD

HENRI DEVRIES.

Instructive and devotional studies of the person of Christ. "Dr. DeVries thinks clear through the problems arising from the incarnation and discusses the great theological questions that are of vital importance to a clear comprehension of all that is involved in the deity of Christ."—*Record of Christian Work*.

Cloth, \$1.50.

### MODERN SPIRITISM

A. T. SCOFIELD

A scientific survey of the deceptiveness of spiritism, bringing the whole practice under the piercing rays of revealed writ.

Cloth, \$1.25.

### THE WAY OF THE CROSS

J. GREGORY MANTLE

Sixth edition of Dr. Mantle's most popular work which is an earnest enforcement of the teaching of holiness. Dr. F. B. Meyer says: "This deepest teaching of the cross is instructive and unitive and deserves reverent pondering."

Cloth, \$1.50.

### THE HOLIEST OF ALL

ANDREW MURRAY

An exposition of the Hebrews that is needed to give health and vigor to the Christian life, an analysis that is both scholarly and spiritual. A large work in excellent print and binding.

Cloth, \$3.00.

### PURPOSE IN PRAYER

EDWARD M. BOUNDS

Edward M. Bounds understood prayer because he practiced it, and gave it paramount place in his daily life. In this book he pleads with passionate earnestness for the enthronement of prayer in the heart and life of the Christian believer.

Cloth, \$1.25.

---

The Christian Alliance Publishing Co.,  
3611 Fourteenth Ave., Brooklyn, N. Y.



Digitized by the Internet Archive  
in 2015

<https://archive.org/details/heavenlyvision00simp>



THE  
HEAVENLY  
VISION

---

*Her + on page*  
REV. A. B. SIMPSON  
//

---

PUBLISHED BY  
CHRISTIAN ALLIANCE PUBLISHING CO.,  
3611 FOURTEENTH AVE., BROOKLYN, N. Y.

THE  
HEAVENLY  
VISION

Copyright, 1898.  
A. B. SIMPSON.

Gould  
BV  
4501  
555

## CONTENTS

I.

The Heavenly Vision.

II.

Even as He.

III.

For Me and Thee.

IV.

The Dangers of Spiritual Indifference.

V.

An Earnest Life.

VI.


The Immovable Life.

VII.

We Would See Jesus.







# THE HEAVENLY VISION

BY REV. A. B. SIMPSON

“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: . . . and your young men shall see visions, and your old men shall dream dreams” (Acts 2:17).

**W**E are often called a visionary people. We are not ashamed to accept the impeachment. The Bible is a book of visions and its noblest characters were all a visionary people. Abraham's life was all inspired by the visions Jehovah gave him of the land of his inheritance and the seed of promise as countless as the stars of heaven and the sand on the seashore. Joseph's life began with his early dreams of faith and hope, and but for these he would have often sunk in the dark hour of his unspeakable sorrow. Moses' ministry began in the vision of the burning bush, and the last act of his life was to look out over the land of promise and see afar the destinies and glories of the nation he had loved and led. David never could have endured the trials

and perils of Saul's bitter persecutions had he not known in advance that he was God's anointed king, and seeing afar off the vision of his own throne and the glory of the greater King and the Millennial Age of which he and his kingdom were the foreshadowings. Isaiah began his ministry with the vision of the Divine glory, and consummated it with the sublimest series of prophetic visions within the Holy Scriptures. Ezekiel was a glorious visionary; and Daniel gazed through the mighty telescope of Divine revelation until his vision swept down to the very end of the age and took in the first and second coming of the Son of God and all the history of time.

Yes, even our blessed Master Himself was oft sustained by the vision of faith and hope. It was "for the joy set before Him" that "He endured the cross despising the shame," and is now set down at the right hand of the Majesty on high. Paul had an infinite capacity for Divine inspiration and holy elevations. It was in a vision that he beheld the Son of God as his suffering and wronged Redeemer, and sank at His feet exclaiming, "Lord, what wilt thou have me

to do?" It was a vision of Jesus that brought him sanctification as he cried, "Thank God through Jesus Christ, our Lord." Again and again was the vision of the Master's presence renewed; sometimes in the prison at Jerusalem; again in the crisis of his work in Corinth, or again in the rocking vessel in the Euroclydon storm until his fears were charmed away, and he dared to do and suffer anything for Jesus. And the last of the apostles closes the scroll of Revelation with the sublimest vision of all its pages, that wondrous Apocalypse, which changed for him the stone quarry of Patmos into the vestibule of heaven and for us the ages as they pass into a Divine panorama of faith and hope and holy promise.

It is strange, therefore, that a Christianity founded upon this glorious chain of heavenly visions and still having as its Divine centre the living Holy Ghost from whom these visions came, should have infinite room in the spiritual life of its followers for the highest aspirations and the Divinest inspirations.

The Holy Ghost is the Spirit of light and revelation, and it is just as necessary that

He should illuminate the Word He has given as it was that He should give it at the first. It was particularly promised in connection with His descent at Pentecost that the young men should see visions and that He would show us things to come. Three steps are absolutely necessary in every spiritual advance, namely, first, that we should apprehend a truth; next, that we should personally appropriate it, and thirdly, that we should practice it in actual experience. The first is absolutely necessary to the next. We must grasp the conception before we can claim the realization.

Where you look you will be sure to go. Like the fine line of the sight of a rifle the bullet follows the aim; so in spiritual advances we must look with keen and concentrated vision at the point we expect to attain. The Divine order is: "Lift up thine eyes and look," and then "arise, walk through the land in the length and breadth of it."

Gideons must Isaiahs be,  
Vision first, then victory.

There are some special visions which the Master wants to give us at this time.

### I. The vision of Jesus.

This is the Holy Spirit's special province, to reveal Him, and make real to us the personality and the glory of the Lord. So that we shall not know about Him only, but we shall know Him more intimately than any earthly friend. We want to see Him in His deity until all our being shall bow in prostrate submission; we want to see Him on the cross till our heart shall be broken with His love, and we shall say, "Let us go that we also may die with Him;" we want to see Him in His living, risen glory as the source of our life; we want to see Him on the throne bearing our name, holding our place and ever representing us at the Father's side; we want to see Him in our heart enthroned, indwelling and all-sufficient; we want to see Him in things as they come to us, in people as they meet us, in circumstances as they surround us, in difficulties as they confront us, and high above all the trials of life and all powers of earth and hell, we want to crown Him Lord of all.

It is the vision of Jesus that reveals our sin and then takes it all away. When Isaiah saw Him in His glory he first cried, "Un-

clean, unclean!" and then he received the living coal on his fire-touched lips, and went forth commissioned and endued for his seraphic ministry. It was the vision of Jesus that in a single moment subdued the raging Saul at the Master's feet and sent him forth a penitent sinner, a pardoned soul and an inspired apostle, crying, "Lord, what wilt thou have me to do?" and a little later when sinking under the sense of his inward sin he cried, in self-despair, "Oh, wretched man that I am, who shall deliver me from this body of death?"

It was the vision of Jesus that revealed to him God's way of sanctification and brought from him a shout of triumph, "Thank God, through Jesus Christ our Lord." This vision will reveal to us ourselves, and then it will drive us from ourselves to our Saviour.

There is a beautiful and wonderful power in the vision of any pure and holy thing. The presence of a lady will quiet and silence the rudest mob of coarse and cursing men, the exhibition of a mother's picture will stop the ribald jest and bring the chastened look or falling tear even to the roughest



countenance. A kindergarten teacher in one of our great cities was conducting a mission among the children of the slums, and by various object lessons was gently lifting their little hearts to a conception of higher things. One day she brought in a beautiful calla lily, and as the little eyes gazed upon its spotless whiteness a murmur of intense approval and delight passed through the little crowd. One little girl with soiled garments and begrimed face, gazed long and intently upon the beautiful vision, and then suddenly turned and hurried from the room. In a few minutes she came back with her face washed clean, her clothes arranged and, as far as possible in her humble wardrobe, cleansed and decorated as if for some important occasion. Then she drew near to the beautiful flower, and seeming to feel at ease in its presence now, she gazed and listened to her heart's content. Not a word had been spoken about cleanliness, but that silent vision of spotless purity had preached its own sermon, and convicted that little soul of its unfitness for fellowship with anything so pure. Even so, in a sense transcendently greater, the holy

presence of Jesus reveals to us as even the terrors of Sinai never could the corruption of our grace.

Oh, if we would walk ever in the light of that glorious presence, it would lift us above the world and all its sin, and lead us to walk.

With hearts made pure and garments white,  
And Christ enthroned within.

II. The next vision we need to see, is the possibilities of our Christian life through the infinite and all-sufficient grace of God. A lofty ambition is the incentive of great and successful lives in the realm of human achievement.

It was a great idea that made Joan of Arc illustrious and lifted the heroes of history into earthly fame. Macaulay tells us of the day when Warren Hastings stood amid the wreck of his magnificent inheritance and swore that he should yet live to recover the splendid heritage which his folly had thrown away. History tells us of the star of hope which the great Napoleon could always see in the skies of night and the sunshine of the brightest day. The man **who today is leading the shouting multi-**



tudes of Western democracy in the great political campaign which may be the crisis of this nation's history, tells us that since his earliest infancy, his constant ambition and purpose has been to sit in the presidential chair. So men are lured by earthly vision, how much more should we be inspired by the heavenly vision. If we could but see and understand all the possibilities of the highest Christian life, if we could but realize the more than alpine heights of Paul's great mountain peaks of glory in the first chapter of Ephesians, where he prays that we may understand "the exceeding great riches of His power to usward who believe," how we would cut all the earth-bound cords that hold us back, and press toward the mark for the prize of God's high calling! That is what the apostle meant in the second chapter of First Corinthians when he spoke of the "things which eye hath not seen nor ear heard, neither hath entered into the heart of man, but which God hath prepared for them that love Him and which He hath revealed unto us by His Spirit." The little creeping mouse may come up through the floor of the splendid

sanctuary and gaze upon the spectacle of architecture and art, may listen to the choruses of praise and the voice of the preacher and may see in a confused sort of way the vast assembly of men and women, but all it really sees is the bread crumb in the corner for which its sordid hunger craves, to all the rest its little soul is deaf and blind; but the saint of God in that assembly takes in what the little creatures cannot—not only the vision of the splendid architectural pile and the swelling choruses of praise, but the high thoughts of truth and God proclaimed from that pulpit and the yet higher fellowship of God Himself, enjoyed in that place of hallowed worship.

And so, in the spiritual world, there are people who see nothing in the Gospel, but just a remedy for an evil conscience and a means of escape from judgment and eternal peril, but they have no eyes to see, they have no heart to feel, the depths and heights of Divine love, Divine communion and our heavenly calling. Oh, there is no sorrow more sad than to have a dull and stupid soul that knows not what he has lost. God give us the spiritual senses that can receive His

light, the spiritual capacities that can take in His mighty thoughts, and enter into the conception of the things that He has prepared for them that love Him.

If you could but see all the fulness of His grace and love, all the rich provision of His great redemption, and all the possibilities of His indwelling life; if you could but get a glimpse of what it means to be a son of God, a temple of the Holy Ghost, and called to be the very bride of the Lamb; if you could but fully realize what it means to have the peace of God which passeth all understanding, to have your sun no more go down in sorrow but have the Lord for your everlasting light, and the days of your mourning forever ended; if you could for one moment taste the exquisite delight of the life of Jesus in your mortal flesh, as an antidote for infirmity and disease, and the very mind of Christ to quicken your weak and erring brain—in a word, if you could but see as Moses saw, the good land which the Lord hath given thee, you would quickly arise and casting all else behind you would go over this Jordan, and let nothing hinder your entering into your full inheri-

tance of grace. May God show us the vision and give us the victory!

III. But we also need to see the vision of the world and the work the Master has given us to do. Men have their vision, too, of earthly politics and policies. Each of them have some visionary Utopia of promised prosperity and political millennium. One will tell you it is republicanism that is to save the country, another democracy, another populism, another socialism, a great many are sure it is free silver that is going to do it, and a frank Irishman naively said once, in a political meeting, that what he wanted was free gold. But all these are the dreams of the night, and the chimeras of selfish and heated political brains. All of them in turn will give place to some other political scheme or humanitarian dream. The difference between man's political thought and God's is strikingly shown in the two visions of Nebuchadnezzar and Daniel. As Nebuchadnezzar saw the kingdoms of the world, they were splendid images of gold and silver, brass and iron; but as Daniel saw them these same kingdoms were wild, ferocious beasts—the lion,

the bear, the leopard and the monster. This is God's conception of the political world. We want to see things as God sees them, in His thought the only remedy for man's miseries and wrongs is the Gospel of Jesus Christ, the regenerating work of the Holy Ghost, and the return of earth's true King. When we see this we will stop all side issues, and we will know and do one thing alone, the testimony of Jesus Christ, and the setting up of His kingdom.

Oh, to see the vision of the world as Jesus sees it! Oh, to realize, as if they were ever before our eyes, the horrid cruelties of heathenism, the enormities of the slave-trade in Africa, the sorrows of the child-widows of India, the one hundred thousand little girls thrown upon the street to die in China every year, and the one hundred thousand souls that do die every day in this dark world, without a hope of heaven or a ray of light; oh, to see the fainting souls of men and women as Jesus used to see them as sheep without a shepherd; oh, to be baptized into the sympathy of Christ and the compassion of the Holy Ghost for the sorrows of others and the awful need of per-

ishing men! God alone can give the vision, and to know it once is to be lifted out of our petty selfishness and made workers together with God.

Then, again, we need the vision of our own work and calling. Just as there came to Paul at Troas the beckoning hand from Macedonia and the pleading voice, "Come over and help us," so the Holy Ghost can lay upon our hearts the very burden of the work He has for us, until we become conscious of a commission that we cannot and dare not refuse, and we can say with the apostle, "necessity is laid upon me; yea, woe be unto me if I preach not the Gospel of Christ." So God is waiting to call some of you to the Soudan and the Congo, to India and China, and to the Islands of the sea. It is true that the Gospel contains a call strong enough to make it a very solemn thing for any one to stay at home, but after we yield to the Gospel call there is a special conviction which the Holy Spirit will lay upon your heart, and a special baptism by which He calls you, until it shall be more to you than life itself. Oh, for such a vision, such a call, and such a company of God-

touched ones going forth from this hallowed place and time with the watchword, "I was not disobedient unto the heavenly vision."

IV. There is one more vision. It is the vision of hope, it is the vision of the future, it is the coming of the Lord. At a certain point along the way the pilgrims were taken through the Delectable Mountains, and given the glass of faith and hope through which they looked out and saw the glory of the celestial city and the vision of the New Jerusalem and their great reward. We need the vision, too, and this is the office of the Spirit to show us things to come. There was a time even in the Master's ministry when He needed to look from Hermon's height across the valley of the Kedron and the vision of the cross, to the glory awaiting Him beyond, and as on that Transfiguration night, He saw the joy set before Him, it was easy to endure the cross and despise the shame. Beloved, we need the vision, too. God make it so real that it blinds us to the glare of the world's tinsel attractions, and God grant that it may not be all hope, but holy fear as well, and as we see approaching that day of fire that shall try



every man's work of what sort it is. God save us from the wood, the stubble and hay, and grant us grace to make sure that our work shall be all gold and silver and precious stones!

In conclusion, how shall we have the heavenly vision? God will only give it to us, if we are obedient when it comes. God will not waste His light or promise if we are going to reject it, nor add to our condemnation by showing us the things that we will not do. A right attitude of will is indispensable to true spiritual knowledge. Many are left in darkness about the deeper things of God, because if they had the light they would not have the courage to obey. Oh, may we all begin at this time by wills surrendered and hearts laid down as living sacrifices upon His altar so that we can receive the fulness of His life! Then shall we know, we follow on to know the Lord. Then shall this place be to us like Hermon's transfiguration height, like Jacob's ladder of vision, the house of God and the gate of heaven!



## EVEN AS HE

"As he is, so are we also in this world."

THE apostle of love gives us a picture of perfect love, and its source in perfect faith and union with the Lord Jesus Christ. For this is the force of the passage: "Herein is our love made perfect, because as He is, so are we in this world." It is the full realization of our oneness with Jesus that gives us perfect love.

We are sitting at the feet of the greatest teacher of love. We are learning of him who himself leaned on the Master's breast, and learned all he knew of love from the living touch of His heart.

### I. PERFECT LOVE.

It is evident that the love he refers to is our love to God. The phrase, "perfect love casteth out fear," explains what he means by perfect love. It is a love that has no doubt or dread in it, but leans confidently on the bosom of the Lord, trusts in the darkest hours with unfaltering confidence,

and even in the day of judgment will stand with boldness amid the tumult and the wreck of a dissolving world, and claim its place in the friendship of the Judge who sits upon the throne.

During the Franco-Prussian war, a train was carrying military despatches from Metz to the headquarters of the French army. The Germans had just captured Metz, and were marching rapidly to cut off the French army. It was necessary that the despatches should reach the post within an hour. The distance was sixty or seventy miles. The road was rough; the train consisted of a single coach and locomotive; the speed was like a whirlwind, and the passengers, consisting of the wife and child of the engineer, the bearer of the despatches, and a newspaper correspondent, were hurled hither and thither in the dashing, rushing train, like sailors in a frightful storm.

To say that they were alarmed would be little; they were in imminent and deadly peril. Every moment threatened to pitch the furious train over some embankment or Bridge. Rolling from side to side, leaping at times in the air, rushing, roaring

on past stations, where everything made way for this whirlwind of desperate speed and energy, the few people inside held their breath in dismay, and often cried out with terror as they dashed along.

But there was one person on that car that knew nothing of their fears. It was the little child of the engineer. Happy as a bird amid all the excitement around her, she laughed aloud in childish glee and merriment as often as the train would give some wild lurch and hurl her over a seat; and, when they looked at her in wonder, and her mother asked if she was not afraid, she looked up and answered: "Why, my father is at the engine!"

A little later the engineer came through the car to cheer up his trembling wife, and, as he entered with the great drops of sweat rolling down his soot-stained face, the little child leaped into his arms and laid her head upon his bosom, as happy and peaceful as if she was lying on her little cot at home. What a picture of the perfect love that casts out fear. What a lesson for the children of the Heavenly Father!

Look at your little, lisping babe putting its hand in yours and letting you lead it

where you will, and learn to trust and love the Father that cannot err, forget nor fail.

This is the remedy for every fear—the fear of man, the fear of yourself, the fear of Satan, the fear of death, the fear of falling, the fear of the future. Only love Him and rest in His love, and you shall dwell safely and be quiet from the fear of evil.

And, oh, what a life ours would be if we were fully saved from our fears! How many of our worst troubles are those that never come! God give us the perfect love that casteth out fear!

## II. THE SECRET OF THIS LOVE.

“Because as He is, so are we also in this world!” This love is the fruit of faith. It is the blossom which grows on the fair tree of trust. Its roots are in the very heart of Jesus. Its life is nourished by His very life and love. It is as we realize what He is to us, and what we are to Him, that we enter into the fulness of His love.

There is no stronger statement anywhere in God’s Word of our intimate and absolute union with the person of the Lord Jesus Christ. It does not mean that some day we

shall be like Him, but here, and now, as He is, so are we in this world.

1. *We Are One with Him in His Death.*

His death was our death, "For we thus judge that, if one died for all, then were all dead." He hung upon the cross in our name, and His dying has as effectually settled all the claims of God's law against us as if we had been executed for our own crimes and had already passed through all the pains and penalties of hell. How can we help loving such a Friend? What shall we fear when He Himself has taken our very sins? It is only as we realize this fully that we shall live in the perfect love that casteth out all fear.

2. *As He is in His Resurrection,* so are we in this world. For we are not only dead with Him, but we also live with Him. The life we now live is not the same as our past. The saved man is no longer himself. He is dead, and the man who lives in his stead is a new man in Christ Jesus. He can truly say: "I live, yet not I, but Christ liveth in me." It is not the same man. Your old sins are regarded as the sins of another. You are even as He. God recognizes not

the old man, but the Christ in you, and receives you as He does His own beloved Son. Why then should you be afraid? Only realize your unity with Him, and His perfect love will cast out all fear.

3. *As He is in His Acceptance* by the Father, so are we also in this world.

For "He hath made us accepted in the Beloved," or, literally, in the Son of His love. That is to say, we are accepted even as the Son of His love is. We are as dear as the Son of His love is. The word accepted means received with complacency and delight—God is pleased with us for Jesus' sake, even as He is with Christ Himself.

We have heard of a Scottish shepherd, one of whose flock had lost her lamb, while another lamb was motherless. Vainly he tried to make the lambless mother accept the motherless lamb. She would have nothing to do with it, but pushed it rudely from her with cruel and heartbroken anger, because it only reminded her of the one she had lost. At length a sudden device occurred to him. He took the skin of the dead lamb and with it he covered the living one, and



then he brought it to the offended mother. Instantly her whole manner changed to the tenderest affection. She welcomed the little one with a mother's tenderness, caressed it, washed it, fed it from her bosom, and treated it henceforth as if it were the very lamb she had lost. So He hath made us accepted in the Beloved, and so He receives us even as His own dear Son.

4. *In His ascension glory* we are one with Him. For His ascension was not for Himself. He sat down at the right hand of God, far above all principality and power, and every name that is named, not for Himself, but for us. He is there as our Head, and we are here as His body. He has taken His seat there in our name, and written our name on the place prepared for us.

Just as you have sometimes gone into some great assembly and held not only your own seat, but also the seats which you have reserved for your friends till they should come, so Jesus is sitting for us on high and holding our places until we go. "He is head over all things for his body, the church, which is the fullness of him that filleth all in all." God always thinks of us as if we

were there; so let us think of ourselves and live as in heavenly places in Christ Jesus.

5. *In His redemption rights.* Christ has purchased for us certain rights. To us they are the free gifts of God's mercy, utterly undeserved by us; and yet to Him they are simply the fulfilment of a covenant whose condition He has met, and whose promises He is entitled to claim to the full.

These rights we share with Him, and, while in one sense, we ourselves have no rights as sinners but punishment and banishment; yet in union with Him we are entitled to all that He has purchased by His righteousness and blood, and may come to God and claim from His justice and faithfulness all the worth of our Saviour's atonement.

Suppose that one of my friends were to go to a leading business house and order for me a large and valuable bill of goods, and then should send me word that the goods were paid for and that I was requested to go and select to the full amount of the deposit. There would be no kindness to my friend in acting before the clerks of that store as if I were a pauper and receiving a



gratuity. My most becoming course would be to act with manly independence and claim the full measure of my friend's purchase. From him it may be a gift, but from the business house it is a purchase, and fully paid for, and involving on my part every right of simple justice. Exactly so, Christ has purchased for us a complete salvation, and paid for it to the full; and now, in His name, we may come and buy "wine and milk," the choicest blessings, without money and without price. We buy without money, because He has paid the price; and yet we buy in the sense of making it absolutely our own.

When we fully realize that we do thus fully stand with Christ in all His rights, we enter into the perfect love that casteth out fear. No longer do we hold back, like the prodigal in the servant's place. Prodigals, indeed, we are, but we have become, in our Elder Brother, more than sons. Let us draw near, therefore, in full assurance and with fearless confidence, and dwell in the Father's house in perfect love.

## 6. In His Sonship.

“I ascend unto my Father and your Father, my God and your God.” Our heavenly sonship is not natural. We are not children of God by virtue of creation, as angels are and Adam was, but through the new birth, in the first place, which makes us partakers of the divine nature, and, still more, through our personal union with the Lord Jesus Christ, who so comes into us and dwells in us that we partake of His own relation to the Father, and are the children of God, even as He is. This is especially true after we enter into the deeper life of abiding in Christ, and receive the full baptism of the Holy Ghost.

There are two terms used for children in the New Testament. One, *tekno*, meaning a child; the other, *huios*, meaning a son in the most exclusive sense in which the term can be used. Jesus is never called *tekno*, but always *huios*—never a child of God, but always the Son of God; that is, the only begotten and well-beloved Son.

Now, we are called *teknoi*, that is, the children of God, in the Scriptures; but, after a certain point in our experience, the

careful student of the original Scriptures will not fail to notice that the higher word for sonship—the word that exclusively belongs to Jesus—is also given to those who have received Jesus to abide in them. United to Him, they have come into His very own place with the Father, and are the sons of God in the very same sense that He is. Wonderful, glorious place!—that as He is, so are we also!

Even as the wife is received in the husband's home, exactly so we are wedded to Him and inherit His high prerogative.

#### *7. In His Father's Love.*

There is one thing which the human heart is unwilling to give away to any other and that is exclusive love which belongs to us alone, from those that are dear to us. We cannot give it away to any unless they are so close to us that they are even as we ourselves. This is the most wonderful thing about the love of Christ. He has given away to His disciples His Father's peculiar love to Him. "That the love wherewith thou hast loved me may be in them and I in them."

How can He give to us that sacred love which was His own supreme delight? Only because we are with Him, so that in giving it to us He is only giving it to Himself in another form. It is like the mother willing to share the love of her husband with her child who is part of her own self.

It is the strongest proof of our identity with Christ. For in no other way could He share with us that which belongs to Himself alone. In the same way we, as His disciples, can be willing that His peculiar love to us should be shared with our brethren, because they are one with us.

Well may it give boldness to our love to know that we are as dear to the Father as His beloved Son, so that Christ must perish before we can be plucked out of His hand.

8. *In His Righteousness and Holiness.*

"For both He that sanctifieth and they that are sanctified are all of one; for which cause He is not ashamed to call them brethren." Our sanctification is the very same as His. Therefore, He said in His parting prayer, "For their sakes I sanctify myself that they may be truly sanctified."

Christ gives us His own holiness, being

made unto us of God sanctification and redemption, and as He is so are we also. This should give boldness to our love. He does not expect of us any qualities that He is not willing Himself to impart. He does not chide us for our failures and imperfections, but because we do not receive more of Him.

Let us, therefore, nestle closer to His breast and throw ourselves more fully upon His all-sufficient grace.

9. *In His Mind.*

For "we have the mind of Christ." Humanity is three-fold; spirit, soul and body. Christ gives us His soul and life as well as His spirit.

He thinks His thoughts in us and not only reveals to us divine truths, but gives us a divine capacity to understand them. It is not a similar mind, but the same mind that was in Jesus that we are exhorted to possess. How it quickens the languid thought, clarifies the obscure conception, enlarges the vision of the soul, kindles the imagination and inspires every lofty and heavenly impulse to enthusiasm, until the soul takes wings and mounts up into the heights that

are to others inaccessible and which are full of glory!

There is no direction in which the life of Christ may be more practical and helpful in our work for Him, than in this connection. Happy they who have learned to say with the great apostle, "Not that we are sufficient to think anything of ourselves, but our sufficiency is of God, who also hath made us able ministers of the New Testament, not of the letter which killeth, but of the Spirit which giveth life."

10. *In His Plans and Thoughts.*

The Master has said as the tenderest expression of His love: "I have not called you servants, but I have called you friends." We are not working as slaves at a task, but as partners in a blessed fellowship in which we share all the plans and thoughts of our Lord respecting His work. We are not required to go in blind obedience and do simply what we are told, but we are entrusted with His resources and guided by His wisdom. In co-operation with Him, working with us, to carry out intelligently His great plans for the redemption of this world. Therefore, He has unfolded to us the mys-

tery of His kingdom and the great purpose of His providence respecting Israel, the Church and His second coming.

We are trusted and confidential friends and fellow-workers, and counted true yoke-fellows with Him in all His cherished thoughts and purposes. Let this inspire us to more loyal service, and fill us with a love that casts out all fear, to know that in all that is dearest to His heart we share His fullest confidence, and as He is so are we in this world.

II. *In the Indwelling of the Holy Spirit.*

He has given us the very same Spirit that dwelt in Him. On the banks of the Jordan He first received the Holy Spirit, and as He was leaving the world He breathed upon them and communicated to them with the sweetness of His own life and love, the same Spirit in which He had wrought all His miracles and spoken all His words. And so Peter says in connection with the gift of Pentecost that Christ "having received the promise of the Spirit hath shed forth this which ye now see and hear." Therefore, the Holy Spirit is called the Spirit of Christ and sometimes even Christ,



because He brings to us the presence of Jesus and enables us to realize our oneness with Him.

This is the secret of the love that casteth out fear; to be filled with the Spirit of Jesus until we are lost in the consciousness of our union with our beloved Lord. "He giveth not the Spirit by measure unto Him." Therefore, if we have Him we have the Spirit that dwelt in Him without measure. Have we? Then, indeed, we are "filled with all the fulness of God and have received exceedingly abundantly above all that we can ask or think according to the power that worketh in us."

#### 12. *In His Physical Life.*

For we are "members of his body, his flesh and his bones," and "the life of Christ is manifested in our mortal flesh."

This is the secret of divine healing, to be so united with Christ in our body that we shall share in these vessels of clay the secret of Paul's endurance. He could be buffeted by every blast, exposed to every hardship, yet not crushed by any pressure. Sorrowful, yet always rejoicing, cast down



but not destroyed, shouting 'mid all the extremes of life's vicissitudes: "I can do all things through Christ, who is my strength."

Oh, how this experience deepens our love as we look back and remember how often He has relieved our physical sufferings! How many aches and infirmities He has healed or hindered and how tenderly He has cherished our mortal frame, even as a mother does the babe she loves! Oh, how our heart swells with the love that casteth out fear! How sweet it is to lean our whole weight on His bosom, knowing that as He is so are we also in this world.

### 13. *In His Ministry of Prayer.*

There is no place where Christ more fully identifies Himself with us than at the mercy seat, where He bids us pray in His name, which just means in His very personality, taking the very same place as He Himself and asking all that He is entitled to claim.

Not only so, but He gives us His own Spirit to pray in us, impresses us with His own desires and wishes, and so enables us to pray that it shall be His own very prayer. This is the secret of all true prayer, to pray

in the Lord Jesus, asking what He would ask and as He would ask it. To such prayer the promise is absolute. "Whatsoever ye shall ask the Father in my name I will give it." "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you." "Seeing, then, that we have a great High Priest, who is passed into the heavens, Jesus the Son of God, let us therefore come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need."

#### 14. *In Our Service for Christ.*

"As My Father hath sent me even so send I you," is His commission. We are sent into the world as directly as the Lord Jesus Himself was. This was not His home, but He came into it to do a special work for the Father and the world, lived in it as a stranger and left it when His work was done.

True service for God is not only to do our work as Christ did it, but to do it in the very life and strength of Christ. This is the meaning of the promise, "He that believeth on me the works that I do shall he do also." That is, he shall work in partner-

ship with me, we doing the same works together. This is the same thought as Paul expresses in Ephesians. "We are his workmanship created in Christ Jesus unto good works, which God hath before prepared that we should walk in them." Our very works are prepared for us, and inspired in us by the indwelling Christ.

Oh, how it fills the heart with love and dispels our fear to know that in all our service for Him, He is with us and in us, and as He is so are we also in this world in all our work for Him.

#### 15. *In Our Sufferings.*

Not only does He suffer with us in all our trials, but we are called to suffer with Him and to "fill up that which is behind of the sufferings of Christ for His body, the church." How keenly we often feel the condition of others for whom we are called to pray or minister to! It is only the heart of Christ suffering in us for those whom He would let us help, by bearing their burdens or holding them up for His blessing. By the sufferings of Christ we do not mean sickness or calamity, but those sufferings

which involve the sufferings of others, or sympathy with Him in some place where we can share His burdens. How touching His words to Paul when he was persecuting the saints, "Why persecutest thou me?" This was the highest ministry of Jesus—to suffer. This is also the crowning ministry of almost every Christian life.

The last two Beatitudes are wholly about suffering, implying surely not only the climax, but a double climax. The dear Scotch martyr, dying at the stake in the Solway Sands, expressed it finely when looking at the little maiden who was dying near her and struggling with the waves in the last conflict, she said: "What do I see but Christ in one of His members suffering there." It was not Margaret Wilson, but Christ suffering there. And so, beloved, you never suffer alone if you suffer for Him and according to His will.

16. *In Our Faith.*

Even the power to believe is the working of Christ within us. He is the author and finisher of our faith, and He will enable us to believe even as He. Christ is the great example of faith; He is its inspiration, too.

How sublime the faith that trusted the Father through the testings of the enemy in the wilderness; that met the powers of Satan and sickness through all His earthly ministry with calm reliance upon His Father and victory over all powers of the enemy; that stood at the grave of Lazarus and said, "Father, I know that Thou hearest me always; Lazarus, come forth;" that even upon the cross would say, "Father, into thy hands I commit my Spirit," and afterwards could claim and promise to His disciples all the glories of His coming kingdom and the blessings of the Gospel dispensation!

It is the same Christ who lives in us and inspires us with the faith of the Son of God, for our conflicts, testimonies and victories. He who says to us, "Have the faith of God," will not fail to impart it if we will receive Him and trust Him, and will enable us so to stand in all the hard places of our Christian life, that as He is, so shall we be.

### 17. *In Our Joy.*

The life of Christ was one of joy. Even in the darkest trials He often rejoiced in spirit. He had the inner and upper foun-

tains of His Father's joy and love, and while He knew the depths of pain as no other spirit ever did, yet, as is ever the case, the pendulum touched both extremes. He also knew the heights of joy with equal intensity.

If we are filled with Christ we will have His joy in us and He has said it will be full. We shall not have the hilarity of the world, and men may be unable to understand our happiness; but our deepest spirit will be filled with gladness and able to rejoice in the Lord when there is nothing else to light up the midnight of trouble.

18. *In our love* we may be even as He. Indeed in no other way can we meet the law of love and the demands and tests of Christian life except by His indwelling and the shedding abroad of His love in our hearts. But this He is willing to do if we are willing to stand in His love wherever He places us, and we shall be able to pass triumphantly through every testing, perhaps with keen suffering, but without disobedience or sin and ever say, "Thanks be unto God, who always causeth us to triumph in Christ Jesus." "Nay, in all these things we

are more than conquerors through Him that loved us."

19. *In His Glory.*

"The glory that thou hast given me, I have given them that they may be one, even as we are one."

When Joseph rose from a prison to a throne his greatest joy was to share his glory with his father and his father's house. Even when we receive a great blessing we long to share it with those we love.

So our precious Lord is not sitting amid the glories of heaven for His own delight as the ages go by. He is busy preparing our mansion and our crown, and it will be His sublimest joy some day to open to us the vision of all He has been preparing for us during the years that we were suffering for Him below, and sometimes wondering if He had ceased to love us. Oh, how we shall fall at His feet in wonder and transport, and almost feel ashamed to take the crown which He will place upon our head!

That will be a happy day for us; but sometimes I think that it will be a happier



day for Him, as He finds in our joy the consummation of His.

“It doth not yet appear what we shall be, but we know that when He appears we shall be like Him, for we shall see Him as He is,” and as He is, so shall we be also in that world.

Handwritten initials in blue ink, possibly "ST" above "B", with a horizontal line crossing through the "B".

## FOR ME AND THEE

“And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your Master pay tribute? He saith, Yes. And when he was come into the house Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? of their own children or of strangers? Peter saith unto Him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them, for me and thee (Matt. 17:24-27).

**W**e find here a reference to the relation which the Lord Jesus Christ takes to civil affairs and political obligations and responsibilities. While His kingdom is not of this world, at the same time we are to be good citizens, we are to pay our taxes and yet we are to live as people who are above the world, whose kingdom is not of this world and whose hope is laid up above.

But we want to look not at the relation which Christ bears to the world, but the relation which He bears to His true disciples.

It is one of these little glimpses given in the New Testament of Christ's heart for things which are often overlooked. His thought and care for a perplexed disciple assures us that He also cares for us.

First, we see *our Lord's provision* for our needs. We see Him meeting the actual emergency that came up in Peter's life. It was a very ordinary need. He wanted money to pay his debts and to pay his taxes. Peter had been dunned for a bill and he felt very badly, but he felt all the worse because he had been dunned for his Master's bill. Peter tried to apologize as best he could. When Peter came into the house the Lord Jesus anticipated or prevented him and spoke about it at once, and made provision for it and sent Peter to do something by which he would obtain the necessary means to pay the obligation.

This is a very little thing, but it tells of One who has given Himself for us and who will freely give us all things, one on whom we may cast all care and who is not too great to think of a debt as small as thirty cents. Jesus was willing to work a miracle for that amount. Nay, He provided sixty

cents, double the amount they asked. Still He thinks of us. Many of the most touching memorials of our lives are the answers to prayers which come in trifling matters.

Then it is lovely to notice how He controls all providences in life, how He lets people lose their pocketbooks and causes the fishes to swim in the sea in exactly the right place and causes our mistakes to help other people. "The Lord's eyes run to and fro through the whole earth to show Himself upright in behalf of those whose heart is perfect toward Him." How He loves to care for the little sparrows and the most trifling things.

I remember once losing a ten-dollar gold piece which I had in my pocket. I was going along one night in a hurry toward my home, and as I got to the corner of the street, I took out my keys to find the right one before reaching the door, to save time, and dropped the gold piece. I discovered my loss, and knowing about where I lost it, returned to look for it—and looked hard—but it was gone. Then I trusted it to the Lord, and asked Him to bring it back in His own way. Just the next week, a dear friend

called upon me and told me how marvelously God was caring for her home. She said her husband had been out of work, but that last Saturday night he was walking along the street and at a certain corner found a ten-dollar gold piece. I did not tell her who lost it, but I thanked Him who let her find it.

Every time I lose a little money, I just say Lord, pass it on to the right fish and make it a blessing to some needy heart. God is in these little things, and we may trust His providence and care, and know that He is always thinking of us.

But you notice that you can't lie on your back and get the shekel, or wake to find the money in your hand. Peter had to obey orders and do the one thing the Lord wanted him to do. And he had to go to work at his own profession, for he was a fisherman. The Lord did not say, Peter, you fall asleep and you'll have the money, but He sent him down to use his thirty years' experience on the lake. "You go the way I tell you," He said, "and I'll bring the result." God has His ways and will not supply your needs unless you do what He bids you do in your

everyday secular appointments. "Let every man abide in the same calling wherein he is called." And so about spiritual work, don't give up your business unless He calls you very clearly to it and does supply your needs in some definite way. I thank God I have real toil in life. It has been a blessing to me, and I believe if I were a business man I would not give up my business, but I would preach the Gospel in my leisure hours, look every man in the face, and have a little to give to other people.

So the Lord honored Peter and Peter's toil by sending him to get the half shekel in this way. But there had to be faith as well as obedience. It was not Peter's work that brought the money, but God's power and promise. God does not want us to work for wages, but to work for Him and trust Him for the wages—even your housework. He does not want you to preach the Gospel for hire. Some ministers are called hired preachers. It is a degradation and shame. When God called me out in this special line of work I was receiving a sufficient salary and had abundant support. I said, I am going to work with my pen and earn an

honest living for my family, for God had given me some readiness with my pen. That was my plan, but as soon as God got me out He said, you are not going to make any contracts with journals or religious periodicals to write for so much money. Go to work and write all I tell you for Me, use your pen and time for me and I will take care of you. All the writing I have done has been for Him, and I have lost more by literary work than I have made, but he has sent the money for my needs in other ways from time to time. It is so delightful to work for God. If I were working in the kitchen I would wash the dishes for God. If I were a woodchopper I would chop wood for God. I would feel I was Christ's free man and Christ was giving me His reward in His time. Let us trust Him. I don't believe there is any position in life that can't be a faith life. He is making hard places all the time, that He may show His love and care.

This is our first lesson—God's provision for our needs.

II. Second, we have Christ's prevision. Provision is making things ready. Previs-



ion is looking ahead with the eye of a friend anticipating your need before it comes and so not embarrassing you. When Peter came into the house he was all flustered, and Jesus saw how bothered he was about it and prevented him, anticipated him. Before he had a chance to say anything, Jesus said: "Go down to the sea and get the money." Peter must have looked up afterwards and said, like Thomas, "My Lord and my God. How did you know how I was feeling and what I was thinking about?" Oh, how sweet! "Thou preventest him with the blessings of goodness," David says. An old German once said, "I have tried to sacrifice for God, but He always gets the best of me." When you come to the hard place and you sometimes think it will be the end, you will yet thank God that He made that hard place for you.

When Adam left Eden with a broken heart and a wrecked future I suppose they must have thought it is all over at last, nothing but shame and curse and death. But just as they got outside they found how that through all eternity God had been preparing the Paradise above. He was not a bit taken by surprise. Man had undone it, but God

had it arranged. He knew what they were going to do and when they fell out of their own hands they fell into His. He is always laying snares of love for His dear ones.

So again, look at Israel at the foot of Mt. Sinai. God had led them so beautifully half way through the wilderness. How kind He had been! God says, Will you obey Me? They say, Yes, Lord, we will do all You tell us to do. But Moses has hardly got up the Mount before he turns around and finds them dancing in revelry around a golden calf. They have broken their covenant, and fallen. Does God get discouraged? No, He has been preparing the Tabernacle up there all the time for their sins. The law was for righteous people, but the tabernacle for sinners. God was getting something ready to meet their entire helplessness. God was getting ready to take sin all away long before it came. And now He said, I am ready for you. Yes, you have spoiled it, but I am still here. So you and I have tried our best to ruin ourselves. Oh, if God had let us we would have been in hell! He let us run a little while, and then the Father's house and the best robe and all His grace and love He

just gently revealed and brought us into it, and as we look back we wonder at His grace.

And so it has been since. How often have we ourselves disappointed Him and disappointed ourselves! But He was there. He was our surety. He was our covenant. And He stands true and ready, ready for every emergency and able to keep unto that day all that we have deposited. Thank God it is deposited against that day! Thank God He prevents us! So all through life we come up to trying places, the financial needs, the deeper needs of heart and life, the circumstances that come up, our spiritual bankruptcy, and we get discouraged; but if we look up He is all ready for us.

Poor Hagar! What is the matter? What are you crying about? My boy is dying for water. Open your eyes and look. There was a spring of water. He prevented her. He made that spring just for her need. Hagar did not need to make a spring, but she just needed to see the spring.

So again, when Israel came to the Red Sea they began fretting, and said the water was bitter. God showed Moses a tree. It

was there ready, ready for use. All Moses had to do was to cast the branch into the water and it was healed. No glory to Moses, no honor to them. Oh, we like to feel we have succeeded. He likes to lead us into hard places and we murmur. Then we wonder more and more how He can have anything to do with us. But He is true every time. What He wants is to show us how He loves us, and how He has mapped out the plan of life, and all its hardest places are just to reveal Himself, and fit into the situation perfectly and make us wonder, and say, Why, Lord, You were there. So, often when we pray the answer has come before we have had time to pray. "Before they call I will answer, and while they are yet speaking, I will hear." Dear friends, that is the way God is thinking about you. Why should you think so hard about yourself? Oh, for leisure and quiet rest to think a little more of Him and for His kingdom!

III. But there is another sweet thought—the last—His partnership. Was there ever a sweeter word than this? Go down to the sea, get your money and give it unto them for Me and thee, *For Me and thee.*

What, my Lord, I thought it was my debt. I thought it was my guilt. I know it is my guilt. Nay, "For Me and thee." We will go into partnership. Don't feel a bit badly about it, Peter. I owed them.

Oh, this blessed partnership! I think it took all the shame out of Peter. I think it made him feel a bigger man as he faced his creditors. I believe he looked into their faces and felt like a representative of the aristocracy of heaven. Take these words at this time and let Him come into partnership with thee. Are you a sinner? Do you owe a great debt? Jesus says, Stop a minute, 'For Me and thee,' it is My debt. Put it in My book. The firm is, "Jesus and Co." Where do you come in? Why, in the Co. He is the Head of the firm. The Co. is big enough for the poor sinner. "He was made sin for us who knew no sin." "This debt for Me. This curse for Me. I take it all. You have only the blessing; I have all the debt." Then you say such a weak heart, such a bad heart, such a discouraged heart, such a thankless heart. "All right," He says; "I take that, too." He says, "What the law could not do, in that it was weak

through the flesh, God sending His Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us." Christ has taken that nature, and in His dying that must die. "I have been crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

So again, I have hard places. He comes in again and says, "Take My yoke upon you and learn of Me." Two are in the yoke, and He has the heavy end always. Are you hurt? He is hurt. "Why persecutest thou Me?" "Why, Lord, I was not hurting you." "Yes, you were." If you hurt any child of God or do wrong to any, you hurt Him and wrong Him. He looks over it all, and He says, You did not do it to that child, you did it to Me. Look up and take heart. "In all their afflictions He was afflicted." He is "able to be touched with the feeling of our infirmities." Did you ever see any one suddenly hurt, how they bite their lips to keep back the pain. Many a time Jesus has done that. Oh, how the flashes hurt Him. Moment by moment how He feels for those He

loves. "Able to be touched with the feeling of our infirmities."

Take one look into that face to see the strength and comfort He has for thee. That is for Me and thee also. Patience, He has it for thee. It hurts Him, but He never looks hard or feels wroth. He says, "I'll cover it with love." Oh, let His grace be for Him and thee, too. His grace is for thee. "Of His fulness have we all received and grace for grace." Everything that He has yonder is a partnership and trust deposit, and He holds it all for Jesus and Co. There is need for patience and love and power, but it belongs to you by right of partnership. You can have it just as much as He.

How can I pray? That also is "for Me and thee." In the name of Jesus—that is, in the person of Jesus. The Father does not see thee, but the firm of Jesus and Co. You send your order in upon the bank, and it comes to you for His dear sake.

Then your work must also be in partnership. We like to help Him and carry His burdens. We say, "For me and Thee," and He says, "For Me and thee." We think it



our work and responsibility, and we ask the Lord to help us to help Him. But He says, "Oh, no; it is My work. I am using you, and you are not using Me." Christ's sarcasms are always sweet. They are like the sarcasms of the nursery. You never play a harsh trick on the baby, but playfully deceive it, and then hasten to take away the feeling that it has been deceived.

One night He was tired, and the disciples said, "Now you must rest, you must lie down a little." We are told they took Him, and He allowed them to take Him, and insist on His taking rest. They took Him and laid Him down. Peter rolled up his tunic for a pillow—perhaps the only time He ever had a pillow, for it is said He had not where to lay His head—and He lay down to please them, and fell asleep. Then the winds began to rise, and they began to get nervous. They were glad to wake Him. They said, "Master, don't you care for us that we perish?" The Lord did not laugh at them outside, but I am sure He did inside. He calmed the storm, and took care of them, and the first thing they knew they were near shore, and they said, "Why,

what a Captain we have. We are here before we know it."

That is the way He does. We try to help Him. How hard we have worked for Jesus, but when the storms come, how glad we are to nestle under His feathers. He takes us in His arms, and folds us to Himself, and before we know it are at the harbor, and He did it all. "For Me and thee, for Me and thee." All power is given unto Me in heaven and in earth, and ye have Me, but I have the power. Take Me for all, and some day My throne will be for Me and thee, and thou shalt be with Me on My throne."

All that He has shall be mine;  
All that He is I shall be;  
Robed in His glory divine,  
I shall be even as He.

## THE DANGERS OF SPIRITUAL INDIFFERENCE

And because of this very thing, giving all diligence, add to your faith (II Peter i.5).

Wherefore, brethren, give the more diligence to make your calling and election sure (II Peter i. 10).

The stirring message of the apostle Peter is addressed to those who have already been not only saved, but also sanctified. They have obtained like precious faith with us. They have become partakers of the Divine nature, and they have escaped the corruption that is in the world through lust.

These experiences denote a very definite and advanced experience in the Christian life, and they certainly involve full consecration and the inward cleansing and the baptism with the Holy Ghost of the persons referred to. The aorist tense is employed in the original in describing their having escaped the corruption that is in the world through lust, and this, as every Greek scholar knows, denotes an act definitely performed at a certain fixed moment in the

past. This, then, is the standpoint from which the apostle's appeal is to be considered calling them and us, notwithstanding this advance to give diligence for a yet farther advance, and even when we have done this, to give the more diligence yet to make our calling and election sure.

The force of the apostle's language, when literally construed, is even more emphatic. The literal translation of the fifth verse is—"Because of this, giving all diligence, add to your faith." It is because you have been sanctified and made partakers of the Divine nature through the baptism of the Holy Ghost that you now have the encouragement and the resources to go forward, and grow up into all the fulness of Christian maturity.

There are really three critical points in the life of every saved man. The first is when he becomes converted, and is transformed, and transferred from the kingdom of darkness to the kingdom of God's dear Son; the second is when he becomes fully consecrated through the baptism of the Holy Ghost, becoming a partaker of the Divine nature; and the third is when, hav-

ing received the Holy Ghost, he presses forward into all the fulness of Jesus, and all the forward steps to which this message summons us. It is a very serious thing for a converted soul to stop short of the baptism of the Holy Ghost, and it is just as serious a thing for the Spirit-baptised Christian to rest in that experience, and to fail to give all diligence to make his calling and election sure.

#### I. THE CALL TO GO FORWARD.

“Giving all diligence, add to your faith, virtue, knowledge,” etc. All these graces are to be added to our faith. They are not the results of effort and attainment, but they are all gifts appropriated by simple faith. One by one we realize our need of them, and claim them from the Lord. The word “add” is a very striking metaphor. Literally it means—chorus. It refers to a chorus choir made up of many parts and pieces, all together forming a perfect harmony. The idea of the figure is that our whole Christian life is to become a complete harmony. Every grace and gift of the Spirit is blended that our character shall be sym-

metrical and complete, and our whole life shall be one harmonious chorus of praise and glory to our God.

At one of our meetings the remark was made that some one had inquired about the theology we taught. The answer was happily given that "the theology had all become doxology." This is really what the apostle means, that our life shall become a living Hallelujah, to God and the Lamb.

First he says, "Add to your faith virtue." This really means courage, spiritual manhood, courageous faith that dares to believe all that God has promised, courageous obedience that dares to do all that God commands, courageous patience that dares to suffer all that man imposes or God permits. Lack of courage will render futile almost every other gift and blessing. The heights of Christian achievement and reward come to Him that dares.

Next is knowledge. Our courage must be intelligent. Our daring must not be thrown away by recklessness. First, we need to know ourselves and our utter worthlessness, nothingness and helplessness, and then we need to know our God, and the

fulness of His provision, and His promises for all our failure, insufficiency and need. There is not a situation that comes to us in life but is covered by some promise of the Holy Book, and a true knowledge of the resources and provisions of Divine grace will arm us for every situation.

Next, we need temperance or self-government—the power to say “No” to ourselves and others, the power to reject our natural impulses, and to refuse our selfish passions and desires, and stand self-conquerors on life’s battlefield. We cannot do this by virtue of our own will power. Self-government is the gift of God. The hardest foe you have to fight is yourself. It is easier to resist the devil and deny your fellowmen than to say “No” to the soft pleadings of your fond affections, your selfish passions, or your long established habits; but God in you can conquer even you, and bring every thought into subjection to the obedience of Christ.

Next, you need patience. Life is full of trial, pain and wrong. It will come from the world around you, from the people you



come in contact with, and from the heavens above you. Some of it may be resisted and overcome, but most of it must be endured, and patience is the last thing the human heart ever learns. It is natural to murmur and complain, to worry and fret, to resist and rebel. It is only Divine to yield, to endure, to forgive, to kiss the rod and bless the hand that smites. It is only to your faith that you can add patience. It must be given as the gift of God's free grace from the heart of Jesus and the hand of the Holy Ghost. Nothing but His gentle indwelling presence can transform the wild beast of the carnal heart into the suffering lamb and the gentle dove of the heavenly life. But this is just what He can do for those who are willing to receive it.

Next is godliness. That is the gracious quality that points upward to God, erect as the palm-tree, and single as the compass to the pole, seeing God in everything, and seeking only to be approved of Him. It is this that gives loftiness and sublimity to the life and character, and lifts us above the vicissitudes of time and the circumstances of life, to dwell on high amid the munitions

of rocks. This also is the gift of sovereign grace. This is unnatural and impossible to the earth-bound human heart; but we can add it to our faith. We can take from Christ, through the Holy Spirit, a saintliness as sacred, as sublime as the spirit of Enoch, Isaiah or John.

But godliness alone is incomplete without the broader circle of brotherly kindness.

Godliness gives altitude, but brotherly kindness gives latitude to our Christian character. A saintly soul may dwell alone in a little circle of spiritual enjoyment, and let the great world weep and die all around without a thought, a tear or an effort to bless and save. But brotherly kindness and charity reach out to those around us, and bring us into sympathy and touch with fellow Christians and fellowmen.

Brotherly kindness takes in the whole household of faith, but charity reaches out to the whole world beyond. We need both circles to bring us into perfect oneness with the heart of God and the fulness of Christian life and character.

Now the apostle tells us we are not only to add these qualities to our faith, but we

are to multiply them in such abundance that they shall be "in us, and abound," and our life shall be not only symmetrical, but full and overflowing with all the richness of His glorious grace.

II. MOTIVES AND INCENTIVES TO GO FORWARD.

I. It will save us from a *curse of indolence and idleness*; "For if these things be in you and abound, they make you that ye shall neither be idle nor unfruitful in the perfect knowledge of our Lord Jesus Christ." Idleness is the curse of society, and it is the bane of Christian life. God has not given us a single moment that we can afford to lose, and a truly earnest life will have work enough for every instant until life's speedy close.

Oh, the waste of precious moments and golden hours! Oh, the sorrow that you are laying up in store, when some day, you shall come to the last moment, and as you cry for longer years, a voice shall tell you that you cut off the end of your life in the middle, and that the wasted years of indolence were really taken from life's close!

The man or woman that gives all diligence to make his calling and election sure, will not have an instant to spend in gossip or wasting pastime, or while away in the oblivion of needless rest or selfish pleasure. Every moment will be golden, and every hour of sunshine laden with eternal spoil.

The words "give diligence" literally mean in the beautiful Greek language—"make speed." It is really the same word as speed. The Greek word is *spoudazo* which literally means—"speed on."

2. It will save you from *unfruitfulness*: "Herein is My Father glorified that ye bear much fruit, so shall ye be My disciples." Fruitlessness and discipleship are incompatible, but the tree does not bear fruit until it is planted, watered, pruned and thoroughly rooted and established. A deeply spiritual life is the source of abundant fruitfulness. Are you bearing fruit for God or is it only leaves?

3. It will save you from *shortsightedness*. "He that lacketh these things is blind, and cannot see afar off." How true this is of multitudes of Christians! They are absorb-

ed in present things. The little troubles or pleasures of today fill all their mind and thought and being, and they seldom lift their eyes to the far-off vision of the future, and they cannot see the crown which heavenly hands are holding out from above. They have not been delivered from this present evil world. They are in the bondage of the things that are seen. They are like the little sail boats that toss and tumble on the waves, upset by a trifling gust of wind or a passing billow, instead of like the great ocean liners that strike their keels deep down in the sea, laden with thousands of tons, pressing forward to the distant ports on the other side of the ocean, and sailing unmoved by surf or stormy wind. Oh, let us be the ocean liners, with our eyes upon the harbor lights of heaven, and our souls settled and weighed down with one great purpose and one supreme end. Oh, let us be saved from the things that are seen, and this present evil world. Oh, let us not lose the vision that calls us from above. But the vision depends upon our spiritual elevation.

Abraham could not see the land of promise until he got up above the lowlands of Sodom and Gomorrah, and separated from Lot and all the selfish world which he represented. Men place their telescopes on the mountain tops, where, high above the mists of earth they can see the stars and constellations; so our vision and our power to comprehend the things of God and the things of the future increase as we rise to higher spiritual conditions. It is the man that dwells on high that shall see the King in His beauty and the land of far distances.

4. It will save us from *spiritual forgetfulness* and the loss of our *past experiences* and our higher spiritual conceptions. There is something very dreadful in the picture of the man who rests down in easy self-complacency, and fails to press on to higher things. "He hath forgotten," the apostle says, "that he was purged from his old sins." The very memory of past experiences fades away, and he can scarcely realise what it was like once to know the joy of sins forgiven, and the ecstasy of Divine communion.



Yes, it is possible to become spiritually so paralyzed and dead that we shall even wonder if what we once enjoyed was not after all a delusion or a dream. We shall lose even our ideals of Divine things. There will be no vision to attract us, no voice to lure us on. The light upon the heavenly hills will fade, and we shall settle down to an awful content, satisfied to live like the beasts that perish, and dying perhaps without either a hope or a fear, because the soul is already dead. If we would keep what we have, beloved, we must press farther on.

5. It will make our *calling and election sure*, and save us from coming short of God's highest and best. "Wherefore the rather, brethren, give diligence to make your calling and election sure."

What is our calling and election? Is it our salvation? Why, no; that is sure the moment we believe the promise and accept the Saviour. But there is something far more than merely escaping the wrath to come, and entering the citizenship of heaven. There is a high calling and an out-election; for the word "election" here is



prefixed, in the Greek, with the proposition *ek*, which means "out of," and it denotes a selection out of the mass for some higher place of service and reward.

What does a human election mean? It means a selection of a man from among his fellows for some place of trust and honor. God has His high place, too, for those who overcome and count all things but loss for Him. And this election can only be made sure by the most tremendous diligence. Now, just as in human elections, there is first a calling and candidacy, and then an election from among the candidates. So in the heavenly race many are called, but few are chosen. There are Gideon's ten thousand taken out of the thirty thousand, and then there are God's three hundred taken out of Gideon's ten thousand. A few months ago certain men were called to be candidates for the highest office in this land. A few months hence one of these men will be elected to hold this high office. So, beloved, many of us have been called out for the marriage of the Lamb, and the crowns of the millennial day; but all are not going to win them. "Wherefore the rather, brethren, give dili-

gence to make both your calling and election sure."

6. It will keep you from *stumbling*: "For if ye do these things ye shall never fall." The word fall does not mean to fall away, but to fall by the way. Literally, it means to "stumble." Ah, how often we have stumbled and gathered ourselves up again with aching brows and bruised limbs, and prestige broken, and hearts discouraged, and wished, oh, how we have wished, that some day we might never fall again! Thank God, there is One that is "able to keep us from stumbling and present us faultless before the presence of His glory with exceeding joy." And if we will give diligence to take all the fulness that He has to give, and to enter into this glorious life of doxology and triumph, we shall never fall; but higher and higher, steadfast, unmovable, always abounding in the work of the Lord, we shall press on stronger and steadier, and more victorious and glorious, until we meet an entrance abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

7. Finally, this will bring us such an *abundant entrance*. There are two ways of going in. One like the ship all battered and torn, with cargo lost, masts wrecked, rigging torn away, all unexpected and unannounced, tugged into the harbor by some little towboat, and laid up in the drydock for repairs; and the other with flags flying, and multitudes on the deck to bid her welcome, with precious cargo all safe, and passenger list all complete, with a long train of princes on board, and all heaven waiting to meet the entrance of a victorious soul. That is the other picture.

To make the figure still more stirring, the same Greek word "chorus" is again introduced. "An entrance shall be chorused unto you abundantly." There are trains of ministering ones and choirs of heavenly singers and loud acclamations as you enter in. Whence come these chorus choirs? Ah, they are the same that we met with in the fifth verse. They are the ministering graces, virtues, victories, triumphs of your earthly life. They are all here to meet you at the end, to meet you here and greet you as you enter in—the self-denials that you gladly

accepted, the sacrifices that you joyfully made, the victories that you nobly won, the souls that you brought to Jesus, the hearts that you comforted and helped, the fruits that grew from your loving and unselfish life—all these shall gather, at the last, to bid you welcome; and the song shall swell and the shouts shall echo, until the heavenly hosts shall answer it again with the rapturous welcome:

Servant of God, well done,  
Rest from thy beloved employ,  
The battle fought, the victory won,  
Enter thy Master's joy.

I behold another scene. I see a soul passing through the gates under very different circumstances. I hear an awful voice that speaks from heaven, "This night they require thy soul of thee." Who are "*they*" that wait to meet thy soul? They are the sins of thy life. They are the victims of thy crimes. They are the demons that tempted thee and led thee at their will. They are the remorseful memories of thy past and the eternal companionship of thy crimes. They wait to greet thee, too, and like a dirge of despair, or a Babel of terror,

to chorus thee also to thine own place. Oh, beloved, which entrance shall be yours?

God help us to stand still today and look at the finger post that meets us as we pass with the one solemn, urgent message: Speed on, be diligent, speed on. And when we press on farther and faster, and seem to be near the goal it meets us again, and lo, we read it once more: Speed faster, speed faster; give more diligence to make your calling and election sure. God help us to heed, to speed, and at last to reach the goal!

## AN EARNEST LIFE

I have a baptism to be baptised with ; and how am I straightened till it be accomplished (Luke xii. 50).

The love of Christ constraineth us (II Cor. v. 14).

I would thou wert cold or hot (Rev. iii. 15).

In the first passage we have a picture of the Saviour's earnestness, in the second of the earnestness of His great Apostle, and in the third of the lukewarmness and lack of earnestness on the part of His church and people, filling His heart with indignation and disgust.

In the first of these pictures, we see the secret of His earnestness, namely, a great purpose. "I am come to send fire on the earth, and, oh, that it were already kindled." It was fitting that He should be Himself on fire, for His great object was to set the world on fire.

The fire of which He speaks was the baptism of the Holy Ghost, kindled first in His own heart, and then kindled in the Pentecostal baptism in the hearts of His people.

This is God's remedy for all the ills of humanity. The fires of the Holy Ghost burning out the life of self and sin, and burning in the holy character and will of God.

But His words imply that before this baptism of fire could come upon the world, He must Himself go through a baptism of death. "But I have a baptism to be baptised with" implies in the very form of the expression, that this was the necessary condition of the coming of the heavenly fire.

There can be no doubt as to what the Saviour means as to the baptism with which He was to be baptised. The figure means death and resurrection, and as He used it, was the expressive picture of the death on the cross into which He was so soon to go down, and also of the habitual death through which He was ever passing in every moment of His self-surrendered life.

This was the first great object of the Saviour's mission, to die for the doomed and sinful race, whose nature He had assumed and whose liabilities He had undertaken.



Fallen human nature was under the curse, and so its representative must die in fulfillment of that curse in all the fearful meaning which the death involved. It was not merely that He was bearing the penalty of sin, but that He was putting to death, as its representative, the sinful nature as our Type and Representative.

Therefore the baptism with which He was baptised must also be fulfilled in us. While He died for us that we might live He also died for us that we might die.

This is the real reason that the human heart hates the cross, because it carries with it the sentence of death upon humanity as well as upon the Son of man. And therefore it is true for us as well as Him that before we can receive the baptism of fire or ever set the world on fire, we must be baptised with His baptism and enter into His death.

But the Saviour's language further implies that in pursuance of this great purpose and in fulfillment of this baptism of death, He was intensely in earnest, and, as He expresses it in the significant figure of the text, "He was straightened until it be accomplished."

This word *straighten* has a very wide and varied usage in the New Testament, and we may learn many lessons from some of the passages in which it is employed.

In Luke iv. 38, it is used about Simon's wife's mother, who was taken with a great fever. The word "taken" is the same as the word *straighten* here. In the light of this striking passage our Lord would have us understand that the earnestness of His life took possession of Him just as a consuming fever takes possession of a suffering patient. He was taken with it, absorbed in it, possessed by it, and absolutely controlled by the one consuming fire to accomplish His baptism of death, and finish His mighty work. Beloved, are we thus possessed with the spirit of earnestness, and on fire with the all-absorbing purpose of a consecrated life? Is it like a fever in our blood, and a fire in our bones?

Again, in Luke viii. 45, it is used of the multitude that thronged and pressed upon the Lord. This suggests the idea of the intense pressure of an earnest life, crowding us with its pressing claims of sacrifice and service, and preoccupying all our powers,

a life crowded with earnest thought and prayer and work for God.

Again, Luke xix. 43, the same Greek word is used to describe the Roman armies that should invest Jerusalem, and "keep her in on every side." The figure is that of the investing army around the beleaguered city, shutting it in from all outside communication. And so the earnest life is shut in upon itself, separated from the busy, gay and distracting world. It lives in its own circle of intense pre-occupation, and its pent-up forces are all concentrated in the one great object of life.

Again in Acts viii. 57, the word is translated, "They stopped their ears and ran upon him with one accord." It is the dreadful scene of Stephen's martyrdom. The fierce and angry mob possessed by one intense thought, put their fingers in their ears, refusing to listen to anything that could turn them from their purpose, and threw themselves in murderous assault upon the man of God. And so the figure suggests to us that an earnest life will shut its ears to a thousand voices, and refuse to be distracted or turned away from its supreme

and sublime ambition, to live, to die for God and its fellow men. Like Christian in the "Pilgrim's Progress," who put his fingers in his ears and fled from the entreaties of wife and children who sought to hold him back, crying as he sped to the wicket gate, and the entrance of the narrow way, "Life, life, eternal life."

Again in Acts xviii. 5, it is translated "pressed." Paul was pressed in spirit. In II Cor. v. 14, it is translated, "The love of Christ constraineth me." The thought in the apostle's mind seems to be that of the pent-up torrent rushing between the narrow cliffs of its straightened channel, and growing in strength and swiftness as its waters are shut in within the boiling chasm of the torrent's narrow course.

In the light of all these figures of speech, what a picture we have of a soul on fire and a life compressed into a single purpose of holy concentration. Is this the picture of our life? Are we thus taken with the holy fever of a Divine enthusiasm? Are we thus crowded with the pressing interests of a life of devotion? Are we thus shut in from the world's attractions and distractions by

the one great trust committed to our care? Are we thus pressed in spirit, are we shutting our ears to every other voice, and listening only to the call of God, and the cry of a suffering world? Is our life a torrent of Divine intensity and enthusiasm sweeping through the narrow channel of a single-hearted consecration, and concentrating all its powers upon the testimony of Jesus, the evangelization of the world, and the bringing back of the King?

What are some of the essential conditions of such a life?

I. It must have a great purpose. Christ had such a purpose, and no life can be earnest without such a purpose. A little purpose will not do. The making of money, the winning of a name, the applause of a few earthly friends—nay, the highest ambition that this world can offer, is not big enough to draw forth the full strength and earnestness of an immortal soul. It needs a purpose as mighty as that of the Lord Himself, the purpose that brought Him down from the glories of the Throne and made the sacrifice of His life not too dear in the light of the Eternal glories which are

to come forth in the unfolding of redemption. Have we a purpose big enough to call out the whole strength of our life? It might not be amiss to ask some one who reads these lines, Have you any purpose at all, or is your life adrift on the currents of time and circumstances, driven by every wind and tide that sweeps your shallow sea, and your flimsy little ship?

II. There must be also a single purpose. No great life can be divided or distracted between two objects. As long as Moses "looked this way and that way," he was useless for His high calling. But when he turned his back on Egypt, and on the opinions of his fellow men, and "endured as seeing only Him who is invisible," God could use him to break in pieces the powers of earth and hell, and to lay the mighty foundations of a great nation, and a greater revelation. No man can serve two masters. A very ordinary life must prove tremendously effective if it is all on one side, and wholly concentrated upon one supreme purpose. Have you a single purpose? Have you just one thing to do; to please Him that hath called you, to finish your work, to



fulfill your trust, and to win your crown?

III. There must be also an intense realization of your purpose, and a profound sense of its importance and its value. It must be written upon your very heart, it must be burned into the inmost fibres of your being. England's queen used to say that when she was dead, they would find the name of Calais written upon her heart, because it represented the most humiliating sacrifice and sorrow of her reign.

The name of Jesus was written upon the heart of Paul, and he realized with the deepest intensity the love of his Master, and the importance and sacredness of his high calling. The reason that the stony ground brought forth no fruit was because the soil was so shallow that the seeds sprang up only for a few brief days, and then perished there for want of depth. Oh, the superficial people that only skim on the great realities of life, that only feel the touch of heavenly things in the outmost extremities of their being, but never receive them into their heart's profoundest depths or take time to have them burned into the inmost fibres of their being!



Their very religion is to them almost as much a matter of entertainment and play as the diversions of their worldly pleasures. Paul in speaking of his ministry said that God had "put into him" the ministry of reconciliation. It was not merely given to him—it was put into him, it was part of his very life.

IV. But an earnest life involves not only a single, an intense, but a constant purpose. It is the interruption that breaks the power. A very little jar will stop the knitting of the bones in a broken arm, A faint uprooting will kill the delicate tendrils that are reaching out into the soil, beneath that tender plant. Give it time to get rooted and grounded and settled, and it will bear the blast of the hurricane and bear its precious fruit for a century to come. Earnestness must have a purpose that never fails, a goal that shines like the sun in the heavens or the pole star in the sky, undimmed through the passing years, and lifts the mind and heart above every allurements and every fear, to the eternal goal, as it cries, "None of these things move me, neither count I my life dear unto myself that I may finish

my course with joy and the ministry which I have received of the Lord Jesus, to testify to the Gospel of the grace of God?

V. But, above all these considerations, the supreme secret of an earnest life is the baptism of the Holy Ghost. The living coal from the altar of fire, the living heart of Jesus Christ Himself beating within our breast, and making us as earnest as He, because it is not we, but Christ who liveth in us.

Finally, what are some of the marks of an earnest life?

1. It takes all pastime and waste out of life. Such a man has no time to pass in idle diversion. His very recreations will be as earnest as his work, and will have in them a change of occupation, but no change of purpose, a rest of hand and brain, but a heart still throbbing with the same supreme purpose to glorify God in our body and our spirit, which are God's. It will economize every moment of our time, and treasure the golden grains of life as they pass, laying them up in store in eternal investments of wise and lasting usefulness.

2. It will lift us above the frivolous and foolish things which occupy so many lives, and distract and dissipate so many energies that might be used for eternal gain. The earnest heart will have no attraction for these light and passing things, the foolish conversation, the idle reading, the vain amusements, the love of dress and display, the strife for fame and honor and distinction—all these things will drop away even as the sawdust drops from the magnet, while the heavy particles of steel and iron cling to it, because they are of cognate character and weight.

3. An earnest life will lift us above the petty cares and sorrows in which so many waste their existence. It will take us clear out of the range of a thousand clouds and mists that disturb and distract the lives of multitudes. We shall have no time for the anxious questions. What shall we eat? or what shall we drink? or wherewithal shall we be clothed? Just as when some dear friend is dying by your side, or your house is wrapped in flames, your attention could not be claimed by any trifling trouble, so with a heart which fully realises that every

moment is worth an immortal soul, and that Christ is waiting and longing to come the moment that we will prepare the way. Nothing else seems worth a thought, and the world's anxieties and fears pass out of our vision like the empty soap bubbles that melt upon the air.

4. The earnest life is saved from second-class things. Thousands of people are engaged in what Dr. Guthrie called "laborious trifling."

The strength of many a life is invested in literature, art, culture, music, handsome houses, beautiful grounds, exquisite furniture, fine taste, and many things which, while not sinful, are surely secondary. The more earnest our lives become, the more of these things drop out. Then, many Christian workers are using their means, their thoughts and their time, for things that are not of supreme interest. Humanitarian schemes, social reforms, worthy charities, educational institutions, splendid universities, church decorations, and things that are not really essential to the salvation of men, the evangelization of the world, or the personal coming of the Lord Jesus Christ.

All these things shall seem to us incomparably trifling when we look upon the issues of life and the destinies of eternity. The earnest soul so looks upon them now, and his aim is to be always engaged with all his means, and all his powers in the things which will accomplish the very highest, best and most lasting results, and meet the very centre of the Father's will.

Are our lives thus centered, and are we thus proving not only the good and acceptable, but the perfect will of God?

5. An earnest life loves to sacrifice for its high purpose. It can let personal preference, present convenience, individual pleasure, anything go, rather than risk the one great object for which everything else is held subordinate. Such a life is marked all along the way by its Mount Moriah and Mount Calvary. Its symbol is the bleeding cross and the burning heart of love.

6. The truly earnest life shows itself in every tone, expression and act. It gives an intense complexion to life. You feel it in the grasp of the hand, and read it in the glowing eye, and broken voice. There is an

instinct in us that detects it at once, and knows the counterfeit. Therefore it is the real secret of sanctified eloquence, and the power of persuasion. The earnest preacher moves his audience with very simple rhetoric, and with but little elocution. The fire within is contagious, and kindles the instinctive response in the very hearts of his hearers.

7. The earnest life turns everything to account. It is always watching for opportunities and resources to carry out its purpose, and a thousand little things that others would pass by become tributary to its high and holy aim.

8. Above all else an earnest life will show itself in prayer, and above all other elements of effectual prayer is the spirit of earnestness. It is the "effectual fervent prayer," the earnest prayer, the energetic prayer, the agonising prayer, that "availeth much."

9. It is needless to say that the earnest life will be a practical life, an active life, and a busy life. It will manifest itself in our words and deeds, in the use of our time

and our money, and a life all occupied in the most wise, practical and earnest endeavors to carry out the great trust committed to us.

10. The earnest life is contagious. It will make others earnest. It will shun the company of the frivolous, and the selfish, or else bring them into co-operation with its own great purpose, until, like a lava tide sweeping down the mountain, and gathering into its fiery current, rocks and trees, and every object in its course, it shall fuse into the great current of its life all that it touches, and sweep on its way a torrent of living flame.

Beloved, are we thus living in earnest? Have we let ourselves and all our being go into our great trust and our mighty work? It is said that once in ancient Rome an awful chasm opened outside the walls, and they tried in vain to fill it, but it still yawned a bottomless abyss, until one day the oracle declared that not until the noblest of the Romans should cast himself alive into the chasm would it ever fill. And so, one day, with all the citizens looking on, amid the sounds of sacrificial music and solemn cere-



monial, mounted on his steed, the noble prince plunged his spurs into the flanks of his charger, and dashed headlong into the abyss, and it closed and the walls of the city became impregnable.

Back of the legend lies a glorious truth. It was only by the sacrifice of Himself that Jesus could ever lay the foundations of His great redemption, and our life work will be a failure until we bury ourselves in it in a living sacrifice of unreserved love.



## THE IMMOVABLE LIFE

But none of these things move me, neither count I my life dear unto myself, that I may finish my course with joy, and the ministry that I have received of the Lord Jesus, to testify the Gospel of the grace of God (Acts xx. 24).

There are times in life when we come up to a section of the day of judgment, and stand, as it were, face to face with the issues of our life work. So Paul stood on the shores of the Aegean Sea at Miletus, when he gathered around him the elders of Ephesus, and addressed to them his parting words at the close of his successful ministry. He had labored among them for three years with extraordinary success, and now he was to leave them, and see their faces no more, until they should meet at the judgment seat of Christ. The parting was a very tender and solemn one, as they hung upon his neck, and he tore himself away from their embraces, as the opening verse of the next chapter intimates.

In his address to them we have—

I. A RETROSPECT OF THE PAST.

He looks into their faces, and calls them to witness to His life and work, which has been open to their view at all seasons, and he tells them of his humility, his patience amid trials and temptations, his freedom from all selfishness and covetousness, his independent labor for the support of himself and his fellow workers, and his ministry among them, preaching to them the simple Gospel of repentance toward God and faith toward Jesus Christ. And his gospel had been as full as it was simple. He had declared unto them "all the counsel of God," and kept back nothing that was profitable. He had labored not only publicly, but from house to house. He had warned them night and day with tears, and he had endeavored to be so faithful that he could say, "I am pure from the blood of all men." Happy the minister that can meet his Master and his flock with such a testimony. Happy the minister that endeavors every day to live in the prospect of that meeting, and to make that testimony true today.

But he also gives us

## II. THE PROSPECT OF THE FUTURE.

“And now,” he says, “I go bound in the Spirit unto Jerusalem not knowing things that shall befall me there, save that in every city the Holy Spirit witnesseth that bonds and afflictions abide me.”

First of all, Paul was going. He had the “go” in him still, and he knew where he was going. His field was definite, his call was clear—“I go to Jerusalem.” It is a great thing to have God’s message for our field. God can give the vision, and make it so plain that the light of His smile will shine upon the darkest spot on earth, and make it for us like the very gate of heaven.

But his call was also imperative, and there was no doubt about it. There was no discharge in this war; “Bound in the Spirit I go,” was his emphatic testimony. His whole spirit was bound to go, and bound by the Holy Spirit. His whole being was laid upon the altar of his missionary calling— a living sacrifice, and bound by the cords of a Divine command and a glad response that left him no alternative and no

desire for evasion or excuse. This is a missionary call. May God give it to hundreds who read these words.

Again, Paul's future was hidden. "I go," he said, "not knowing the things that shall befall me there." He was going into the dimness of the uncertain future, but he did not ask to know. Better often we should not know. Mercy weaves the veil that hides the coming events of life.

But, still further, what he did know of the future was dark and full of trial. In every city the Holy Spirit witnessed "that bonds and afflictions" awaited him. Prophet after prophet, friend after friend, met him at every point with pleading love to hold him back and say, "Paul, don't go to Jerusalem; the Jews will bind thee, the Gentiles will imprison thee, the devil will try to baffle and destroy thee." But Paul had counted the cost, and looked in the face of the tempest, and already his spirit was nerved for the noble answer which he gave a little later, "What mean ye to weep and break my heart. I am ready not only to be bound, but to die for the name of Jesus."

Beloved, it is a good thing sometimes to take the darkest view of life, and to take it without discouragement. It is a good thing to go out into tomorrow prepared for storm and tempest if need be, and then, if the storm shall fail to come, it is all the better; but if it comes, we are prepared.

### III. PAUL'S ATTITUDE IN VIEW OF ALL THESE THINGS.

"But none of these things move me, neither count I my life dear unto myself, that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

I. We see a man unmoved. "None of these things move me." When the lever is lifting some ponderous weight a slip in the fulcrum is enough to wreck the work, and, perhaps, to destroy the lives of the workmen. When the army is engaged in the height of the conflict, the wavering of a single standard or a single soldier may be enough to bring retreat and defeat to the whole battalion. When the foundations of the building begin to give way, and even the

slightest crack is seen in the superstructure, it is enough to cause alarm to the builder, and condemn the building.

With Him "there is no variableness, neither the shadow of turning," and with us it must be the steadfast life, or God can never use us. He must have the immovable character on which to rear the foundations of the building which is to stand forever. And so we find such passages over and over again in the New Testament Scriptures. "Be ye therefore steadfast, unmovable, always abiding in the work of the Lord." "Wherefore, we receiving a kingdom which cannot be moved, let us hold fast His grace, whereby we may serve God acceptably with reverence and godly fear. We are made partakers of Christ, if we hold fast the beginning of our confidence and the rejoicing of our hope firm unto the end."

What is the cause of unstable lives?

First, the foundations may be wrong. The higher the life is to rise the deeper its foundations must go. These immense buildings, whose summits reach the skies, are reared on foundations of steel that go far down



and across each other in transverse ribs of immovable strength. Not only are the walls laid on foundations of steel, but the whole ground is covered with a platform of steel, and the structure is on a solid base more immovable than the rock-ribbed mountains. So God would settle the foundations of our lives.

I remember once watching the masons as they prepared to put the costly carvings in front of a great building. They did not at once commence to rear the polished stones, but first, in the middle of the street they drove down an immovable iron spike, and then fastening to this a strong cable they fixed their apparatus, and slowly and carefully raised the costly stones. It was because the masonry was so costly that they took so much trouble to make sure of their foundation.

And so God often waits for years, laying the solid foundations of our Christian character, settling us, stablishing us, testing us, and proving us over and over again before He ventures to put upon us the weight of public service, or send us out for some high

calling, for which we have impatiently longed.

Another reason we are so easily moved is because our foundations are not always in the Word of God, or the will of God. "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever." Everything that is of the present world, everything that has in it the love of the world, must be inconstant and unstable. Only that which is supernatural and divine can stand forever. "The grass withereth, the flower fadeth," all fleshly strength, all earthborn enthusiasm, all selfish ambition or affection must fade and die, and the work which is in any measure bound up with these earthly tendrils, and brittle cords must fall to pieces, and that alone which is divine can remain. Let us lift up to Him our cry, "Search me, oh God, and know my heart, and see if there be in me any wicked way, and lead me in the way everlasting."

Again, our lives are sometimes unstable because our purpose and our aim may be divided or uncertain. A double object will

always create destruction and disturbance. While we look "this way and that way" we shall go in the direction in which we look. But when, with single eye, we are pressing forward to one great goal, and the strong current of a mighty purpose is bearing us on, then no trifling attraction can draw us from our centre, and no little distraction can drive us from our purpose.

Another cause of movable lives is unbelief. It is because we do not fully trust our God that we get anxious and worried about anything. If we are fully in His will and resting in His love and power, we know that nothing can turn that will aside or hinder His perfect blessing, and we go on with the calmness of a perfect trust, our minds stayed upon Him, and look clear over the heads of all our adversaries to the "hills whence cometh our help," and to Him who has said, "Trust in the Lord and do good, commit thy way unto the Lord, trust also in Him, and He will bring it to pass. Rest in the Lord and wait patiently for Him, fret not thyself because of evil doers, fret not thyself because of him that prospereth in his way, because of the man that bringeth

wicked devices to pass, fret not thyself in any wise to do evil."

2. We see a man unselfish. "Neither count I my life dear unto myself." Paul had been completely saved from all self-seeking. His life was not his own, but the property of his Master, and therefore he was delivered from all anxiety about it, and the deepest sense of distraction was thus taken away. So long as we are seeking anything for ourselves, we shall always be liable to be moved, but when we have no interest but God's, we know that He is bound to take care of His own property.

Paul's life was dear to him, but it was not dear unto himself. It was dear only that through it he might finish his course with joy and the ministry which he had received from the Lord Jesus. Life is very precious to a consecrated child of God, but it ought not to be dear for our own pleasure or self-interest. But as a trust for God he held it with victorious faith, and he knew that God would keep it till his work was done.

The word used for life here is in the beautiful original language in which the

Bible was written and is the Greek word *Psyche*, and it means more than our animal life. It means our soul, our natural life, all that we receive by natural birth. It means that sensitive life of ambition and affection, of sensitiveness and self-complacency, which feels the slights of neglect, clings to the delights of self-indulgence and human appreciation, and finds its gratification in a thousand exquisite and refined enjoyments which seem so innocent and free from earthliness or grossness that it is hard to realise that they belong to the carnal nature and must be crucified along with the grossest appetites and passions of our soul.

Paul had laid all this down in complete self-renunciation, and life for him was simply a glorious opportunity of working for Jesus and preparing for the life to come.

3. The supreme object of the apostle's life. It was twofold. First, it was to finish his own course with joy, and, secondly, to finish his ministry for the Lord Jesus Christ, the glorious work of testifying the grace of God.

Paul was like a great athlete in the arena of life, like a runner on the race course of

a holy ambition, and he knew that there were no risks that could be recklessly run, no chances that should be lightly taken, no obstacles that should be allowed to interfere, and, therefore, turning from all that could attract or distract, and counting every moment essential to the winning of the prize, he pressed "toward the mark for the prize of the high calling of God in Christ Jesus." Everything else was lost sight of in the last moment, when the Master, with extended hands should welcome him across the goal, and say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

That moment came at last and Paul could say, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give in that day."

Beloved, was it worth it? Will it be worth it for you and me?

But Paul had another object, still more important. It was to finish his Master's work. It was to give the Gospel of the

grace of God to all men. He felt that his failure would involve the failure of others. His unfaithfulness would bring the ruin of other souls. His missing his crown would not only be the loss of a star from his brow, but it would mean that many another life would be left to become "a wandering star to whom would be reserved the blackness of darkness forever."

Oh, beloved, if you fail, thousands may fail with you. If I shrink back from God's high calling, the millions that I might have blessed will curse my name forever. Oh, think what it means for your Master and your fellow man, and in God's name be true to your trust, be faithful to your ministry, and see to it that you give the Gospel of the grace of God to every human soul that, directly or indirectly, you can reach, and some day your work shall be your recompense, and these precious ransomed souls, like stars in a diadem, shall be your "joy and crown of rejoicing in the presence of Christ at His coming."



## WE WOULD SEE JESUS

And there were certain Greeks among them that came up to worship at the feast.

The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus (John xii. 20, 21).

It is very strange and beautiful that the two men so directly used to introduce the Gentile nations to Jesus were the two men who were themselves introduced to Jesus by the Baptist on the banks of the Jordan. Pointing to a majestic figure that stood a little apart from the multitude, he said, "Behold the Lamb of God." The moment he spoke, two of his dearest disciples left him to follow the new Master. John knew this would be the effect, but he did not shrink from thus losing his most chosen followers. Andrew and John followed Jesus, who soon turned to them with the simple question, "What seek ye?" They answered, "Rabbi, where dwellest thou?" We seek Thee, not anything else; we want to know Thee in the deeper intimacy of friendship. Jesus did not repel them. His answer was, "Come and

see," and they abode with Him that day. Who can imagine what that first home-coming to the personal presence of the Lord must have been? Then they went out to seek others and bring them to Jesus. Later Jesus Himself found Philip, and said unto him, "Follow Me." He, like Andrew, felt a strong desire to bring others to know the Master, and so he went for his dearest friend Nathaniel, and told him, "We have found Him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." Nathaniel had a great deal of conviction mingled with some skepticism, but when he met Jesus and was conscious of His omniscient power, he fell at His feet exclaiming, "Thou art the Son of God; Thou art the King of Israel." These two first missionaries who followed Jesus led others to follow Him also. Years later they were honored with hearing this first great cry from the Gentile world, "We would see Jesus." This cry expresses still the unsatisfied desire of the church and of the world today. May the Holy Ghost deepen it in the hearts of His children, and answer its deeper meaning, and deepen and

answer it again until you shall be filled with all the fulness of God. The tidal wave which reaches a little pool on the shore, fills it, and also enlarges it, and does this again and again, increasing the capacity every time. So may it be with you, beloved.

Let us look at the question of the text more carefully.

#### I.

What was meant by the question, "We would see Jesus?" It was a request for a personal interview with the Lord, on the part of the Greeks. They had met Him probably in a promiscuous company, and had known Him as well as it was possible there, but they desired a more intimate acquaintance. The question, however, has a deep spiritual application to our needs.

I. It means getting a good view of the character and glory of Christ, an unfolding of the glories of His ancient Divine character, and the primeval majesty, which was His in the bosom of His Father, and the power which was manifested in the work of creation. It means also the glory of

His personal character. He has spread abroad this beautiful earth, but He desires above everything else to make the bodies of men the temples of His glorious indwelling, and manifest there His true character.

2. What is better, it means knowing Christ in the power of His love. It is not realising the excellencies of His nature, but it is coming closer to Him and seeing His great heart of love, coming closer still and feeling its beating against your own in the intimacy of a sweeter acquaintance. He has saved us not only through His mercy, but through His love, "Who loved me, and gave Himself for me."

3. It includes a knowledge of the fulness of Jesus, a seeing in Him an infinite supply for all our needs. Christ has made a perfect atonement for sin. He has utterly satisfied all the claims of the law. He has reached all the length and depth, and breadth and height of human need, through His atonement and priesthood. What does this mean in our present experience of struggle with temptation and sin? What has He for us that will remove care and sorrow and heal disease, and be a sufficient resource for all

our Christian work? Oh, let us see the grace of Jesus and its sufficiency for all this need. He has a full supply that we can partake of freely at this very time. He is still alive, full of grace and truth, still personally at our side and will be till the end.

We want to see Jesus that way, dear ones, ready and waiting to pour into us all the fulness of His own power and grace.

4. We need to see Him also as personally concerned in every matter of our lives, every event that comes to us at every moment, all the little and all the great trials that can possibly assail us. We want to see Jesus through them all. Everything that comes to us should speak to us of Him. Jewels are often found in the midst of slime. Diamonds are picked up out of the mud. So we should be able to find rich treasures in all unpleasant things, and we can only do so by seeing Jesus in them all, and knowing that "all things work together for good to them that love God."

5. We must see Him in His own glory in the great aspects of His kingdom in reference to this world and to the future glory of the Father; as the conqueror of

Satan, bringing in the fulness of the Millennial Sabbath.

We want to see Him wearing the many crowns of the Apocalypse, leading out the mighty host to battle, His vesture dipped in blood, and having on His vesture and on His thigh a name written, "King of kings and Lord of lords," from this time expecting, till His enemies be made His footstool. This is the purpose for which He died, and to which He has called us as a part of His victorious army. Then He will put aside all the evils of the fall, and as the eternal King He will be seated on His throne, and we shall be wedded to Him, His beloved bride forevermore. Ah, beloved, we need to see Jesus thus in His glory, in the power of His second coming, and understand the purpose of it all. God grant to lift the veil that may hide this from the eyes of any of us, and fill our hearts with the vision, and then send us forth to our work, weaned from the world, sick of self, but enraptured with the glory we have seen, and filled with a resistless purpose to win crowns also for that glorious day. If you should look steadily at the sun for a

short time even, the vision would so fill your eye, so daze and dazzle you that everywhere you could see nothing but the sun, everything else would seem dim and blurred; so all the world will be obscured for us by a sight of the glory of Jesus. He would not have us see all this merely as a glittering pageant or a grand spectacle, but looking straight through it all, up to His loving eyes, we should be able to see those dear eyes looking down into our very heart, and making us feel more than anything else how deeply He loves us. It is one thing, as some noble ship is sailing from the harbor, to look at a majestic figure on the deck and see how every eye is resting admiringly upon him; it is another thing to have some little child say of him in the familiarity of love, "That's my father."

## II.

What reason we have to expect such a revelation.

1. God has promised it. "He shall glorify Me; for He shall receive of Mine, and shall show it unto you." The Holy Ghost will reveal Jesus unto you. That is His busi-



ness. He is not to show you good things, not truth merely, but the person of the living Christ. He has promised to do it, and it is our privilege to hold Him to His gracious word and to take nothing less. He has given us the right to expect it.

2. Not only so, but the Holy Ghost prays that such a revelation may be made to the hearts of Christians. We find this in two places in the epistle to the Ephesians. Paul prays in the Holy Ghost that God would give them the "Spirit of wisdom and revelation in the knowledge of Him; the eyes of their understanding being enlightened; that they may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." Paul is praying there, beloved, that you may know Jesus in His risen glory, full of power and grace for you. In the third chapter Paul gets down on his knees in an agony for them, praying that "they may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ that passeth knowledge, that they might be filled with all the fulness of God."

The Holy Ghost is praying that for us as well as for them. God help us to take in the meaning of the prayer, and let it be fulfilled in our experience. When He asks a thing for us it is a great deal more than when He gives us a promise that we may have it.

3. God has not only promised this revelation and prayed that we may receive it, but others have had it. The ancient prophets had this wonderful vision of Jesus. Moses saw it when he viewed the land from the top of Pisgah. Stephen saw it as he looked steadily up into heaven amid the shower of stones that fell around him, and the vision was so glorious that he was able to pray for his tormentors. Paul saw it when God was pleased to reveal His Son in him. After that he did not mind the persecutions of the Jews in Palestine. His soul was set on fire with the vision, and he went off to preach the Gospel to the Gentiles. John had this revelation in the lonely island of Patmos. The martyrs had it, even gentle women as their tender flesh was torn from them. Looking up and seeing Him they could meet the tigers in the arena and die

with songs upon their lips. Beloved, why may not you have it also?

### III.

What will be the effect of thus seeing Jesus?

1. It will scatter all your doubts to the wind. Everything will be clear and simple, and it will be very easy to believe. Thomas was full of doubts, you remember, but one look at the risen Christ dissipated them, and henceforth he knew Him only as his Lord and his God. Paul saw Him on his way to Damascus, and his doubts, too, fled, and Jesus became the Lord of his life. Get this view of Him, and you, too, will believe forevermore.

2. It makes every truth in the Bible clear. There is no trouble about sanctification when once we have seen Jesus. It is not an "it" we seek then—it is all Him. So, too, with divine healing. As we take Him, we find Him to be not only truth but life.

I have a brother in heaven today. We prayed together in boyhood. He was older than I, but in some respects I was older

than he. He first taught me to have an interest in study. We went to college together and entered the ministry together. After that we got very far apart in spirit. He had been pressed into the ministry by our good mother, but he hated it all his days and there came into his soul finally an awful skepticism; but he went on with his work, fighting against it with all his might. He had no unity with my course, said I was bringing disgrace upon the ministry, and upon our family by teaching the living, sanctifying presence of God in the heart of the believer. I left it with God. Finally the hand of disease came upon him. He fought against it with the ferocity of the tiger in the jungle. He would not be sick; he would not die. He tried to stamp it out with an awful will power. After a time he came to visit me. His spirit was as willful as ever, but his body was almost spent. It is awful to see a dear one whom you tenderly love dragged to the block to be slain, and fighting and resisting in all the desperate agony of a strong soul. At last he left me, not at all convinced of the fulness of Christ for our needs, and not willing to be convinced. I

went on my knees to God about him. I well remember that Saturday night when at last I felt that God had taken him in hand and it was all right. One day I got a letter from him. It was so simple, I should not have known it was from him but for the handwriting. God had visited him and all was changed. He said he had been thinking one day of the pain, and misery, and gloom of his life and the danger there was of passing out into the darkness of the other with no bright hope. He took up his Bible, and one simple verse there suddenly took on a new meaning. In a moment the whole room was lit up as if with the presence of Christ. The doubts of fifty years were gone, and he was happy as heaven. I visited him a short time after and found his soul had been kept in victory. I did not feel that God was pressing me to teach him any new doctrine at this late hour. I had only asked that his soul might have rest, and that had been answered, and he passed away in triumph. He had got a view of Jesus, and He had been his answer in skepticism and doubts.

3. A sight of Jesus will humble us and show us our nothingness. This was it

effect upon Isaiah when he saw Him in the temple. His cry was: "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!"

4. A sight of Jesus will bring holiness. Paul struggled on through the seventh of Romans, and at last gave a gasp of despair and died. Then suddenly his sky was lit up with the presence of Jesus. His cry at first was: "Who shall deliver me from the body of this death?" but the instant he looked up he saw Jesus. Then he would say, "I thank God through Jesus Christ my Lord." He had not to fight the body of death any longer; Jesus had come and given the victory.

5. A sight of Jesus brings deliverance from trouble. When the disciples were toiling on the stormy sea of Galilee, it needed only one word, "It is I, be not afraid," to hush the storm and bring them immediately to land. I am so glad He did not say: "Be of good cheer, the storm is almost over; clear weather is at hand." I am glad he did

not say anything but "It is I." He does not cheer us by telling us our trouble is almost over. He bids us see Him in the trouble. When Joshua saw Jesus with a drawn sword in His hand, he fell at His feet. Then Jericho was taken. So will your Jerichos fall after Jesus has taken command.

6. A sight of Jesus delivers the soul from bondage to self. It separates from all else unto God.

7. It gives comfort in the dark hour. Paul was not depressed in the storm upon the Mediterranean because God had appeared to him.

8. It brings rest from fear and enables us to know that all is right and God is controlling.

#### IV.

How can we be able thus to see Jesus?

1. We must give the heart fully and unreservedly to Him. "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." Set your heart on Him and He will set you on high.



2. Search the Scriptures to see in them, not doctrinal teachings, but Jesus.

3. Trust the Holy Ghost to give you the vision.

4. Follow where He leads forward into service. When He is going one way and you another, you never can find Him. I had been longing for a sight of Jesus, and had been seeking Him in the closet for weeks and was beginning almost to despair, when He said to me: "He is not here. He is risen; behold, He goeth before you into Galilee." I left my closet, and went out to my neglected work and there I found him. The reason why some of you do not see Him is because He has gone on ahead and you have not kept up. Perhaps you would see Him better in China or in Africa. He may be on the Congo waiting for you. If you would see Him you must follow closely, step by step, where He leads.

5. You must look up to heaven where He is sitting on the right hand of God. Don't look at your idea of Jesus, your faith in Him or your love for Him, and try to hold Him in that way. Look up yonder whether

you have feeling and faith or not. When you look at the image in your own mind all becomes pitch darkness. Look at Jesus in heaven.

There is a wonderful telescope in California, the most extraordinary instrument of its kind in the world. I said to a friend not long ago: "Have you been to the Lick Observatory?" "Oh, yes," he answered, and then gave a minute description of the mountain it was built on, the fine building that contained it, and the instrument itself, telling its diameter and power, and the number and character of the lenses in it. Later I met another friend and put the same question to him. He told me not a word about the mountain or the building or the telescope, but said: "It was wonderful. I saw Jupiter and his moons, and the sun, and worlds upon worlds, that I never saw before." "Well, but," I said, "what about the telescope?" "I don't know anything about that," he said; "the view was so beautiful that I could not afford to waste time in examining the instrument." Beloved, don't waste time in looking at the instrument through which you get a view of

Jesus. Don't look at the doctrine, or the preacher, or the convention, but keep your heart and your eye on Him. See Jesus and hold yourself steadily to that one thing. Get the vision fixed and hold still.

Jesus wants to reveal Himself to you. Do not say you are too busy now to get the view. Abide with Him this day and the whole day of life. Ask all the questions you choose of Him; then dedicate yourself to the work of bringing others to Him, like Philip and Andrew. Bye and bye, when you reach the other shore, how sweet it will be to have a great throng meet you and lead you up to the King, saying: "This is the man who brought me to Thee."

God make the vision deeper and larger to you every moment, not only through these days, but through all eternity, and to His dear name be all the glory forever!



GOULD LIBRARY  
EASTERN NAZARENE COLLEGE

Gould BV 4501 S55 237  
Simpson, Albert  
The Heavenly vision.

DATE	ISSUED TO

Gould BV 4501 S55 237  
Simpson, Albert  
The Heavenly vision.



NEASE LIBRARY EASTERN NAZARENE COLLEGE  
BV4501 .S55 GOULD  
Simpson, A. B./The heavenly vision



3 2999 00024 1682

# Books On Missions

---

## THE BRANDED FOOT.

ARCHIBALD FORDER.

The editor of a prominent young people's magazine writes: "Mr. Forder from his accumulated experience has woven for us an exceptional story in which adventure is made none the less thrilling by the fact that it is Christian, nor is Christian ardor subdued by the spirit of teeming adventure." Profusely illustrated throughout from original photographs. Cloth, \$1.25.

## PEN PICTURES OF ANNAM.

GRACE H. CADMAN.

A graphic story of the people of that much neglected country—French Indo-China. A well-illustrated book, containing thirty full-page pictures. A valuable addition to foreign missionary literature. Paper, 50cts.

## VENTURES AMONG THE ARABS.

ARCHIBALD FORDER.

A record of adventures among the Arabs just as they occurred in the author's travels. A transcript of personal experience. Cloth, \$1.25.

## TREASURE FROM BED-ROCK.

Mrs. M. S. MIDDLEMISS.

The scenes of this delightful story are laid chiefly in Johannesburg, South Africa, where the author for many years has been engaged in missionary work. A portrayal of the peace and power of a life yielded fully to God. Cloth, \$1.00.

---

The Christian Alliance Publishing Co.,  
3611 Fourteenth Ave., Brooklyn, N. Y.



# Books On Divine Healing

## DIVINE HEALING

ANDREW MURRAY

The spirit of this well-known author dominates every page. Each chapter is complete in itself, the book being composed of addresses on divine healing given at various times and places. Paper, 50cts.

## DIVINE LIFE FOR THE BODY

KENNETH MACKENZIE

The very key-note of healing is struck in this book; namely, that healing is nothing more nor less than the reception of the resurrection life of Christ for the body. "The Divine Provision," "The Divine Command," "The Divine Motive," and "The Divine Method" are some of the chapter headings.

Paper, 50cts.

## THE A B C OF DIVINE HEALING

HENRY WILSON

"That which we have seen and heard declare we unto you." These words of I John might fittingly be applied to this book as it was written after twenty-four years of actual experience in trusting the Lord for the body.

Paper, 25cts.

## VICTOR LOMBARD OF GENEVA

*Translated by Mrs. H. H. Kennedy*

In a simple but forceful manner, Mr. Lombard tells the story of his eleven years of invalidism; his seeking help from many physicians; his hopes and disappointments; his conversion; and his healing. The closing chapter is composed of passages of Scripture which led the writer to take the Lord as his healer. A book that will greatly strengthen faith.

Paper, 25cts.

---

The Christian Alliance Publishing Co.,  
3611 Fourteenth Ave., Brooklyn, N. Y.