



THE HARPS OF GOD

And Other Sermons



H. ORTON WILEY

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THE HARPS OF GOD

And Other Sermons



by H. Orton Wiley, S.T.D.

Compiled and Edited by Ross E. Price



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DEDICATION

To the four of them:
Pearl, Lester, Ward,
and Ruth,
his children.

FOREWORD

This little volume of sermons is selected from the earlier preaching of Dr. Wiley. Its messages bear witness to the fact that he wrought carefully and intensely in his efforts to proclaim God's Word.

The only volume of sermons he ever published was a group of eight under the title *God Has the Answer*. They were prepared for the public during his fiftieth year in the ministry, selected from among many that had been a means of blessing and inspiration to a number of different congregations. That volume was so well received that it seemed proper to make another such volume available to his host of friends and former students.

Editing has been kept to a minimum. In fact most of these sermons had been written out quite fully and were available in their manuscript form in his files. In some cases they carried his marginal notation as to their place and date of delivery.

It is hoped that even the printed page will glow with the charm and insight characteristic of his spoken sermons, and that all who read will find encouragement toward holy living.

There is a place for serious theological thought in preaching. And when it is combined with a deeply reverent mysticism, the listener is informed and edified. It was so when H. Orton Wiley preached, as all who ever heard him will agree.

—ROSS E. PRICE

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H. ORTON WILEY, distinguished theologian, author, and educator, was born in a sod house in Nebraska in 1877, and passed away in Pasadena, Calif., in 1961. He was ordained in 1906, being an early associate of Dr. P. F. Bresee. After pastoring for a time, he became president of Pasadena College in 1913. He moved to Northwest Nazarene College, Nampa, Idaho, in 1916, where he served as president for 10 years, returning to Pasadena in 1926 for another two-year term there. He was elected editor of the *Herald of Holiness* and served in that office from 1928 to 1936. He then returned to the presidency of Pasadena College to serve until elected to emeritus relationship in 1948. It was during this last term that he wrote the three-volume *Christian Theology* which earned him distinction as the acknowledged spokesman for the Wesleyan-Arminian position in the theological world.

I

The Harps of God

SCRIPTURE LESSON: Rev. 15:1-4

TEXT: Rev. 15:2—*And I saw . . . them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*

THERE IS A STRIKING similarity between Genesis as the Book of Beginnings and the Apocalypse as the Book of Completions. I like to think of this first book and this last book of the Bible as furnishing the pillars and groundwork for a great archway that stretches over the whole of time. Looking through that gateway close up to the great pillars the scenes are strikingly similar. To the left there is a garden, through which flows a river dividing itself into four branches. One is Pison (streaming), one is Gihon (gushing forth), one is

A baccalaureate sermon to the class of 1936 at Pasadena College.

Hiddekel (rapid), and the fourth is Euphrates (sweet waters). In the garden there are a multitude of trees, but two stand out with peculiar beauty. One is the tree of life and the other is the tree of the knowledge of good and evil. In this garden is the first pair, man and woman, fresh from the creative hand of God. The scene is one of transcendent beauty.

Near the farther pillar to the right is a similar scene. Here there is a city, instead of a garden, and through it flows the river of life gushing forth from the throne of God and the Lamb. In the midst of the street and on either side of it is there the tree of life, and the leaves of the tree are for the healing of the nations. These trees bear their fruit each month of the year. The city streets are paved with fine gold; the walls are of jasper, the gates of pearl. "The city had no need of the sun . . . for the glory of God did lighten it, and the Lamb is the light thereof."

This gateway, stretching from eternity to eternity, opens up the way into the whole history of the race. From the creation of man to his final redemption and triumph is here stretched out before our vision like some great cathedral mural.

The Apocalypse is an unveiling of that which the soul sees by spiritual intensity and vivid subjectivity. It is the mystical insight into spiritual realities which are bodied forth in material forms. These beautiful symbols must be understood in their spiritual meanings. St. John sees the redeemed as if on a crystal sea. The crystal is meant to make vivid the purity and freshness and transparency of the divine life. The sea is the symbol of the divine fullness. And the crystallization suggests the solidarity of the life of heaven. The mingling of fire expresses the sacrificial flames of the faithful martyrs who loved not their lives unto the death. Now John sees the victorious, redeemed people of God standing by the glassy sea having the harps of God.

These beautiful symbols must not be literalized. That were only to spoil their beauty and miss their truth. A home may be a house, but it is far more—it is the symbol of love, affection, happiness, and joy. To tie the mystical symbol to a material reality is to rob it of both its beauty and its meaning. Thus in the Apocalypse, great spiritual truths march to and fro throughout the wonderful book, and we must not become too absorbed in the means or we shall fail to comprehend the message of these expressive symbols.

John's symbol, *the harps of God*, is beautiful when taken in its mystic sense, though it is too often spoiled by the literalists.

The Significance of the Harps

What, then, do the harps mean? They are the symbols of the harmonies of the heavenly life. We often speak of the divine nature as rhythmical, and by that we mean the moral harmonies of God. His nature is so delicately attuned that no discord mars the music. The perfect God must be purely harmonious in the working of His own being. Our own distractions only serve to make clearer the balance of the divine nature. Evil has flung some delirious discord into our music; our reason wrangles with our feeling, and our judgment quarrels with our conscience. We are evidently not yet the tuneful harps of God. But it would seem that the heavenly redeemed are God's harps; they are attuned to the divine harmonies. And when we think of harps or any other instrument, we associate with them a musician. The instrument is only a capacity for music, and it needs the musician to put the music of his own soul into it; and ever he brings out what he puts in. Thus the redeemed are harps, and God is the Musician. What He puts into them they give out. Now that music should be the symbol of something more wonderful than poetry or art.

Heaven is the life of eternal harmonies best symbolized

by music. When, therefore, we think of the redeemed souls as harps of God, and God as the Musician, we think of something He puts into them that they may give out. God puts into them the harmonies of His own morally rhythmic being and these are the whispered music which the harps give out.

Here we see the redeemed standing upon a sea of glass mingled with fire. (Water and fire are the biblical symbols for renewal and purification.) Note that this sea of glass does not blend with the fire as do raindrops when striking the waters of the ocean. It is mingled. So does the purifying fire of God's holiness mingle with the souls of the redeemed until it elicits one grand symphony of heavenly harmony. One holy pulse beats throughout, and one rapture thrills every life. No poignant note of sorrow or jealous discord is ever heard. No thought of pain arises even so much as to quiver into the pure melody. Like the heavenly seraphim envisaged by the prophet Isaiah, the sound rolls forth in waves of melody. "*Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.*"

And they sing the song of Moses the servant of God, and the song of the Lamb, saying,

*Great and marvellous are thy works, Lord God Almighty;
Just and true are thy ways, Thou King of saints.*

*Who shall not fear thee, O Lord, and glorify thy name?
For thou only art holy:*

For all nations shall come and worship before thee;

For thy judgments are made manifest.

The Harmony of Service

They sing, firstly, "the song of Moses the *servant* of God." Like Moses, they too have served their Lord as bond servants taken captive by His love. God is a moral Being, and can only will the true, the beautiful, and the good. His

changeless moral will gives fixity to the moral order. So there we see His redeemed saints, standing in their glorified bodies (perfect instruments of expression for redeemed souls). How glorious is the music that this company makes as they stand together in purity and holiness!

Here on earth the harps are imperfect, but even now we may learn those beautiful harmonies of divine service. We may become heaven's peacemakers, "endeavouring to keep the unity of the Spirit in the bond of peace." We now may "follow peace with all men, and [that] holiness, without which no man shall see the Lord." We now may glorify God in our bodies as well as our spirits, for both are Christ's. We may now be loyal in loving service to the will of God. Yes, and we may prove faithful even unto death.

Moses was such a servant of God in his own day. Take your Bibles and read his song as he intoned it "*in the ears of all the congregation of Israel*" (Deuteronomy, chapters 32 and 33), ere he ascended the mountain to view the Promised Land and to yield up his spirit to God. A portion of it reads as follows:

*For the Lord's portion is his people;
Jacob is the lot of his inheritance.
He found him in a desert land,
And in the waste howling wilderness;
He led him about, he instructed him,
He kept him as the apple of his eye.
As an eagle stirreth up her nest,
Fluttereth over her young,
Spreadeth abroad her wings, taketh them,
Beareth them on her wings:
So the Lord alone did lead him,
And there was no strange god with him.
Thy shoes shall be iron and brass;
And as thy days, so shall thy strength be.*

*There is none like unto the God of Jeshurun,
Who rideth upon the heaven in thy help,
And in his excellency on the sky.
The eternal God is thy refuge,
And underneath are the everlasting arms:
And he shall thrust out the enemy from before thee;
And shall say, Destroy them.*

.
*Happy art thou, O Israel:
Who is like unto thee, O people saved by the Lord,
The shield of thy help . . . the sword of thy excellency!*

Like Moses, the servant of God, we also may reveal the harmony between opportunity and duty, between courage and conviction, calling and service.

The Harmony of Sacrifice

But this redeemed host sing, secondly, the song of the Lamb. Now a lamb is a symbol of sacrifice; yes, even of life-surrendering sacrifice. John beheld our Savior standing as a Lamb slain because He loved us and would wash us from our sins in His own blood. But he also saw those who had experienced this great redemption as a beloved company that had overcome Satan, their accuser, *by the blood of the Lamb, and by the word of their testimony*, all because *they loved not their lives unto the death*.

We learn from our Saviour's sacrifice that it is more blessed to give than to receive, that he that loseth his life for the kingdom of God shall save it unto life everlasting, and that he who would be greatest among us must learn to be the servant of all. The way up is down. The path to self-realization leads through the valley of self-resignation. Jesus taught us to lay down our lives and in doing so find that life more abundant.

Hence the song about the Lamb sounds the sweet notes of sacrificial love. Love for the unlovely and unloved springs from pure hearts and asks not what it may receive but how it may minister and serve. The song of our Saviour that sounds like a refrain through the later months of His holy ministry reads as follows: *The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many* (cf. Mark 10:45 and Isa. 53:11-12).

So the song of Moses and the song of the Lamb fuse together in a harmony that sings:

*Great and marvellous are thy works,
Lord God Almighty;
Just and true are thy ways,
Thou king of saints.
Who shall not fear thee, O Lord,
and glorify thy name?
For thou only art holy:
For all nations shall come and worship
before thee;
For thy judgments are made manifest.*

The Harmony of Thought

One thought stands out in the lines of their song: *Just and true are thy ways*. Jesus is the Truth as well as the Way of Life. We are counseled by the Apostle to be ready always to give to men a reason for the hope that is within us. And another assurance is that if we are willing to do God's will we shall know the teaching of it. The universe is God's thought. God's thought becomes the things of His creation. And every communication of truth is an influx of the divine mind. Just as we behold the things high in this earth's stratosphere only when the light of the sun strikes upon them, so can we discern truth only when our minds are illuminated by the divine inspiration. Let the light of truth teach you the goodness of God as it is manifested

in and from the lowest insect upon earth to the highest seraph before His eternal throne. In that eternal day when God's purpose for each of us has been realized, then we shall trace the mysteries of His kindly providence. Newton then will have his *Principia*, and Milton his *Paradise Regained*.

Let us seek truth as we would seek for hidden treasure. It is through an understanding of the truth revealed to us in Christ that we find real communion with God, whose ways are just and true. There are no unresolved conflicts in His divine nature, nor contradictions there. And He has promised, *Ye shall know the truth, and the truth shall make you free*. Here then is the true harmony of thought when we know Him that is true.

A Charge to You

You are to be the harps of God. If you would stand upon the sea of glass mingled with fire, with the harps of complete and perfect triumph, there must be the beginning of those harmonies here. Your inner life must be so transformed by the indwelling Spirit of Christ as to become an expression of Him in your daily walk and conversation. This is the meaning of our Lord's words when He said, "Ye shall receive the power of the Holy Ghost coming upon you and ye shall be witnesses unto Me."

In service your lives are to reveal the harmony between the opportunity and duty, between courage and conviction. Perhaps there is no sphere which affords such strong temptation to forget obligations of high privilege as that of education. Brilliance and heroism are not always united. The story of Queen Esther glows with all the color and passion of the East; and of all the figures drawn, none are so true to life as that of the lovely heroine herself. Mordecai makes an appeal to her courage: *Who knoweth whether thou art come to the kingdom for such a time as this?*

Paul, the apostle, was on the road to Damascus when suddenly a light shined about him. *Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness unto the Gentiles, unto whom I now send thee . . . to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*

Harmony will reveal your loyalty:

(1) To God. There must never be any shrinking or turning back here.

(2) To the Church. The Church is dear as the apple of His eye.

(3) To your inner convictions. "To thine own self be true."

(4) In your daily outward service to your God and fellowman.

(5) Above all, in your communion with God through the truth.

And when the earth shall have passed away and the full redemption of the creature shall have come, when heaven and earth shall have passed away and a new heaven and a new earth shall appear, may you, with all the saints of God, be found before the throne of God, standing on the sea of glass mingled with fire—yourselves the harps of God, who in unison with all the redeemed of all ages shall sing the song of Moses, the servant of God, and the song of the Lamb, saying, "*Great and marvellous are thy works, Lord God almighty; just and true are thy ways, thou King of saints.*" Amen!

II

The Living Christ

SCRIPTURE LESSON: Rev. 1:9-20

TEXT: Rev. 1:17-18—*Fear not; I am the first and the last:
I am he that liveth, and was dead; and, behold, I am alive
for evermore, Amen; and have the keys of hell and of death.*

I FEEL MYSELF HIGHLY HONORED in being chosen to speak to you tonight. While I cannot measure up to the standard set by many in the past, I trust that I shall be able to fulfill in my measure the commission given me by our common Lord in pointing us all to the Lamb of God. I want to dwell for a few brief moments upon the wonders of His marvelous grace.

I shall speak to you tonight from the subject "The Living Christ," drawing my thought from the sublime Apocalypse, the climax of all historical revelation. It is in the Book of

An annual sermon preached at Pasadena College.

Genesis that we find the beginnings of God's revelation to man; the Apocalypse is a book of completions. It carries forward the narratives of history into prophecy. It leads us from facts to truths, from present conditions to permanent issues. This is the book that takes up the broken and scattered threads of history and weaves them into the fabric of eternity. It turns our gaze from what has been and is around us to what is now above us and shall be ours in the onward march of holy conquest.

As Luke, the author of the Gospel which bears his name, found it in his heart to write a supplementary book showing the power of the spiritual Christ over men and movements as set forth in the Acts, so John, after his marvelous portrait of the earthly Christ, likewise writes a supplement to the fourth Gospel in which he brings vividly before us the crowning assurance of the dispensation of grace. As the Acts is to Luke's Gospel, so the Apocalypse is to all the Epistles. But John could not stop with an ascending Christ—he must project the vision of Christ's operation beyond the Church Militant, in which the power of Christ is manifested over men and movements, to the very throne itself and unveil the glory of the ascended Lord. He must show us the goal attained, and reveal the climax of the mastery of Him to whom is given all power in heaven and earth.

But as we tarry in the presence of the vision, we are made to *feel* as well as to *see* the relation which the things in the upper sanctuary bear to the things in the sanctuary below. Not only is the Priest the same One that said, *Fear not, little flock*, on earth; and, *Fear not; it is I*, to the astonished disciples sorrowing after the Crucifixion; but in the upper sanctuary He meets us and lays His hand upon us and says, *Fear not*. What He is there now is by virtue of what He was here.

But we must look again. The apocalyptic seer, standing on his mountain, looked back and saw the Lamb slain before

the foundation of the world. Then, turning his gaze toward the future, he saw the endless ages gathering around that Lamb that had been slain, singing the song of the ages of victory through sacrifice. But the saints themselves acknowledge that history itself supplies to eternity the secret of its joy. When John inquired, *Who are these which are arrayed in white robes? and whence came they?* The reply came swift and clear, *These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore* (how significant is that connecting word, "therefore") *are they before the throne of God, and serve him day and night in his temple.* In all these songs there is the backward look to earth and time. A brief history is made the taproot of eternal joy. Christ lives and reigns because He died and conquered. The redeemed in heaven trace to an event on earth their salvation and their victory.

We tremble with the thought of this responsibility. God has set all eternity in the cross of Christ. He is still the Lamb in the midst of the throne. And whither heaven turns for its blessedness we must surely turn for redemption and hope.

It is not our purpose to deal with what is enigmatic in this book. We are convinced that the Rosetta Stone which would give us the full interpretation of these prophecies has not yet been found. The historical processes belong to God—the times are in His hand; but He has given us to see the goal of the triumph of the eternal Christ which completes and justifies the history of the Christ in His humiliation.

Christ as Lord of the Church

Having given you a few brief words as to the nature of the book from which this text is taken, let us notice also the nature of the text itself. It can be understood only as it is seen in the light of the glorified Christ, the First Begotten again from the dead. He stands forth in a new and glorified presence. John

the Baptist introduced Him to the world in His earthly ministry saying, *Behold the Lamb of God, which taketh away the sin of the world.* But in this new presence, there is no one to introduce Him. He is the First Begotten again from the dead, and He must introduce himself. This text is, therefore, Christ's introduction of himself as the Lord of the Church. *Fear not: I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.*

John, in the fourth Gospel, presents a picture of Christ as Son of God and Son of Man, in the threefold aspect of His relation to God, His relation to the world, and His relation to men. There is more philosophy in the first 18 verses of this prologue to John's Gospel than in all the philosophies which have been invented by men throughout the ages of the world's history. Let us notice the seven aspects of Christ as given in this prologue:

- (1) The Eternal Christ—*In the beginning was the Word.*
- (2) The Cosmic Christ—*All things were made by him.*
- (3) The Living Christ—*In him was life; and the life was . . .*
- (4) The Historical Christ—*He was in the world.*
- (5) The Human Christ—*The Word was made flesh, and dwelt among us.*
- (6) The Spiritual Christ—*Of his fulness have all we received.*
- (7) The Eternal Christ—*No man hath seen God at any time.*

There is here the eternal Christ, indistinguishable from the Father, but He becomes the objectification of the Father. He is also the creative Word, and then the life-giving content of the forms already created. Moreover, He is the Christ of history in a spiritual sense, guiding and directing the world processes to a great goal in the fullness of time. In the fullness of

such time He becomes the human Christ, the Word made flesh and dwelling among men. Whereupon He becomes the resurrected Christ, the Christ of the Holy Ghost, who communicates of His spiritual fullness to men. Having returned to the bosom of the Father, and having, by His outgoing and return, declared the Father, He is the Author of both grace and truth. Thus how much richer was His return than His outgoing! He came out alone, but He goes back crying, "Behold, I, and the children which God has given Me!"

But in this text, the writer condenses these seven aspects of Christ into two—the eternal Christ and the historical Christ. By the eternal Christ he intends both His intrinsic relation to the Father in the Godhead, and the new, redemptive relationship as the intercessory Presence. By the historical Christ, Jesus is viewed in His earthly humiliation. The one signifies the Christ as the Son of God; the other views Him as the Son of Man.

I am he that liveth is the eternal Christ in His relation to the Father. *And was dead* is His earthly ministry as the Christ of history. *Behold, I am alive for evermore* is the eternal Christ in His new redemptive relationship, standing triumphant with the keys of death and the grave. There is, therefore, in this simple text a blending of the eternal Christ and the Christ of history in a new, eternal Christ of redemption. Is it any wonder that He needs an introduction to the Church? And is it to be wondered at that He who trod the winepress alone to redeem us must introduce himself? But, oh, how simply! *Fear not . . . I am he that liveth, and was dead; and, behold, I am alive for evermore . . . and have the keys of hell and of death.*

Three Lessons

Having discussed the nature of the Book of the Apocalypse and the nature of the text found in it, I desire to draw

three lessons of a more or less practical nature, which I trust will be of some service to you as you enter more fully at this time into your life's work.

1. The first lesson concerns the nature of the Christian life as a blending of the outward testimony of fact and the inward consciousness of spiritual life. Here we are concerned with the nature of genuine Christian experience.

As the redemptive Christ is a blending of the eternal Christ and the Christ of history, so there are two elements that must enter into the nature of genuine Christian experience, or the true Christian life. These elements are: first, the testimony of fact; and, secondly, the inner spiritual consciousness. Without either of these, there can be no such thing as genuine Christian experience.

You, as students, are interested in the metaphysical nature of truth, and especially as it concerns Christian experience and Christian life. "I live," "I was dead," "Behold, I am alive." How closely the inward life is blended with the outward fact! Without this blending there could have been no Christ who said: *I am the way, the truth, and the life*. Without it there could be no genuine knowledge of Christ, no true Christian experience.

Truth has a body, a soul, and a spirit. All truth is hidden in God as the Source of all things. The Word is the Revealer of that truth, declaring and setting forth that truth, and making us to know God. The Spirit is the inward touch upon us which imparts the inward consciousness of that truth.

We hear the words; then we are led to the comprehension of them in our understandings; then that truth becomes spirit and life to us. Here let us note two Johannine texts:

(a) I John 1:1. Here the apostle declares: *That . . . which we have heard, which we have seen with our eyes, which we*

have looked upon, and our hands have handled, of the Word of life.

(b) Rev. 1:10, 12, 17. Here he affirms: *I . . . heard behind me a great voice, as of a trumpet. And I turned to see the voice that spake with me. . . . I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not.*

Here, then, are the world of fact and the world of vision. There is the inner spiritual life which must always blend the two together. We mortals see too little. If we saw more of the world of vision, we should have a far clearer grasp of the world of spiritual and eternal facts.

2. The second lesson is closely related to the first. There must not only be a blending of the Christ of history and the Christ of eternity, but the one grows out of the other. *I . . . was dead; and, behold, I am alive.* These are not statements set over against each other in a mere juxtaposition. The one grows out of and completes the other by bringing it to its full fruition.

It is a matter of great moment that our Lord, at the time of His triumphant manifestation, should bring into such prominence the historical aspects of His life. He does not allow us to see His glory apart from His humiliation. This truth is surely fraught with meanings both tender and instructive. It gives fresh affirmation to the close kinship of God and man.

When John turned and saw the vision of the glorified Christ, he saw placed in the center of the vision the old, familiar Christ of the Gospels. He is the same Christ who died—One who lived and moved in the range of history. Christ was not content to reveal himself as the Lord of a supreme spiritual Kingdom. He was careful to claim His place on the field of history, to reaffirm His identity with the Son of Man, to revive the facts of His incarnate life, and to link what He is in heaven to what He was on earth.

Notice the items of the apostle's vision: He whom he once beheld clothed and mocked on earth in a purple robe, he now sees clothed with a kingly and heavenly garment down to His feet. Those eyes that John had seen betimes to glisten with teardrops now gleam like fire. Those feet that he had seen weary and bleeding as He trudged up the skull-shaped hillock, he now sees shining like burnished brass. That voice that had spoken to him from the middle cross, he now hears as the sound of many waters. That reputation that had been pierced by sharp words of condemnation, and that side he had seen pierced so that from it flowed blood and water, he now sees surrounded by the seven stars and seven golden lampstands. That mouth that had been accused of uttering blasphemy when He affirmed His own essential deity, John sees now with the sharp, two-edged sword of truth and judgment proceeding from it.

Jesus' altar steps, up which He trod through history to offer himself as the pure Lamb of God, were little Bethlehem, despised Nazareth, and turbulent Jerusalem. But having trod them to His cross, John beholds Him now as the Lord of history, able to reveal to His servant *the things which are, and the things which shall be hereafter* (v. 19).

Christ reveals himself still as the Christ of history while reigning as the Christ of eternity. Hence you who are soon to graduate from this college must know that He has met you factually in history as your personal Lord and Saviour if you are henceforth to know Him as the One who holds your future bright with eternal hope and the assurance of victory. There must be things which you have seen Him do in your little history, if you are to walk with Him triumphantly into an eternal tomorrow of realization and fellowship.

3. The third lesson calls for our recognition of the fact that the keys to history and eternity are nestled in the girdle of our Christ. He is not only the Living One; He is the Life-giv-

ing One. In the arena of history He has met and conquered every enemy that can face His servants. And at the gates of eternity He has met and conquered death and hell. Full well, then, may we hear Him saying to us, as we face our untried ways through history and down to the river of death, "*Fear not.*" There is a tomorrow to the Christian that is the fulfillment of our today. There is a divine purpose running through all the seeming confusion of life. It is moving toward eternal realization.

This is God's world. In it Christian faith is the true way of life. No contradiction or neglect of the spiritual way of life can permanently prosper. Christian living calls not only for a stalwart faith but for a compassionate involvement in the events of history. For the future is ultimately in the hands of our eternal Christ.

The Christian way has not only a real basis in history, but a blessed assurance for eternity as well. It is *Christ in you, the hope of glory.*

III

God's Plan for His Church

SCRIPTURE LESSON: Num. 11:24-30

TEXT: Num. 11:29—*Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!*

THE CHILDREN OF ISRAEL were on their way to Canaan. They had escaped the cruel bondage of Egypt and had made their way in a few brief days to Kadesh-barnea, where they were to enter upon the inheritance which God had sworn to their father Abraham would be theirs. But they were fearful and unbelieving and for their doubt were turned back

Dr. Wiley's marginal notation indicates that this was his first sermon preached to the Berkeley First Church upon his termination of his first term as president of Pasadena College when he returned to that church to serve as its pastor and to take up his studies toward the S.T.M. degree in 1916.

into the wilderness to wander for 40 long years, until the carcasses of those who were disobedient should fall in the wilderness. Out of that vast company of mature men, only two reached the Promised Land: Caleb and Joshua. The one became a mighty leader and the successor of Moses; the other came into possession of the hill country of Hebron and was enabled to vindicate his faith in God's promise by conquering the place whereon his feet had trodden when Moses sent him to spy out the land.

No greater task ever came to a man than the task which was given to Moses—that of leading 3 million people out of bondage into a new country. How often he was in communion with Heaven, and yet how often he was pressed almost out of measure!

At the time of the event of which our text forms a part, this great company were in the wilderness wandering aimlessly around, tenting from place to place and living upon the manna which fell from day to day. As far as the eye could see, there was nothing but desert sand and dwarfed shrubs with an occasional oasis. It was a great contrast to the fertile fields of Goshen with their bounteous harvests of melons, cucumbers, leeks, and onions. Thus their present state suffered greatly in comparison with the former situation in Egypt. Not content with manna, they fell to lusting for flesh to eat. When Moses heard them weeping in their tents and listened to their complaints, the burden of the people became so great that he cried unto the Lord and said:

Wherefore hast thou afflicted thy servant . . . that thou layest the burden of all this people upon me? Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swearest

unto their fathers? Whence should I have flesh to give unto all this people? . . . I am not able to bear all this people alone, because it is too heavy for me (Num. 11:11-14).

Every true minister has his times of mourning over those that are looking with longing eyes toward the things of the present world in utter forgetfulness of the blessings of the eternal world. And well might he mourn to God over those who are so in love with the old that they are complaining about their present state. Even today the devil seeks to sidetrack church members from their main goal. He would have them think that the homeland of heart holiness is not all that God's promise said it would be. And he even seeks to discourage God's appointed leader into thinking that the people will not follow him into the experience of entire sanctification, and to make him think that he is therefore wasting his energies in fruitless efforts as he seeks to lead them into such an experience.

Yet we must never lose sight of the fact that it is the business of the Church of the Nazarene to lead people into the land which God swore unto our fathers to give them:

The oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life (Luke 1:73-75).

Our business is to lead people into the experience of holiness. This is our goal. We are to lead them out of the land of Egyptian bondage to their actual sins into a place of justification. We are then to lead them into the experience of entire sanctification. We shall have to deal with many backsliders who, having come up to the light of holiness, have doubted and drawn back and are now wandering around in the wilderness of doubts and fears with lustful eyes looking at the world and

worldly things and longing secretly for the old life of bondage again.

Now it was at the point of his utter helplessness that God came to the help of Moses. God has two ways of helping His leaders. One is to strengthen them by his Spirit; the other is to lay the burden upon others, giving them the same Spirit which will cause them to assume responsibility and carry on the work.

And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone (Num. 11:16-17).

And Moses did as the Lord had commanded him.

. . . and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease (Num. 11:24-25).

This event is an illustration of

God's Method of Carrying on His Work

God's method is not the formal method of mere organization, but organization as the result of inspiration. I am surprised at the heartless endeavors which many of God's good people are making. They expect no results and therefore have

none. They think the day of revivals is past, and for them it is. That it is hard to grapple with a lustful, pleasure-seeking, complaining, worldly people, will be admitted by all, but people of strong faith will accept it as a divine challenge. We are a revival people. We stand for holiness of heart and life, and for aggressive evangelism. Such a people can never rest satisfied unless men and women are being saved and sanctified wholly. This is our test stone. God helping us, we will never be satisfied with less. God helping us, we mean to pay the price for its realization. And we will surely find that there is a price to pay for deep spirituality and for successful work in the soul-saving business. You may rest content and not suffer persecution when you are not doing any damage to the devil's kingdom, but it is true that those who would injure hell's domain must suffer for it.

Now I believe that God talks to you. And I believe that you desire that I take an aggressive advance in soul-saving work. Furthermore, I have every reason to believe that you will stand shoulder to shoulder with me in this great work. We have drawn the sword and have thrown away the scabbard.

We note that Moses cried unto the Lord out of the anguish of his heart because of the burden laid upon him. It will take anguish of heart and sincere crying unto the Lord to bring people into the land of salvation. There has never been a great revival without strong crying and tears, without anguish of heart and heavy burdens. Enquire how many are thus bearing the burden and you will find the principal reason for a lack of revivals.

Now the divine program is not that God's leader bear all the burden of the work. God calls others to shoulder their part of the burden. And as Moses gathered the elders of his people together, there high above the sanctuary was the pillar of cloud overshadowing them, and within the holy of holies hovered the glory over the mercy seat. God spoke to them all and

took His Holy Spirit, wherewith He had anointed Moses, and put Him upon the 70 elders, and at once they began to prophesy.

In this incident I catch a gleam of the Lord's plan for His people today. And looking down across the centuries I see the fulfillment of this prophecy in the marvelous outpouring of the Holy Spirit on the Day of Pentecost.

This event is an illustration of

The Divine Plan for Spreading Scriptural Holiness

Here we have the dawning of the revelation of the plan of God for holiness evangelism. It is the first draft of God's program for the Church. It may be rough but it is workable. It was destined to be brought to perfection in the fullness of time. It is our purpose to examine this plan and to adopt it as our own. I am sure that all of us want nothing other than the will of God.

1. The first step is *organization*. God never designed that His Church should be a one-man affair. It has leadership, to be sure, and it must be well-organized. But this organization must include all the people. God sets these in the body as it pleaseth Him. So God instructed Moses to gather men to be elders and set them in their proper places around the Tabernacle.

2. The second step is *revelation*. There hovered over the Tabernacle the mighty pillar of cloud and fire, and the Shekinah dwelt upon the mercy seat. They had seen the glory and had perhaps wondered about it many times. Heretofore to them it had been silent. Only Moses, the servant of the Lord, did speak with God and hear His voice. But this morning there was something different in the Church. That mighty Presence which had awed them, and before which they had stood with bowed heads and uncovered feet, now burst forth into utterance. God came down and spake with Moses and with *them*,

as there was revealed to them the transforming vision of God himself.

Now the Church of the Nazarene is not founded merely upon doctrine. True it is that we hold to the old-time Pauline and Wesleyan doctrine of entire sanctification, but we hold to doctrine only as it ministers to the spiritual life. The distinguishing feature of our church is the manifestation of the divine glory. We are to see God. We are to get the glory down upon us. God is to dwell in us and we are to stand round about the tabernacle only that He may come down and speak to us. Dr. Bresee used to say that he could get his people around the altar and get the glory down and do as much as most of the evangelists. Well, I am not an evangelist, but I believe that I have caught a vision of God's plan for me. I am to meet with God in His sanctuary. I am to gather out the elders and they are to stand round about the place and the glory is to come down upon us all. We are to stand together, baptized with the mighty glory of the heavenly Shekinah.

Brothers and sisters, I am looking for the 70 elders. Seventy is a perfect number. I am looking for that number, and I believe you are here today.

3. The third thing in this plan is *the anointing of the Holy Spirit*. "I will take of the spirit which is upon thee, and put it upon them; and they shall bear the burden . . . with thee." We are each to stand in our places round about the sanctuary, but the same spirit is to come upon us all and we are to be actuated by the same motive, moved by the same purpose, and impelled by the same mighty power of the Spirit of God.

The great secret of power is to be found in the anointing Spirit. Human power can avail nothing. Mere organization, however perfect, will be fruitless. What the Church needs, what we need, is a mighty baptism of power, a perfect abandonment of ourselves to the Holy Ghost.

This event also suggests to us

The Outworkings of God's Plan for the Church

There are many who pray for the power of God, and who seem to sincerely desire the anointing of God's Spirit, who draw back when the results are seen. There is always a price to pay for deep spirituality. There is always a price to pay for every revival of the work of God. While people are going on in a merely formal way, everything seems to be pleasant. But let a servant of God be bold enough to gird on the armor and attack the devil's kingdom and he will suffer in proportion to the damage he does to the cause of darkness.

Brethren, I have made up my mind that this life is a battle. And we need expect nothing else. Some of Dr. Bresee's sayings come to me with more force now than they did five years ago. He said at one time that he was the most hated man in the county. What he has suffered to make possible the great work of our church, no one will ever know. Yet I am convinced that we cannot rest on what he has done and suffered. We will preserve this work in the glow of holy fervor just in proportion as we are willing to do and suffer for it.

1. They prophesied. Which simply means that they preached with the attestation of divine power of God's message for the people.

2. There was a continuous revival. There was a degree of permanence. *They prophesied, and did not cease.* The Church of God is to be a revival Church. The gifts of the Spirit are to be in continuous exercise. We are not to have merely revival seasons. This is all very well, for we do believe in special revival efforts. But there is to be a continuous revival spirit. Our regular services are to be revival services. There must be a continual ingathering of souls. A great many of our own people, contrary to what we have always held, are letting down along this line. Some seem to think that the church cannot have a continuous revival. Thank God, it is not so. We can have reviv-

als all the time. And then there will come those special seasons when the revival tide runs at its height.

3. There will be irregularities. There were two fellows that seemed to get out of the beaten paths and went to prophesying in the camp. Wherever there is life there will always be a leaping over the bounds of regular routine.

4. There will be charges preferred. Sometimes this is done by good people. There was great excitement, and a young man (notice it says a young man), one without much experience, ran and reported that Eldad and Medad were prophesying in the camp contrary to the established order of things.

5. There was an injunction served. Joshua said, "*My lord Moses, forbid them.*" But Moses was a wise general superintendent who understood well the mind of God. He was gratified at the abounding life which led the people to get under the burden and share the responsibility. He was glad for a moment to feel the burden upon others. He was lifted by the Spirit of God into the realm of prophecy himself and gave utterance to the saying that was to be the culmination of the great plan of God. "*Would God that all the Lord's people were prophets!*"

This Event Was Prophetical of the Day of Pentecost

The prophet Joel caught a vision of the fulfillment of this wish of Moses when he declared:

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in the heaven above, and signs in the earth be-

neath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass that whosoever shall call on the name of the Lord shall be saved (Acts 2: 17-21).

And when the day of Pentecost was fully come . . . suddenly there came a sound . . . of a rushing mighty wind . . . And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. But Peter, standing up with the eleven, lifted up his voice, and said unto them . . . This is that which was spoken by the prophet Joel (Acts 2:1-4, 14, 16).

The Church is to be indwelt by the Spirit of God as the Source of her power, and she is to manifest this in prophecy. Prophecy is an utterance of the divine voice within, speaking in demonstration and power through the Spirit as a means of communication of blessed truth to others. Anything short of this will fail. A mere gathering together of the people is not a church. It has no more power than a club. A church is a body of people indwelt by the Holy Ghost and speaking to others under this inspiration.

Would God that all the Lord's people were prophets! Would that we all would come to our personal Pentecost! It is ready for us. The skies are filled with Pentecosts. The fire hangs just above us. There it is like mighty pillars rising toward the skies, ready to leave from over the tabernacle and fall upon all who will take their place at the tabernacle. Oh, that God would come down and speak to us! Oh, that we might catch the vision through divine revelation! Oh, that He would take of His Spirit and put it upon us in a richer measure! Even

in such a measure that all the Lord's people would at once begin to prophesy, and never cease!

True prophecy is the manifestation of the Spirit's presence and life within. It is the outgoing, the outflow of the life within. It is a communication of the truth to others in demonstration of the Spirit and power.

Would God that all the Lord's people were prophets!

IV

Christ's Ennoblement of Men

SCRIPTURE LESSON: Revelation 5

TEXT: Rev. 5:10—*And hast made us unto our God kings and priests: and we shall reign on the earth.*^o

MAN WAS MADE in the image of God. As he stood in Eden, fresh from the hand of God, he was the embodiment and the culmination of all that God had made; for we read that God, as He viewed him, saw all that He had made,

^oThe best Greek manuscripts warrant the more modern translation which reads: *And madest them to be unto our God a kingdom and priests; and they reign upon the earth* (ASV; cf. the latest edition of the *Greek New Testament* by Aland, Black, Metzger, and Wikgren). But nonetheless the text does specify that the people envisaged here function not only as priests but also that they do reign upon the earth—a kingly function also. Dr. Wiley wrote this sermon prior to the appearance of the many modern translations and worked from the KJV.—R. E. P.

“and, behold, it was very good.” *And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so (Gen. 1:29-30).*

It is because man began in so high an estate that he entertains such lofty notions of his kind. Man, made in the image of God (the divine), must have much of the divine within him. If an image of his almighty Maker, then there must be manifested a dignity of nature in the conduct of life in harmony with the Great Original.

Although man has lost the image of God through sin, there still remains within him an innate sense of what he should be. There remain within him the instinct and the desire for greatness. But this desire, through the perversion of sin, has for its objects other things than that moral dignity and worth which God designed should be its object. In fact, man desires almost every other thing than moral greatness. True greatness is moral greatness—Godlikeness. But men have come to regard greatness a matter of human achievement and a means of glorifying the self. Thus they seek it in various ways and by various means. Some of these are the quests after wealth, power, and fame. All these are but the outcropping of man's desire for greatness perverted from heavenly things to those that are earthly.

One of the severest tests of righteousness in this modern age is to be found in the words of Jesus applied at one time as the distinguishing mark of a true Israelite in contrast to the Gentiles. He said, *Take no anxious thought over what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed, for after all these things do the Gentiles seek* (Matt. 6:31-32, free translation). The distinguishing mark of sin is that men

seek after earthly things rather than heavenly things. Instead of seeking the higher, they seek the lower, forgetting that life does not culminate in bread-eating. That reverses God's order. Bread-eating culminates in life. If the first order were true, then man culminates in his stomach, and the most perfect life is realized in the keenest appetite and the best digestion. Then the solution of our existence would indeed be found in the answers to the questions, "What shall we eat?" and, "What shall we drink?" and, "What shall we wear?"

Sin always reverses the sacred process. Carnality is largely the perversion of the good. And so polluting is the carnal mind that we are unable to form correct opinions or maintain sound judgments unless we live continually with the vision of God before us and form our standards from the Word of God illuminated by the Divine Spirit.

When I hear all this talk about the native dignity of man in his natural state, when there is so much that is little and mean and contemptible about man, it makes me think of St. Paul's account of man's descent to heathenism as given in the first chapter of Romans. I heard a humanistic minister pray at one time, and I listened to hear how he would conclude his prayer. He said, "We ask this as Thy sons." But man unregenerated is no son of God in the true moral sense. What could be more pathetic than this lingering instinct for likeness to Deity so sadly perverted! Man seeks to deify himself these days and then has the audacity to ask God to approve it.

Christ has come to earth to restore man to his early estate, to restore the effaced moral image of God, to create man anew in righteousness and true holiness. He has come to satisfy these longings of men, to give them right views of true greatness. He has come to arouse men from their lethargy. He has come to make them discontented with the low and grovelling things of earth and to set before them the ideal for which man was made—moral dignity and moral worth. Only the recovery of this will place them again in the exalted position from

which they have fallen. He came to correct the prevalent misconceptions of human greatness and to bestow upon man a glory akin to His own. But when man gets a glimpse of God's ideal for man in the person of Jesus Christ, he must assuredly cry out in despair, "O wretched man that I am!"

But the apocalyptic seer affirms that the slain Lamb of God has redeemed us to make us kings and priests unto God, so that we may reign on the earth, having regained our lost dignity and our lost dominion.

The Significance of the Terms, "King" and "Priest"

These terms represent to us two widely different offices and functions. Let us compare them.

(1) A king implies rule and authority; a priest implies supplication and sacrifice. (2) A king loves the din of conflict and strife; a priest loves the quiet retreat of the sanctuary. (3) A king is clothed in majesty and splendor; a priest is clothed with the garb of a suppliant. (4) A king deals with men and dominates them; a priest has to do with God and bows before Him.

When God first let the light of this truth flash upon my mind, I remember hastening to the Bible and turning quickly to this text to see whether or not the word "kings" preceded the word "priests." I believe with God's help I can present to you that doctrine for which we stand on the basis of this inspired word.

Kingship is expressive of the manward side; the priesthood expresses the Godward side. There is also a difference in the manner in which these offices are created. Kings are made by an impartation of power or bestowment of authority. Priests are made through suffering and sacrifice, a putting off and self-sacrificing.

Christ's First Work Is to Make Us Kings

Man in his natural state is the slave of sin. He is destitute of righteousness, according to the Word of God—modern notions to the contrary notwithstanding. His spiritual nature is perverted and disordered—self-centered. His affections are alienated from God and truth, and his understanding is darkened. He is dead in trespasses and sins. He is twice-dead and plucked up by the roots from the soil of spiritual sustenance.

We find a graphic picture of unregenerate man in the thirty-seventh chapter of Ezekiel. God showed the scene to His prophet, a valley full of dry bones. Ezekiel, seized by the hand of the Lord and by the Spirit of the Lord, borne aloft to a distant land and set down in a valley, stood among a multitude of dry bones. It seems that at some former period it had been the scene of a great battle. There hosts had sustained the charge of hosts and no doubt crowns had been staked upon the outcome. A crown had been lost and a multitude had been slain. The peace and solitude of that valley had been rudely broken by the cries and shrieks of the wounded and dying. The wild shouts of the victors, the clash of arms, and the savage roar of war had resounded from hill to opposite hill.

In our own country, at the battle of New Orleans, a powerful fleet and force of 12,000 men came up against the city and undertook to capture it. General Jackson, anticipating the attack, had thrown up embankments and dug intrenchments several miles below the city. The British advanced steadily in solid columns, heedless of the artillery fire which swept their ranks until they came within range of the Kentucky and Tennessee riflemen—then they wavered. The Americans had but a breastwork five feet high with a ditch behind it. But in that day with only seven Americans killed and six wounded, there lay on the field of the enemy 2,000 slain.

It was so in this field as Ezekiel saw it. Those once strong and brave were lying calm and silent now. The storm of war

was past, and the tempest that had swept over it had left it strewn with human wreckage. The dead had been left unburied. They mouldered where they fell. The skull rattled in the helmet and the sword of the warrior lay rusting by his side, its handle still in the relaxed grasp of the bony fingers. On these unsepulchered corpses the birds of the air had summered and the beasts of the fields had wintered. The rain had washed these bones, and the sun had bleached them, until they were white and dry. What a grim and ghastly picture these doleful skeletons spread out before the prophet! In all that he surveyed there was neither sound nor sign of life, unless perhaps the croak of a raven, or the howl of the famished jackal, or the echo of the prophet's own solitary footfall. As he walked among these skeletons, he noted they were very many and they were very dry.

It was in the midst of this scene that the Voice spoke to him, *Son of man, can these bones live?* It was too much for his faith, and yet he was afraid to deny the power of God. Thus he answered, *O Lord God, thou knowest.* (It is best in such times to refer matters back to God.) There are some scriptures that in a peculiar sense let us into an understanding of God's power. This is one of them. Charles Spurgeon, after seeking for God in many of the lifeless churches of his boyhood, heard God saying, "My grace is sufficient for thee. *I am God, and there is none else beside me.*" That Voice transformed the life of Spurgeon.

But this valley full of dry bones is a true picture of the death and destruction caused upon mankind by sin. All around us are people dead in trespasses and sins. They seem to be impervious to the truth and hardened in their sins. Their souls are bowed down under thick layers of darkness, so that the light does not seem to reach them. They are bound with iron chains. Sin is bondage. It seems that we have an almost hopeless task as we view the utter helplessness and hopelessness of their souls bound by the chains of sin. Yet it was to such

that the prophet was sent, and it is to such that we are sent. God has a means which if used will never fail. His Word and His Spirit are able to transform the sinner from death to life and from the power of sin and Satan unto God.

The prophet was commanded to preach to them. And so he shouted, *O ye dry bones, hear the word of the Lord*. And at the sound of the divine promises there came a rattling of the bones. They came together. Flesh and sinews came upon them. The skin covered them and they looked for all the world like men. But they were yet dead.

I see here a picture of a reformation. Truth may produce effects if properly used. But we need more than reformation if we are to become God's kings.

So the prophet was again commanded to prophesy, not this time to the bones, but to the wind. It was a prayer for the life-giving Spirit. And this time they stood up, a great multitude. Here is a picture of the way God works. This standing up in newness of life is a type of conversion. One of the tests of conversion is the ability to stand up. You may send a charge of electricity through a dead corpse but it will not be able thereby to stand up. Only life can beget such enablement. But now as we look at this resurrected valley of dry bones, lo, they constitute a veritable army which speaks to us of a Kingdom which they as such represent.

The Psalmist caught a picture of the kingliness of God's redeemed man when he saw him as one *that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful*. Such a one has regained his lost dominion. He is no longer the slave of sin and bondage.

Likewise did Isaiah view the liberated man. And of him he declared:

Who among us shall dwell with the devouring fire?

Who among us shall dwell with everlasting burnings?

*He that walketh righteously, and speaketh uprightly;
He that despiseth the gain of oppressions,
That shaketh his hands from holding of bribes,
That stoppeth his ears from hearing of blood,
And shutteth his eyes from seeing evil;
He shall dwell on high:
His place of defence shall be the munitions of rocks:
Bread shall be given him;
His waters shall be sure.
Thine eyes shall see the king in his beauty:
They shall behold the land that is very far off.*

(Isa. 33:14-17)

This kingly soul has gotten the victory over the bondage of material things with its accompanying duplicity, falsehood, bribery, and ill-gotten gain. He need have no worry about his food and drink or his defense. We see him as a king in his restored beauty, a victor over those plagues of spiritual death.

But until now the prophet Ezekiel has been functioning mostly as a messenger-king himself. Yet even God's ministers are to become both kings and priests. For it is only as we become both priests and kings that our work truly becomes effective for God. There is much work that is mingled with the energy of the flesh. When we have become king-priests, with victory over the world and power at the throne, it is then that we may be truly said to have become God's spiritual warriors. There may not be so much outward show, but there is effectiveness. There may not be much prominence in our service, but there is more humility about it. Let us never forget that the true emblem of Christlike service is the towel, not the scepter.

It is at this point that the soul touches both God and man and becomes, in a finite degree, a daysman between them. As I meditated on this I saw the atonement in a new light. Or, rather, I saw another phase of its working. The redemption of men is completed only as Christ and the Church work together

in harmony. One phase of it is completed by Jesus alone. But it is not made effective in the salvation of souls until another part has been completed by the Church. So together they must work out this redemption of mankind as they stand side by side with each other. Paul said, *I fill up that which is behind of the afflictions of Christ*. One suffered to provide an atonement; the other suffers to declare it. Hence the great chasm between God and the sinner is bridged only as the Christ and the Church join hands. Our Savior touches the hand of God; His hand touches that of the Church; and the Church must grasp the hand of the sinner, or there is—there can be—no salvation.

So look once again at that vision of Ezekiel. There are two stages to his work as God's prophet. In one he functions as a preacher, in the other as a pray-er. Grasp this thought clearly and you have God's program of redemption. Ezekiel was commanded to preach to the dead and dry bones. It seemed a hopeless task. But God said, "Preach to them." And as he preached there was a stir. It is possible to bring about a reformation by the proper use of the truth. A person without the Spirit of God, if he understands the Word of God and properly uses the truth, is able to bring about a stir. But what does it avail if you get folks to look like Christians only, if there is no life in them?

He prophesied again. But this time not to the people. He was not now exercising his kingly office of authority, but his priestly office. He called for the life-giving Spirit, and this time breath entered into them and they stood up a great multitude.

Let us not fail when God calls us to intercessory prayer. Let us listen to the voice of the Spirit. Let us love to be often in His presence. There is no touch like His touch, and no presence like His presence. And there is no worship service like the meeting which the Holy Spirit visits. Let us listen for the heav-

only breezes which bring the divine anointing to the human soul. Brethren, we cannot avail much with either man or God until we have been inducted into the priest's office, and we cannot be inducted into this office until we have made a sacrifice for ourselves. This is the greatest sacrifice. When once it has been offered, everything will come easily and naturally. And remember, it took a lamb or a goat for the congregation, but for the priest himself, it took a bullock.

Now the king in us does not always love the way of sacrifice. He would rather fight for victory. People will go miles to a service and sing with all their might—even pray and testify—who will not allow the light of God to shine upon their inner life. It means something to become a priest and then to offer spiritual sacrifices for the people of God. Yet this is our high calling as God's messengers. We must invite Him to come and arouse us from our lethargy and to change our perverted views of greatness.

Christ's Next Work Is to Make us Priests

A converted man is a king. His own soul is the kingdom. It is a vast realm. There is no kingdom on earth that is as vast as this. When a man is converted he stands up as a king over his realm. He hates sin. He grasps the old sword and begins his attack upon the enemy. Old habits go down in defeat, and nothing is able to stand against him, for when he needs help he has but to call upon the King of Kings and Lord of Lords. Legions of angels with their chariots of fire cover the hills of God and surround him with deliverance. Yes, even before he calls they answer, and while he is speaking they hear. O Sir, there is nothing so strong and kingly as a newly converted soul. He goes forth conquering and to conquer, and he expects that it ever shall be thus. How sad his disappointment! He soon finds that his words fall lighter than down, and his best efforts are fruitless, though his inmost soul is at peace. There is

comfort in this, of course. But even here he is destined to a rude awakening. He meets soon that which he little suspected, and what he would not have believed if another had told him of it. There are enemies and a civil war that arise within him. He finds that he himself is averse to the full will of God. (How well do I remember when this fact burst in upon my own consciousness! What self-loathing and compunction of conscience it brought!)

The real need now is not so much for power as for purity. As long as there is a duty, so long there will be that inner fear. And where that fear is, there is not perfect love. "Perfect love casteth out fear." Repression of this inner rebellion is not sufficient. It is not sufficient to keep the old man bound in chains of subjection. He is a loathsome Agag that must be hewn to pieces and done to death. What is needed now is a new and totally different work of grace.

There must be an offering of the whole self to God. We must become more than kings. All the power that heaven might send would only be to repress or counteract the enemies of man-soul. But neither of these are sufficient now. The cure must be an eradication of the traitor within. Greater authority is not the answer. That would still only imply the enemy's continued existence. What the carnal self needs now is a real crucifixion—a genuine hanging time.

Thank God, our Christ has provided for this. He came to make us not only kings but priests. We may put off the royal robes and lay aside our crowns (rather lay our crowns at the feet of Christ). Having done this, we may put on sackcloth and approach the altar of God and bind our sacrifice to the place of consecration. We may draw near the blood-stained altar and lay our hands upon it, swearing eternal allegiance to the great King as we confess our utter helplessness. 'Tis then that God in mercy cleanses our souls from the enemies within. The vast realm of the human soul is renovated, so that no insubordina-

tion to Heaven remains within the whole domain. Oh, what a change! Peace, infinite and joyful peace at last!

Our kingship is the manward side of our religion. The converted soul looks around and looks back and marvels at the great change that God has wrought. He glories in the strength that God has given him. He ascribes all honor to God's grace. But when one becomes a priest and has caught a vision of the King in His beauty and the land that is very far off, somehow he never looks back, nor does he care to look around. He does not now glory in the strength that has been given, for his passion now is for more of God himself. More so than any of God's gifts. Now he may even glory in his weaknesses and infirmities if the Spirit of Christ but rests upon him. He does not now so often call upon God to work for him as he calls upon God to permit him to follow Him. He is now gladly identified with the passion of his Lord for the rescue of lost humanity. He is now concerned to see the Spirit of God bringing life in the valley of dry bones.

God's great program through the redemptive work of Christ is the building of a whole Kingdom of such priests. For only as such may they become so identified with a suffering Saviour that they may reign with Him on the earth.

Here Is Christ's Ennoblement of Men

What a splendid vision is this that burns before the eyes of the enraptured seer! There before him are the throne of God and the immortalities ("living creatures") of heaven. On the right of Him who sits upon the throne lies a seven-sealed book (each seal a mortgage about to be foreclosed, by Satan, over the human race). No one is found worthy to unseal the book (lift and destroy Satan's claims upon mankind) save the Lion of the tribe of Judah, for He alone is the Lamb that was slain in sacrifice. Little wonder, is it, that amid a universal outburst of triumph and blessing this new song is sung?

Forth to the throne He steps and takes that book, with its sorry record of human failures, from the hand of Him who sits upon the throne. Before Him fall the four living creatures and the 24 elders with golden harps sounding as they pour forth the bowls full of heaven's incense—the prayers of earth's priestly saints. The new song speaks of those whom our great High Priest has ransomed with His own blood out of every race of mankind. But more, it tells of a redeeming grace that turns the slaves of sin and Satan from dead corpses into an army of kings and priests, that they may reign on the earth in regnant and redeemed manhood, giving all honor and glory unto our God.

Thanks be to our Christ for His converting and sanctifying grace! Here is His ennoblement of men.

V

Suffering Love

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

I APPROACH A SUBJECT this morning which has been the occasion of much reflection and interest for a number of years, but which I have never had the courage to use as a theme for a message until now. And it is still with great hesitancy that I approach it.

The Potency of Love

There is here a loftiness of Christian attainment, a fervor of consecration, a potency of love, which rejoices in the midst of sufferings. With a holy daring it startles one as he reaches

out after the privileges of filling up in his own body that which is behind of the afflictions of Christ, his blessed Master.

It is here that there breaks upon one a deeper insight into the nature of our blessed Lord, and a disclosure of the deeper secrets of divine love.

Oh, the wonderful secret of divine love! How little we know about it! How superficial and selfish is even our purest love! When that marvelous, transforming grace comes to the heart and changes it from the silence of a death in trespasses and sins to the throbbing, pulsating organ of divine life; when old things are passed away and, behold, all things become new; when the soul in its newfound joy of life and love looks up into the face of its Redeemer and cries out, "Abba, Father!" then it knows something about divine love. But how superficial, in some sense, is even this love! True love it surely is, but it loves because of what it has received. *We love him, because he first loved us.* And we think that our love shall ever be kept alive by the blessed gifts that flow from God's grace. Our conception of love is that of a receptive love, though it pours out itself in praises and thanksgiving.

But God has something more for us to learn. We have only begun in the Christian life. We have made but little progress until we learn that the essence of love is not that it receives with thankfulness, but that it gives when there is no thankfulness. The Author of this love, after a life of going about doing good, was betrayed into the hands of wicked men and sold for 30 pieces of silver by one of His own company. He was clothed in purple and derided. He was spit upon and crowned with thorns, but no word of retaliation ever passed His lips. He was nailed to the cruel Cross and stretched out in agony. Then it was that He looked up and prayed, *Father, forgive them; for they know not what they do.* And this love was seen in the first martyr of the present dispensation, who so quickly caught the spirit of the Master that, when stoned by

his own countrymen for his faith in Jesus, he looked up and saw the heavens opened and said, *I see the heavens opened, and the Son of man standing on the right hand of God.* Whereupon he prayed, *Lord, lay not this sin to their charge.*

I am persuaded that the exhibition of this love was the arrow that pierced the heart of the young Saul of Tarsus as he held the clothes of his associates as they stoned that early saint. For now as the Apostle Paul, he too possessed some of the same love, and with deep insight into the nature of Christ's love he cries out, *I fill up [in my body] that which is behind of the afflictions of Christ.*

Just how does God bring us to this deeper knowledge of divine love? He purifies our hearts through the sanctifying baptism of the Holy Spirit, and then through trials that He sends us He weans us from His gifts to a knowledge of himself alone. Then when we are possessed by the desire to know Him, and Him alone, He begins to disclose to us the secrets of love. We discern that it is a love that gives itself unstintingly even to the thankless and undeserving, and finds its fellowship in the kindred nature of Him who gave himself for the redemption of sinners.

The Secret of the Christian Life Disclosed

I fill up that which is behind of the afflictions of Christ in my flesh. This identification of the soul with Christ in His sacrificial love is the real secret of Christian living. Out of it flow real service, real love, real advance in things spiritual, real effectiveness in witnessing. But until this conception of love is grasped, the true secret of Christian living is not secured.

Those earlier stages of love are the receptive stages. There the thought is mainly the thought of the blessedness received from Christ and the associations with His people. Surely the soul feels the necessity for praising God for His great goodness. This is commendable in the earlier stages of

the Christian life, and it must become a fixed habit before any advance in the deeper things of God can be made.

But God, our Father, brings us into a deeper life of sacrificial and suffering love through those trials, and then to deeper and deeper disclosures of the nature of His own love.

Silhouetted aloft between two crosses atop a skull-shaped hill, against an angry evening sky, hangs the Son of God, dying in agony and heartbreak over human sin. Despised by the rulers, mocked and condemned by the leaders of His religion, forsaken by His followers, and misunderstood by His brethren, He demonstrates His love for the loveless, the unlovely, and the unloved. Oh, that a lost world might know how much God loves this rebel race of mankind!

To this great hour the Son of Man came willingly and deliberately, not to be ministered unto, but to minister, and to give His life a ransom for us all. Greater love has no man than this—to lay down his life for his enemies. Thus, *God commendeth his [own] love toward us, in that, while we were yet sinners, Christ died for us.* Little wonder that the Roman centurion, charged with the beastly task of His execution, exclaimed as he watched Him die: *Truly this was the Son of God.*

Thus did Jesus teach us the great principle of vicarious suffering, which gives others an undeserved new chance and asks no repayment or revenge. Forever now we know the Cross to be a symbol of the seeking love of God for guilty men. But its further declaration tells us that he who would save others cannot save himself.

Only by that suffering love that pled for the forgiveness of those who stoned him could Stephen lodge the scene of his radiant death indelibly in the mind of Saul of Tarsus. But having done so, the memory of it lingered vividly there to haunt that zealous young Jew with the emptiness of his own self-righteousness until the vision of the risen Jesus would trans-

form him into a willing sufferer, moved by the one great passion to fill up that which was lacking in the afflictions of Christ for His Church.

The Application of This Principle

Paul affirmed his desire to fill up in his own flesh the afflictions of Christ, for the sake of Christ's body, the Church. So great was his love for his Lord that he counted it a pleasure to have some part with Christ. Identification of spiritual life they had—but now Christ's body, which is the Church, was suffering, and he wanted to suffer in his own flesh with Christ.

This principle of divine love seeks to find out how much it can do, how much it can give, how much it can bear, how much it can suffer, as it seeks to lead others to this knowledge of Christ that will bring them to this same conception of Christianity. And unless we can change the common, current conception of Christian life and activity, there will never be much real advance for the kingdom of God in the hearts of men. For there never has been any advance without a love so strong that it throws itself, irrespective of cost, into the gateway to perdition, there to turn back the tide by its own vicarious suffering, to accomplish its one great aim to redeem.

There is an application of this principle for revivals in our time. Ours is a revival church. God has blessed us. We can recall the days when this was but a little building between these two windows. But there was the wrestling, groaning, crying, and traveling in prayer that God might give revivals. You will remember the time when we were taken before the police court and Brother Herrel told them that if they stopped our noise it would ruin us. The work went on. God answered our prayers. People heard about the incident everywhere, and their poor hearts were hungry for just this sort of thing. They came in increasing numbers. Now let us be warned that there is one thing that will defeat us. That is slackness in prayers, in

glowing testimonies, in sacrificial giving, and in reaching out after the lost. As for me, by the grace of God, I mean to put myself into this work; I mean to preach our holiness message, and seek the salvation of men for whom Christ died.

There is an application of this principle for young converts. When you are first converted you know but little of this suffering love, so delighted is your soul with God's initial blessings of grace. But the time will come when God brings you through trial to the point of deeper concern for Christ. Do not draw back; vicarious pain will become your highest decoration. Seek to complete in your own suffering the afflictions of Christ for the Church.

There is an application of this principle to our college. Here if anywhere we need to see a tremendous lifting of divine love.

There is an application of this principle to our stewardship of giving. But you say, We have always had money in the treasury of our church. And those times were different from these we are facing now. I answer, Indeed they were, and the membership of our church was only about one-fourth of what it is now! Therefore let us show our love for Christ and the lost by sacrificial giving. Let us never lose that spirit of loving sacrifice that characterized our giving in those early days. The task increases in its magnitude and a greater challenge summons us to action now.

As that Apostle to the Gentiles, may a like ambition throb in our hearts, to rejoice in our sufferings on behalf of men, and to fill up that which is lacking of the afflictions of Christ in our flesh for His body's sake, the Church.

I am not able to determine the date of this sermon. Yet Dr. Wiley's reference to N.B. Herrell leads me to believe it was early in the time of his presidency of Northwest Nazarene College. Rev. N. B. Herrell was then serving as the district superintendent of the Idaho-Oregon District. From August to October of 1921, Dr. Wiley supplied the pastorate of Nampa First Church until the coming of the newly elected pastor, Rev. J. T. Little.—R. E. P.

VI

God's Kindergarten

TEXT: Job 12:8—*Speak to the earth, and it shall teach thee.*

THE POET TENNYSON, strolling along one day, chanced to see a little flower growing in a crevice of the wall. Plucking it, he held it up before him and, after a time of profound meditation, exclaimed:

*Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand*

Given at the meeting of the Phineas Literary Society, Nazarene University (Pasadena College), Friday evening, May 3, 1912.

*What you are, root and all, and all in all,
I should know what God and man is.*

The author of *Thanatopsis*, in much the same strain, has given us those familiar but beautiful words:

*To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language.*

—BRYANT

But centuries before this, another and greater poet, in the midst of great anguish of heart and perplexity of mind, wrote even more beautifully the words of my text: *Speak to the earth, and it shall teach thee.*

The Passion for Truth

The passion for truth is not the passion of a boy or a youth; it is a man's passion. It does not come in all its fullness under parent or teacher. It comes to this fullness only when all outward restraints have been removed and the soul is left free to choose its own ends. Then it is that the true student is revealed to himself and to others. While his companions have finished their studies, he feels that his own have only properly begun. While they are dreaming of pleasure and success, his mind is haunted by the mystery of God and nature. There is a dimly discerned vision of truth before him, a gleam of light—only a gleam, but enough to lead him on to the great unexplored regions which he knows must lie beyond.

Dr. Rauschenbusch, a few years ago, used these words. And though the impression made upon my mind was even then very great, their importance has continually increased in my thinking. To a friend who chided him for a lack of interest in the affairs of the world, and for his desire for knowledge rather than for riches, he said:

It is true you have made more money, but I have a larger mind.
The worth of religion is infinite, the value of conduct is paramount;

but he who lacks intellectual culture, whatever else he may be, is narrow, awkward, and unintelligent. The ideal of culture, like that of religion, lies indeed beyond our reach, since the truth and beauty which lure us on, and flee the farther the longer we pursue, are nothing less than the eternal and infinite God.

God's Provision for Man's Self-improvement

These words of the poet furnish evidence of a keen insight into the provisions which God has made for man's self-improvement. They were uttered at a time when the great plan of human development was but beginning to be unfolded. It was the childhood age of the world, the age of a single textbook, and that but poorly mastered. This text was the earth, the book of nature, the primary book of man's education then, the primary book of his education still. God asks some questions about His book of nature:

*Where is the way where light dwelleth?
And as for darkness, where is the place thereof?
Hast thou entered into the treasures of the snow?
By what way is the light parted,
Or the east wind scattered upon the earth?
Hath the rain a father?
Canst thou bind the sweet influences of Pleiades,
Or loose the bands of Orion?*

(Job. 38:19, 22, 24, 28, 31)

These questions still pose some of the unresolved problems for man about nature. Yet nature is the first step in God's great plan of human development, and we have not improved upon it, though to us in this time has come a greater revelation. The personal Christ, the Son of God, has walked on our earth since that time. Men have looked upon God in the flesh. And men who all their lifetime were subject to bondage through fear of death, have had that fear removed by Him who brought life and immortality to light through the gospel. *God, who com-*

manded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (II Cor. 4:6). And from the time when the Day of Pentecost was fully come, the spiritual Christ has been enthroned in human hearts through the power of the indwelling Spirit.

But the ushering in of the greater truth has in no way destroyed the lesser. The revelation through the Bible was not meant to supersede the revelation through nature, but to supplement it. A learned writer has declared that, had sin never entered the world, it still would have been necessary to have a further revelation of God. It is important for us to bear in mind that, even though we have the Bible, we first rise to spiritual conceptions through material things. What did we know of spiritual things when we were children; and how could we ever have learned them, had we not had the analogy of earthly things? When Jesus wished to teach men His greater truths, He pointed to the lily along the roadside, and said: *Consider the lilies of the field, how they grow*. Consider the grass of the field, the ravens, the sparrows, not one of which falleth but your Father knoweth it, and "ye are of more value than many sparrows."

When Nicodemus desired the knowledge of spiritual things, Jesus said unto him: "If I have spoken to you of earthly things and ye have not understood them, how shall ye understand if I tell you of heavenly things?" Under the full glory of the greatest revelation which it is possible for God to make to man, the Apostle Paul, speaking by inspiration of God, declared: "There is first that which is natural and then that which is spiritual."

The earth and the Bible are God's two texts, each having its place, and time, and function. Nature is the primary source of knowledge; the Bible is the supplementary source. Nature is still proposing mysterious questions, and the Bible, insofar as

it is understood, solves them. The Bible furnishes us with ideals, nature with the tools for working them out. The one tells us of God's eternal power and Godhead, the other of His mercy and love. Without the Bible, the universe is a riddle; without nature, the Bible would be meaningless, for *without a parable spake he not unto them*.

God's method is the same. We are still in the same great laboratory of the universe, with Bible in hand, but to us has come the unspeakable privilege of having the great Teacher at our side. The merciful Creator, who sent His Son into the world to point to the lilies and the grass and the sparrows, has sent His Holy Spirit as a Paraclete, to stand by our side, to aid us in our helplessness, to explain difficult problems and interpret dark sayings, to give inspiration and hope and confidence and love.

Those to whom the Holy Spirit comes have created within them a boundless love for God, and an insatiable thirst for a knowledge of both His book of nature and His book of revelation. I have read of a young lady to whom a book was given as a present. She read it hastily and laid it aside. To her it was barren and uninteresting. But by chance she met the author, and the acquaintance ripened into friendship, and friendship into love. In looking over her books one day her eye fell upon the gift-book, and, taking it from the shelf, she began to read. She continued to read, her interest never flagging until every page was completed. Instead of being dry and barren, the book was interesting; instead of being dull and lifeless, every page and every paragraph glowed with beauty and life. The great Teacher who has come to us with His abiding presence, to guide us into all truth, inspires us with a love for God, sheds it abroad in our hearts, and thus makes us lovers of nature and lovers of the Bible. When through spiritual revelation we come to know the Author, nature and revelation blend into beautiful and glorious harmony.

Jonathan Edwards, the severe theologian and logician, received one day a special anointing of the Spirit of God, and immediately nature seemed transformed. Here is the way in which he expresses the beatific vision:

As I was walking and looking up on the sky and the clouds, there came into my mind so sweet a sense of the glorious majesty and grace of God, that I know not how to express. I seemed to see them both in a sweet conjunction; majesty and meekness joined together; it was a sweet and gentle and holy majesty; and also a majestic meekness.

After this my sense of divine things increased and became more and more lively, and had more of that inward sweetness. The appearance of everything was altered; there seemed to be, as it were, a calm, sweet cast or appearance of divine glory in everything. God's excellency, His wisdom, His purity and love, seemed to appear in everything; in sun, moon, and stars; in the clouds and the blue sky; in the grass, flowers, trees; in the water and all nature; which used greatly to fix my mind. I often used to sit and view the moon for countenance; and in the day spent much time in viewing the clouds and sky, to behold the sweet glory of God in these things; in the meantime singing forth, with a low voice, my contemplation of the Creator and Redeemer.

I have read also of another, who was thrown into terror at the sound of the thunder. He too was visited with a gracious revelation from above, and God mercifully delivered him from his fear. What at one time had been so terrifying to him now became his greatest delight. He would go out into the open and watch the storm approach, or climb to some hilltop where he might better enjoy the sublimity of the scene, and there as the lightning flashed across the sky and the thunder pealed above him and reverberated through the sky, he communed with God as he stood with silent awe midst the splendor and sublimity of the scene.

Thus it is that nature and revelation blend into harmony. I need only pause to indicate the folly of the individual (or of the college) who exalts one of God's chosen means for development to the neglect or disparagement of the other. Without the Bible, the problems of nature would indeed be dark and perplexing; but without the study of science, philosophy, history, aesthetics, and mathematics, the Bible cannot be rightly

appreciated or understood. The illustrations of spiritual truth, let me again repeat, are drawn from nature; and only as we read deeply into nature is it possible for us to read deeply into these Scriptures.

With these distinctions between agent and instrumentality, and a clear recognition of the place and importance of each in human development, we are ready to examine more closely the function of the earth in God's great educational plan.

The Manner in Which We Learn from the Earth

The ancient idea of the harmony of the universe was beautifully set forth in the expression "music of the spheres." A more modern expression of this same harmony is "the framework and the chord." Without the framework there can be no chord, and without the chord no music. The chord is the vibration of the soul in tune with the infinite. The framework of the soul is the body, without which there would be no vibration within. As the soul is set in the framework of living flesh, so the flesh is set in the larger framework of the material universe.

Man is thus bound closely to the earth at every point of his bodily and mental being by a system of relations at once our cradle and our grave. What an astonishing process is this! How it binds all parts of creation together by mutual sympathy and dependence! The simplest and minutest objects are related to the grandest and most sublime. Nature thus becomes a system of mutual accommodation. Man may obtain dominion over the earth but he must be in turn subdued by it. The gardens which now delight his eyes, and the fields which yield him their fruitfulness, will, ere long, exact from all that they bestowed, be adorned by his beauty, and nourished by his fruitfulness. *Dust thou art, and unto dust shalt thou return.* This is the destiny of this body in payment for the fruits and flowers which have nourished and delighted it. The breath of

God may animate the frame, but the ashes of the earth circulate through it. The light of the stars may be upon man's brow, but the dust of the earth cleaves to his feet.

It is thus from this larger framework that we must receive our sensations and these are idealized and made living in the soul. The boundless and varied landscape, the sea, and the vaulted skies above, are all to be reflected in the soul of man. Sensation is the external world felt within; thought is nature made conscious in the mind; language is the symbolical representative of physical appearance. All the glory of the dawn or the sunset is but the impinging of the etheric waves upon the eye; it is the magician who is behind it, the one who sees and knows, who thinks and loves, who adds the beauty, for thoughts take shape and coloring through the souls through which they pass. If we could live in the fairest spot of earth, and in the company of those who are dear, the source of our happiness would still be our own thought and love; and if these are noble we cannot be miserable however meanly we may be surrounded.

Nature is neither sad nor joyful. It is but the framework; the music must be within. We see in nature only the reflection of our minds. How true it is that even gay scenes depress the melancholy! The spring with all its freshness and beauty, speaking of life and hope, of immortality and eternal unfolding, may also remind us of hopes and joys forever lost. And the autumn speaking of decay and death, to another speaks of sleep and rest, and after toil the preparation for a new and more glorious awakening. What we all need is not so much greater knowledge as a luminous and symmetrical mind which, whatsoever way it turn, shall reflect the things that are, not in isolation and abstraction, but in the living unity and harmony wherein they have their being.

But it is important to note that nature not only furnishes the great source of all our knowledge, but she exerts a discipli-

nary power over man. He not only *may* learn from her, but he *must* learn from her. Man in turn reacts upon nature, and it is through this reactionary power that man comes to know himself. It is only as we know outward things that we can know ourselves. It is only as we compare ourselves with outward things that we can properly estimate ourselves.

Many philosophers and educators have grappled with this problem, but probably none have stated it more ably than the German, Fichte. The Ego is essentially active, or an *Activity*; it is consequently free. But this *Activity*, being free, would lose itself in infinity and would remain without consciousness, in fact without existence, did it not encounter *resistance*—the resistance of the *Earth*. In the effort to vanquish this resistance it exerts its will, becomes conscious of something not itself, and thereby becomes conscious of itself. But resistance limits freedom, and since the Ego is essentially an Activity it is irresistibly impelled to enjoy perfect freedom. This expansive force within us compels us to assimilate the truths of the external world in order to realize ourselves. It is just here that we find our duty. It is not a moral obligation imposed upon us which we are free to acknowledge or reject; it is a (power) pulse beating in the very heart of man—a power inseparable from his constitution—and according to its fulfillment is a man complete.

By thus stimulating us, Earth urges us on to a greater self-hood. Whatever stimulates us to higher things is to us a good. The all-important thing is not what we *have* but what we *are*. Our possessions belong to us only in a mechanical way. A *man's life consisteth not in the abundance of the things which he possesseth*. The higher things cannot be bought. A rich man may buy books but not an appreciative mind; he can buy a pew but not a clear conscience; he can buy men's votes and flattery but not their respect. The poet and the student own the stars and the moonlit heavens, the mountains and the rivers, the birds, the flowers, and the trees. He hears the voice of

nature; not only her loudest tones, but her faintest whisperings. What I know is mine and what I love is mine; and as my knowledge widens and my love deepens, my life is enlarged and intensified. This is our true worth. How few understand how much the destiny of a people hangs upon single persons! It is only the noblest souls that awaken within us divine aspirations. It is these souls that are the music and poetry which illumine whole generations; they are the few who by ceaseless labor develop their powers until they become capable of work which, were it not for them, could not be done at all.

*A people is but the attempt of many
To rise to the completer life of one;
And those who live as models for the mass
Are singly of more value than them all.*

We have dealt only with the problem of human knowledge and of the place of the earth in the great scheme of human development. There is another and even richer phase of this teaching of the earth. To those who observe her ways and commune with her spirit she has many lessons for our pleasure and welfare.

The Practical Teachings of the Earth

So numerous are these practical lessons that they overwhelm and confuse the mind. From these inexhaustible stores we may forever learn, do we but learn to listen for the fainter teachings as well as the louder strains.

The everlasting hills, bathed in sunlight, to which the earth lifts up her eyes for help; the sea and its vastness, whose waves break on many shores and in many climes as they ply their priestlike task of ablution; the rare gems which come to us from the center of the earth, speaking of the beauty of truth in the inward parts; all these are lessons which may become ours.

Let us notice but this one in conclusion—the blessedness of growth. To grow is to be joyful, and hence the gladness of springtime. The growing grass and the budding leaves and the bursting of the flowers into beauty—coming as with an unheard shout from the regions of the dead—fill us with joyousness in beholding the vigor of the earth as she seems to renew her youth and enter on a fairer life. Animals grow rapidly and come as quickly to their end. When they cease to grow, they cease to be joyful. Man is of slower growth but he rises to a wider knowledge and a deeper love. And, if he yield himself without reserve to this impulse of ceaseless progress, he may come down to old age with a mind that is clear, a heart that is tender, and a soul that is glad.

The prophet has seized upon this truth for our edification. To us has come this great revelation:

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint (Isa. 40:28-31).

If we but grasp clearly the manner in which we first attained to spiritual truth, by rising from earthly things to spiritual things; if we continue in this way, we may forever increase in knowledge, in love, and joy. Our eyes need never be dimmed by the clouds tinged with the glory of a sun that has set.

If we but continue in this way, the mirror of our souls, now so dim, will become burnished; the luminous and symmetrical mind, whichever way it turns, will reflect the beauty of truth. We may speak to the earth and it shall teach us until our minds shall see that

*Earth's crammed with heaven,
And every common bush afire with God.*

VII

Twelve Axioms on Christian Giving

THE APOSTLE PAUL in his Second Letter to the Corinthians, chapters 8 and 9, presents us with a spiritual treatise on Christian giving which we have summed up in the following 12 axioms. It should be borne in mind, however, that the apostle is not dealing primarily with the question of the tithe but with an offering—a collection for the saints. But the fact that he advises systematic and proportional giving as a means of providing their benevolent fund shows how deeply imbedded in his thinking was the principle of the tithe.

AXIOM I. *Heroic giving on the part of some is necessary to inspire liberality on the part of others (II Cor. 8:1-6).*

The churches of Macedonia were used by the Apostle Paul as an example of heroic giving in order to inspire liberal-

ity in the Corinthian church, which he addresses in this Epistle. Notice the circumstances of these Macedonian churches: (1) They were in the midst of great affliction or persecution; (2) As a result of this persecution they had been reduced to "deep poverty"; (3) Instead of becoming discouraged and crying, "Hard times," they were filled with an abundance of joy; (4) Out of this "abundance of . . . joy" they gave "beyond" their ability; (5) They were so desirous of having a part in this offering that they prayed the apostle "with much entreaty" that he would receive the gift; and, (6) They began by offering themselves.

Here then is the apostle's conception of true Christian giving—a church in deep poverty as a result of persecution, so filled with holy joy and so anxious to help that they themselves requested that an offering be taken. Who can measure the extent of our possibilities along the lines of missions, education, and publishing interests were all of our churches measuring up to the apostolic ideal?

AXIOM II. *The grace of giving is essential to symmetrical Christian character (II Cor. 8:7).*

The apostle enumerates the gifts in which the Corinthian church abounded. (1) They had "faith" which brought salvation; (2) They had "utterance"—they could sing and shout, pray and testify; (3) They had "knowledge" and were able to conduct the affairs of the church with proper decorum; (4) They were "diligent"—giving due attention to all the means of grace; (5) They abounded in "love" to the apostle, and doubtless to all others. But with all these gifts, the apostle writes them that they were yet lacking in one thing necessary to symmetrical Christian character—the gift of benevolence or the grace of giving. How often we have seen those who could set a meeting ablaze with their songs and testimonies, but whose usefulness was marred because they had the reputation of being "close"! Christian giving is not rightly estimated,

according to the Apostle Paul, until it is viewed as a grace necessary to a well-rounded Christian character.

AXIOM III. *The true motive for Christian giving is found in divine love (II Cor. 8:9).*

Infinite love and tenderness shine from every word of this remarkable verse. *For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through is poverty might be rich.* We understand well what the apostle means. He makes us feel that in order to be followers of Christ we must, like Him, sacrifice material things in order to bring spiritual blessings to our fellowmen. Divine love alone furnishes the true motive for giving.

AXIOM IV. *A willingness of mind must be followed by a readiness in the performance of duty (II Cor. 8:11).*

Now therefore perform the doing of it, is the apostle's injunction. Convictions must be made practical. Pledges must be paid. So many say, "I wish I were rich so that I could help you." Our reply is always that we prefer one dollar in cash to a thousand dollars of good wishes. Good wishes will not pay bills. God does not require impossible things of us. *If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.* If we have but little to give, that is all God requires, provided we give it cheerfully (II Cor. 8:12).

AXIOM V. *Giving serves the purpose of equalizing the burdens of God's people (II Cor. 8:13-15).*

It is by a distribution of the burden that the church is able to carry on successfully her varied interests. The apostle made it clear that those who refused to give to the work of the church are, in effect, shifting the burden in an unbrotherly manner to some who are not as able to carry it as themselves. In a very tactful manner he refers to the scripture illustration of the manna, and suggests that those who gather much seem

to have gained nothing, and those who give out of their penury shall suffer no lack.

AXIOM VI. *The methods of administration must be clearly stated and strictly honest (II Cor. 8:21).*

The apostle tells us here that in any offering the purpose must be clearly stated, and the manner of its administration honest and aboveboard; that is, honest *not only in the sight of the Lord, but also in the sight of men*. Nothing destroys confidence more than failure to use an offering in accordance with the stated purpose for which it was given.

AXIOM VII. *Giving should be a matter of bounty and not of covetousness (II Cor. 9:5).*

Those who look upon an offering in the church as something to be dreaded have either never risen to the spiritual conception of giving or else are actuated by a secret motive of covetousness. An offering should be regarded as an opportunity, the apostle tells us, and our giving should be a matter of bounty and not of covetousness. This is the true conception of Christian giving.

AXIOM VIII. *The amount of our giving determines the amount of our receiving (II Cor. 9:6).*

Men often say, "If God will prosper me I will give to His cause." This is not God's plan. His plan is, *Give, and it shall be given unto you*—and that in the same measure. Man would ask God to trust him with prosperity and depend upon his faithfulness to give in return. Every experienced Christian worker can give instances of the frailty of man in failing to meet his promises along financial lines after God has prospered him. God insists that men give of what they have. He asks that they show their faith in Him and His promises. Those who sow sparingly, He says, shall reap sparingly, and those who have enough faith to sow bountifully shall likewise reap bountifully.

AXIOM IX. *True Christian giving must be in accordance with some heartfelt purpose (II Cor. 9:7).*

Every man according as he purposeth in his heart, so let him give. Thoughtless, careless, haphazard giving to anything that is presented is unscriptural. The kind of giving which the apostle enjoins is that which is in accordance with a well-defined purpose. How often have many of the most deserving interests of the church suffered because someone had the ability to present in an effective manner something entirely apart from the more important issues! We are not here speaking of the tithe. This belongs to God, and since our church polity makes the local church the storehouse, it should be paid into that treasury. Freewill offerings also belong to the church in such amounts as the individual may be led to give. But outside of this, there are civic responsibilities and other burdens which the Holy Spirit may lay upon the hearts of His people. These cannot be ignored if we expect to maintain the divine blessing. It must ever be borne in mind by those in authority that people will give where their heart interests are, and failure to make provision for this reduces giving to the low level of mere assessments.

AXIOM X. *Giving to be pleasing to God must be accompanied by cheerfulness or "holy hilarity" (II Cor. 9:7b).*

The word "cheerfully" may very properly be rendered "hilariously." God loves a hilarious giver. Our Christ is not a pauper. He does not need our paltry dollars. He looks upon the heart and receives the offering solely because it is an expression of love. If it is given grudgingly or of necessity, and not from a heart bounding with love and joy, it is not acceptable to Him.

AXIOM XI. *God guarantees temporal prosperity to those who give for the advancement of spiritual things (II Cor. 9:6-11).*

Christ promised that all other things should be added to

those who "seek . . . first the kingdom of God, and his righteousness." So also the apostle prays for those who give bountifully, that bread may be ministered for food, the seed multiplied, and an increase granted in all the fruits of righteousness. God takes care of those who care for His cause. It is this *being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.*

AXIOM XII. *Giving is a means of spiritual blessing to others (II Cor. 9:12-15).*

"The administration of this service," says the apostle, "not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection to the gospel of Christ, and for your liberal distribution unto them, and unto all men." People are interested only in that which costs them something. Those who sacrifice and those who partake of the benefits of this sacrifice are brought together in a close bond of fellowship. When money is received by the Lord's workers from the sacrifices of the poor, there comes an added feeling of responsibility in the administration of such funds. The apostle sums up the results of sacrificial giving in the words *by their prayer for you, which long after you for the exceeding grace of God in you.* Then catching a fresh vision of the hidden springs of sacrificial giving in our Lord Jesus Christ, he closes his discussion with a shout of victory. *Thanks be unto God for his unspeakable gift.*

VIII

Fading Leaves

TEXT: Isa. 64:6—*We all do fade as a leaf.*

THIS VERSE IS FOUND in connection with other oft quoted verses, such as: *Our righteousnesses are as filthy rags*; or, *There is none that calleth upon thy name, that stirreth up himself to take hold of thee*; or again, *We are the clay, and thou our potter; and we all are the work of thy hand.*

Preached at Bresee Avenue Church of the Nazarene, September 28, 1947; at Long Beach First Church, October 26, 1947; and at the Pasadena College Senior Retreat held at Forest Home on November 23, 1947. Dr. Sanner told me he also preached it under great anointing in Wiley Chapel at the Northern California District Camp Meeting.—R. E. P.

Science and poetry are supposed to be opposed one to another. Science has but little use for the dreams of the poets, and yet poetic insight is the vanguard of scientific investigation. The German poet Goethe while in meditation conceived the idea that the flower of a plant is not, as commonly supposed, an added or separate organ, but only the transformation of its leaves—and further, that all parts of the plant from the seed to the blossom are but modifications of the leaf. The scientists scouted the idea, but it was later found to have been first suggested by the philosopher Wolff, and to have been presented in a more or less hazy manner by the great scientist Linnaeus. The botanists then began their investigations, only to find what is now taught as fundamental truth in vegetable physiology. It is beautifully illustrated for us each midwinter season by the red blossoms of the poinsettia, a plant that often stands as high as the eaves of the houses in California. And what a sight it is to see a hundred-acre field all brilliant red with these blossoms where the commercial florist has his mammoth gardens!

Thoreau, the great literary man of New England, watched the leafy expansions of the frost on the windowpanes and on the blades of grass, and declared that the Creator of this earth had but painted a leaf. He traced the leaf pattern throughout all the kingdoms of nature. He saw it in the brilliant feathers of birds, in the lustrous wings of insects, in the pearly scales of fishes, in the blue-veined palm of the human hand. The earth itself he saw as a vast leaf, veined with silver rivers and streams, with the irregular surface formed by mountains and valleys, the varied tints of green in forest and field, and great bright spaces of sea and lake.

It is interesting to note also that the form of the leaf is a prophecy of the form of the tree—low-spreading trees have broad leaves, and tall trees like the pines have needle-shaped leaves.

The Leaf Is a Symbol of Human Life

Leaves are the tongues of nature, and are eloquent with divine teachings. A leaf is the type of a single person—while the whole foliage of the tree symbolizes a generation. The tree sheds its leaves one by one until at last it stands barren and alone, desolate in the wintry blast. So it is with man. The individual dies, and this continues until the whole generation has passed away. How expressive is that verse of Scripture which says, *Joseph died . . . and all that generation*. Still the tree remains. The leaves are annuals; the trunk and branches are perennials. And yet all the wood of that tree has been built up by those frail and transient leaves. Year after year, generation after generation, the leaves are slowly and silently gathering from the sunshine and the rain, building up those solid structures which shall outlive it. Each individual and each generation makes its own contribution.

If this is true in the vegetable realm, how much more is it true in the human realm! Man as an individual together with all of his generation, makes a contribution to the world's betterment, or to its sinful disintegration.

The leaf is the emblem of human life in a more perfect form when the stages of its growth are applied to the various aspects of man's life. The tenderness of the budding and blooming in spring comes only once a year, and represents the bright beauty and innocence of youth, where every sunrise brings fresh glad hopes, and every evening a holy, trustful calm. The dark greenness and lushness of summer portrays the strength and reliance of mature manhood. The autumn leaf is the symbol of age. It is indeed gorgeous in color, but it lacks the dewy freshness and bouyance of youth. Life at the meridian splendor is indeed rich and brilliant, and deep are the hues of maturity, and noble the glory of success. Oh, but who would not exchange it for the tender sweetness of life's morning hour! Oh, the splendor in the faces of radiant Christian

youth! Like Moses, of old, they know not that the skin of the face shines with the beauty of holiness.

Leaves Fade Gradually and Individually

A keen observer of nature, such as was Isaiah and his younger contemporary Micah, could but notice that the whole foliage of a tree does not fade and wither at one time. Some leaves wither even in the springtime when the rest of the foliage is at its brightest and most luxuriant beauty. The prophet noticed this—and it was this doubtless that gave rise to the observation that in the midst of life we are in death. For there is no tree, however healthy, but has a withered, discolored leaf upon it, ready to drop off at the slightest breeze.

Some leaves are torn away when at their best, by sudden or violent storms, or other means. There is a beautiful parable in the sending out of the dove by Noah. At first it returned, for it had no place to light. Then again it returned with an olive leaf plucked off. And when sent out the third time it did not return, for the waters had receded sufficiently for it to live outside the ark. Jesus, our Saviour, was plucked off from His own generation of men by a violent death. God's Spirit had found no place to light. In the old dispensation He found a few temporary lighting places. But when Christ came—as a leaf plucked off—the Holy Spirit abode upon Him, and through Him has been given to the Church as its most gracious gift and its most wonderful heritage. Isaiah declares: "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

A few leaves survive their generation and rustle mournfully in the topmost boughs, waiting for the buds of spring or the violence of the storm to wrench them from the tree. Melancholy indeed is the life of such; their tent of life is pitched in the wilderness, and life is to them a dreary and lifeless desert.

They are not so much related to the living as they are to the dead. The grave is no longer to them the residence of strangers and foreigners, but of kindred and friends. Eternity is no longer a cold, bleak, outlying region of shadows, beyond our sympathy and regard, but a portion of the loved scenery of home. Into it has gone so much of what formed a part of their very being, dearer than life itself!

Some of the older people will recall the old *McGuffey's Readers* and the old *Blueback Spelling Book*. (McGuffey worked 10 years and received only \$10.00 a year for his labors.) There is a poem in one of the readers by Hester Lynch Thrale (1739-1821) which is entitled "The Three Warnings." It reads:

*When sports went round, and all were gay,
On Neighbor Dodson's wedding day
Death called aside the jocund groom
With him into another room;
And looking grave, "You must," said he,
"Quit your sweet bride, and come with me."
"With you! and quit my Susan's side?
With you!" the hapless bridegroom cried;
"Young as I am, 'tis monstrous hard!
Besides in truth, I'm not prepared."*

Then follows the promise of three warnings before death should again appear. Death again appears to old Dodson, at the age of 80, half-killed with wonder and surprise, for he had failed to recognize the three promised warnings. Death said:

*"I little thought that you'd be able
To stump about your farm and stable;
Your years have run to a great length,
Yet still you seem to have your strength."
"Hold," says the farmer, "not so fast!
I have been lame these four years past."
"And no great wonder," Death replies,*

*"However you still keep your eyes;
 And surely, sir, to see one's friends
 For legs and arms would make amends."
 "Perhaps," says Dodson, "so it might
 But latterly I've lost my sight."
 "This is a shocking story, faith;
 But there's some comfort still," says Death.
 "Each strives your sadness to amuse;
 I warrant you hear all the news."
 "There's none," cried he, "and if there were,
 I've grown so deaf I could not hear."
 "Nay then," the spectre stern rejoined,
 "These are unpardonable yearnings;
 If you are lame, and deaf, and blind,
 You've had your three sufficient warnings."*

But I like Dr. Chapman's interpretation far better. He says, "They tell us our eyes are growing dim. No, they are not. God is merely darkening out sight to the things of this world, that it may become better accustomed to the brighter world above. Our eyes must be perfected here, for there we shall behold the King in His beauty and the land of long distances. They say that our hearing is failing, that we are growing deaf. No, we are not. God is merely stopping our ears to the noises of this world, that we may be better tuned to the music of heaven. Then too, our voices must be always clear, for we shall not only listen to seraphic choirs with harps of gold—perhaps a thousand strings—but we are also ourselves to join in the grand chorus of the skies—*Unto him that loved us, and washed us from our sins in his own blood . . . to him be glory and dominion for ever and ever.* They say that we are stooped with burdens and cares of life that have pressed down so heavily upon. No we are not. We are simply practicing for the time when we shall bend low in reverence before the King of Kings and Lords of Lords, and casting our crowns before him, we shall crown Him Lord of all."

*The soul's dark cottage, battered and decayed,
Lets in new light through the chinks which time has made.
Stronger by weakness, wiser men become,
As they draw near to their eternal home.
Leaving the old, both worlds at once they view,
That stand upon the threshold of the new.*

—EDMUND WALLER (1605-87)

Leaves Fade Preparedly

No leaf ever falls from a tree, unless wrenched off by violence, without making preparation for its own departure. Each leaf has at its base a tiny bud that is to usurp its place, and this bud it nourishes with its own expiring life. This is a law of the vegetable realm that knows no exception. No leaf falls until a new one is prepared and made ready to take its place; no flower perishes until its house is filled with seeds. Provision and preparation for the future is the condition on which vegetable life exists.

How different all this is from the conduct of the world, which takes no thought for the future life! Men lead a gay summer life; they make this world their portion, and have no hopes for the great beyond. And yet they know that the coming days will rob them of the beauty of life, and the storms and frosts are hastening to lay them in the dust.

Yes, every leaf makes provision for the future and carries the prophecy of the future in its bosom. The leaf and the flower bud which appear to burst forth in the spring are in reality the children of the previous season. They are now formed, and in the bleak, cold days of winter are wrapped up in swaddling bands to guard them from the frost.

Jesus had deity veiled under his humanity. *When he who is our life shall appear, then shall we also appear with him in glory.* We have the promise of a new body fashioned like unto His glorious body.

And underneath this old world, and being nourished by its decay, are new heavens and a new earth. When these things shall be dissolved, loosed—beyond anything in Yosemite, or Yellowstone, or the Grand Canyon, or the Royal Gorge—there will be a new earth wherein dwelleth righteousness. And beyond the beauty of the stars, the planets, the suns, and their systems, will be a new heaven.

Leaves Fade Characteristically

Leaves fade according to their life characteristics. *In the place where the tree falleth, there it shall be.* So, as a man has lived, so shall he die. He that is filthy will be filthy still, and he that is holy will be holy still (Rev. 22:11).

The autumn leaves bring out in gorgeous beauty that which they have taken up from the soil during the springtime and the summer. These different characteristics give rich variety and bewitching charm to the calm landscapes in October, and make the month like the stately march of an Oriental army, with the splendor of blazing banners, and the wealth and pageantry of old-time stories.

How beautiful is the trip across Jacob's Ladder in western Massachusetts, and how colorful is the journey in the fall across southern New York and northern Pennsylvania! I have tried to express it in the following article written for the *Herald of Holiness*:

Such scenes of beauty it is impossible to describe; and the best writers of English literature have made it their theme. But no pen, however facile, can do justice to the glory of the autumn hills. "O to have seen the sun set on the hills in the still green and lingering summer," wrote N. P. Willis, "and to awake in the morning to a scene like this! It is as if a myriad of rainbows were laced through the tree tops—as if the sunsets of a summer's gold and purple and crimson had been fused in the Alembic of the West and poured back in a deluge of light and color over the wilderness. It is as if every leaf in these countless trees had been painted to outblush the tulip, as if, by some electric miracle the dyes of the earth's heart had been struck upward, and her crystal ores, her sapphires, hyacinths and rubies had let forth their

imprisoned colors to mount through the roots of the forest, reanimating the perishing leaves, and revelling for an hour in their bravery" (*Herald of Holiness*, Dec. 10, 1930.)

Ruskin, the word-painter, has attempted a description of the beauty of a fading leaf:

I cannot call it color, it was a conflagration. Purple and crimson and scarlet, like the curtains of God's ancient tabernacle. The rejoicing trees sank into the valley in showers of light, every separate leaf quivering with buoyant and burning life, each reflecting or transmitting a sunbeam—first a torch and then an emerald. Sometimes it appeared as the waves of a mighty crystalline sea, the arbutus flowers like the banks of foam, and the silver flakes of orange and great dashing spray above them. And then again, every blade of grass burned like the golden floor of heaven, and the masses of dark rock cast their shadows across its restless radiance. Such transcendent scenes of beauty will only be exceeded when the redeemed saints enter through the gates of pearl into the city of God to go no more out forever.

What causes these brilliant hues of the autumn leaves? Perhaps the chemical elements in the earth which are drawn up through the flowing sap, and these give the fading leaves their distinct coloring. There is a distinct glory in them—a glory which belongs to age and not to youth—a preparation for another world distinctively its own. This fact is both an encouragement to the aged and a warning to every youth.

It is a significant fact that leaves fade according to that which they have taken up in the spring and summer of life. The sullen ash is the last to unfold its bud in the spring, and the first to shed its leaves in the fall, while its color, always sombre, becomes blackened and disfigured in decay. The leaf of the linden, which is so soft and green in its unfolding, is gorgeous as a sunset in autumn. We have seen the maples so transparent in their golden yellow as to appear as something ethereal—as something partaking more of the spiritual than of the material world.

And here is earth's parable. Those who in their youth take into their being the beautiful things of the spirit will find these things bursting forth in the autumn of life, while those who fill their lives with selfish demands and worldly activities must

end their lives in unsightliness and decay. Men die as they live. A career of worldliness and sin must ever end in impenitence and despair; but the saint at the sunset of life, possessed of the beauty of an inward holiness, shall find those golden hues bursting forth in new splendor. Those golden sunset rays are but the promise of a new and more beauteous day, for the sunsets of earth are but the sunrise of heaven. What a glorious triumph the saints of God have! What an abundant entrance into heaven!

Margaret Prior said: "Eternity rolls up before me like a sea of glory." We sing a gospel song that speaks of a place "just beyond the sunset sea, where the gates swing wide on the other side, and there is room for you and me."

Jordan Antle said: "The chariot has come, and I am ready to step in." Martha McCracken exclaimed: "How bright is the room; how full of angels!" Shoeblack Jim, "The next time I sing will be when Jesus folds me in His arms." I recall that the homeless newsboys of New York City used to ride on the streetcars for a place to sleep.

Dr. Cullen said: "I wish I had the power of writing; I would describe how pleasant it is to die." S. B. Bangs declared: "The sun is setting; mine is rising. I go from this bed to a crown. Farewell!" John Arthur Lyth exclaimed: "Can this be death? Why, it is better than living! Tell them I die happy in Jesus." Mrs. Mary Francis said: "Oh, that I could tell you what joy I possess! I am full of rapture. The Lord doth shine with such power upon my soul. He is come, He is come!"

The saintly Alfred Cookman cried out: "Oh, I am sweeping through the gates, washed in the blood of the Lamb." Philip Heck exclaimed: "Oh, how beautiful! the opening heavens around me shine!"

How different is the parting cry of those who seem unprepared! Queen Elizabeth offered: "All my possessions for a moment of time." Voltaire said: "I am abandoned by God and

man. I shall go to hell, O Christ! O Christ!" Tom Paine said: "I would give worlds if I had them, if *The Age of Reason* had never been published. O Lord, help me! Christ, help me! Stay with me. It is hell to be left alone." And Tallyrand said in despair: "I am suffering the pangs of the damned."

"We all do fade as a leaf," gradually, silently, individually, preparedly or unpreparedly, but surely characteristically; for men die as they live.

This sermon is Dr. Wiley's valedictory, and his farewell message to his many earthly friends. Just a few days before he died his faithful nurse read it to him. He was then too weak to talk in more than a whisper and then only a word or two. But heaven's glory was in his countenance as he listened once again to this message which embodies his basic philosophy of life. It was composed in the year that his lifelong colleague in Christian education, Dr. Olive M. Winchester, died, and just 10 years prior to the death of his dear wife.
—R. E. P.